

RURAL DEANS.

The great increase of my Clergy, and the consequent extension of the Church in the new settlements, with the necessity of giving system and order to her proceedings, rendered it expedient, if not necessary to establish a more easy and confidential channel of communication with the Bishop than heretofore; not merely to ascertain more carefully by inspection the state and wants of each locality, but to give such direction and encouragement to the proceedings of the different congregations as mature experience may suggest.

Moreover the Bishop found that his epistolary correspondence, especially with the younger Clergy, for advice and instruction in their parochial arrangements respecting the building of Churches, Parsonages, School-houses, &c., was becoming physically oppressive; that in such matters he might be relieved by his elder Clergy, were one of experience always at hand to suggest to his younger brother the wisest course, and encourage him to prosecute it to a successful issue.

Above all, the inestimable interests of Christian Faith and Charity under the sanction of regular authority and the enforcement of discipline, not by severe remonstrance, but by friendly affection and fatherly counsel, in which the feelings and the mistakes of the young might be touched tenderly and kindly would be essentially advanced, and thus give unity and force to the Church as a body in all her proceedings.

These are some of the grounds which induced me to think of Rural Deans as a most useful element of Church Government, and very much in accordance with the parental superintendence of the Church in her primitive days.

With such views and expectations I selected ten Presbyters of ability, zeal, and long standing in the Diocese, for Rural Deans, purposing to increase their number should the benefits looked for be realized, and the duties (which are gratuitously discharged) prove from the great extent of some of the Deaneries, too onerous.

The Rural Deans with the Archdeacons will constitute a standing body always watching over the wants, the perils, the discipline and well-being of the Church.

Although the Reports of my Rural Deans are not yet all before me, I have great reason to be well satisfied with their disinterested services. They have been in general well received by the Clergy and Congregations of the Missions which they have visited, and by their kindness, discretion, and practical knowledge, have smoothed many difficulties and promoted in various ways the healthful position of several parochial localities.

Permit me to add, that if in any case a Rural Dean has not been received with the cordiality to which his office and kindly visit entitled him, it must have arisen from some unfortunate misconception; but it should be remembered that a willing obedience in all things lawful is our bounden duty, and especially required in this Diocese, surrounded as we are by so many difficulties requiring a firm and cordial co-operation.

THEOLOGICAL SEMINARY.

You are aware that our Theological Seminary at Coburg, (which has been conducted with so much ability, and has been of so great benefit to the Church by the great number of zealous and active Clergymen which it has furnished) was intended from the first to be temporary.

But so long as King's College existed and enjoyed a religious character, and had not only a Professor of Divinity to prepare our youth inclined to the Church for Holy Orders, and to conduct regular service evening and morning and on Sundays and Holidays,—there was no urgent necessity for making any alterations in its constitution or efficiency.

But when the Legislature of this colony passed an Act suppressing King's College, and excluding from the new University which it established all religious instruction

according to any form of doctrine; prohibiting any form of prayer and every act of public worship; and in a measure disqualifying any of the under graduates in holy orders from appointment to the senate, the time for remodelling the Cobourg institution seemed to have arrived.

The members of the Church, thus deprived of a University with which they could in any sense as religious men co-operate, felt it was their duty to sacrifice endowment rather than principle, and that it was impossible for them, great as the sacrifice was, to hold connection with an institution now essentially anti-Christian, though originally bearing the revered name of the Sovereign of the empire, and expressly established for religious purposes.

They determined, therefore, to use their utmost efforts to establish a University in direct connection with the Church from their private means, and which should recognize the principles of Christianity as the basis of education.

An appeal was first made to the clerical and lay members of the Church of the Diocese, which was nobly answered, by contributions in land and money, amounting to the value of something more than twenty-five thousand pounds.

Encouraged by this generous liberality, which proved that the Church was wholly with me, I proceeded to England and renewed my appeal to our brethren the members of the mother Church; and they, applauding the object and confident in the faith and sincerity of our supporters here, gave largely of their bounty, the two great Church Societies and the University of Oxford taking the lead in this work of Christian love.

Since my return to the Diocese, a temporary College Council has been organized, a site has been purchased for the College, which is to be called Trinity College, and contracts entered into for the erection of the buildings. The institution is intended for the whole Diocese; and in case of division, it is proposed to give the new Bishop or Bishops the same authority and interest in its proceedings as the Bishop of Toronto.

The position chosen is most beautiful; and the College, when completed, will present a striking object and a great ornament to the rising city.

DIVISION OF THE DIOCESE.

Soon after my arrival in London, the Diocese of Quebec was divided into two Sees, Quebec and Montreal.

This encouraged me to submit to the proper authorities some considerations in favour of dividing the Diocese of Toronto into two or more Bishoprics.

Such a division had already been contemplated as of growing necessity, because the Diocese had become far too large for the effectual superintendence of one Bishop; but the necessity had somehow given way to more pressing claims.

There had also been some reluctance on my part in pressing the measure, from a feeling of delicacy. The Bishopric of Toronto had been established so recently as 1838, and it seemed too soon to propose a division, as the incumbent had scarcely served long enough to be entitled to any diminution of his labours, and it was but reasonable that he should continue to discharge them while it was possible for him to do so with advantage.

Recognising the force of all this, I contented myself with sending a brief statement of the facts of the case to the Most Reverend and Right Reverend the Archbishops and Bishops forming the Council appointed to arrange measures in concert with Her Majesty's Government for the erection and endowment of additional Bishoprics in the colonies and dependencies of Great Britain, feeling assured that by leaving it entirely to their judgment, action in the premises would not be long delayed.

As the letter referred to appeared in the "Church" newspaper, soon after my return to the Province, I do not quote it in detail on this occasion.