

The Church.

"Stand ye in the ways, and see, and ask for the Old Paths, where is the good way, and walk therein and ye shall find rest for your souls."—JEREMIAH vi. 16.

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EIGHTH ANNUAL REPORT

The Incorporated Church Society of the Diocese of Toronto.
Presented at the Annual Meeting at Toronto, held on
Wednesday, June 5th, 1850.

The continued prosperity of the Society, whose eighth Anniversary we have met to commemorate, whilst it serves to keep before us our infinite indebtedness to the Divine Head of the Church, may remind us also of the reflection expressed with inspired wisdom in the familiar words of the Royal Psalmist—"Behold, how good and how pleasant it is for brethren to dwell together in unity." The advantage of confederation, even for secular purposes, has passed into a proverb; but the strength which union gives is never so apparent as when it assumes the form of Church fellowship; when its object is the highest object that immortal beings can have in view,—to spread the Gospel of Christ in the communion of that Church in which "the Lord hath commanded the blessing, even life for evermore." Union for this purpose—a purpose which is one and the same with the commission of the Church—is something more than expediency, and it is on higher grounds than those of human foresight, energy, and skill, that success may be confidently expected. It is because the designs of this religious and charitable Corporation fall in, as we believe, with God's revealed plans for the conversion and salvation of sinners, that we feel ourselves entitled to take comfort from all the commendations in Holy Scripture pronounced upon, and all the promises made to, that happy state when "believers are of one heart and of one soul,"—inspired with a common ardour in one great enterprise, and, with common cordiality and zeal, contributing of their worldly substance to promote it. Surely, then, it is not exceeding the bounds of a pious and rational trust in Divine Providence, to devoutly apply to our own undertaking the Psalmist's significant metaphor, and to express our conviction that upon that undertaking—so long as it shall be conceived in faith and nurtured with prayer—God's grace will come down, "as the dew of Hermon, and as the dew that descended upon the mountains of Zion,"—to refresh, fertilise, and adorn,—invited by our unity, and, at the same time, renewing its strength and expanding its affections.

It is fruitless, however, to eulogize the Institutions of the Church, or even to set ourselves about working them out, unless we study to do all in the spirit of the Church. It is the Church which we are labouring to build up, and the Church herself, under her Divine Head, has both furnished us with the materials which we are to use, and instructed us as to the manner in which we are to use them. For this reason, because our efficiency depends so much upon our conformity with the principles and even with the machinery of the Church, it is a matter of congratulation that, during the past year, increased attention has been given to the Parochial subdivision of labour, in the formation of Parochial Committees. The organization of these Committees in Toronto was noticed in last year's Report, and in this City the most beneficial results have accrued from them. Since that time the same course has been pursued in various Parishes in the Home District and elsewhere. This we must regard as a most judicious movement towards fully carrying out the Constitution of the Society, and it is hoped that no long period will elapse before a Parochial Committee has been similarly established in every Parish or Mission within the Diocese. The wisdom of the Church's Parochial system has been proved by the experience of centuries, and it is certain that there is nothing on which we could depend for doing the work of the Church with the same regularity,—the same even, steady, and constantly-growing efficiency. We wish, therefore, to enlist the full vigour of this admirable system in behalf of the Church Society to the greatest possible extent of which the circumstances of the Diocese will admit. It is not saying too much to affirm that the Church, except in a position purely and entirely Missionary, could not prosper without it; and every one must feel that the Societies of the Church will thrive just in proportion as they contain those integral elements of spiritual life and power which are essential to the Church itself. It is a great point gained when we can bring a brother-churchman to say:—"This Parochial Association commands itself to my affectionate support as a Parishioner. I do not feel myself any more at liberty to neglect this object, than I am to neglect the Church in which I worship." Included within the limits assigned to my Pastor as his particular cure of souls, I consider it a duty to frequent that House of God in which he has been appointed to minister; and, on the same principle of Parochial communion, I hold myself bound to sustain, to the utmost of my ability, such a Parochial Institution as this Branch of the Church Society claims to be: to both of these duties I am pledged as a Christian man, and both, with God's help, I am resolved to perform." This, it is true, may be considered as taking low ground, since, in the bosom of a Church which holds fast to the glorious title "Catholic," it is appealing to mere local sympathies, and working upon local interests; but local attachments are censurable only when they are carried to excess and become selfish; when they check or extinguish our solicitude for other portions of the Church Catholic, and hinder us from compassionating, as we ought to do, the destitute and alienated condition of the world at large.

The present is the first Anniversary of the Society at which our venerable Diocesan has not presided. If His Lordship's absence were caused by any personal affliction or calamity it would, indeed, be a subject for deep regret, and the "garment of praise," which God's unmerited mercies have allowed us to put on, would be superseded by a "spirit of heaviness." But, when we consider the importance of the mission which has deprived us of his presence on this occasion, and taken him to England; when we have the gratification of remembering that he parted from us in good health and spirits, fully strengthened, as we believe, for his arduous undertaking; and since welcome tidings have reached us of his safe arrival in our Mother land, and of the promising first-fruits of what we hope will be an abundant harvest of Christian offerings,—we feel that, under these circumstances, we can be reconciled to his absence, and cheerfully resign him to the gracious keeping of that God "whose he is, and whom he serves." We have not forgotten, moreover, that his present exertions are devoted to one of the objects contemplated in the Constitution of this Society, viz. "the encouragement of education in conformity with the principles of the Church." His Lordship, it is true, has not invited the Church Society to make any movement in the enterprise which is now engaging his attention; but, on the contrary, has commenced, and is pursuing, that enterprise through means which are quite distinct from the Society's operations. The Society, however, cannot but be deeply interested in the efforts which their venerable and beloved President is now making at Home,—efforts which have been prompted by a spirit peculiarly zealous and intrepid, and will, we trust, secure to the Church in this Diocese the equitable right and privilege of training the minds of her own youth to the pursuit and acquisition of human learning in the way which is most consistent with her own principles, and most conducive to the well-being, both temporal and eternal, of her children.

INCOME AND EXPENDITURE.

The following is a brief statement of the Society's income for the past year:—
Receipts of the Society for the year ending 31st March, 1850, (not including monies received on trust and sales in Depository) £1588 9 9½
The income of the several District Branches has amounted to £1942 4 8
From which deduct the sum remitted to the Parent Society 467 18 9
Total Receipts of the Society and District Branches for the year ending 31st March, 1850 £3062 15 8½

From this statement, compared with that of last year, it appears that there has been a falling off in the Income of the Parent Society of £370 15s. 8d.; but on the total receipts of the Society, including Branches, there has been an aggregate increase of £269 1s. 0d.

THE ANNUAL SERMONS.

Only three Sermons have been preached during the year on behalf of the special objects provided for by the 19th Article of the Constitution.
The Collection for Missions made in May, 1849, at 153 Stations £257 2 3
For the Widows and Orphans' Fund made in August 1849, at 167 Stations £321 15 5½
For the Bishop's Students' Fund made in Feby. 1850, at 151 Stations £252 4 4½

DEPOSITORY.

The issues from the Depository, including grants of books to the value of £50 13s. 6d., have amounted to £916 1s. 1½d., which is £102 13s. 1d. less than last year. This decrease has arisen from the fact, that the books purchased for the Depository during the year, have been to a much less amount than formerly.

PROPERTY INVESTED IN STOCK.

The sum of £90 16s. 10½d. has been paid on instalments upon Building Society Stock on behalf of the Widows and Orphans' Fund. The sum of £26 17s. 6d. was paid as a first instalment on lands in Ameliasburgh, and £2 10s. 0d. on lands held for the benefit of Students in Divinity. A call was made by the British America Fire and Life Assurance Company, upon which the Society paid £125, which has been charged to the temporary investment fund.

DISTRICT BRANCHES.

From most of the District Branches, during the past year, favorable reports have been received. The District Branches are now eleven in number,—the Eastern District Branch, which formerly comprehended the Eastern, Johnstown, Bathurst, and Dalhousie Districts, having dissolved itself, and assumed a different organization in two separate District Branches, under the names and titles respectively of the Johnstown Deanery District Branch, and the Bathurst Deanery District Branch,—the limits of each of these Branches corresponding with the territorial divisions of the respective Deaneries.

The District Branches, as at present constituted, are, therefore, as before stated, eleven in number:—

1. Newcastle,
2. Midland and Victoria,
3. Prince Edward,
4. Johnstown Deanery,
5. Bathurst Deanery,
6. Niagara,
7. Gore and Wellington,
8. London, Western and Huron,
9. Brock,
10. Talbot,
11. Colborne,

Newcastle District.

It is most satisfactory to be able to state that the operation of this active Branch continues still as vigorous and efficient as ever. Notwithstanding the severe commercial depression from which the country, at large, has been suffering, the Managing Committee report a considerable increase in the revenues of this District Branch during the past year, and we are rejoiced to receive from them the assurance that there are good reasons for believing that this increase will be progressive. Meetings in behalf of the Society have been held in the following places, viz.:—Darlington, Cartwright, Manvers, Cavan, Port Hope, Seymour, Percy, Colborne, Grafton, and Cobourg. Since the last Annual Meeting, the Townships of Seymour and Percy have received the benefit of a resident clergyman; and the Reverend C. Bower is now engaged in extending the ministrations of the Church in those parts. In the Township of Seymour, an effort has been auspiciously commenced to accomplish the erection of a Church, the sum of £65 having been subscribed at a preliminary meeting held with reference to this object. The parishioners of Grafton have made a most laudable demonstration of Christian zeal, in procuring a Parsonage-house for their Minister, at an expense which, when we take into account the circumstances of the Parish, must be deemed considerable. There are now in connection with this Branch, twelve Parochial Committees, whose united income for the past year is £176 4s. 8d., which exhibits an increase over the previous year of £43 19s. 4d., and is a larger amount than was ever before raised within the District for this purpose.

Midland and Victoria District.

This Branch is still enabled to maintain its engagement with its Travelling Missionary, and its annual grant of £50 to the Pittsburg Mission. The income of the Parochial Associations of the Midland District has amounted this year to £181 8s. 0d., which is somewhat more than was received during the previous year.—We are sorry, however, to see it recorded that the expenditure during the last fifteen months has exceeded the receipts; but we doubt not that strenuous measures will be promptly adopted to provide against the recurrence of such a deficiency, and to extend the usefulness of this valuable Branch. In the Parish of Nanapanee a good spirit was evinced by the laity at the Annual Meeting of the Parochial Association, but from having undertaken the support of a Clergyman for the Parish this year, they are unable, and will be for some time, to contribute towards the general funds of the Society. In the Mohawk Mission (hitherto connected with Nanapanee) the Annual Meeting was numerously attended, and was rendered particularly interesting by addresses and remarks delivered by the Catechist and one of the Churchwardens, in their own language.—A debt on a church erected for the white settlers in the interior of the Township of Tyendinaga precludes the Association therein established from contributing to the general objects of the Society. During the past year £25 has been contributed towards its liquidation.

Prince Edward District.

In Marysburgh the members of the Church have subscribed amongst themselves £50 sterling, together with the rent of a Parsonage House, in order to procure a resident minister among them. The income of the Parochial Associations amounts to £13 0s. 0d.

Johnstown Deanery District Branch.

It is to be regretted that, during the past year, there has been a falling off in the income of this very efficient Branch of the Society. The total amount last year was £432 13s. 0½d.; the amount reported this year is only £321 16s. 3½d., being less than the previous year by £110 16s. 9d. To a small extent this can be accounted for by the division of the Eastern Branch which has been already noticed. The plan of a visiting Committee, which has been found so advantageous in other quarters, will be adopted here "to stir up the congregations to greater zeal in the cause of the Church."—There are to be for the future two Travelling Missionaries in the Johnstown District.

Bathurst Deanery District Branch.

The income from this Branch during the past year has been £51 0s. 0d.

Niagara District.

Public Parochial Meetings have been held at various places in this District with great advantage. The income of the past year is £357 18s. 4d., exceeding that of the previous year by the considerable sum of £75 16s. 6d. This increase has been realized, as the Managing Committee state, under circumstances peculiarly adverse to the Society's progress.

Gore and Wellington District.

The accounts of this active and flourishing Branch are in a most satisfactory state, and show that its vigour is not only unimpaired, but steadily increasing. During the past year this Branch has been enabled to achieve the comparatively large revenue of £371, being £38 more than that of the former year. Public meetings—numerously attended, and evincing, what it is particularly encouraging to observe, a warm interest on the part of the laity, have

been held in the following Parishes,—Galt, Paris, Brantford, Ancaster, Dundas, Saltfleet, Wellington Square, Elora, and Guelph. These public Parochial Meetings seem to have had an excellent effect in rousing to active zeal and exertion whosoever they have been tried.

London, Western and Huron Districts.

The only general Report which has, up to this time, come to hand, is that of the Western District Branch. Remittances have been received from the following Parochial Associations,—Sandwich, Amherstburg, Moore, Warwick, Adelaide, Goderich, and Ingersol. From the town of London we have not yet heard; so that as the revenue of these three Districts we are only able, at present, to announce the sum of £80 0s. 0d. In consequence of local difficulties a Parochial Association has been only very recently established in Sandwich; but its first effort has been very promising,—the respectable income of £25 having been realized during the past year.

Brock District.

The Income for the past year is £80 19s. 2d. There is no Travelling Missionary at present in this District; but in the District Report, a hope is expressed that this want will be supplied at the next Annual Meeting. This Branch has hitherto remitted to the Treasurer of the Parent Society by far the greater proportion of all their Collections.

Talbot District.

From this quarter no report has been received.

Colborne District.

No Report received.

Home and Simcoe Districts.

The contributions appear to have been more limited than they were last year, in regard to the number of Parishes and Stations which have taken part in the maintenance of the Society. The whole amount reported, exclusive of the City of Toronto, is £159 18s. 2½d. which is thus distributed:

Thornhill	£25 0 0	Etobicoke	6 10 0
Scarboro'	17 17 9½	Newmarket	1 7 6
Barrie	20 0 0	Bolton	3 10 6
Lloydtown	18 0 0	Unifail	1 7 6
Tecumseth and W.		Mono	2 15 7½
Gwillimbury	24 11 4½	Orillia	12 0 0
Georgina	7 1 3	Penetanguishene	7 17 4½
Weston	11 19 4½		

In the flourishing Mission of Newmarket a Parochial Association has not yet been organized, owing to great difficulties which are giving way, but which it will take time to surmount. Meanwhile local matters of great importance have engrossed the Church in this quarter, and various local enterprises for the benefit of the Church have been commenced, and are being carried on at considerable expense. A Parochial Association will be formed, it is hoped, before the close of the year.

City of Toronto.

The formation of Parochial Committees was noticed in last year's Report. It is highly satisfactory to observe that they still continue to work most beneficially for the interests of the Church in this growing city. Through their instrumentality the claims of the Society are brought home to a larger number and, for the most part, with greater force than heretofore:—with greater force, because local interests and predilections will always have a stronger hold on men's hearts at large, than those which are general and more remote. We must believe, therefore, that this measure is likely to promote very effectually the welfare of the Church in this City, although an unavoidable result has been a material diminution of the Society's Fund for general purposes.

(It would be inconvenient, on this occasion, to enter into the details of each Parochial Committee, as they are published in the printed Report, which formed in its usual form.)

This sketch, brief and summary though it be, of the Society's operations during the past year will suffice to show that they have not been unfruitful. For whatsoever success has attended our labours of love and ventures of faith in this holy work, let all the praise be ascribed to Him whose approval is our highest ambition, and His grace our only availing support.

In the events of the period which has been under review, we are called upon to observe that varied scene of blessing and trial which is so often exhibited in God's dispensations towards individual Christians, and is, doubtless, the only economy suited to the development of all the graces of the Christian character and life. The Society has to mourn the loss by death of three of its officers,—two of its Vice-Presidents, and its late lamented Secretary. The Honourable Mr. Justice Sherwood—Joint Treasurer with the Honourable Mr. Chief Justice Robinson, for the Society for the Propagation of the Gospel in Foreign Parts, in this Diocese,—and the Honourable Captain Boswell, after long and useful lives spent for the most part in different spheres of public duty, were very recently gathered to their fathers, both in a ripe old age,—the one having reached the age of 73, the other that of 80 years,—an unusual term of existence, indeed, compared with the general brevity of human life.

Our late deeply lamented Secretary, the Reverend William Honeywood Ripley, B.A., was removed at a much earlier period of his life, to his reward and rest. Endowed with a peculiarly clear perception of Gospel truth, and a warm-hearted attachment to it; observing unwearied diligence in the discharge of varied and onerous duties, keenly alive to the responsibilities of his ministerial calling, and devoted to the advancement of Christ's kingdom upon earth,—he was a man of whom it may be most truly said, that not only were his services advantageous to the Society; but his very character was a treasure to it. In the Chancel of the Church, in which literally "without money and without price," from his Ordination to his death, he dispensed to his loving Parishioners the Word and Bread of Life, an interesting Tablet has been erected by the flock whom he so faithfully fed, attesting their estimation of their former Pastor's worth; and in the hearts of Churchmen in this Diocese, and whosoever he was known, his memory will be enshrined for many generations.

The Society has also to deplore the decease, since its last Annual Meeting, of two other Clergymen in this Diocese,—the Rev. G. C. Barrett, and the Rev. Job Deacon.

It is no more than an act of filial affection, and an act which we most cordially perform, to record our thankfulness to Almighty God for the continued prosperity of the Society for the Propagation of the Gospel in Foreign Parts,—a Society which, with marked munificence, has expended upon this Diocese a very large portion of its funds, and has, for so many years, fostered our young and struggling church with a parent's tenderness and care. It is likewise satisfactory to be able to repeat the announcement, that the sister Diocesan Societies in British North America are most undoubtedly proceeding onwards in an useful and prosperous course.

When we take into consideration the moral renewal which men must undergo, before "the kingdoms of this world become the kingdoms of our Lord and of his Christ," the mind is apt to recoil from the vastness of this idea; and what little we can do towards

Extracts from the Minutes of The Church Society of the Diocese of Toronto:

"The Society met on Wednesday, the 24th day of October, 1849, having been convened, by order of the Lord Bishop, to attend the funeral of the late Rev. W. H. Ripley, Secretary."
"The Members of the Society present proceeded to the late residence of the Rev. W. H. Ripley, deceased, to attend his funeral."
"The Society met on Wednesday, the 7th day of November, 1849."
"The Lord Bishop in the Chair."
"After the usual prayers the Lord Bishop announced that it had pleased Almighty God to remove by death the Rev. W. H. Ripley, Secretary to the Society, when, on the recommendation of the Standing Committee, it was
"Resolved,—That the Church Society of the Diocese of Toronto desire to record its profound sense of the loss which it has sustained in the recent decease of the Rev'd William Honeywood Ripley, B.A.; and that, whilst the community at large will doubtless ever hold in grateful memory his many zealous and disinterested Christian labours, this Society will never cease to feel that, to his untiring exertions, and able and watchful management during the six years of his tenure of the office of Secretary, it is, under God, indebted for much of its usefulness and success."

the preparation of the earth for the universal diffusion and final supremacy of the Gospel, appears extremely small. But in the designs of that Infinite God, whose thoughts as to little and great are not as our thoughts, the efforts and the prayers of the humblest and poorest have their allotted proportion and place. More especially, in the kingdom which has sprung from a beginning small as the grain of mustard-seed, "the day of small things" is not to be despised. Little as we can do, God requires us to do what we can. Let us, then, individually, put to our consciences the question,—“Am I duly impressed with the solemnity and importance of this holy work? Have I, to the utmost of my ability, exerted myself to carry it on?” And, if it should appear that we have failed in aught, may God give us grace to see our deficiency in its proper light, and to make it up for the time to come. The arrangements through which the Church Society works are various; but let us bear in mind that, like converging rays of light, they all tend to the focus of one grand design,—to win souls to Christ. This considered, what weight or value is there in all the poor dust which we can throw into the balance, when set against the almost infinite significance of that one word,—Salvation; salvation, in the Church, by the blood of the Incarnate Son of God! And what are all the efforts which we can make, when she shall stand, without spot or wrinkle, before the Throne of God and in the presence of her Redeemer and her Spouse!

ANNUAL MEETING OF THE CHURCH SOCIETY.

In moving the third Resolution, at the Annual Meeting of the Society, held on the 5th instant, the Rev. James Beaven, D.D., spoke to the following effect:—

When this motion was put into my hands a short time since, upon a brief reflection on its contents, I perceived that, to support it in a suitable manner, would be far more, in my peculiar position, a task of great delicacy and no small gravity. I felt that no one could support it without adhering to the cause of that absence of our venerable Bishop from our meeting of to-day, on which the motion is now being carried, and expressing that sympathy in the most open and cordial manner. The cause of the absence of our Diocesan is well known. It is well known that it has been occasioned by a Legislative enactment which has changed the character of the University of Upper Canada. It is equally certain that this measure has been brought about under the influence of persons who hold a high place in the Church Society itself, and that the visit of the Bishop to England is to redress the evils produced by this enactment. It must hence appear clearly how difficult it must be to treat of the subject, as not to reflect in an undesirable manner upon those who work with us in the objects for which this Society itself is instituted. This difficulty I felt so strongly that I at first recoiled from the task, but, reflecting that it was a duty which I had been requested to perform,—that it might, perhaps, be a striking from duty not to undertake it,—knowing that there was no one who, from experience, could speak from a deeper sympathy with the objects of it,—I resolved to undertake it, trusting that I might be aided, with wisdom from on high to discharge the office aright. The absence of our venerable Diocesan from a general meeting of this Society must at any time be felt. Without implying any distrust of the respected and able officers who now preside over us, it is natural for us to desire to have our proceedings animated and watched over by him whose clear-sighted sagacity originated the Society, and whose wise and indefatigable watchfulness and paternal care has, with the aid of the clergy of this Society, brought it on to what it now is, and secured to it an encouraging measure of success. But, if we are to have a meeting of this nature, for various reasons, must be matter of regret. But when we call to mind the actual cause of the voyage across the ocean upon which he has ventured, our regret must be deepened.—There was once an institution in this Province, in which the Church of England (if she did not fill the place which, as the Church of the empire, she had a right to fill,—if she were not the individual central point, as in the Universities of England), had at the first place: her doctrines were taught, her worship was celebrated, her sacred Institution has been dismantled; the Church of England has been ejected from its walls; nay, more, all the barest vestiges of religion itself has been obliterated from it; and by this change the Church of England has not only been thrown down from her rightful pre-eminence, but has been placed in a position actually inferior to two other religious communities, who have no valid pretensions even to the name of Churches. I express myself thus freely because I cannot believe that any member of the Church Society can feel other than sorrow and regret that the Church, to support which this Society has been especially constituted, should have sustained so deep an injury. It cannot be the desire of a member of the Church Society to injure and insult the Church. If any have concurred in promoting a measure whose effect has been to stigmatize her, it must have been under the impression of some supposed over-riding necessity,—for the purpose of averting some supposed evil, which in their apprehension could not otherwise be evaded. I have, therefore, no hesitation in speaking thus in the presence of the Church Society. Nor am I without actual facts to prove that I am right. I have the example of His Excellency the Governor General of the British Provinces, who, in the presence of this Society, has expressed his sympathy with the principles of those who disapproved of the changes which had been made in the University; and, as was observed by many present, in a portion of his address, spoke in language of unusual eloquence and beauty against the principle of the very measure, some of whose details he has just alluded to, which he was proposing to be done in England. But, however, sensible such language may be for others, it may be supposed that it is unsuitable for me thus to express myself, when, after these changes, I not only continue to hold office in this altered institution, but assist actively in carrying it on. Nor am I sorry for this opportunity of explaining my present position. I remain in the present University for the present, under a providential compulsion, not merely imposed by myself, but one which I cannot feel free to disobey. I have, however, acknowledged and sanctioned by our Diocesan himself. But I only remain for a while; and I look forward with longing to the time, which I trust will be very speedy, when we shall either see some prospect of a removal of the injury done to the Church, or I myself may, by God's good providence, be released from my connection with the existing institution. But, until that time, I will continue to do my duty as I see it, and to the best of my ability. But when I have so done, I think I have discharged my duty to it; and I hold myself at liberty elsewhere to use any proper language, and to adopt or support any proper measures for redressing the injuries inflicted on the Church (and, in a smaller measure, upon myself, by ejecting her from the University. I return now to the subject of this motion, the sympathy we express with our Diocesan in his labours, and our desire that he may obtain the fruits of them. And what is his object? It is briefly to secure for Upper Canada an institution in which religion as taught by the Church of England shall be united with education, and shall control and pervade the whole of it. And here I am happy to have the support of one from whom many of us could have least expected it. When we remember the many steps which have been taken by the practical principle of the University of England, which seem to have for their object the separation of religion from education, it could scarcely be expected that we should have the voice of their leader to the principle that religion is not to be separated from education; and yet it is to that very person, it is to the Premier of England that I intend to appeal in support of this very principle. It will be in the knowledge of some at least of those who are present that a measure has been proposed in England, which would be to establish a system of purely secular education at the expense of the nation; for establishing National Schools in all parts of England in which religion shall not be taught. It might have been expected that such a proposition would have received no disavowal by Lord John Russell; on the contrary, he opposed himself to it with all the weight of the Government, and these are the reasons which he then expounded. "There still remained for the House that grave question, whether they were to declare that schools exclusively secular ought to be established. Now, it appeared to him that any system of education merely secular must be a system lamentably defective. Nothing, as it appeared to him, but the most extreme necessity would justify the establishment of such schools by Act of Parliament; that to improve and cultivate the purely intellectual faculties of the mind, and to extend the means of general education, the higher and immortal portion of the human being, would be to establish a principle which would nullify less than the most stringent and absolute necessity could at all justify or even excuse." Could we desire to have the greatest objection we feel to the present constitution of the University of Toronto expressed in more just or more forcible terms? How encouraging to find the Premier of England, at the very time of the visit of our Bishop to England to obtain redress for this very evil. But the Premier does not merely pronounce against the exclusion of religion; he will not sanction the separation of secular from religious teaching, and he would have all religious teaching founded on the only infallible record of truth, the Holy Scriptures; for he thus proceeds:—"It was not proposed to support any measure for imposing a public rate for the purpose of carrying out any such plan of national education,—any plan by which religious and secular education were to be so divided, as that the reading of the Bible should be separated from the general education of the children of the poor." Now, we cannot reasonably suppose that the union of secular instruction and of revealed religion is necessary for the poor and not for the prosperous,—is necessary for the child and not for the young man. But the parties whom Lord John Russell was opposing appear to have thought that, although religion were not taught in schools, they might contrive to collect together some precepts of moral conduct upon which all should agree, and that these might be taught independently of religion. One of them expressed himself to this effect:—"The Christians who are agreed to read the Bible, and gather their notions from it as they can; but that they shall be definitely and fully instructed in the great and leading truths of the Christian religion." And in order so to do, we must instruct them in a definite system of doctrinal truth; we must instruct them in it, not as matter of speculation and variable opinion, but as truth, as God's truth; and thus "give the weight of the Divine authority and of the Divine sanction," to the whole matter of our instruction. It is upon these principles, thus ably enunciated by the Prime Minister of England, that the Bishop's errand is founded. He desires to have a University for our youth in which religion shall form the basis of all education,—in which religion