

Your Committee believe it desirable that the members of the Church throughout the Diocese should be apprised of these startling facts—not to discourage them, but to rouse them to a deep sense of the duty they owe their God and Saviour, so that, by a dedication of themselves, or of their children, to the work of the ministry, or by the devotion of a portion of their substance to the training of Divinity Students and to the sustenance of God's ministering servants; and above all by their earnest and frequent prayers, to the Great Head of the Church, that he would raise up and send forth those who might turn sinners from the errors of their ways and build up saints in this most holy faith—and that the great work, for which Jesus came down from Heaven—the salvation of souls—may be accomplished amongst us. Your Committee cannot but see in the paucity of Divinity Students for some years past, a manifest proof of want of faith amongst churchmen in this Diocese. The other learned professions are crowded to overflowing; and there is no scarcity of persons to devote themselves to other honourable pursuits in which our people engage. But it is a lamentable fact, that few of our people, who have the means, without extraneous aid, of educating their sons for a learned profession, ever think of educating them for the Church.

It is true we have lately been passing through trying times. For many years we were threatened with the spoliation of the ample patrimony provided for our Church by the wise forethought of a pious King; and a few years ago an allwise and gracious Providence permitted this act of spoliation to be effected in a great measure. During this term of uncertainty parents and friends had not sufficient faith in God, to cause them to press upon their children or young friends the devotion of themselves to the sacred ministry. The very uncertain and inadequate amount of salaries received by the clergy, (in most cases not equal to the wages enjoyed by a skilful mechanic,) has had the effect of deterring young men (especially sons of the Clergy, acquainted with the struggles of their parents,) from devoting themselves—at a time of life when they could not realize the support and encouragement which are the portion of the faithful Clergymen—to a profession, which required at the very outset such heavy sacrifices. And this same want of means has prevented several of the Clergy, who, otherwise, would have gladly done so, from educating their sons for the Sacred Ministry; for, with all the assistance that they could have obtained from scholarships in Trinity College, they found to their sorrow, that *duty towards their other children* forbade them spending on one a large portion of their straitened income. The light hopes that the Lord Bishop of the Diocese could hold out to young men studying for Holy Orders, that they could depend upon obtaining the most moderate support after ordination, has prevented his Lordship from inducing many promising young men to devote themselves to a profession attended with so much privation.

But it is believed that the *worst is now past*. The Church has not been despoiled of the whole of her ample patrimony, but has been enabled, through God's overruling Providence, to save a small portion from the wreck, which, having been devoted by the Clergy (to whom it belonged) to the permanent endowment of the Church, as far as it will go, will, it is hoped, in the good Providence of God, induce the *Laity* to build up an ample endowment on this good foundation.

Another advantage anticipated from the settlement of this long vexed question is this, that our *Laity* will now no longer be carried away with the fond idea that the Government will, in some way or other, they know not what, step in, and assist them to support their clergy, supplying

their lack of service and discharge of unquestionable duties. But that, if they desire the ministrations of their Church, they must give to its support, as the Lord has prospered them; and if they wish the Church of their forefathers—the pure Reformed Branch of Christ's Catholic Church in this land—to be extended so as to embrace within its fostering arms all their brethren scattered throughout the 44 townships in this Diocese, without a settled clergyman, they must give freely of their worldly substance for the promotion of this most desirable object.

This may at first seem a hard lesson to those hitherto accustomed to receive so much assistance from abroad; but when learnt and practised, it will bring its own rich reward with it, "in watering others they will themselves be abundantly watered of the Lord." And the sooner this lesson is learnt the better—the sooner will our people see wiped away from the Church the sad and humiliating truths noticed in this report.

Disconnected from the State, as far as the Legislature could sever the connexion between Church and State; and, in consequence of the many calls made upon her funds by newer and feebler colonies, dropped by the Venerable Society for the Propagation of the Gospel in Foreign Parts, to which all North America is so deeply indebted, our people must become self-reliant.

Nor is it believed, that it is beyond the ability of our people to supply and more than supply this deficiency. A large portion of the wealthiest persons in this Diocese belong to our communion, while it is undeniable that many of our people are struggling for a livelihood. Let the former give of their abundance, and the latter of their penury; and let the most numerous class, those who are in comfortable circumstances, give as God has prospered them, and it will afford our venerable and indefatigable Diocesan great pleasure to invite many a young man to fulfil the dearest wishes of his kind parent's heart, by studying for the Ministry. When we remember what was effected in a few months in 1850 for the endowment of Trinity College, in response to the spirit-stirring appeal of our lion-hearted Bishop; and when we think of the very favourable results of the exertions made and making, for the endowment of the Episcopate, your Committee are led to believe that there are ample means within the Church for meeting all its present wants; and that these means can be called forth. But our people require more full and detailed information in relation to the crying wants of the Church; and it is necessary that their duty, to meet those wants, should be more frequently and plainly pressed upon them. It is believed that this is one point, in which our Clergy have too generally fallen short of their duty.

Your Committee notice these points only, because no action has, as yet, been taken in this Diocese for the commencement of a sustentation fund, as contemplated by the Lord Bishop; and because the establishment of such a fund would tend to remove a very great hindrance from before those desirous of preparing for the Ministry.

But your Committee pass on to the consideration of matters more immediately within their province.

Since the auspicious formation in 1842 of the Diocesan Church Society, one of the four annual collections taken up in the churches of the Diocese has been for Students in Divinity. From the proceeds of these sermons there are, in Trinity College, four scholarships, open every year tenable for two years; one of £30, two of £25, and one of £20 per annum.

These Scholarships have materially assisted several of our Clergy, when pursuing their theological studies; but it seems desirable that they should be more exclusively confined to Stu-ents

of Divinity, who can shew to the satisfaction of the Lord Bishop, that, without such assistance, their friends could not sustain them during their theological course. This fund now presents fresh claims for increased liberality on the part of Churchmen, inasmuch as the authorities of Trinity College are prepared to dispense, in cases which are strongly recommended, with the rule which excludes married men from the enjoyment of Divinity Scholarships. And it is believed that many devout men, who have received a liberal education in the British Isles, and who have settled in Canada, will thankfully avail themselves of this fund. These gentlemen will bring to the service of the Church the education acquired in their native land, as well as the experience purchased at no small cost in this, the land of their adoption.

It is recommended to congregations, when able, and to two or three united, when one is not able, and to districts, to found Scholarships in Trinity College, with the privilege of naming the incumbent of such scholarships. By this plan young men of piety belonging to such congregations or districts might be sustained during their theological course, and, through God's blessing, become useful clergymen.

Again, your Committee would earnestly press upon parents, of means, who have sons to educate for a learned profession, to consider whether it is not their bounden duty to press upon one or more of their sons, a devotion of themselves to the highest and noblest professions to which man can aspire—that of being fellow workers together with Christ in the great work of saving souls; and whilst such parents act upon this suggestion, it is recommended to them, that they make better provision for those sons than they do for their other children; so that they may feel less the inconvenience arising from inadequate clerical incomes.

It is believed that there are many Christian mothers in this Diocese, who would hail with sacred pleasure the day, on which one or more of their sons should take upon themselves the vows of the Christian Ministry. Let them, then, as they regard the souls of their perishing fellow-churchmen, nay, as they regard the souls of their own offspring, exert with their sons that influence, which mothers only can exert; and let them not fail to persuade their husbands to set apart a goodly portion of their substance for the comfortable maintenance of their sons thus dedicating themselves to the Christian Ministry.

There may be parents, of means, who would gladly act upon the suggestion here given; but whose sons, wanting grace or suitable talents, lament their inability to carry out these suggestions. But let them not despair, "the Lord's hand is not shortened, that He cannot save; neither is His ear heavy, that He cannot hear." "The effectual fervent prayer of a righteous man availeth much. Let them seek for their sons that grace, which they need; and if they offer fervent prayer through the name of the Lord Jesus Christ, they have his gracious promise, that *they shall prevail*. But even if their prayers should not be sufficiently fervent, to secure this much desired blessing; or if their sons should not possess the talents requisite for useful Clergymen, they need not yet forego the privilege of raising up one or more to serve in the sanctuary. They may take by the hand some promising youth of piety and talents, whose parents lack the means of educating him for the ministry, (it may be the son of some poor Clergyman,) and do for him what they would gladly have done for one of their own.

And may not the same duty be pressed on persons of means, who have no children of their own, to dedicate to God's service. How better could they employ those means entrusted to their