

to its funds. The difference is astonishing, and may well cause us to rejoice in the awakened zeal and liberality of the Church at home. Commensurate with this increased zeal and liberality has been the extension of the field of the Society's missionary labours. Fifty years ago the Society's labours were confined almost exclusively to North America; they now embrace every quarter of the globe. Fifty years ago supported 40 Missionaries, giving an average salary of £40 each; now they support whole or in part upwards of 500 Missionaries. Viewing the subject in another light;—fifty years ago the Church of England had only two Colonial Bishops, and those confined to North America—one in Nova Scotia and one in Quebec. She is now encircling the earth with the sons of her episcopate, having Colonial Bishops in Europe, Asia, Africa and America, numbering 25 in all. At a meeting held on the 25th of April, to which reference has been made by your Lordship, it was resolved to establish four more Bishops as soon as possible, one of which was to be formed by the division of our too extensive Diocese, and designated the Bishopric of Kingston. Contrasting the present position of our own Diocese with what it was fifty years ago, we arrive at very gratifying results. Fifty years ago it contained but four Clergymen; it now contains 150. Then we had but 4 churches; now we number upwards of 300. Then our members were few, and scattered over a large extent of territory; now, according to the last census, we number 223,190, and have every reason to believe that even this number is far below the mark, and that we might safely estimate on a membership at a quarter of a million. These were very gratifying statistics, showing an increased liberality and a very great increase in the Church's usefulness. They should remember likewise that this has all been done within one generation, even within one ministerial lifetime, for it was not necessary to remind your Lordship, though it may be appropriate to mention to this assembly, that this is the 50th year since his Lordship's ordination, and that the present is the Jubilee ministerial year of our beloved and respected Diocesan. (Great applause.) The statistics he had furnished were, he had no doubt, exceedingly gratifying to all present, as showing the vast increase which had taken place, within the last fifty years, of the number of those who are laborers in the vineyard of the Lord. But there is an other increase, the results of which, could he present the statistics, would be far more gratifying still, he alluded to the increase of immortal souls, whom he humbly trusted had, by the blessing of Almighty God, on the labours of our increased missionaries, been gathered into the heavenly fold. It, however, must be left to eternity to unfold the number of those who have thus been led within the fold, by the blessing of God upon the increased instrumentality of our missionary labours.—Let it suffice for us to indulge the pleasing hope that their numbers will preserve, at least, a corresponding ratio of increase with the increased number of laborers and the increased spread of zeal and liberality on the part of the members of our Church. May this spirit largely increase. With these few remarks he begged leave to second the resolution. (Applause.)

The motion was put to the meeting and unanimously agreed to.

The Rev. C. C. BROUGH moved the second resolution,

Resolved 2.—That this meeting desires gratefully to acknowledge the goodness of Almighty God, manifested in the increased measure of success which has attended the operations of the Society during the past year.

He said he was sure his Lordship and the meeting would readily understand that, in proportion to the solemnity of the subject, was our difficulty, such naturally our hesitation and such ought to be our self-distrust in approaching it. It was under impressions of this nature that he ventured to offer even a single observation on the solemn nature and the import of the Resolution entrusted him—a Resolution which embodies in its construction the name of God, and recognises our responsibility and the deep debt of obligation we are under to him. But he felt much relieved with the consideration that such a subject needs not his advocacy. It claims no argumentation nor force of words to render it impressive. It states, as he had read, that this meeting desires gratefully, to acknowledge the goodness of Almighty God, manifested in the increased measure of success which has attended the operations of the Society during the past year, thus necessarily dividing itself into two distinct subjects. Upon the fact of an increase in the Society's operations during the past year and an increase in its funds, he need not dwell. It had been brought with sufficient plainness before us in the able Report which had been read by the Secretary. And with respect to the second part of his subject, that of rendering our thanks and making our grateful acknowledgments to the goodness of Almighty God for this, the auspicious position of our Society, he felt unwilling to say one word more than in the words of the Psalmist, "who can utter the mighty works of the Lord, who can show forth all his praises;" or in these beautiful words which recognized the name Almighty power and goodness:—

"As high as Heaven its arch extends,
Above this little spot of clay,
So far his boundless love transcends,
The small tribute we can pay."

Who can adequately express, who can commensurately celebrate that which is above all blessing? He dare not enter upon it. Sorry should he be to commit himself with any terms

of his own upon a subject of such a nature. But he would attempt to illustrate it with what the book of God supplies. It would be readily understood by all around him, that an eminent monarch of Israel, not long preceding the close of his eventful life, proposed to erect a temple to the Lord, or rather to collect materials for that purpose. With that view he assembled the Princes of Israel and all the Princes of the tribes, and the captains of all the companies of Israel, the captains of thousands, and the captains of hundreds, and the stewards of the princes, and he submitted to the people that day the proposition, and said, who is willing to consecrate his services to the Lord this day? He beheld the gladness and the alacrity with which the people came forward, and joy filled his soul that they were ready to give freely to the work, and in view of what he beheld, he praised the God of Israel, saying,—"Blessed be the Lord God of Israel our father, for ever and ever. Thine O Lord, is the greatness, and the power and the glory, and the victory, and the majesty; for all that is in the heavens and in the earth, is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Now therefore our God we thank thee, and praise thy name. But who am I, and what is my people, that we should be able to offer so willingly after this manner? for all things come of thee." We would submit whether this was not an illustration, he trusted it was—of the spirit of the resolution which he held in his hand, and of the spirit which we shew in submitting and cordially receiving the Report now adopted by this assembly (applause.) It is matter of congratulation that the Society occupies the auspicious position referred to, but in all this he saw no reason for self complacency. Let that sun named in the Report be taken and let it undergo a subdivision and be regarded as so many contributions from the members of the Church Society in the Diocese, what would it be from each but about the value of as many sparrows as would be sold for two farthings (hear hear.) Nevertheless, he did not say so with a wish to detract from the Report, or from the congratulations. He would take another view of what was before them. He would beg to submit, was there ever a period in the Church history of this Diocese, in which it more became or it more behaved, the members of the Church to be impregnate with God: "to be solicitous in prayer, that all these evils which the cross and the sunlet of the devil, or of man working against us, may be brought to nought, and by his good providence dispersed? That we his servants may not suffer by the persecutions and by the injury and the injustice done to us, but may ever more serve the Church through Jesus Christ our Lord. But shall we in this position, proceed as if some strange thing happened to us. Shall we think it strange concerning the fiery trial that is to try us. Is it any thing new in the dispensation of God's providence, that he has suffered his people to diminish and be brought low through many a plague and trial, that he should suffer men to be evil entreated by tyrants, and wander through the wilderness in this life? No! But let us exult in this that he bringeth us up or out of their oppression, and provideth them a fold as a flock of sheep. (Applause.) Let us stand admonished by the words of his Holy servants—

Why sayest thou, O Jacob, and speakest, O Israel,

My way is hidden from the Lord,
And my judgment is passed over from my God?
Hast thou not known? Hast thou not heard,
That the everlasting God, the Lord,
The Creator of the ends of the earth,
Fainteth not, neither is weary?
There is no searching of his understanding.
He giveth power to the faint;
And to those who have no might he increaseth strength.

Even the youths shall faint and be weary,
And the young men shall utterly fall,
But those who wait upon the Lord shall renew their strength;
They shall mount up with wings as eagles;
They shall run and not be weary,
And they shall walk and not faint.

Let us take a retrospect glance of the Church—the Church as it was of old. It has ever been, and shall continue to be, the chosen of God—a jewel, precious to him. Let us reflect upon the history of the Church in the wilderness. There it was fed by bread from heaven, and water from the rock; behold the cloud by day and the fire by night; the feet that swelled not during their forty years journeyings, and the clothes that waxed not old. See the tall sons of Anak powerless before the children of Israel, then may we say, in the triumphant language of the prophet:

Although the fig tree shall not blossom,
Neither shall fruit be in the vines;
The labour of the olive shall fail,
And the fields shall yield no meat;
The flock shall be cut off from the fold,
And there shall be no herd in the stalls;
Yet I will rejoice in the Lord;
I will joy in the God of my salvation.

It is our privilege; it belongs to us as God's professing people; he has made it ours to joy in the God of our salvation (Applause.) The Church is still as precious in his sight, it is founded on the rock of ages, what can shake it? It stands secure, surrounded with salvation's towers, and it can smile at all its foes. Yes, and it behoves us to exercise faith in this position, and to say, that which the mouth of the Lord hath spoken shall he not make good. He was almost tempted to notice another point. He had referred to dangers from without. We are not to forget that there may be dangers from within, and thus

"it behoves us to endeavour that no root of bitterness spring up amongst us, lest thereby many be defiled;" "lest many should fall from their steadfastness;" and again, "lest many should be found turning to the weak and beggarly elements, whereunto some have desired again to be in bondage." Before sitting down he would venture to take this public opportunity of expressing his regret at the publication of an article in a journal of the Church, and which was supported by, and came out under the sanction of his Lordship. That publication pronounced that we are not Protestants at all, (hear, hear); that the Bible is not our rule of faith, (hear, hear); that the doctrine of justification by faith is a fallacy, and in direct contradistinction to that to which we are pledged in our holy Liturgy. He deeply regretted to allude to this point thus publicly, and would now conclude by moving the Resolution which he had read. (Applause.)

Rev. Mr. Kerr said, in seconding the Resolution, he felt that any remarks that would fall from him would only tend to weaken the force of the eloquent address to which they had just listened. As Christian men; as part of the Church of the living God, we must cordially acknowledge His goodness and loving kindness, in the measure of success which has attended the Church Society during the past year. We look upon that Society as an instrument in His hands of building up our most holy faith, and of extending the kingdom of our blessed Lord and Master, Jesus Christ. Any measure of prosperity is therefore a cause of the deepest thankfulness and the gratitude of our hearts. Most thankfully do we acknowledge the goodness of our Heavenly Father, manifested in the increased measure of success which has attended the Society during the past year. Yet, while we acknowledge the goodness of our Heavenly Father, we cannot prevent the feeling of sadness stealing over our minds, that such a vast extent of this country is still lying unprovided with Gospel ministrations; that so many sheep of Jesus are wandering unled, that so many are wandering into by-ways and hidden paths, having forsaken the Church in which they were brought up. Seeing that our so small an increase of exertion so great a blessing has been vouchsafed to the Society, what would it have been if all the children of the Almighty; if all the sons and daughters of God had come forward and given anything in proportion to that measure of wealth with which he hath blessed them, what might we not have expected. It is a startling fact brought before our view that the sum, large as it appears in the aggregate, were it apportioned out to every one of the professors in one Church, the sum would be small indeed—less than the price of a sparrow sold for a farthing. Yet we will thank God and take courage. We see that his smile is resting upon us, in far greater measure than we might have expected from the little interest comparatively we have taken in His cause. The robbery attempted against us will teach us our own strength—it will teach us that we are able if we were willing to send forth the Gospel into the vacant portions of our land, and to make every locality in this country to blossom as the rose. See the prosperity of the Church in our neighboring land. It, too, was depressed, but has indeed arisen in the power of omnipotence, and it has spread all over the land. Its bishops are now found in every section of country, and it is rising and rising still. With this fact before us, we do not fear the robbery, and if they do fall upon us and oppress us for a time, he felt the Church would arise, and the silver and the gold will be given more freely into the Treasury of the Lord, and the length and breadth of the land will be studded with Churches where the praises of the Lord will be sounded by the countless congregations. With these remarks he begged leave to second the resolution.

The Resolution was then put from the chair, and was unanimously agreed to.

Rev. Adam Townley said the Resolution entrusted to him was to the following effect.

Resolved 3.—That there is need of increased exertion on the part of the Churchmen in this Diocese, to enable the Society to enlarge the sphere of its missionary labours, as well as to make more ample provision for the religious education of the young; and that, in connexion with these most important objects, it is desirable to carry out the suggestion in the Report with reference to an appropriation for the circulation of books and tracts, particularly in the more destitute parts of the Diocese.

The Rev. gentleman said he was sure that this Resolution would meet the approbation of this meeting. The facts already brought before them, not only sufficiently proved the need of that increased liberality, but they impressed his own mind the more deeply from the fact that he was not at present able to join the sanguine expectations of those who suppose that we shall suffer, but to a trifling extent, by the fearful act of sacrilegious spoliation about to be effected. (Hear, hear.) That Christian principle will increase our liberality, he would grant; but he could not but suppose that the fearful sacrilegious example, which is about to be set before this Province—he regretted to say, sanctioned by some who bear the name of Churchmen—would be greatly adverse to the happiness of those who belong to our Church. To his mind, the proposed spoliation will have a fearful effect in making men suppose that God takes no account of the temporal dealings of his people on this earth, that he

claimed no control as to their property, or their earthly substance. If the nation has a right, have not private members of the Church an equal right to withhold that which was necessary to the support of religion? If we beheld the principle sanctioned by the Legislature, that property given unto God could be taken from God and appropriated to worldly uses, what is to prevent our people from doing as they like with their own property? We can only lift our hearts and pray that God will prevent such an unholy example. But he could not but trust that the prayers of the righteous will yet prevail to spoil all the ends of the proud oppressor. Let us not forget that we are not yet given over unto the hands of those that would oppress us. No, we will raise our hands and hearts to the Lord that he will interfere to prevent this act of spoliation, unless he has some great purpose of mercy towards us to be effected by his allowing it to be done. (Applause.) But an increased liberality is required, whether we retain our patrimony, which we have enjoyed during the infant state of the Church in the Province, or not. It had long appeared to him that our great error in appealing to the liberality of our people is that we go to them upon the voluntary principle. He did not mean the voluntary principle in a political sense. (Hear, hear.) But we ask them for aid to the Church, as if they were at perfect liberty to give or withhold that aid, as they saw fit. He found no such principle in the Word of God. He found that every man is bound to dedicate a certain portion of his income to the Church. We should go to our people then, not on the voluntary principle, but as ambassadors from Christ, and demand their aid in support of his Church. (Hear, hear.) He was not going to dogmatize by saying what this precise portion is; but he would say that the Divine Being required at least a tithe of the offerings of his people, besides their sacrifices and besides their free will offerings. He demanded a tithe for the direct support of the Church of God. Now, as we professed to be Bible Christians—and thank God for it—and if this be the command of God, whether it be a law for Christians or not, it ought not to be without its deep and serious effect upon every serious, conscientious Christian. As the living temples of the Holy Ghost, we owe him at least so much, and if we give him our prayers and praises, let us prove the sincerity of these by offering him of that, which we are too apt to value more than our prayers and praises. There is such a statement in the word of God, as laying up treasures in Heaven. We cannot be wrong in quoting our Redeemer's own words, but it struck him that they could not begin to lay up treasures until they had paid their dues. It was by a voluntary offering they were to cast into the treasury, and they were then to lay up treasures in Heaven. It may be asked, what particular call is there for increased liberality at present? You have heard again and again of the great necessity for missionary labours. There is not a Clergyman present but could tell us of the great demand for it, and of the great extent of field for missionary operations. But the Resolution points to another subject. We require increased liberality not only for missionary labour, but for the religious education of the young. At this moment this is deeply and seriously required; but he felt that it would be impossible for us to do so while the hand of the oppressor is so steadily, so cruelly, so heavily laid upon us. It is not until we have succeeded in overturning the present iniquitous common school system that we shall be able to give any religious instruction to our young. But we are told that Sunday Schools are ample means of affording religious education. Is it so? Will the children of the irreligious come to our Sunday Schools on Sunday? What motive should induce them to do so? Their reading and writing are taught them in the common schools of the land, and the children of the ungodly are not likely to come to our schools where there is a lack of motive. But we are told again that we need not be anxious about religious instruction, because these schools afford religious instruction. He was himself most furiously attacked by a teacher of one of these schools for stating that they were not religious schools. It so happened that in this particular school the Bible was not at all read. Yet it was considered by its teacher as a model of a religious common school. But, it is said again, that these schools are religious because the Bible is permitted to be read. In his own neighbourhood there were several schools where it is altogether excluded; but is it likely to be beneficial where it is so used as to make the Bible lesson a weariness to the pupils? He was almost ready to confess that if they were to have any regard for the religious character of their youth, they would sooner consent to have the Bible excluded; than that it should be brought into contempt by the sacrilegious hands of the ungodly. (Hear, hear.) But these religious schools, we are told, have been very beneficial in the neighbouring land. But if there was one fact more than another at which the Churches of the States are beginning to tremble, it is the fact that in their common schools there is no provision for the religious education of the youth. Another proof, most striking, most fearful of the bad effects of the common school system of the neighboring States, was given; not very long since, by a company of wretched men, who met to celebrate the birth-day of the celebrated Tom Paine. Among the toasts on the occasion was "success to the common school system of the United States of America." With these sentiments, he would cordially entreat that while we make provision for increased liberality for the religious education of the young, we also put our shoulders to the wheel and endeavor to overturn that system which is giving our children into the hands of the spoiler. Nothing, to his mind, was more distressing than the apathy of Churchmen.

* The Rev. gentleman will remember that the article referred to, was inserted during the absence of the Editor from home, otherwise it would not have appeared in the paper.