

conciliating and comprehending those who held opinions widely different from each other, and of inducing them to unite in the public worship of the Church. In addition to this, changes may be made at any time by sufficient authority in the forms of Divine worship and the rites and ceremonies appointed to be used therein, as we find set forth in the preface to the Book of Common Prayer, where we read, "so on the other side the particular forms of Divine worship, and the rites and ceremonies appointed to be used therein being things in their own nature indifferent, and alterable, and so acknowledged, it is but reasonable that upon weighty and important considerations, according to the various exigencies of times and occasions, such changes and alterations should be made therein, as to those that are placed in authority should, from time to time, seem necessary or expedient."

To submit, then, the articles which are unalterable and which no man is to draw aside in any way to the interpretation of formularies which are declared to be alterable, and which may undergo change at any time, would be to subvert the natural and reasonable order of things. In all sciences, whether mathematical or philosophical, things which are less clear and are open to discussion, are brought to those axioms and principles which are fixed and immutable, and are explained or interpreted by them. So also must it be in discussions concerning the doctrines of our Church. They are based on God's written word, and are presented to us in our articles, and we are bound to try and explain all doctrines by this immutable standard with which we are thus provided.

And now, my Brethren in the ministry, before I conclude, I desire to suggest to you a few considerations, which, with the Divine blessing, may have the effect of stirring up your minds by way of remembrance, and stimulating you to greater zeal and more entire devotedness to the work of the ministry to which you have been consecrated. Weak as we are in ourselves, and not sufficient for these things, we have the Divine assurance that if we wait on the Lord he will renew our strength; that His grace will be sufficient for us, and that His strength is made perfect in the weakness of those who labour for Him. Relying then, on the promise of Him who cannot lie, and leaning on the Almighty arm of our reconciled God and Father, let us persevere to sow the good seed of the word, even in the dark and cloudy day, trusting that the Lord will water it with His blessing, and in due time cause it to bring forth fruit to the praise and glory of His name. In the country where many of you will be called to labour, you will find much to try your faith and patience; you will be called to bear many privations and to endure much fatigue and hardship; but I trust you will be enabled to take all these things joyfully, for the love of Christ your Lord, and through zeal for the salvation of immortal souls. Let the consideration that you are the ambassadors of Christ—that you are commissioned by the King of Kings to proclaim a full and free pardon to rebellious man, be ever uppermost in your thoughts. This will sustain you in all trials, and will constrain you unreservedly to devote yourselves to the work of the ministry to which you are called.

You will have many difficulties to contend with, some from the open opposition of the enemies of the Gospel, many from the corruption which still remains in your own flesh, but the greater difficulties, and those which will try you most and longest, will arise from the coldness, the deadness, and the utter indifference to spiritual things of those to whom you will be called to minister. Prayer is the Christian's resource under such

difficulties. The Holy Spirit alone can subdue the unruly wills and affections of sinful men. He alone can break up the fallow ground of the human heart, and prepare it for the reception of the good seed. Oh, for more of the Spirit of Prayer amongst us! The praying minister is the powerful minister. As the face of Moses shone when he was admitted to close personal converse with God upon the mount, so the servant of Christ who frequently holds communion with his God in prayer, will reflect in his character and his life something of the light and likeness of Him in whom all fulness dwells, and out of whose fulness we are privileged to receive even grace for grace. In conclusion, my Reverend Brethren, I would commend you to God, and the word of His Grace, which is able to build you up, and to give you an inheritance among all them which are sanctified," study to show yourselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth. Remember that your work is for eternity, and though your labours may not attract the attention or draw forth the praise of men, still you are to proceed, regardless of self, and not setting your hearts upon obtaining the approval of men, or popularity amongst those who love not the Lord Jesus Christ. To be loved, to be highly esteemed by the meek and lowly followers of Christ, should indeed be the desire of every faithful minister of the Lord Jesus; but to labour for the applause of the ungodly and unbelieving, argues a mind yet carnal, and can only be productive of evil both to the minister and to the people. May then the God of all grace, the giver of every good and perfect gift, pour upon you in large measure His Holy Spirit, that you may be faithful, humble, zealous, and devoted followers and servants of Christ, and that, when He, the Chief Shepherd, shall appear, you may receive the crown of righteousness which fadeth not away.

APPENDIX.

Note A., page 9.

The following Report of a Committee on Indian Missions was adopted at the last meeting of the Synod of the Diocese:—

The Committee appointed at the last annual meeting of the Synod on the subject of Indian Missions beg leave to report:

That as the conversion and civilization of the Gentiles were a subject of primary consideration with the Christian Church from the first, so should the long neglected aborigines of this land be regarded by our reformed Church with a like solicitude and care for their evangelization and enlightenment.

It is only within the last twenty-five years that the Government of this Province has extended any assistance towards so desirable an object as the Christian education of some of the Indian tribes, and it is with regret that your Committee have learned that the Missionaries employed by the Government were notified from the Indian Department that after the expiration of the current year, they were to expect no further aid from this source.

Under these circumstances your Committee are encouraged to hope that by a timely representation to some of our Church Societies at home of the peculiar position in which some of the Indian Missions are about to be placed, they may be induced to take them up, and so secure the ministrations of the Church enjoyed by them for some years.

The Committee are happy to state, that some of these Missions have from an early period been favoured with the fostering care and generous

support of a company in England, which renders them comparatively independent of any government support.

The Indian tribes at present under the charge of Missionaries of the Church your Committee desire to notice *separatim*, as well as the sources whence these have been hitherto maintained.

I. The Six Nations Indians on the Grand River are under the paternal care of the New England Company, which not only provides salaries for Missionaries and Schoolmasters, but also defrays the expenses of an Industrial School, where children are taught, (in addition to the branches of a common English education), the boys, agricultural and useful arts, and the girls, spinning, knitting, and different descriptions of needle-work.

Though a large majority of these Indians have embraced Christianity, and become members of the Church of England, yet a considerable proportion, chiefly of the Cayuga tribes, have for many years rejected the gospel. The labours of the Company's Missionaries among them have not, however, been altogether in vain. From time to time it pleases God to open the hearts of some of them to attend His Word, and they have lately expressed a wish to have a school established amongst them. A greater number of Schoolmasters, and two additional Missionaries are much needed among the Six Nations. The Mohawk tribe, having surrendered their lands in the vicinity of Brantford to the Government for sale, have removed to a new settlement on the south side of the Grand River, and can no longer, without traveling far too great a distance, assemble for the worship of God in their old Church at the Mohawk village. Little, if any thing, can for the present be expected from the New England Company towards the erection of a new Church, they (however willing to afford assistance) having been lately at much expense in putting up new buildings for the accommodation of a greater number of children at the Mohawk Institution. Your Committee hope that at no very distant period our Church Society will be enabled to contribute to this desirable work.

II The Muncey and Oneida Indians on the Thames have been under Christian instruction for a number of years. The Missionary who has been labouring among the former tribe for a quarter of a century, found them pagans upon his first visit, since which period it has pleased Almighty God to call them from darkness to the acknowledgment of saving truth as it is in the finished work of redeeming love in a crucified Saviour. Many of the latter tribe, who came into this Province about eighteen years ago from the United States, have attached themselves to the Church of England. The Catechist and Schoolmaster of the Munceys has been in receipt of a salary of £50 per annum from the Church Society of the Diocese of Toronto for the last few years. The Catechist and Schoolmaster of the Oneidas is paid a salary of £50 sterling by the Colonial Church and School Society since his appointment. A small salary to interpreters for the above tribes has been granted also by the Church Society of Toronto, at the rate of £12 10s. currency each, for the last few years.

III. The Ojibwas of Walpole Island have been in charge of a Missionary for a number of years, whose salary was paid partly by the Indian Department, and partly by the Society for the Propagation of the Gospel in Foreign Parts. He has also received notice that his salary is to be discontinued after the present year. The Schoolmaster stationed in this Mission has also been allowed a salary from the funds of the Church Society of Toronto. There are two Sunday services, and also one week-day service, regularly; the congregation at each very good. There is also an