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The Canadian Ecclesiastical Gazette;

OR CHURCH REGISTER FOR THE DIOCESE OF QUEBEC, TORONTO, MONTREAL, AND HURON.

VOLUME VIII.

TORONTO, SEPTEMBER 15, 1861.

No. 18.

TO CRICKETERS.

A VERY SUPERIOR COLLECTION OF M. DARK & SON'S [Lord's ground] XXX Match Bats and Cane Handled Bats, Treble Seamed Balls, Batters and Wicket Keepers' Gloves, Leggings, &c.

Just received by
HENRY ROWSELL,
King Street, Toronto.

Toronto, July 15, 1861.

F. W. KINGSTONE,
BARRISTER AND ATTORNEY-AT-LAW,
SOLICITOR IN CHANCERY.

OFFICE, Toronto Street, (3rd door south of Post Office,) Toronto.

JUST PUBLISHED.

A CHURCH HYMN BOOK for the use of Congregations of the United Church of England and Ireland.

Published under the sanction of the Lord Bishop of Toronto.

HENRY ROWSELL,

Publisher, King Street, Toronto

July 1st, 1861.

JUST PUBLISHED.

CHURCH HYMN TUNES, CHANTS & RESPONSES, for the several Ecclesiastical Seasons, as sung at the CHURCH OF THE HOLY TRINITY, TORONTO, selected and edited under the sanction of the Clergy, by H. R. Feipp, Organist of Christ Church, Ottawa, and formerly of the Holy Trinity, Toronto.

Price 15cts paper; 20cts stiff cloth.

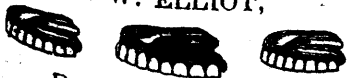
For sale by

HENRY ROWSELL,

King St., Toronto.

July 1st, 1861.

J. W. ELLIOT,



DENTIST,

KING STREET WEST.

(A few Doors East of Rossin House.)

TORONTO.

Toronto, February, 1858.

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LEVEY BROTHERS,

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Toronto, March, 1857.

ART-UNION OF LONDON, 1861.
INSTITUTED 1837. INCORPORATED 1846.

PRESIDENT.

THE RIGHT HON. THE LORD MONTEAGLE
VICE-PRESIDENTS.

HIS GRACE DUKE OF NORFOLK.
HIS GRACE DUKE OF NORTHUMBERLAND
THE HON. MARQUIS OF NORTHAMPTON.
THE RIGHT REV. THE LORD BISHOP OF ELY.

Subscribers of one guinea are Members of the Society for the year. The subscriptions are devoted to the purchase of Pictures, Drawings, Enamels, Sculpture, Medals, Engravings, and other works of Art.

Every member for the current year, ending the 31st of March, 1861, will receive for each Guinea, an impression of a large and important line engraving by J. T. Willmore, A.R.A., from the well-known original picture in the National Collection, by the late J. M. W. Turner, R.A., Italy, "Childe Harold's Pilgrimage;" besides a chance of one of the Prizes at the annual distribution, which will include the right to select for himself a valuable work of art from one of the public exhibitions; Bronze Statuettes of Caracacus from the original by J. H. Foley, R.A.; Porcelain Busts from the renowned antique Appollo Belvedere; Medals in Silver commemorative of Sir David Wilkie, and other works to be hereafter announced. *All produced expressly and solely for the Society.*

A very small number of proofs of the engraving are taken, and may be had on the following term, viz.:—

Five guineas entitle to five chances in the distribution, and an artist's proof of the plate. Two guineas entitle to two chances, and an India paper impression of the plate.

THE ART-UNION OF LONDON

was established to promote the knowledge and love of the Fine Arts, and their general advancement in the British Empire, by a wide diffusion of the works of native artists; and to elevate Art and encourage its professors, by creating an increased demand for their works, and an improved taste on the part of the public. It is under the direction of a Council of the Members, whose services are honorary, and four of whom retire from office every year.

Every Member for each Guinea subscribed, is entitled to—

I. An impression of one or more plates engraved and printed exclusively for the Society; admission for himself and friends to the General Meeting and to the exhibition of prizes; and the annual report and almanac.

II. One chance in the distribution of prizes.

EXTRA CHANCES.—Any Member having paid his subscription for the current year, and wishing to have one or more extra chances in the next distribution of prizes—but without another print—may have one such extra chance for every HALF-GUINEA subscribed for that purpose, for which a separate Receipt will be given.

PAYMENT IN ADVANCE.—A subscription for ten

years in advance, entitles to one of the medals executed for the Society in silver, or one of the Tazzas in iron, or a porcelain bust, in addition to the annual advantages attached to the subscription.

TEN GUINEA PRIZE.—Every Member who shall have subscribed TEN GUINEAS IN SUCCESSIVE YEARS, ending with the current year, without gaining a prize of any kind in that period, shall be entitled to one of the porcelain busts of CLYDIE.

The prizes consist of the right to select, by the prizeholder himself, a work of art of the value of TEN POUNDS TO TWO HUNDRED POUNDS or more, from the public exhibitions of the year, also of statuettes and other works in bronze, iron, and porcelain, and fine chromolithographs, produced expressly for the Society. The prizes are distributed by lot, at a general meeting of the members, on the last Tuesday in April, by two ladies then chosen. Each prizeholder receives notice by post, and tickets of admission to the Exhibition of Prizes are sent to every member in July.

Local Honorary Secretaries and Agents are appointed in the principal towns in the Kingdom, and in most parts of the world, through whom subscriptions may be paid, and the prints received free of charge under certain regulations; but the cost of packing and forwarding all works given as prizes, must be born by the prizeholders.

Members have the option of taking, instead of the print, any of the following, viz.:—

RAFAELLE AND FORNARINA; OR THE SURRENDER OF CALAIS; OR A WATER PARTY; with any one of the following *Extra Works*, viz.: woodcuts from Milton's L'Allegro; do. from Goldsmith's Traveller; do. from Byron's Childe Harold; illustrations in outline from Pilgrim's Progress; do. The Castle of Indolence; do. Gertrude of Wyoming; do. Events in English History; do. The Seven Ages of Man; a ruled bas-relief of The Entry into Jerusalem, or do. Christ led to Crucifixion.

Or two of the following prints, or one with one *Extra Work*, viz.: THE VILLA OF LUCULLUS; THE PRISONER OF GISORS; THE BURIAL OF HAROLD; THE CLEMENCY OF CŒUR-DE-LION; THE PIPER; OR, COME ALONG.

OR THE SMILE AND THE FROWN, with any *Extra Work*, except the first three in the list.

OR AN ENGLISH MERRYMAKING IN THE OLDEN TIME; TILBURY FORT; HARVEST IN THE HIGHLANDS; VENICE; LIFE AT THE SEA-SIDE; or a Medal in Bronze; each without an *Extra Work*.

There are still to be had a very few proofs before letters, on India paper, of each of the plates produced for the Society.

Particular attention is requested to the regulations for procuring the prints, as detailed on the print-orders, which are intended to promote the convenience of Members.

HENRY ROWSELL,

Agent for Toronto.

The currency amount for one guinea sterling is \$5.25.

As the list for the year is closed in London, on the 31st March, it is necessary that the subscription should be paid to the Agent in Toronto, not later than...

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The Canadian Ecclesiastical Gazette;

OR CHURCH REGISTER FOR THE DIOCESES OF QUEBEC, MONTREAL, TORONTO AND HURON.

VOLUME VIII.

TORONTO, SEPTEMBER 15, 1861.

No. 18.

Ecclesiastical Intelligence.

DIocese OF TORONTO.

CHURCH SOCIETY.

WIDOWS AND ORPHANS'

The Annual Collection for the Widows and Orphans' fund of the Church Society, is appointed to be taken up in October.

There will be a special meeting of the Mission Branch, held at the Church Society Rooms, on Tuesday, the 8th October, at noon, to consider the means of providing for the support of those about to be ordained.

CHURCH SOCIETY.

The absence of the Secretary at Montreal will explain the reason why any collections due at his office, after Saturday, the 7th inst., are not acknowledged in this number.

NOTICE.

The managing committee of the Home District Branch of the Church Society of the Diocese of Toronto, will meet on Wednesday, 25th September, at 11 a.m., for the purpose of nominating a candidate to the Home District Divinity Exhibition at Trinity College, and of transacting other business.

H. C. COOPER, *Secretary, H. D.*
August 21, 1861.

The Lord Bishop of Toronto will hold his next General Ordination in the Cathedral Church of St. James, Toronto, on Sunday, the 13th Oct. Candidates for Holy Orders, whether of Deacon or Priest, are requested to communicate, without delay, to the Venerable the Archdeacon of York, Cobourg, (the Rev. H. J. Grasett being absent from the country,) their intention to offer themselves; and they are required to be present for Examination in the Library of St. James' Parochial School House, Toronto, on Wednesday, October 9th, at nine o'clock, A.M., with the usual Testimonials and *St. Quis* attested in the ordinary manner.

TRINITY COLLEGE.

We are requested to call the attention of our readers, and more especially of the Clergy, to the circumstance that in addition to the Scholarships announced in the advertisement, as open for competition to atriculants at Trinity College, in October next, the Cameron Scholarship, lately held by Mr. Girins, now Allan Scholar, will also be vacant. The value of the Scholarship is £25 per annum, it is tenable for three years, and is restricted to the sons of Clergymen.

COLLECTIONS UP TO SEPTEMBER 15, 1861.

MISSION FUND, FOR 20TH YEAR.

Collections appointed to be taken up in the several churches, chapels, and missionary stations, in the Diocese of Toronto, on behalf of the Mission Fund, for 20th year, received between the 28th August and 12th inst.

Previously announced	\$618.87
St. James', Orillia	\$3.50
St. George's, Medonte.....	2.50
St. Mark's, Oro	1.40
St. Luke's, C. W. Road	1.00

Per Rev. T. B. Read.....	8.40
Streetsville	5.00
Derry West	1.81

Per Rev. R. Arnold	6.81
Niagara, per churchwardens	8.00
Amherst Island, per Rev. J. Rothwell...	7.00
Stoney Creek	1.24
Ontario	1.25
Saltfleet	0.67
Binbrook	0.84

Per Rev. J. L. Alexander.....	4.00
St. John's, Bowmanville, per Rev. A. Macnab	9.05
Goulbourn	1.50
Huntley	2.00

Per Rev. J. Godfrey.....	3.50
St. John's, Hamilton, per Rev. J. G. D. McKenzie	3.18
Ramsey, per churchwardens	10.00
St. George's, Newcastle.....	4.50
Newton.....	1.50

Per Rev. H. Brent	6.00
Holy Trinity, Toronto, per churchward'n	7.84
Kingston, per Rev. A. Stewart	14.59

141 Collections amounting to \$707.04

WIDOWS AND ORPHANS' FUND.

Niagara, per churchwardens.....	10.00
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PAROCHIAL BRANCHES.

Arthur and Mount Forest, per Rev. A. Palmer	52.00
Rockwood, per Rev. A. Palmer, handed to him by Mr. Meadows, of Everton.	10.00

ANNUAL SUBSCRIPTIONS.

John Bowland, Esq., Clogton.....	5.00
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NIAGARA DISTRICT BRANCH OF THE CHURCH SOCIETY.

The Clergy interested will please take notice that the Annual Parochial Meetings will (D.V.) be held according to the following table:

Oct. 14th, Port Dalhousie.....	at 7 p.m.
" 15th, Thorold	at 7 p.m.
" 16th, Stamford	at 11 a.m.

" " Drummondville	at 7 p.m.
" 17th, Port Robinson	at 7 p.m.
" 18th, Dunnville	at 7 p.m.
" 21st, Chippawa	at 11 a.m.
Nov. 11th, Port Colborne.....	at 7 p.m.
" 12th, Fort Erie.....	at 7 p.m.

Sermons will be substituted for Public Meetings at St. Catharines, Niagara and Welland.

The Clergy of the District are expected to attend as many of these meetings as possible.

CHAS. LYCESTER INGLES,

Secretary, N. D. B. C. S.

Drummondville, Sept., 1861.

ANGLICAN SYNOD, DIOCESE OF TORONTO.

(Published at the request of some Subscribers.)

Wednesday, June 26.

TRINITY COLLEGE.

Rev. Dr. BEAVEN moved the following resolution:—

"That the Synod desires to express its deep sympathy with our venerable Bishop in his late trials and difficulties in consequence of the imputations cast upon the teachings of Trinity College, and with the Rev. Provost, as the exponent of that teaching, and declares its continued confidence in the College and its administration." (Cheers)

Dr. BEAVEN said he was unwilling to take up the time of the Synod with any lengthened discourse on the subject, especially as he observed that his proposition was so well received. At the same time a few remarks might be necessary to remove scruples and difficulties in the minds of some present, who, he was sure, desired to be well-affected members of the Church of England, and yet had difficulties with regard to a full concurrence in the language of the motion which he had submitted. His attention had been drawn to the subject ever since it had been brought before the public, and he need not say that his feeling had been with his lordship and with the College, throughout the whole controversy. But his attention had been drawn more especially to the subject, when his Lordship, in addressing the Synod assembled in St. James' Church, referred to the continued difficulties connected with the College, and stated how deeply he felt the want of adequate support in the great work in which he was engaged. (Hear, hear.) He then felt that they were bound to respond to the feeling expressed by his lordship, and to show that his lordship was not alone in the work. (Cheers.) At the same time he had thought it well to introduce into his motion the name of another person, the Rev. Provost, the head of Trinity College. He had had the pleasure of the intimate acquaintance, and, he trusted, the friendship of that excellent man, almost ever since the Provost came to this country. He could not deny that at his first coming, he (Dr. Beaven) did entertain some slight prejudice against him, but every hour of his

acquaintance with him and with his conduct, both in public and in private, had deepened his respect and increased his regard for him. He found a truthfulness and an honest integrity about him of which he only wished he had more examples. He found in him a deep affection for the Church of England, and a careful avoidance of errors on the one side and on the other. He found that the Provost's principles were based upon foundations which would stand unshaken. He found, the more he examined the mental character of his esteemed friend, that his was a mind which rested all its principles on foundations not liable to be shaken. There were other qualities which those who had come under his teaching could more easily estimate, and he (Dr. Beavan) had the greatest occasion to thank God that a son of his had been placed under that gentleman's care. He had reason to know that his son's character, which was of course open to amelioration, had greatly improved during the time he had studied in Trinity College. And, in looking round on the various other young men who had come out from that institution, he believed they would see that the same foundations had been laid in them of Christian character and conduct, giving promise of ever-increasing usefulness. These considerations would show, even though in some respects they might differ from the Rev. Provost, how deeply he must have felt the attacks made upon his orthodoxy in regard to teaching. Though conscious himself of his true and faithful and loyal adherence to the church of his forefathers, it could not but have pained his sincere mind, that there were many who had been taught to think differently of him. But he trusted the Synod could not help feeling sympathy with the Provost in that misapprehension of his character, which was likely to prove injurious to the institution that he had used every effort and strained every nerve to raise to a high position in the country. His motion asked the Synod to declare its continued confidence in Trinity College and in its administration. And here he would say that no teacher could expect to find the entire concurrence of every one in the teaching he brought forward. He was prepared to see, and did see teachers placed in various positions of authority over colleges, in whose opinions on various points he could not concur, whose opinions on various points he considered to be more or less injurious. But did he therefore call upon the community to put down those teachers, or did he feel called upon even to cast imputations upon the institutions with which they were connected? Far from it. He knew very well that in a Church of England institution no man could teach contrary to the doctrines of the church, the doctrines of the Bible as drawn out by the church. There were rules he had to walk by and limits beyond which he could not go. He must teach what the church teaches, and though he might upon an occasion bring forward matters in such a Professor's teaching of which he (Dr. Beavan) did not himself approve, he did not therefore think that such a Professor was to be displaced from that institution or was to be annoyed and disturbed in it. He believed in his integrity and sincerity that he was teaching what he believed to be God's truth, and that in expounding various branches of theology he must touch upon points on which they were not all agreed. And he did not expect that a teacher in those matters should teach only and in such a manner as to be acceptable to all of them. This was a point which had been overlooked. He thought the persons who had been bringing forward their impressions as to what they conceived objectionable in the teaching of Trinity College had not made allowance for the fact that we could not have entire uniformity in the teaching of theology, and we could not find any person who will

think on all subjects exactly as we wish him. At the same time he could not say that he (Dr. Beavan) found any fault with the teaching of the Rev. Provost of Trinity College. (Cheers.) The chief points objected against were things in which we differ, in which we may expatiate on the one side or on the other, on which we may honestly hold and honestly teach opinions which differ one from another. He did not think we should attempt to bind down, and did not see how it was possible to bind down honest and sincere men, so as to allow them to teach nothing but what we all ourselves approve of, and it was in that sense he desired from the Synod a declaration of its continued confidence in the College and its administration. It was because they had at the head of the institution an honest man, a good Christian, and a sound theologian, a man who knew the whole of the wide field of religious controversy, a man who could guard those whom he had to teach, by leading them up to the point where error begins, and showing them where it begins. And that was really the fact with regard to the things objected to. It was instructing the youth fully in the various branches of controversial theology—it was the bringing them up to the points at which truth ended and error began. And he did not see how it was possible to teach theology without this, and without indicating the lines which lead from the truth in which we all agree to the error we abhor. He (Dr. Beavan) could say for himself, that when he had the honour of holding the situation of Professor of Theology in King's College, that was of necessity the line he took. There might be different ways of working it out, but the man who did his duty fully and to the extent to which he ought to do it, must inform his pupils as to the limits of truth and error, and must show them to what extent a person may lawfully and consistently with Scripture and consistently with the teachings of the Church hold such and such opinions, and the point beyond which, if he goes, he goes into error. It was on this ground that he contended for the liberty which had been exercised by the Rev. Provost. And he would make another remark in regard to the manner in which his rev. friend had defended himself in the tract which he now held in his hand. It had been said that the Provost did not allege Scripture in confirmation of what he was teaching, but that he alleged the opinions of men. He thought it had not been sufficiently considered that the question was not whether his teaching was agreeable to Scripture. The issue was raised whether it was in agreement with that Protestant truth and true Catholic truth which the united church receives. And he conceived that he (Dr. Beavan) had a right to say something about Protestantism. He remembered the time when the great movement began which had gone since under the names of Tractarianism and Puseyism. His (Dr. Beavan's) theological views were formed before that time. They were formed in the great leading governing school of English Divines since the Reformation.* He had some intercourse at the time he had referred to with the leaders of the Tractarian party, and was invited to join a re-union of the party held in Oxford once a week. He wished to learn what the nature of the movement was and he went. In a second and private meeting various propositions were brought forward; but he soon perceived they were brought forward in a wrong spirit, and that they were leading in a direction in which he could not follow. And though for a moment he entertained a proposition to act with them, as soon as he got home he cut it short and repudiated it, and from nearly that time to this

* Being called to Oxford, from time to time, as one of the select preachers.

had held no communication with the leaders of that party.† He might also say that he had had some testimonies which had confirmed him in the conviction that he had taken true ground in regard to Romanism, in the remarks made upon discourses which from time to time he had preached before congregations. It had been told him more than once that he never indulged in invectives against the Roman Church, he at the same time was always teaching the people grounds on which they should reject the errors of that Church. He therefore felt entitled to say that he was a Protestant (Cheers.) And it was on that ground that he begged to bear his testimony to the true Protestantism of the Provost of Trinity College. (Cheers.) The Provost had grounds for his Protestantism on which he could stand. It was not his own individual opinions he stood upon. It was on deeper, wider, and more stable foundations. He stood, he had no doubt, as he (Dr. Beavan) did himself upon the doctrines of the Word of God, as interpreted by the Church universal from the times of the Apostles to the present day, and brought out more clearly at the glorious Reformation, when we were brought into the liberty which England has for centuries enjoyed, in which she stands at present, and under which she continues to lengthen her stakes and stretch her cords, to extend the knowledge of the people, and to give them, so far as the instructions of the Church of England tend to give them, foundations on which they can stand, to keep them from sectarianism on the one hand, and Romanism on the other (Cheers.) It was in that sense he wished to support Trinity College, because he was satisfied that in that institution means were being taken for enlightening our people, by sending out among them laity and clergy, all of them as well as possible instructed in the true grounds of our faith according to the true meaning of the doctrines of our Church. Some people appeared to think there was a contrast and a clashing between different portions of our doctrines. That was an opinion he had never entertained since he was well instructed in the Scriptures. He could take the baptismal form in its literal sense, and see no clashing between it and the 17th article. The ritual and the articles of the church taught the same Catholic and Scriptural truth, and he sustained Trinity College because it was that truth which Trinity College taught. As we went on in life, if we had honest minds and clear intellects, we could not help expanding our knowledge and modifying our views. At the same time, with the views he held, no one would suppose that in submitting the resolution which he now moved, he upheld or desired the Synod to uphold a teacher of a teaching leading towards Romanism. (Cheers.)

† About the same time, a friend of his, who was some what taken with the views of that party, in a letter to him, spoke disparagingly of the term *Protestant*, thinking it injurious to the Church of England to be mixed up with other Protestants who might be heterodox. He (Dr. Beavan), in reply, stated his own view, that "we ought ever to be grateful for the Christian light and liberty we enjoyed in consequence of the Reformation; and, that whilst Rome continued to hold and insist on her unscriptural errors, the Church of England must continue Protestant." (Cheers.)

It gave him great pain to be constrained to decline to vote for the amendments, especially the second, which so exactly expressed his own sentiments so far as it went. But, in omitting to notice the Provost of Trinity College, it was in effect, as an amendment upon his (Dr. B's) resolution, a censure of the Provost. For that reason, therefore, he was constrained to refuse to join in it; besides this, as it refused to express confidence in the administration of Trinity College, with which his Lordship the Bishop was avowedly identified, it really refused sympathy with him in a point in which his deepest feelings were engaged. It had been said that this was not a fitting time to bring up this discussion; but when could it be more necessary than at a time when such wice and such persevering attempts were being made to injure that great work in which our Bishop had engaged his warmest affections, and to discourage the able and true-hearted men employed in it, by representing their teaching

FIRST PROVINCIAL SYNOD OF THE CHURCH OF ENGLAND & IRELAND IN CANADA

(From the Montreal Gazette.)

The first Provincial Synod of the Church of England and Ireland in Canada assembled at the Cathedral in Montreal, Tuesday, Sept. 10. Divine service was celebrated at 11 o'clock. The Bishop of Montreal, Metropolitan, and the three suffragan bishops of Quebec, Toronto, and Huron and the Bishop elect of Ontario, with about 80 clergymen were present, including 50 out of 60 clerical members of Synod, and a considerable number of laity, including between 40 and 50 lay delegates.

It is noteworthy that the venerable Bishop of Toronto, now in his 84th year, performed the whole journey from Toronto on Monday, and the Venerable Archdeacon of Kingston, now in his 86th year, came from Kingston.

The Rev. Dr. PATTON, Rector of Cornwall and Rural Dean read the prayers to the lessons. The Rev. Mr. HOUSEMAN, assistant Minister, Cathedral, Quebec, the first lesson; the Rev. W. BARRIDG, Rector of Woodstock, C. W., the second lesson; the Rev. Dr. FULLER, Rector of Throld and Rural Dean, the latter part of the morning service. The Bishop of Huron read the Epistle.

The Bishop of TORONTO, the Gospel.

The Lord Bishop of QUEBEC preached the sermon from the following text:—

Isaiah xliii, 20.—Look upon Zion, the city of our solemnity: Thine eyes shall see Jerusalem a quiet habitation, a

as hostile to the doctrines of our Reformed Church. He (Dr. B.) felt it to be especially necessary that all who were friendly to that great work should unite in expressing their continued support of it.

And here, although exceedingly averse to any thing controversial, he felt he must protest against the uncandid spirit in which in some quarters Trinity College had been attacked. He alluded especially to a pamphlet of "Strictures" which had been widely circulated. That pamphlet showed a bad spirit in its very first page; in regard to which he could not express himself better than in the words of a plain parishioner of his, who said that the statements of that page were "directly contrary to the facts as they had come out." We could not expect to agree on all points; we might lawfully have our disputed points, and our discussions; but let us conduct our discussions in a fair and candid spirit, giving due credit to opponents for fair intentions, when the contrary does not manifestly appear, and it will be the better for all of us. He was sorry to observe the same fault pervading the arguments of that book. A great part of it was taken up in proving that the doctrine of Justification by Faith is the doctrine of the Church of England. What could be the object of so labouring a proof of so plain a thing? If it were not to create a general belief that that doctrine was not taught in Trinity College. The Synod heard the statement of a previous speaker, that so far from that being the case, it had been constantly taught in that College. And he (Dr. B.) from his knowledge of the Professor's private theological views, could not doubt that it must enter largely into his teaching; and this surely is a great grievance, and a thing of which we have a right to complain loudly, that members of our own Church, and even fellow-clergymen, should be so ready to charge us with errors, which are opposed to the whole current of our thoughts and feelings. Who, that knows himself, and is sensible of his own transgressions and shortcomings, can avoid feeling thankful for that blessed doctrine? He (Dr. B.) spoke for himself, and he doubted not for all of the same school of doctrine, when he said that their whole spiritual life was founded on the recognition of the facts that man can make no motion towards good of himself, and that the first motion must come from God, that it is he who by imputing to us the merit of the atonement of his blessed Son and by union with him, takes us out of a state of condemnation, and through faith in that atonement imparts to us the assurance of the forgiveness of our sin, that it is his spirit which gives us the first germs of spiritual life, and carries it on to perfection; that our whole soul's life, from beginning to end, is of him and of his free, unmerited mercy. But whilst this doctrine is so essential to us, their are other doctrines equally essential, and we feel it our duty, as christian teachers, to bring forward the whole circle of christian truths, every part in its place and season, and one reason especially why we honour our own Church is, that by her holy times, and season and ordinances, she seems to lead and direct us so to do; and without desiring to vaunt of ourselves, we could not do justice to the position which we think we really do hold in the Church, if we did not say that our especial claim is that we set forth, so far as in us lies, a full and complete gospel. And it is because he (Dr. B.) believed that the foundations of this full gospel are well and roundly laid in Trinity College, that he had confidence in its teaching, and desired that others should possess the same confidence.

tabernacle that shall not be taken down, not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

It is not in any presumptuous or exaggerated view of our pretensions, that I mean to apply this text to the case of the Church of England or any of those other portions of the Church Catholic, with which, as having strictly preserved, in conjunction with the faith once delivered to the saints, the ancient line and constitution of the Gospel ministry, she is essentially one. In the church, no less than in the case of the individual christian, there is nothing more to be repudiated than an arrogant self-attribution of superiority; and, in a boastful proclamation of exclusive privilege, we exhibit only a symptom of a dangerously diseased condition—the prodrome, perhaps, of an irrecoverable fall. Trust ye not in lying words, saying, the temple of the Lord, the temple of the Lord, the temple of the Lord are these—but thoroughly amend your ways and doings. We know well that, in the earliest times of Christianity, there were churches apostolically founded which were warned, in the persons of their respective angels or governing officers, of their liability to have the candlestick removed out of its place. And we know how the warning was made good. There may, indeed, be remarkable instances in which the doom which God has decreed, may in the gradual execution of his vast purposes on behalf of his people, hang on, even for successive ages, before it bursts. The boast may be heard in loud and lofty tones, replete as it is with conspicuous fallacy, that "amplitude, duration, and worldly prosperity,"* are among the infallible notes of the true Church. But what do we see portrayed in those marked delineations of prophecy, where the vivid touches from the hand of Isaiah are found renewed, after the intervention of centuries, by that of St. John,—the correspondence being too close to admit of the supposition that there is not an object involved, which in both instances is too same, and the full and ultimate application of these predictions, remaining yet to be developed in the event. We see a mysterious power as the subject of those delineations, which, with a mouth that speaketh great things,† and in all the inflated pride of a false, but insolent feeling of security, declares for itself,—I am, and none else besides me: I shall not sit as a widow, neither shall I know the loss of children: I shall be a lady forever: I sit a queen. And what is the issue to which the sketches of the prophetic pencil direct our eyes? What but the crash of an overwhelming ruin, the terrific spectacle of a sudden and irrevocable destruction? I have been prompted to set these particular reflections in the forefront of my subject, in order to protect the whole array of what is to follow, against the imputation of any foolishly elated and self-satisfied spirit, any rash assumption of immovable pre-eminence, or any inordinate and too ambitious expectations, in the contemplation either of our privileges, or of our achievements. CHRIST, CHRIST, is He whom we have to magnify: ourselves we have only to abase; and truly, we have for self-abasement cause enough cause enough upon different grounds: and that without adverting to the leprosy which has broken out among some leaders in Israel, and the plague spot of which may exist in unsuspected quarters. Privileges—great, signal, and special privileges we do enjoy; and prospects have been opened before us, in the mercy of God, and objects effected too, which warrant the persuasion that He designs to use the Church of England as one grand instrument for the advance and extension of his kingdom over the face of the earth. Do not high-minded, but fear. It is in a spirit of

trembling hope, and of chastened thankfulness—as well as in the deepest sense of our far-extended responsibilities—in the direct recognition of the favours which we have received, and the auguries which we are enabled to frame, as serving to impart to us a stimulus for unremitting watchfulness and zeal,—it is only thus that we must venture to appropriate the magnificent encouragements of our text, look upon Zion the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down: not one of the stakes shall ever be removed; neither shall any of the cords thereof be broken.

And, thus regarding, thus qualifying it, we may venture to make the appropriation. We make it with all comfort and joy. We may make it in a modest indulgence of the happiest and most exalted anticipations. We may apply the description not only to the awakening by the hand of God of a new spirit within the Church at home with reference to all the work there immediately in her hands, but to the extension, the really wonderful extension of her work abroad—and that in her full and legitimate organization, of which it is a shame to think that it had been so long denied. At the time when he who now addresses you, first came into the world, there was but one Bishop of the Church of England, and that Bishop was the first: before him there was not one solitary example to be found in the entire extent of our colonial dependencies throughout the empire. We now number—assuming some latitude of accommodation in the use of the word colonial,—upwards of fifty Colonial Bishops; in Canada alone, with an approaching happy accession, we have five; and six within a range of country which was at one time traversed by the Episcopal Ministrations of one among us. In that vast portion of foreign America which, while it belonged to us, we left totally unprovided in this behalf,—the office being something experimentally unknown to our own people within those limits,—the number also exceeds forty. I will not enlarge, however, upon what cannot be otherwise than a familiar subject of our thoughts, of our thankful prognostications, and will barely glance at the onward march of the Church and her institutions, still *pari passu* with the advance of the Episcopate or at the marvellous fruits which have been gathered in, and the Apostolic labours which have been called forth by the peculiar nature of the charge committed to our bishops and clergy, in certain regions of the earth—regions where the transforming grace of the Gospel has operated the same change upon a people more sunk and debased, as was witnessed when the name of christian was first assumed by the disciples, and and where, we are told of Barnabas, that when he had seen the grace of God he was glad. I forbear also from expatiating upon such happily increased facilities for the work of the Church, and for the share assigned to her in the evangelization of the world, as are found first in the partial loosening of the rein by which Convocation was so long and so rigorously held fast, and, secondly, in the removal of all impediments to our sending missionary bishops into heathen lands beyond our own dominions. The Church must indeed be considered as in a hampered and crippled condition, if it be interdicted to her so to lengthen her cords and strengthen her stakes, that she can freely break forth on the right hand and on the left, Is., liv., 2, 3, carrying her ministry in its fulness, into any of the outlying highways and hedges of human society; commissioned as she is by the voice of her Lord and Master to announce wherever the sun illumines †

* Hosannet: quoted from memory, and at second-hand.
† Dan. vii., 8.

†—O quæ Sol habitabiles
Illustrat oras.—Her.

the habitable portions of the globe, that all things are ready, and to bring in guests into this table from among the outcasts of the world "Go ye unto all the world and preach the Gospel to every creature; and lo! I am with you always, even unto the end of the world." Yes, blessed Lord, that is the lofty commission, and that the sustaining promise, which we have received from Thee; and we will not have any rest in our spirits till we of the Church of England have done our part, trusting to thyself to give the increase, in contributing to bring on the glorious consummation—how short, as yet, of its accomplishment!—when thou shalt "take to thyself all the heathen for thine inheritance, and the utmost part of the earth for thy possession," till "the earth shall be filled with the knowledge of the glory of God as the waters cover the sea."

Within the British dominions in North America, and to a certain extent in our own Province of Canada, we know that the Church has done labour, and has labour to do, for a race reclaimed, or remaining to be reclaimed from the darkness of heathenism and the darkness of savage life. But labour where we will, and in whatever advanced condition of civilized society, never, never will it cease to form part of our task that we should turn men from darkness to light, and from the power of Satan unto God. And we felicitate ourselves upon the enlargement of the Church at home from the fetters long fastened upon her without relaxation, as well as upon the greater liberty and more open privilege which have been conceded to us in this behalf in the colonies, we shall none of us, I trust, forget whether of the Clergy or the Laity, who take part in our Synods, that the ultimate objects of all ecclesiastical deliberations and proceedings, is the glory of God and the salvation of the souls of men. It has not, perhaps, been always exactly in such a tone as this that we have engaged in the exercise of our Synodical power. A sort of secular character—a character partaking of a political aspect has been shed—here and there over the movement. And corresponding with this there may be a danger,—I speak here more particularly with reference to us who are of the clergy,—of some prejudice done to our constancy in a state of spiritual preparation within the man and our active devotedness abroad to the good of souls, by means of an insensible absorption of the mind in familiarising itself with the forms and the machinery of business, providing for the readier transaction of affairs, cultivating the habit of skilful debate and planning improvements to be effected by ecclesiastical legislation,—things which are all good, desirable, and useful in themselves, but which we must take care to make subsidiary only and subordinate to those grand objects which are in view, where the council assembled is a council which has in hand the affairs of the Kingdom of God—the Kingdom which is not of this world. The author of the History of Cardinal Mazarin referring to some remarks passed at the time, upon the comparative qualifications of certain French ecclesiastics as fitting subjects for advancement in the Church, takes occasion to point out, with seeming approbation that the Popes are well known to be chosen, not for being more eminent in piety and zeal, but for being more able politicians—more conversant with public business, and more practised in the administration of affairs of State; and that for one who is excluded from the Sovereign Pontificate because he labours under suspicion of irregularity in his moral principles and conduct, there are ten and more who are rejected for their want of acquaintance with matters of Government. Such a principle, we trust, will never be seen to pervade our own body, never be known to actuate our proceedings. Habits of method, clearness in

the arrangement and distribution, and readiness in the transaction of public business, fertility in resource, patience of attention and penetration in dealing with plausible appearances—all these, as already intimated, are qualities of most undecidable value in dealing with such matters as are entrusted to the management of Synods: And if they are kept pure from any tendencies which may cause the salt to lose its savour,—far from seeking to depreciate or to repress them, we ought to recognise the help and benefit which they bring us, and thankfully to avail ourselves of the facility which they afford for expediting and successfully conducting our affairs. It is well for us in our collective capacity to remember the familiar charge of our Master—"Be ye wise as serpents and harmless as doves."

And here I would observe further, with reference to a point not wholly without affinity to the remarks just made, that, as I do venture to think, there is a great mistake committed by some eminently pious and zealous men who engage in the sacred work of extending the Gospel over the world, a great mistake when they seem to confine their object simply and exclusively to the change to be operated upon individual souls, and to repudiate all idea of enlarging the kingdom of Christ in any other sense than as this effect is conceived to be produced—to measure, in short, the whole work, in all its parts, by this standard alone. For granting most freely that we can never be too much in earnest, in deprecating a mere formal adoption of Christianity, a name in religion without the reality of love, a mere carcass without life; it must be conceded I think on the other hand, that with respect to the evidences of grace in individual subjects, we are apt sometimes to pronounce upon them, from tests which very insufficiently ascertain the case:—Men may be wrought upon, on the one side,—in fact it is a very common occurrence,—so as to exhibit what are accepted as decisive marks of conversion which may one day prove to have been fallacious; and the power of religion may have sunk deeper into the hearts of others of a retiring character and a reserved temperament, than we are ready to imagine or to allow. The great day alone will bring all to light. I believe that, in this very point of view, as well as in others, the saying of the Saviour will be signally verified that many who are first shall be last and the last first. It is a dangerous forgetfulness to lose sight of the maxim that we are to judge nothing before the time. But this is not all. For supposing, argument gratia, such a case as that the Ministry of the Church, from whatever cause, should be found, here or there, unsuccessful in the great work of turning sinners, whether Jew, Turk, pagan, or nominally christian, from darkness to light, and from the power of Satan unto God,—are we to conclude from thence that nothing is done when a foundation is laid, among any body of people for a Scriptural and Apostolic system of Religion,—when the channels are opened, the machinery prepared, the provisions established for introducing and perpetuating a Church who, in the lowest estimate of her performance, will distribute the word and dispense the sacraments of Christ with the sanctification of the seventh day; and by her very worship, by her ordinances, by the cycle of her observances, will familiarise her people with the great and saving truth of the Gospel of which these observances may, in their digested series, be well said to exhibit an epitome? If we can imagine such a case as that, all this can be done without any present return of fruit, or immediately satisfactory result in the spiritual condition of the worshippers,—upon which we ought never too hastily or without sure warrant to render our verdict—yet is nothing done when

all is in fair train for carrying on the grand purposes of the Christian Ministry, and the instruments are ready by which Christ may, in God's good time, if it really has not been already done, be brought effectually home to the hearts of men?

Among these instruments we indulge the hope and trust that our Synods now extensively introduced into the Colonial dependencies of the empire, will, in the active exercise of their functions, sustain an important and beneficial part. Surveying all the provision and all the apparatus of the church for executing the commission confided to her hands, we may contemplate, side by side, with the delineations of our text, those glowing words of the Psalmist, walk about Zion, and go round about her, and tell the towers thereof. Mark well her bulwarks, set up (or consider) her palaces, that ye may tell them that come after, (Ps. xviii. 11, 12, prayer-book translation), and may adapt in the way of application to our Synods, the words of another animated Psalm where the distinguished privileges of Zion are portrayed, that there, as one of those special privileges, is the seat of Judgment (Ps. cxxii. 5.) We may look far back to the ancient church of God in the wilderness, and we see there Moses sitting to judge (Ex. xviii. 13.) the people—guiding their movements, regulating their proceedings, resolving their difficulties, reconciling their differences, governing and administering their affairs at large. Yet though he acted under a direct commission from on high, enjoying "celestial colloquy sublime," and was invested conspicuously by the hand of God, with wonder-working powers, we observe that he availed himself at once of the suggestion offered by his father-in-law for his relief. Jethro had just witnessed the oppressive weight of his labours as well as the inconvenience suffered by the people from his having to deal single-handed with them all; and recommended that, reserving for his own jurisdiction the disposal of the higher and harder causes, he would provide himself, out of all the people, with help. And the requisite qualifications of these proposed assistants are specified. They were to be able men, such as fear God; men of truth, hating covetousness. Moses loved his people: he prayed, upon one occasion, in a strain similar to the sentiment expressed many centuries afterwards, on behalf of the same people, by St. Paul, rather to be himself blotted out of the book of life, than that the threatened doom should come upon them. And we see in another instance, how far he was superior to any mere personal jealousy of power, such as would grudge to see others made participants of privileges vouchsafed to himself: Enviest thou for my sake. Would to God all the Lord's people were prophets, and that the Lord would put His Spirit upon them. Numbers 11, 20

These words, we remember, were uttered upon the occasion of assembling by Divine command; the seventy elders, the same body, in the judgment of some divines, which had already been created, as just noted, upon the recommendations of his father-in-law. And the origin is here supposed to be found of the Sanhedrim, or great council of seventy, which subsisted so long as the nation had a home. The government and legislation of the State and the government and legislation of the church having been, under the system given to the Israelites, so intertwined and incorporated together as to constitute in a manner, one and the same thing,—this Sanhedrim may be considered as having been alike an ecclesiastical Synod and a feature in the political organization of the country.

The first council of the christian church of which

We have record is that held at Jerusalem upon the question which had been agitated with much heat, of imposing upon the gentile converts, the obligation to be circumcised and to keep the law of Moses. The deputation from Antioch were to address themselves to the *Apostles and elders* (or Presbyters), and the *Apostles and elders* came together, accordingly, for to consider of this matter. But we see that the multitude of believers were present, and that after the address of James, who appears to have presided, a voice was given, in the decision upon the course to be adopted to the church at large. It pleased the *Apostles and elders, with the whole church*, to send chosen men to Antioch with written instructions for the believers there, upon the subject in dispute. The authors of these instructions announce themselves, in the form of greeting by which the missive is headed, as the *Apostles, elders and brethren*; and they proceed to say, it seemed good unto us, i. e. to us the *Apostles, elders, and brethren* just mentioned,—being assembled *with one accord*, to send chosen men. Acts xv. 3, 6, 22, 23, 25. It does appear, therefore, that while a distinctive place and character are preserved, in terms sufficiently marked, to the *Apostles and elders*, the body of believers, under the names of the *whole church and the brethren*, were associated in the transaction. To a similar effect is the testimony afforded in a passage from the writings of St. Paul. St. Paul certainly never leads us to lose sight of the estimation and reverent consideration of the christian ministry. Yet we find that Apostle where he refers to a judicial proceeding, in the exercise of discipline within the infant Church at Corinth, declaring the sufficiency of a punishment which he describes as having been *inflicted of many*.

Some standing co-operation, therefore, of the laity in the conduct of matters ecclesiastical, appears to have been established, both under the law and in apostolic days under the gospel, as a sort of constitutional feature of the church.

I forbear from occupying your time (the saving of time being, upon the present occasion, an object of some consequence) by an investigation of precedents discoverable in the ages near to apostolic days, and shall content myself with the simple reference to what the learned Judge Hoffman of New York, whose work has, more or less, been made familiar among us by our being called to the duties of synodical action, has collected in the way of authority upon this subject, in particular as relating to the Church in the British Isles.

Upon the whole, then, we have been doing nothing new, nothing rashly experimental, nothing unsustained by ancient nor yet—for look at the progress and successful working of the church in the neighbouring republic—by modern principles and practice, in enlisting the help of our lay-brethren and inviting their active interest in the management of our church affairs. These affairs are their own affairs; for it is they who, with us, constitute the church—and why should they not have a voice in the deliberations and the administrative functions of that church? They will not, on their part, seek to usurp more than their place. The more familiar they are made, by their practical share in it, with the system of the church, the more intelligent and the more lively will be their appreciation of it; the better they will understand the necessity of preserving an inviolable regularity and a well balanced subordination in her associated proceedings. As we, on our side, are taught that we are not to lord it over the heritage nor to affect dominion over their faith, as we are ready, while we preach not ourselves, but Christ Jesus our Lord, to be their servants for Jesus' sake,—so they on theirs, will

not fail to remember that their teachers are set over them in the Lord and that they are charged, with reference to the pastoral office of the clergy and the maintenance of conformity to the regulations of the church, to obey them that have the rule, and submit themselves to those who watch for their souls as they that must give account. Never ought these principles to be lost sight of, from any desire of popularity for its own sake, or in accommodation to any prevalent notions of the day; for there will always be some reigning and favorite error, and it will always be part of the duty of the Church of God to testify against it. What we have to do in our synodical proceedings is to carry on, ministers and people, hand in hand, the system delivered down to us in the Episcopal Church of England; and while we forbear from pronouncing upon the case of bodies differently constituted, or decrying their efficiency and zeal, none of us, whatever position he may occupy, ought, from any false personal delicacy, to suffer, without seeking to prevent it, the distinctive principle of our own system to be either assailed or undermined—the principle, linked inseparably as a safeguard with the preservation of order, unity, stability and soundness in the church, that the supreme government of the church and the channel for the conveyance of ministerial power is found in the order of bishops. Men among ourselves, and good men, too, may be found seeking to discredit this principle, and teach others to sneer at it as an exploded notion; but does any man seriously and deliberately believe that the Ministry of the Church of England or any of her offshoots will ever, while the world lasts, be constituted and carried on upon any other principle than that which compelled the Episcopalians of America, at the close of the revolutionary war, to procure consecration in England for the men who were to hold and pass on the Episcopal office, and through that office to have the like transmitted for the other two orders of the ministry? Would not the very men who cry down these principles, or who shrink from asserting them be rather backward if it came to the point, to accept a ministry which would be fabricated, *de novo*, at the will of this or that self-constituted authority, to provide for the demands of the church? No, look in this very point of view, as well as in others, upon Zion, the city of our solemnities.—She is a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

Never, I trust, will the peculiar Anglican stamp, the genuine Anglican character and spirit, (with whatever necessity for some partial adaptation to local circumstances,) be obliterated from our Colonial institutions. They are dear and most justly dear to our hearts; and fervently may we hope, and fully may we trust that the establishment of a Metropolitan Jurisdiction, in compliance with our petitions, and in conformity with the Anglican system at home and abroad, will tend to confirm and to perpetuate our close identity with the honoured institutions which have been passed to us from our fathers. But while we are charged in our Synodical capacity with the duty of carrying out the system of the Church of England in its integrity we must remember that there may be such things as discipline to be improved, deflection in practice and usage to be corrected—neglects to be repaired—and the full original intention of ecclesiastical provisions and the appointments to be recovered.

And here I might enlarge upon a variety of points of this nature—but we should open a wide field upon which it is impossible now to enter—for these observations must be drawn to their close, I will briefly *enumerate*, therefore, some

two or three examples in point, which ought, in my apprehension, to be kept in view, as subjects for correction gradually to be effected, as the time shall serve—such as the revival, in its proper efficiency, of the office of the Deacons and the employment perhaps of school-master deacons to continue in that grade; but never the admission to Holy orders of men engaged in trades or callings purely secular; or the restoration of rule and discipline in the admission of new or unknown comers to the holy communion, and of parties who present themselves to fill the office of sponsors, with reference to which test I presume that we are to have the advantage here of the action taken in convocation at home to adapt the 29th Canon to the altered circumstances of the church. And I think that we ought to take steps to turn better to our own spiritual improvement and the effective condition of the church, certain particular observances provided for that end, such as the set seasons for special objects, and among others the neglected Ember days, which suggest every where the prayers of the faithful at the times of ordination that we may be furnished with godly and able ministers of Christ. I will say nothing—for I must stop—respecting the recommendation of a closer attention wherever it is fairly practicable (to some extent I may be pardoned, perhaps, for stating that I have long ago enforced that attention within my own diocese), to the law laid down for us by the church that we should, for the mere reverence of feeling and edifying solemnity of effect, celebrate the sacrament of baptism and the ordinance of marriage within consecrated walls.

And now in this review of this whole subject, and of all its details, how can I more appropriately close than in words better than the words of man—words taken from a familiar Psalm of which I have already had occasion to cite another part, and remarkably in harmony with those of our text,—“O pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls and plenteousness within thy palaces (plenteousness of grace and blessing within every sanctuary and every home of the church.) For my brethren and companions' sakes I will wish thee prosperity. Yea, because of the House of the Lord our God, I will seek to do thee good.” To which let us all add as the determined expression of our own inextinguishable attachments, the sacred pledge proclaimed aloud by priests and people, when the temple worship, after the captivity, was restored under Nehemiah, And we will not forsake the house of our God. Amen and Amen!

The holy communion was then celebrated, the Metropolitan Bishop reading the service, and Dr. Lewis, bishop elect of Ontario, the Offertory. His Lordship was assisted in the distribution of the elements by the suffragan bishops, the bishop elect and the Dean of Montreal.

At 3 o'clock the Synod assembled in the large school room of the Cathedral building. His Lordship, the Metropolitan Bishop presided, having the Bishops of Quebec and Huron on his right, and the Bishop of Toronto and bishop elect of Ontario on his left.

The roll was called by the Rev. Mr. Rogers, Secretary to the Bishop of Montreal, and the following members besides the five bishops were found to be present—

DIocese of MONTREAL.

Clerical.—Very Rev. Dean of Montreal, Rev. J. Scott, D. D., Dunham, Rev. Canon Leach, D. C. L., Montreal, Rev. Canon Bancroft, D. D., Montreal, Rev. E. Du Vernet, Hemmingford, Rev. W. Anderson, Sorel, Rev. G. Slack, Milton, Rev. D. Lindsay, Frost Village, Rev. G. O'Grady,

Mascouche, Rev W B Bond, Montreal, Rev J Flanagan, Lachine, Rev J C Davidson, Cowansville.

Lay.—Hon. G Moffatt, Cathedral, Ed Carter, Soral, H. Taylor, Trinity, Montreal, Hon Judge McCord, Montreal, J Armstrong, Berthier, L S. Huntngdon, M. P. P., Milton, Dr Smallwood, St. Martin, R. A. Young, Aylmer, Wm Barratt, Russelltown, Major Campbell, C B. Chambly, Hiram Foster, Brome

DIOCESE OF QUEBEC.

Clerical.—Rev. Dr. Falloon, Rev. G. V. Housman, Rev. Dr. Nicolls, Rev. A. W. Mountain, Rev. C. P. Reid, Archdeacon Hellmuth, Rev. S. S. Wood, Rev. H. Roe, Rev. C. Hamilton, Rev. A. J. Woolrich, Rev. E. W. Sewell.

Lay.—Col Rhodes, Right Hon. Lord Aylmer, B. H. Morris, W. C. Wurtel, W. R. Donk, H. S. Scott, Dr. Gilbert, C. N. Montizambert, James Bell Forsyth.

DIOCESE OF TORONTO.

Rev. Dr. Beaven, Rev Dr Fuller, Rev. S. Givins, Rev. E. Denrocho, Rev. S. W. Darling, Rev. Mr. Dewar, Rev H. Holland, Rev J. G. Geddes, Rev. T. S. Kennedy.

Lay.—Hon. J. H. Cameron, Hon G W. Allan, J. Bovell, M. D., T C Street, R B. Denison, J. W. Gamble, Hon George Boulton, Judge Boswell, E. G. O'Brien.

DIOCESE OF PECON.

Clerical.—Rev. M. Boomer, L.L.D., Galt, Rev. C. C. Brough, A. M., London, Rev. E. L. Elwood, A. M. Goderich, Rev. R. Flood, A. M., Delaware, Rev. W. Bettridge, Woodstock, Rev. J. Smythe, B. A., St. Mary's, Rev. F. W. Sandys, D.D., Chatham, Rev. J.W. Marsh, M.A., London, Rev. St. G. Caulfield, L.L.D., St. Thomas, Rev. A. Nelles, Brantford.

Lay.—L. Lavrason, London, A. Shade, Galt, W. Watson, London, J. Johnson, London, T. Cottle, Woodstock, J. Keofer, Strathroy, I. Farrell, Sarnia, Dr. Dowson, Windsor.

DIOCESE OF ONTARIO.

Clerical.—Archdeacon Stuart, Rev. J. A. Murock, Rev. Dr. Lauder, Rev. Wm. Bartlett, Rev. Wm. Bleasdel, M A., Rev. J. G. Armstrong, M. A., Rev C Forrest, Rev. Forrest Taue, Rev. H. H. Mulkins, Rev Henry Patton, D.C.L., Rev. R. L. Stephenson.

Lay.—T Kirkpatrick, Hon. Geo. Crawford, W. B. Simpson, E J Sisson, Mr. Jones

The Patent appointing the Bishop of Montreal Metropolitan of Canada was then read by Strachan Bethune, Esq., his Chancellor.

His Lordship then addressed the Synod as follows:—

Right Reverend and Reverend Brethren, and Brethren of the Laity.—It has been with no ordinary feelings of interest that I, and I am sure I may say that all of us, have looked forward to this meeting of the first Provincial Synod of the Church of England in Canada; and, appointed as I was, certainly most unexpectedly to myself, the responsible office of Metropolitan of this Province, I have earnestly sought for that gracious help of God's Holy Spirit, which we have now in our united prayer, just solemnly invoked; and I also ask the kind co-operation and consideration of all the members of this Synod to aid and uphold me, while I endeavour, to the best of my judgment and ability, to discharge the important duties devolving upon me. And when I look around and reflect upon the character and standing of those who form our Great Council of the Church, when I remember of what body they are the representatives, I cannot but feel stirred up to give God thanks that hitherto he has thus helped us, and an animated also with a good

hope for the coming time. What a contrast is thus afforded to the recollections of many here present! Indeed there are two of my Right Reverend Brethren, who from their age, and long and active labours, no less than their office, may in an especial manner be looked upon as Fathers of the Church in Canada, and of many of its important institutions. Our Senior Prelate, the Lord Bishop of Quebec, in an address he made to his own Synod last year, spoke of the commencement, within the recollection of some aged men still living, of the Episcopate of the first Anglican Bishop in this country, with but five Clergymen in the whole province, with which his diocese was co-extensive. Though the clergy had been largely increased, yet still they were but few and widely scattered, when my Right Reverend Brother himself succeeded, as the bishop of the same undivided diocese, now upwards of a quarter of a century ago. While my Right Reverend Brother of Toronto has stated that at the time of his ordination by the first Bishop of Quebec in 1803, he made but the fifth clergyman in the whole of the Upper Province. We are assembled here, as the representatives of five separate dioceses, (reckoning that of Ontario,) with not less than 860 clergy officiating in them. In the days of its early struggles, the church was strictly missionary in its character, and supported almost entirely by external aid. But a great change has been gradually working throughout it; and its whole position has assumed a very different aspect. Having grown into so large a community, occupying so extensive a territory, possessing such various interests and institutions, and with an increasing character of stability and permanent establishment in the country, it was felt that some organized system of regular government and discipline was imperatively called for. Circumstanced as we are in this country, it was necessary that this should originate within the church herself. And under the sanction of our Synod Acts, which, having been passed by the Provincial Legislature, received the sanction of the Crown, we have been enabled to meet in our several dioceses, in our corporate character, and make regulations for our internal government and discipline. These organizations are yet in their infancy amongst us, but watching as I have done, most carefully, their rise and progress, and largely participating in every movement, dating from the Conference of Bishops of British North America, held at Quebec in 1851, I feel fully persuaded that we were acting with true wisdom in originating them, that they were become essentially necessary to us in our present state, and that they will, under God's blessing, increasingly contribute to the efficiency of the church; that they tend to excite a greater interest in the breasts of the laity, and disseminate generally amongst us truer and more enlarged views respecting it. But if it be well to gather the separate parishes together in each diocese, for the promotion of good government, and as indicating the corporate character of the Church under one chief pastor, so also it is still farther desirable to gather separate dioceses together, according to the ancient usage of the church in several provinces, that the representatives from the several dioceses, meeting together, may consult respecting such matters as concern the church in its more collective capacity, and be themselves, in a still farther bond of the whole body of the church throughout the world. We know the enormous power which is wielded by the Church of Rome from that unity which arises from the submission of the members of that communion to the single authority of the Pope, as the universal bishop. We deny any such claim both on scriptural authority, and on the testimony of the

universal church from the beginning. But Dr. Field, formerly Dean of Gloucester, in his learned and elaborate "Treatise of the Church," while combating the claim of the Bishop of Rome, argues strongly for the true corporate character of the church; and its great power and influence, when duly exercised. He argues that "the fulness of ecclesiastical power and jurisdiction is in the companies, assemblies, and synods of bishops and pastors, and not in any one man alone." And then he goes on to show the gradation of these assemblies: "Things were so ordered in the beginning that as presbyters could do nothing without the bishop, so the bishop in matters of moment might do nothing without his presbyters. If any difference grew between the bishop and his clergy, or if (consenting) any one found himself grieved with their proceedings, there was a Provincial Synod held twice every year, in which the acts of Episcopal Synods might be examined. These provincial synods were subordinate to national and patriarchal synods, wherein the primate of a nation or kingdom, or one of the patriarchs, sat as president, and in the national and patriarchal synods the acts of provincial synods might be re-examined and reviewed. So that it is evident that the power of ecclesiastical jurisdiction resteth not in bishops alone, but in presbyters also, being admitted to provincial and national synods, and having decisive voices in them, as well as bishops; nor in any one metropolitan, primate, or patriarch, within their several precincts and divisions, but in these, and their fellow-bishops jointly; and that much less there is any one in whom the fulness of all ecclesiastical power, and the right to command the whole church, doth rest." And so the church should rise higher and higher in its order, until, if it be possible, which in these days of division and separation it is not, we should come up to the general or oecumenical council, such as was held on great occasions from time to time in the first few centuries of the christian era—and whose authority in certain cases our own communion acknowledges. But if we cannot arrive at such a consent of christendom in its entirety, how much is it to be wished, that we could be so joining, and, as far as may be, advancing towards it—and hear our widely spreading branch of the pure and reformed catholic church of Christ speak with the full voice of her collective body. And why may not this be prayed for and hoped for? The Church of England for upwards of two hundred years after the era of Reformation was confined, almost entirely, within the four seas that surround the British Isles. Its wonderful progress within the last half century, or rather more, including the trans-Atlantic Branch in the United States, has almost equalled in magnitude the growth of the church in the Apostolic age. But it has been so sudden, and so widely extended, particularly during the last 25 years, that we were not prepared for its grandeur or the consequences of its complicated organization; and one serious matter now under the consideration of the church at home is how to secure the harmony of its parts, the general unity of the whole, together with the necessary independent government of the several branches in all matters of local detail and internal discipline. How growing branches are to keep up their individuality and corporate character in their own localities, and yet preserve unbroken their real ecclesiastical standing in relation to the Mother Church? Upon this important subject I received a letter of inquiry some time since from a member of the Upper House of the Convocation of Canterbury, and I felt that I was as yet in no position to give any satisfactory reply. Parishes are independent of one another, but

Dioceses are independent of each other, but have a means of united action in each province under one Metropolitan. Then all these provinces must have some coherence, some means of united action, some means of being heard in matters of common interest to all. Are there not occasions when it would be a glorious thing, if the whole reformed Catholic Church could make herself heard with the voice of authority, and speak trumpet tongued to the world on high matters of faith? Have not all a common interest in the authorized version of the Word of God, and the Book of Common Prayer, both of which are now being assailed from various quarters? It was, then, to take a step in this direction that, after we had organized our Diocesan Synods in this Province, three of the four then existing dioceses presented memorials to the Queen, asking Her Majesty to appoint a Metropolitan, that we might have the power of carrying on our ecclesiastical organization. There is no question of the fact that the office of Metropolitan was one of very early date; it is alluded to in the sixth Canon of the General Council of Nice, held as early as the year 325, the ancient custom of the church, which was to be adhered to; where it is called *archaia ete, antiqua consuetudo*, and one reason mentioned is that no consecration of a bishop was to be allowed in any province without the metropolitan taking part in it—not, however, that he was to exercise any arbitrary power, but that the consecration was to be determined by the majority of votes in the provincial synod—*sustineat sententia plurimorum*. But this canon provided against a private or independent action of suffragan bishops proceeding to the consecration of new bishops at their own discretion. The development of its organization in the early church, no doubt arose out of the necessity of finding ways for the discipline and government of its rapidly extending branches—making all to harmonize and carry out one great principle and course of action. Thus it was ordered by the Council of Antioch: "Let there be two provincial Synods every year, and let the Presbyters and Deacons be present; and as many as think they have been in any way hurt or wronged, then expect the determination of the Synod."

The power of the Metropolitan was in calling the rest of the Bishops to the Synod, in appointing the place of meeting, and in sitting as President in the midst of them; and as, Dr. Field observes, "so were things moderated, that neither the rest might proceed to do anything, without consulting him, nor he do anything without them, but was tied in all matters of difference to follow the major part. The causes that were wont to be examined and determined in the meetings of the Bishops of the Province, were the ordinations of Bishops, when any churches were void, and the depriving and rejecting of all such as were found unworthy of their honour and place; and in a word, any complaint of wrong done in any church was there to be heard. Thus as were found unworthy of their honour and place; and in a word, any complaint of wrong done in any church was there to be heard. Thus and ended by Synods, and they holden twice every year. But in process of time, when the governors of the church could not conveniently assemble in Synod twice a year, it was first decreed at the sixth General Council that they should meet once: and afterwards, many things falling out (partly from the poverty of such as should travel to Synods), to hinder their happy meetings, we find they met not so often; until at length it was ordered that Episcopal Synods should be held once every year, and Provincial, at least once in three years. And so in time causes growing many, and the difficulties intoler-

able in coming together, and in staying to hear these causes thus multiplied and increased, it was thought fitter to refer the hearing of complaints and appeals to Metropolitans, and such like ecclesiastical judges, limited and directed by canons and imperial laws, then to trouble the pastors of whole Provinces, and to wrong the people by the absence of their pastors and guides." Such seems to have been the reasonable, and we may say almost the natural growth of the early ecclesiastical polity of the Catholic Church: to provide for its government, its unity, and its increased Parishes, Dioceses, Provinces, Patriarchates, and General Councils, one after the other, in due succession. "The spirits of the prophets being bound to be subject to the precepts." In process of time the assumption by the Bishop of Rome of the character of viceregent of Christ upon earth and his claim to be the sole universal Bishop, gradually undermined the whole system; and, as I said before, the reformed Catholic Church in England from its position, at first failed to realize the necessity or the wisdom of its reconstruction, which, however, is now urgently demanded by the complicated, and at present undefined nature of the relation between the widely extended and increasing members of its spiritual family, as the body of Christ. Blackstone, in his celebrated "Commentary on the Laws of England," mentions that "it hath been an ancient observation in the Laws of England, that whenever a standing rule of law, of which the reason perhaps could not be remembered or discovered, hath been wantonly broken in upon by statutes or new resolutions, the wisdom of the rule hath in the end appeared from the inconveniences that have followed the innovations." And that has often proved a truth in ecclesiastical, no less than in civil polity. And if there has been any rule of law or system of organization that once gave power to the church, which has fallen into abeyance through disuse or misapprehension of its meaning and application, it will be our wisdom to try and revive it, adopting it, as far as we may be able, to present circumstances and times, and to such canons and laws, either Colonial or imperial, to which we owe obedience. In consequence of the memorials, presented to the Queen, respecting the appointment of a Metropolitan for the Province of Canada, I received in July, last year, the Patent which has been read to you. Upon looking it over, I found that there were some important omissions in the Preamble; one of which was the leaving out every reference to the present Bishop of Quebec, as having presided over this diocese before me; and making me the successor of Bishop Stewart; and also in the description of the districts contained in the Diocese of Quebec. In consequence, I did not think it right to have it enregistered or published in full without first communicating with His Grace the Duke of Newcastle, Her Majesty's Secretary of State for the Colonies, who was then in Canada, in attendance on the H. R. H. the Prince of Wales. The Duke desired me to write him an official letter on the subject, and he would forward it to the Queen's Advocate General for his opinion. I accordingly wrote such a letter: and on the 21st of January last, I received a communication from the Secretary of His Excellency the Governor General, together with a draft of a new Patent: Mr. Pennefather wrote to me as follows:—"The Duke of Newcastle has been advised by the Queen's Advocate that the errors mentioned in your letter to him of August 24, 1860, do not affect the validity of the instrument, but His Grace has thought it advisable to cause fresh letters patent to be prepared, of which a draft

copy is enclosed, His Grace has given directions that this draft shall be placed in your hands for the purpose of being submitted as well to your Lordship, as to the other Bishops concerned, and also to any person in whose legal knowledge, and experience you may have confidence." I had however sometime previous to the receipt of this draft of a new Patent, caused so much of the original one to be printed, as had reference to my actual appointment as Metropolitan, and the powers intended to be conferred upon it—leaving out the preamble, where the errors occurred; and which contained no matter of any great moment that was necessary to the understanding of its nature. I sent several copies of this to the different Bishops; and it was printed in full in the Toronto *Ecclesiastical Gazette*, in one at least of the Daily Newspapers in this city, and I believe elsewhere. I subsequently visited Toronto, London, and Quebec for the express purpose of conferring with the Bishops of the several Dioceses, and any other persons, clergy or laity that might wish to be present with us. I found a strong impression entertained in some quarters, that the tenor of the Patent was not altogether in harmony with our Synod Acts. Now as it is thought necessary to issue a new Patent, sent out here for our consideration, and as the Queen's Advocate, in a marginal note to the draft, asks "whether any and what additional powers are requisite for the proper carrying out the objects of the Church Synod Act, and the intentions of Her Majesty's Government in this matter?" It seems to me that we have just the opportunity we require of seeing matters so adjusted, that hereafter we may hope to work cordially and satisfactorily together. I thought it my duty not to send home the draft until I had brought the whole subject before this general meeting of the Canadian Church. I wish it to be calmly and wisely and fully investigated. I expect for my office no extraordinary nor unnecessary power or authority, still less do I wish to contend for what may be unsanctioned by the law of the Province. I should myself wish the whole matter to be referred to a committee of the Synod, who should be instructed to enquire into the bearings of the Synod Acts and the Patents of the several Bishops, and if there is any inconsistency to report how the powers and office of the Metropolitan can be made to harmonize with them. And I should wish them to take a still higher and wider view of the subject, and see how too our relations with the mother Church of England, and all its branches extending through every quarter of the world, is to be preserved in loving and faithful unity. We have present here amongst us able lawyers, learned divines, and those who are zealous for the honour of Christ and the increase of his church,—persons fully competent to do ample justice to so great a subject. It is a subject which must be taken up sooner or later, and calls for some definite action. From Canada first went forth the word which led to our present Diocesan organization, which is being carried forward through all the Colonies of England. It would be a noble completion of our work, if we were, under the gracious guidance of God and the Holy Spirit, not only to settle any internal difficulties and harmonize the action of our own Provincial Synod, but also strike again for our Reformed Church the key note of primitive antiquity, which shall find an echo in the farthest limit of the Continent and throughout the various portions of the other Hemisphere—proclaiming aloud before heaven and earth that "we being many are one body in Christ," and "every one members one of another."

I have trespassed somewhat on your patience, while I have entered into these details, but I

hope the subject and the occasion will be sufficient excuse. I should have rejoiced if it had fallen to my lot to have listened to another occupying this place instead of me; but, having been called to this office, I have given the subject long and anxious thought and enquiry, and in any discussion that may arise, or in any arrangements that may be prepared for our future proceedings, whatever difference of opinion may be manifested, I trust that we shall all endeavour to preserve such a temper as becomes those who are met together to consult for the welfare of Christ's Church, and to promote the glory of God. I have no intention to dictate to the Synod what shall be their present course of action; but in case we are prepared to proceed to our organization, with a view to the future despatch of business, I have caused some papers to be printed, which can be placed in the hands of the different members, and form the bases of our deliberations. They are framed something upon the same plan as was acted upon when our Diocesan Synods were first constituted, and consist of a proposed "Declaration of Principles," "a Constitution," and a "Permanent Order of Proceedings." Something of this kind will be necessary before we shall be in a condition to enter upon any Synodical business. The Synod will, of course, adopt, alter, or amend them, as they shall think fit. And may God, in His greatness, for Christ's sake, give us grace to do that which shall be most conducive to the increase of piety and the furtherance of true religion and plenty of life.

His Lordship was repeatedly interrupted by applause during the delivery of his address.

Archdeacon BROUGH asked whether they were met under the provisions of the Synod Act, or under the authority of the Patent just read?

His Lordship the METROPOLITAN had called the Synod together under the authority of the letters patent; but did not know that there was any difference between them, and the Provincial Act. That was a question to be investigated.

The Rev. Dr. FALLOON gave notice that he would, at the earliest fitting opportunity, move a resolution with respect to the letters patent.

The Hon. J. H. CAMERON begged leave to move that a Committee be appointed, to consist of—Clergymen and—Laymen from each Diocese, to consider of a constitution for this Synod, and of the powers granted, or to be granted to the Metropolitan Bishop, with power to report from time to time. He conceived, with respect to the question asked by Archdeacon Brough, that they were clearly met under the authority, both of the Colonial Act of Parliament, and the Imperial Letters Patent. He thought the best way to reconcile any apparent conflict of jurisdiction, would be for a Committee carefully to consider the whole subject, and report upon it for the action of the Synod. For the rest, there was not time to do much at that sitting, but he thought they might, and should do one thing at once, to determine whether they should have a separate House of Bishops, as in the United States and in Britain, or continue to sit together in one house as now. He thought the former course would be found, for many reasons, advisable. He could not sit down without expressing the deep gratification he, and other members of the Synod, had felt at the manner in which His Lordship the Metropolitan Bishop had adverted to the question of the powers proposed to be conferred upon him, and the manner in which he had relieved many of the difficulties they had felt on the subject by retaining the patent and submitting it for the opinion of that Synod. His Lordship, by the course he had pursued, had won, he was sure, the hearty respect and approbation of the whole body of the Church. (Applause.)

Mr. J. W. GAMBLE heartily concurred in the opinion expressed by the Hon. Mr. Cameron. The course adopted by His Lordship could not fail to win their cordial approbation. But before proceeding to any business, he thought it would be better to declare formally under what authority they constituted themselves, and he had therefore drawn up a resolution, for which he hoped his hon. friend would make way, declaring that they were met under the authority of the Synod Act of the Canadian Parliament.

Hon. J. H. CAMERON did not think this necessary. There could be no doubt that they were properly assembled under the Synod Act. There was no need to give expression to any doubt about it by passing such a resolution, and he would beg his friend, Mr. Gamble, therefore, to withdraw the resolution, and allow any necessary declaration to be drawn up by the committee, he proposed, to be by them submitted to the Synod.

Mr. GAMBLE thought there would be no doubt cast on the legality of their proceedings by his resolution, but it might rather remove doubt, but he was willing to allow the committee to be first struck if that were the general wish of the Synod.

Rev. Mr. MANSU hoped Mr. Gamble would withdraw his resolution. When the Diocesan Synod was organized for Toronto, the first act was the adoption of the first clause of the Synod Act. The same thing was done in organizing the Huron Synod, and he thought it desirable that similar action should be taken here.

The METROPOLITAN suggested that the Synod ought, before proceeding with any business, to name secretaries. The Rev. Canon Leach being nominated for clerical secretary, declined, as did the Rev. Dr. Patton. The Rev. Canon Bancroft was then elected unanimously. Dr. Bovell, of Toronto, was named lay secretary.

His Lordship then said that without any desire to dictate what should be done but to facilitate the proceedings, he had caused to be prepared and printed a draft of constitution and of rules or orders of proceedings, which had been submitted to the other bishops, and would now be distributed among them to take such action on them as they saw fit.

The discussion was then resumed upon Mr. Cameron's motion.

The Rev. Dr. DEWAN thought it would be better to divide the committee, allowing one to deal with the subject of the powers of the Metropolitan, the other with the constitution of the Synod.

Some further conversational discussion took place, in the course of which it was suggested, and the suggestion generally concurred in that it would be better that both subjects should be considered by the same committee as being intimately connected, so that they would not have to discuss two separate and perhaps conflicting reports. The committee might be divided by its own action into sub-committees to consider the two topics separately at first.

The Rev. Mr. CAULFIELD thought it would be well to decide under what authority they were acting. If under the Patent, then His Lordship, the Metropolitan, was *ex-officio* chairman; if the Act of the Canadian Parliament, then they had a right to select their own chairman.

After some further observations, in which Colonel O'Brien and Dr. Fuller, among others, took part, Mr. Cameron's motion was put and carried.

The blanks were filled up with the word *two*, making two clerical and two lay delegates from each diocese to form the committee.

Some discussion then arose as to the manner of appointing the committee.

The Venerable Archdeacon HELLMUTH, sec-

onded by the Rev. A. MOUNTAIN, moved that the bishop and delegates of each diocese should separately elect its representatives on the committee.

Rev. Mr. MOUNTAIN thought no one would accuse him of want of due respect for episcopal authority, but he thought the whole body of delegates from a diocese, acting with the bishop, might think of the names of good men, which might not occur to the bishop himself.

Rev. Dr. FULLER thought it usual to leave it to the chairman to appoint such committees. He would move therefore that His Lordship the Metropolitan, after consultation with the other bishops, should name the committee.

Mr. SIMPSON said he would second the motion. The nomination was always left with the chairman.

Archdeacon HELLMUTH said the work the committee had to do was of the utmost importance, and it would give greater satisfaction to the whole body of the Church if it were known that the committee was selected by the whole Synod.

Rev. Mr. FOREST said they were there as one body, and ought not to break up into separate Diocesan Committees.

It was also suggested that the action of the committee would not be final. Their report would be discussed and revised by the whole Synod.

Dr. FULLER's motion was then put and carried. Rev. Dr. FALLOON, being called on, said that as the matter was referred to a committee, he would not bring forward his resolution till its report was before them.

His Lordship announced, that, after consulting with the other bishops, he had appointed the following Committee:—

Diocese of Quebec, Rev. Mr. Sewell, Rev. Mr. Roc, Geo. Irvine, Esq., H. S. Scott, Esq.; Diocese of Toronto, Rev. Dr. Beaven, Rev. Dr. Fuller, Hon. J. H. Cameron, J. W. Gamble, Esq.; Diocese of Montreal, The Very Rev. the Dean, Rev. Canon Leach, Hon. Mr. Just, McCord, E. Carter, Esq.; Diocese of Huron, Rev. Mr. Marsh, Rev. Mr. Caulfield, L. Lawrason, Esq., A. Shade, Esq.; Diocese of Ontario, Rev. Dr. Patton, Rev. Dr. Lauder, Hon. Geo. Crawford, T. Kirkpatrick, Esq.

The Hon. Mr. CAMERON then moved the appointment of a Committee to draw up Rules and Orders of Proceedings for the use of the Synod, to consist of one clerical and one lay delegate from each diocese. Which was carried.

Rev. Dr. HOLLAND thought they needed some rules to govern them in the mean time, and he would move the adoption provisionally, until the Committee should report, of those just distributed by order of his lordship the Metropolitan bishop.

Mr. GAMBLE thought it absurd to take the matter out of the hands of the Committee just appointed. If it were advisable to adopt any rules provisionally, those of the Diocesan Synod of Toronto, which he knew had been carefully considered, might be adopted, or those of the Diocese of Montreal, which differed very little from those of Toronto.

To be Continued.

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