

the support of the Incumbent of St. John's Church, Mono, the advances by the Society having been repaid by the parish.

An application was received from the Rev. C. H. Drinkwater for aid towards purchasing village lots in his mission. The Society has not the funds at present at its disposal.

Moved by Mr. GAMBLE, seconded by the Rev. Dr. BETHUNE, that a committee be named by his Lordship the Bishop, to enquire how far the by-law of this Society has been complied with, in causing the four annual collections for the Society to be made in every congregation within the Diocese, since the last report was made by the Society, to report the cases wherein default has been made and what steps it may, in the opinion of the committee, be advisable to adopt, to prevent a recurrence of similar default for the future.

The Bishop named the following gentlemen to compose the committee. The Mover, Second, Dr. Fuller, Dr. Lett, and the Secretary.

The Rev. Dr. Fuller proposed the Rev. S. D. Philipps, A.M., of St. Catharines, for election as a member of the Corporation.

THOMAS SMITH KENNEDY.

March Meeting.

The reports of the Committees of the Diocesan Societies of Toronto and Huron were read. The Committees had not been able to agree upon the basis of the division of property.

The Rev. D. E. BLAKE moved, seconded by the Rev. Dr. McMURRAY,—That further action upon the Reports of the Committee on Division of Property, be postponed till the Tuesday before the Annual Meeting in June, and that the documents be all printed and circulated among the incorporated members of both Societies.—*Carried.*

The Rev. S. B. ARDAGH gave notice that he would, in June, move the following Resolution:—Whereas, the Committee appointed to consider and report upon the division of the property held in trust by the Church Society of Toronto have not agreed in their Reports, it be now Resolved, that the Bishops of the two Dioceses respectively be empowered each to appoint an arbitrator to settle all questions of property between the two Dioceses, that the arbitrators so appointed shall have power to call in an umpire, and that the decision of such arbitrators, or any two of them, shall be considered final and binding on both Societies.

The Rev. A. TOWNSLEY gave notice that he would move that the decision of this matter be left to an equal number of the incorporated members of the Church Societies of Toronto and Huron, to meet in June next, and that the decision of the majority be final, such members to be appointed by their respective Bishops.

Some discussion took place, and the meeting at length adjourned, without having transacted any of the ordinary business.

ADDRESS TO THE REV. EDWARD DENROCHE.

Springfield.

REV. AND DEAR SIR—On behalf of ourselves and families, we, the undersigned members of the congregation lately under your charge, together with other inhabitants of this parish, cannot allow you to leave Springfield, without expressing the esteem and respect we entertain for you, and the regret we feel at your departure from among us. Your unceasing anxiety for the welfare of your parishioners has always prompted

you to the unswerving discharge of the duties belonging to your sacred office. Your earnest aim among us has ever been to lead sinners to the Saviour.

The poor will lose in you not only a spiritual adviser, but a most liberal benefactor; and in their name, and for ourselves, we bid you farewell, with best wishes and united prayers that the God of peace may make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever.

We beg to offer to Mrs. Denroche and your family our warmest regards; sincerely hoping that health and happiness may be their and your portion in the life that now is, and eternal happiness in the life to come.

We remain, Rev. and Dear Sir,
Your faithful friends, &c., &c.

February, 1850.

(To the foregoing Address ninety-one signatures are attached.)

March 10th, 1850.

DEAR BRETHREN AND FRIENDS.—I assure you that your affectionate farewell, (upon my removal to Toronto, after a residence of three years among you,) is a source of much gratification, and I thank you heartily for it.

When a clergyman is taking up a position among persons, to many of whom he is wholly a stranger, an address from recent parishioners and other neighbours, expressing their good opinion and warm esteem, as well as their regret at his departure, is the most favourable introduction he can have, next to the commendation of his ecclesiastical superior.

For this reason it was, that, on taking charge of the mission, a branch of which you represent, I was most careful to forward to one of your churchwardens, for your information, printed copies of two addresses, one from the mission of Brockville, wherewith I had been connected during the previous twenty-three years, and the other extending back to the time of my ordination.

Among the numerous signatures appended to the highly valuable document, now tendered on behalf of yourselves and of your families, I am greatly gratified by seeing not only those of the overwhelming majority of the churchmen belonging to your branch of the mission, but also the names of many other much respected individuals,—Baptists, Methodists, Congregationalists, Roman Catholics and Presbyterians. I gladly take this opportunity to thank them for their willing testimony to the fact, that a burning zeal for "the truth as it is in Jesus," however uncompromising it be, is perfectly compatible with kindly deference to the conscientious convictions of others, and with the due discharge of neighbourly duties. I deem it a privilege to add both my own and my family's grateful sense of the unvarying courtesy shewn us by members of the aforesaid denominations, even to the hour of our leaving, when some of those kind-hearted men voluntarily and gratuitously joined with churchmen in bringing ourselves and our household stuff, almost a score of miles, to Toronto. Well may both have our warmest thanks for this their gracious thoughtfulness. May the Lord reward both for all their kindnesses.

You are pleased to speak of me as having been a most liberal benefactor to the poor. In so doing, you have greatly erred through over-estimation. So altogether insignificant are my real claims to the gratitude of the necessitous portion of your population, that such allusion on the present occasion is to be regretted, except so far as

it gives me the opportunity of bearing witness, without any exception, to the honesty of my late poorer neighbours.

You speak of their prayers as united with your own, for me and mine. The "servent prayer of the righteous," however poor they may be in this world's goods, "enters into the ear of the Lord of Sabaoth," and "availeth much." Such prayers are a most superabundant recompense for those few trifling acts of charity that, from time to time, lay within my reach.

On behalf of my wife and children, as well as of myself, I thank them sincerely for their "best wishes and their prayers" for us; and you I also thank for your's my dear brethren and other friends. May your united supplications prove to be, in very deed and truth, the all-prevailing prayers of the righteous,—prayers that will draw down the Divine blessing, not only on my family and myself, but also upon your's and you, as well as on the cause of God our Saviour, and of that church which He has purchased with His own blood.

Grace and peace be with you, and with all who love our Lord Jesus Christ in sincerity. Amen.

Believe me to be, always,
Affectionately yours,

EDWARD DENROCHE.

To JAMES B. HARRIS, Esq., J. P., (Late Senior Churchwarden); JOHN SKINNER, Esq., (Junior Churchwarden); W. R. FORSTER, Esq.; General P. ADAMSON; HENRY REVELL, Esq., and 86 others.

FIFTH ANNUAL REPORT OF THE FITZROY AND PAKENHAM PAROCHIAL BRANCH OF THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

The occasion of preparing each successive Annual Report of the operations of our Society is naturally suggestive of specific reflections appropriate to the peculiar features of the year that is past. Every community, whether secular or religious—whether local or national—whatever its dimensions, or its object is, in its ever-changing aspect, in the innumerable combinations which individualize even the annual stages of its existence, an appropriate and expressive type of the system on which are organized the great works of nature—that system which, while its unity is preserved, admits of unceasing change—ever-varying expressions—ever-shifting scenes.

Thus, to apply these remarks, although the constitution of the Church Society is unchanged, its object the same, its machinery unaffected by the patent discoveries of fertile brains as when it was first organized, each year of its history is marked by efforts, by incidents, by features, such as zeal, success, apathy, indifference, which testify to the changeableness of the human heart and mind, and the weakness and uncertainty of all human efforts in any cause, however holy, just, pure, or exalted.

It may be asked, why is it that men will not maintain for a number of years, as for one, a cause, which approves itself to their conscience, which identifies itself with their future happiness, which is acceptable to God, and which, therefore, they must be persuaded he loves to see prosper? The true reason lies in the fact that its support is not undertaken from the only motive which can make them steadily and continuously zealous in it—that is, from a rational, and deeply engraven persuasion of its religious character, and consequently of their duty to lend to it their aid and best exertions.

The true reason why the success of religious schemes is precarious and fluctuating is, because