

might be to a great extent carried out, if every member of our church throughout the diocese contributed a small sum annually towards the General Purposes Fund.

Your Committee are happy to announce that the sum collected for the Jubilee Fund of the Society for the Propagation of the Gospel in Foreign Parts, has been at length forwarded to their Treasurer, and they trust that the members of our Church will be more ready to contribute to this fund, when they are aware that in order to do this, the Society has pledged itself to repay with interest, by four annual instalments, the sum of £384—having been borrowed on the credit of four gentlemen.

Grants of Service Books, Bibles, and other Books and Tracts, to the amount of £46 7s. 6d., have been made during the year.

The Committee cannot too strongly urge upon the attention of the Society, that the General Purpose Fund is wholly unequal to meet the urgent and increasing demands made upon it for the general benefit of the Church.

DIVINITY STUDENTS' FUND.

This year, though as before stated under the head Annual Sermons, but short notice was given of the collections to be made for this object, and it was required to be taken up before the collections for the last object had all been made, yet your Committee are enabled to report that not only has the amount exceeded that of the preceding year, but also that the object was advocated at a greater number of stations. Last year there were only 157 collections, whilst this year 167 have been reported, and some of the clergy have stated that if to get time had been given, dollars would have been paid where they only received shillings. The amount collected last year was £214 17s. 8d., whereas this year £249 14s. 3d. have been received. Eight Divinity Scholarships have been paid to the fund of Trinity College out of this fund, viz: three of £30 each, two of £25, and three of £20, to Divinity Students at Trinity College.

LANDS.

Several deeds of sites for churches and burial grounds have been made out during the year in trust to the Society; a complete list of them will be found in the appendix. Your Committee would draw particular attention to the following, in the hope that other individuals and parishes may be induced to go and do likewise.

The South half of Lot 12, Con. 9, in the township of Dunwich, has been granted to the Society by Mr. George Maebeth and wife, as an endowment for the Church at Dunwich.

8 acres and 1 rood, part of Lot 10, Con. 1, township of Hope, have been granted by Dr. Smith, of Port Hope, as an endowment of St. John's Church in that town. This property, being near the town, is at present very valuable.

The parish of Georgina have purchased, as an endowment for St. George's Church, the N. E. quarter of Lot 16, Lake Con., North Gwillimbury, comprising 303 acres.

27,796 acres are now held in trust by the Society, including 4,405 acres are leased, the rental of which amounted during the past year to £196 7s. 6d.

Much valuable information has been obtained concerning some of the lots, and great pains taken in selecting lands to be purchased with the proceeds of the sale, on very advantageous terms, of four lots, but in consequence of the restrictions at present applicable to the sale of Crown lands, only two lots have as yet been bought.

GENERAL.

Your Committee find great cause to congratulate the Church in this Diocese on the aspect of its affairs. The first assembling of our Diocesan Synod was most encouraging, as it was numerously attended from all parts of the Diocese, and no doubt the manner in which its proceedings were conducted, will have its due weight in strengthening the arguments of those who, in the British Legislature, have consistently advocated the rights of the Colonial Churches; and before another annual meeting, it is to be hoped a permissive bill will have passed, giving to the Church in every Diocese, that which all sectional denominations already have—namely, the power, under certain proper restrictions, to manage their own local affairs. Now that the inquiry has commenced to secularize the Clergy reserves, a property set apart for the maintenance of religion by the British nation, simultaneously with the granting a constitution to this portion of its dominions, has been set forth in all its deformity, such a change has evidently manifested itself in the opinions of many who previously advocated such a measure, as to encourage your Committee in entertaining the hope, that if any are hardy enough to introduce a bill on such a sacrilegious question in the Legislature, the voice of the vast majority will be indignantly raised in the negative.

The present system of school education also appears to be better understood by the public than it was, and your Committee trust that the views of the B. N. A. Bishops, expressed at their conference in the year 1852, will soon be adopted by all who believe "that righteousness exalteth a nation." They are thus set forth in the minutes of the proceedings of that important meeting.

Whereas systems of Education are very generally introduced and supported in these Colonies, either (1) excluding religious instruction altogether from the Schools, or (2) recognising no distinction except between Roman Catholics and Protestants, whereby no opportunity is afforded us of bringing up the children of our Communion in the special doctrines and duties of our faith, to the manifest

depravation of their religious principles, and with crying injustice to the Church of England, we desire to express our decided conviction.

(1) That all Education for the Members of our Church should be distinctly based on the revealed religion of the Old and New Testaments, with special reference to their duties and privileges, as by baptism regenerate, and made God's children by adoption and grace.

(2) That all lawful and honorable methods should be adopted to move the Colonial Legislatures to make grants to the Church of England, as well as to the Roman Catholics, and other religious bodies, as they require it, and according to their numbers respectively, for the education of the members of their own Communion.

Your Committee conceive that the thanks of this Society are due to those gentlemen who, by their writings, have endeavored to set these two questions in their proper light before the public, and especially to those many editors of the press, in the three Dioceses, who have so consistently and ably advocated them.

Your committee would here gratefully acknowledge the liberality of the Hon. J. H. Cameron, who in March last made provision for the foundation, in perpetuity, of two scholarships in Trinity College, of the annual value of £25, tenable for three years: open to the sons of Clergymen resident and doing duty in British North America, with a preference *ceteris paribus* to those who intend to receive Holy orders in the Church of England.

The Clergy of the Provinces will recognize in the limitation of these scholarships, a kind and thoughtful appreciation of the peculiar difficulties under which they lie in providing for the education of their children—and we may perhaps be permitted to suggest that if the example of Mr. Cameron's munificence were followed by the addition of a third scholarship, the cycle would be completed, and the son of some clergyman enabled to matriculate every year at Trinity College, furnished with the means of defraying half the expenses of his Academical course. G. W. Allan, Esq., has also very recently communicated to the College Council his intention of founding immediately three Scholarships of the annual value of £30, one in Divinity, one in Law, and one in Physic. Of the particular conditions under which these Scholarships are to be held, early information will be given.

Your committee refer with the highest satisfaction to these acts of enlightened liberality—not only because they tend to secure the permanence of an Institution in which the Church is deeply interested; but also as a general benefit to the community, inasmuch as they invite parents to seek for their children those educational advantages which, in the existing condition of society amongst us, are but too likely to be undervalued.

In addition to the occasional Students in Law and Medicine (in the former 25, in the latter 2) the matriculated Students of the College during the past year, amount to 50, of whom 22 are preparing for the sacred Ministry of the Church.

Your committee rejoice in the continued prosperity which has attended the labours of the two venerable church societies, the Society for the Propagation of Christian Knowledge, and the Society for the Propagation of the Gospel in Foreign Parts, which still continue to manifest proof of their love to us, who under God, are mainly indebted to their fostering care, for the spiritual blessings we enjoy.

It is with great regret that your Committee have learned from a correspondence which has lately appeared in the public prints, that the S. P. G. F. P. have been accused of a corrupt appropriation of their funds to this Diocese, the alleged ground for their partiality being that our venerable Diocesan and the Clergy in general, are not wholly given up to, are at least inclined to look with favour upon the system designated Tractarianism. If by the charge of Tractarianism is meant a leaning towards popery, either in doctrine or practice, your Committee feel called upon publicly to declare that a more unfounded and uncalled for statement was never put forward.

Reports have been received from the sister Societies in the Dioceses of Nova Scotia, Quebec, Newfoundland, New Brunswick and Montreal, all of which tend to show that the members of the Church throughout the N. A. Colonies are becoming more and more alive to their duty, and that she is under the divine blessing indeed "lengthening her cords and strengthening her stakes."

Your Committee cannot conclude their report better than by quoting the language of the New Brunswick Society's report, so applicable is it to the Church every where, at the present day. We are engaged in this great work at a period of diversity of opinion even among the members of the Church. But whatever the nature of these differences, or the evils to which they lead, we must all agree that, as Christians—members of Christ's Holy Church—we are bound to maintain and to extend, as far as in us lies, the blessings we ourselves enjoy. Among churchmen both in England and the United States, the feeling is said to be every day prevailing, that it is high time to lay all party feeling aside, and as the peculiar people purchased by the blood of a common Saviour, to show forth by united words of love "the praises of Him who hath called us out of darkness into his marvellous light." The work for which this Society solicits the offerings, labours and prayers of her members may, most of all, lead to such a desirable result amongst ourselves. That great spiritual destitution exists, not only in more distant settlements, but every where around us, is notorious. "The harvest truly is plenteous, the laborers are few." Many thousands for whom our Saviour died are born, and live and die without God in the world. Let a sense of this appeal with its full force to every heart, and there will be found little time and less inclination for any thing but what may conduce to the salvation of those whose spiritual wants call upon us for relief. In doing this, the distant members of the Church will look towards us with hope; many now living as heathens will be led to our Communion, and all will see from what the Church is doing, that they will never be led to believe by any other means, that "the Lord of Hosts is with us, that the God of Jacob is our refuge."

endeavor to follow humbly in our Saviour's footsteps. He came upon earth to spread the knowledge of himself; and it is a great privilege for us to be able to spread the same divine knowledge—a knowledge which contained in itself peace, comfort, and happiness both here and hereafter. He felt much encouraged at the great measure of success which had attended the Society, for he found the income increased year after year in a remarkable degree. This year there was an increase, he was happy to find, of £1,788 over the previous year. A most pleasing feature in the Report that had been read were the instances given of the munificence of private individuals. He felt cheered and encouraged at the examples recorded of christian liberality with respect to the widows and orphans' fund and that noble institution Trinity College. They were solemn appeals to those blessed with this world's goods—"Go and do thou likewise."

Moved by G. W. Allan, Esq., seconded by Rev. T. Bousfield:

3. That, as it must be apparent to all, that the General Purpose Fund is wholly inadequate to meet the urgent and increasing demands made upon it; and as it is stated in the Report that no attempt has hitherto been made to carry out one of its objects, viz, the augmentation of the Income of the poorer Clergy, it is the opinion of this meeting that greater exertions should be made to increase the number of those eligible to become incorporated members, as well as an additional number of associated members.

Mr. ALLAN felt sure that it was only necessary to reflect on the nature of the demands made on the General Purposes Fund to see the importance of making every possible exertion to sustain that fund. It was designed not only to increase the means of the poorer Clergy, but to supply additional Missionaries. If new schools are to be built, new churches erected, glebe land purchased, the Bible, Prayer book, and other books and tracts circulated, all this must be done or aided through this fund. At no period was clerical suffering more severe than now. At no other time had the expense of living more increased than within the last twelve or eighteen months; and it would be acknowledged that no class did this press more heavily than on the Clergy. He could not but consider it as a blot upon Churchmen if, when everything is prospering around us, there be not a liberal spirit in contributing to the support of God's Ministers. It was a painful thing, too, when the Parent Society felt itself unable to meet an application from some of the more remote and destitute localities. The resolution, he was persuaded, would have been more effectual had it been preserved in its original shape, with a requirement that every incorporated member should pay in the whole of his subscription, (£1 5s.), to the Parent Society. There can only be 300 incorporated members in connection with this Society; and it surely was not too much to ask the whole of their subscriptions to the Parent Society. He would earnestly deprecate everything likely to impair the efficiency of the Parochial Associations, through the agency of which, in an eminent degree, the claims of the Society are brought home to the hearts of all; but let each incorporated member give to the General Fund his five dollars, and then contribute something additional to the Parochial Association. He could not admit that Churchmen were not as liberal in religious offerings as the members of any religious community, but the contribution to the General Fund was not so liberal as it should be. If there were more dollars and fewer pounds, the resources of the Society would be more prosperous. He hoped the Clergy would pardon him for the liberty of suggesting that on them mainly depends to bring their people into a train of consistent giving—teaching them that to give is not merely a duty, but a privilege—and that, in this way, more general contribution may be ensured. Those who refused to sustain as they should the Church's ministrations are not worthy to be called her members. With such increased prosperity as this country had been enjoying of late, increased responsibility was entailed; and surely in view of earthly advancement like this it could not be deemed a consistent state of things that in a city like Toronto, for example, Church accommodation should be so deficient. Ought we not to learn a lesson of warning from parts of the United States, where Ministers had been forced to abandon their sacred vocation and have recourse to secular pursuits for a livelihood? He should be glad to see Churchmen more generally deny themselves, and from year to year lay aside a sum to be contributed towards forming a permanent fund for investment. When incorporated members were pressed, as he thought they should be, to send in their subscription unbroken to the Parent Society, they should remember that their duty did not centre wholly in local objects; but that this society is essentially a Missionary Society; that it is the almoner and the steward of the Church; and if the gospel is to spread through the land, to an extent at all commensurate with our spiritual necessities, christian liberality must be manifested much more cordially and more widely in the shape of contributions than now.

Moved by Rev. T. B. Fuller, seconded by Rev. J. G. Geddes:

4. That this Society rejoice to learn that the venerable Societies at home, and our sister Societies in the Colonies, Nova Scotia, Quebec, Newfoundland, New Brunswick, and Montreal, are continuing to prosper.

Mr. FULLER hailed it as a sign of good that the second resolution embodied an acknowledgment of indebtedness to Almighty God; and he considered it to be another sign of good that we were ready to recognize divine blessing in the prosperity of the Church Societies at home and in the sister colonies, not excluding from our thoughts that beloved sister church which had always so affectionately expressed its sense of all that had been done for it by our common mother church. Travel through the length and breadth of this vast diocese, and where will you find a single church not indebted in some way or other to the Society for Promoting Christian Knowledge? Where, too, would you not find marks of a nurturing care and attention, maintained for a long period, on the part of the venerable sister Society for the Propagation of the Gospel in Foreign Parts? We had indeed every reason for thanking God that He hath blessed and continues to bless us. In the sister colonies the same great work was being prosperously carried on. The Gospel was preached to the poor, and foundations of true religion were laid which were broad and deep and strong, and would last for all eternity. There were thousands now living who were ready to give thanks for the prosecution of this great work and to bless the Societies for the prominent part they bore in it, and thousands yet unborn would do the same. He would single out one remarkable particular in the Report for the Quebec Society. That Society had been enabled to send a tour to the salaries of all the poor clergy in the Diocese of Quebec. Now if this Society were placed in a position to do the same, many of the clergy now struggling with difficulties would thank God and take courage. Let farmers only calculate what they have gained on the advanced value of their crops, and let the Society benefit by that gain. But not only have farmers profited; merchants have found their business increase; and this augmentation of worldly prosperity has extended to many others. If all these would give a tenth of their increase, one-fourth, if not one-half, would be easily added to clerical stipends. He must now take up another matter, which he touched upon with deep regret,—the most unjust attack made on the Society for the Propagation of the Gospel in Foreign Parts. He felt much pain in taking up this subject; but he should feel himself utterly unworthy of addressing such an audience as was before him if he were not ready to stand up and defend that noble Society from the accusations unjustly brought against it. To that Society he himself, personally, was deeply indebted. He had been left an orphan, and the means of his friends were not sufficient to enable him to pursue his studies; but the Society for the Propagation of the Gospel gave him the requisite aid, and, after his ordination, contributed towards his maintenance. That Society had been accused of giving more to this diocese than to that of Calcutta,—a charge untrue in point of fact. And what was the ground alleged for this imagined partiality? That the bishop and a large majority of his clergy are Tractarians. He himself was of twenty years' standing in the diocese, and might say that he was well acquainted with the clergy. If by Tractarianism be meant leaning towards Romish innovations, there was not a clergyman in this diocese on whom he could lay his hands and say, "You are a Tractarian." When he was engaged, not long since, in visiting different parts of England on behalf of the Society for the Propagation of the Gospel, there was a strong and, doubtless, to a great extent, a just feeling against Tractarianism. The question was then put to him, "Are you much troubled in the Diocese of Toronto with Tractarianism?" His reply was, "We have really too much to do to think of such things." He believed that, so far as he followed the Bible as interpreted by the Prayer-Book, he was—to use an expression of the Lord Bishop of Toronto—neither a High Churchman nor a Low Churchman, but a sound Churchman. It was notorious that no six men could see the same thing alike; and it was equally plain that men's minds are differently constituted. Minor differences, then, with agreement in the main, should be borne with. He knew of not a single clergyman here who would not at the bed of the dying point the sinner to Christ Jesus as the sole source and author of salvation. We have had in this diocese no perversion to Romanism; some we have had to Presbyterianism; some to Universalism; but none to Romanism. But figures, which cannot lie, are the best means of disproving the groundless accusation. Last year Calcutta had received £8,000, Toronto only £3,000, from the Society for the Propagation of the Gospel.

Moved by Rev. T. S. Givins, seconded by Rev. H. B. Jessopp:

5. That this meeting desire to express their indebtedness to those gentlemen who have, by

circumstances retain the respect of his neighbours? When such was the case in the green tree what would it be in the dry? What would be the result if the Church were despoiled of her property? He feared there was a time of trial approaching. It behoved Churchmen if they desired the Church merely to hold her ground to be up and doing: There never was a period in which there were more powerful calls upon them to do their duty. The position of Great Britain now reminded him of Judah of old. When they became rich and prosperous they forgot God, until ruin fell upon them, and at length a wretched captivity. When they returned from their exile it was explained to them that the reason of their fearful punishment was—that they had robbed God. And England he believed was exposed to like fearful punishments. She had given £22,000 per annum to build up the idolatrous College of Maynooth, while at the same time she had exposed the Canadian Church to the liability of being plundered of her scanty revenues. If that act of robbery were consummated he firmly believed that curses, like those which fell on Judah, would fall on this land, and for the same reason—"because it robbed God." He felt a warm attachment to the Church in the United States, but he could not close his eyes to the fact that it was a Church for the rich, not for the poor. As a general thing it was necessary, to enjoy the ministrations of religion, that few rents should be paid. The poorer they could not pay might remain destitute. To avoid this evil principle in this country the speaker thought it advisable that there should be a common fund for the salaries of the Clergy, and that the Bishop, after the custom of Apostolic times and as the successor of the Apostles, should apportion it.

Moved by Rev. T. B. Fuller, seconded by Rev. J. G. Geddes:

6. That the following Members of the Society be the Officers for the present year:—

THE HON. AND RIGHT REV. THE LORD BISHOP OF THE DIocese. THE VENERABLE ARCHBISHOP OF KINGSTON. THE HON. THE CHIEF JUSTICE. THE HON. THE ATTORNEY GENERAL. THE HON. THE CLERK OF THE PEACE. THE HON. THE CLERK OF THE SUPREME COURT. THE HON. THE CLERK OF THE COMMONS. THE HON. THE CLERK OF THE SENATE. THE HON. THE CLERK OF THE HOUSE OF COMMONS. THE HON. THE CLERK OF THE HOUSE OF SENATORS. THE HON. THE CLERK OF THE HOUSE OF REPRESENTATIVES. THE HON. THE CLERK OF THE HOUSE OF COMMONS. THE HON. THE CLERK OF THE HOUSE OF SENATORS. THE HON. THE CLERK OF THE HOUSE OF REPRESENTATIVES.

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their writings, endeavored to diffuse sound views on the subject of the Clergy Reserves and Common School Education, and particularly to those Editors of the Press in the Diocese who have so conscientiously and ably advocated our rights in the premises.

The Rev. S. GIVINS said that he had hitherto abstained from meddling in the political affairs of the country, inasmuch that, although he had always been possessed of the elective franchise, he had never once voted during the space of 25 years. Circumstances of late, however, had entirely changed his views, and he now considered that it was the solemn, imperative duty, of every clergyman as well as layman, to use all his influence for the right—to take up his position in readiness for the conflict that was now impending. He believed that in olden times, influenced by a misplaced timidity, the Clergy were remiss in their duty. They left the field to their brawling opponents. If they had then come out boldly and manfully the question would have been settled beyond the possibility of agitation. If we, the Clergy, had only taken part from the zeal of his Lordship—a zeal which he firmly believed saved the Reserves from utter ruin—we should not now be harassed with the fears of being sacrilegiously plundered. Nor could he forget the able services of the Venerable Archbishop of York, in the defence of our rights. He heartily concurred in the sense of obligation expressed in the Resolution to those Editors of the Press generally who had faithfully advocated our cause, and stood forward in defence of the Church's property. In connexion with our "Church" paper, in particular, we would all remember the highly gifted successor of Dr. Bethune—John Kent, Esq. Nor could he forbear also alluding to the services of the Rev. Mr. McGeorge and the present talented Editors. But we must now all at this crisis in the Church history—Clergy as well as Laity—fearlessly do our duty. If we value the respectability and standing of the Church, we must come forward manfully in this battle. A respectfully educated Ministry cannot be sustained on the voluntary principle. Of course towns and cities may support a scholar and gentleman as he should be supported, but as a general thing it cannot be done. It had been stated by Mr. W. O. Clarke that information was required on the subject of the Reserves—that many were opposed to us because their minds were misled by erroneous views concerning it. We must do our duty in diffusing correct information. He had not the least doubt but that many who were now hostile, if they knew the true state of the case, would take an active part on our side. There was no occasion to have recourse to the line of action followed by those who would plunder religion. Falshood and slanderous exaggerations were not needed. Our cause was holy and just, and only required to be defended with the weapons of truth. The diffusion of correct information it was that we now were called upon to take an active part in, and if we did our duty in this way, with God's blessing we should win the battle.

Mr. JESSOPP, observed that the secular papers had rendered good service, and had found their way whether the Church might not have reached. The Press, under wise and honorable management, was a distinguished instrument for good; but, if it endorse a lie, it is the worst of curses. Before the approaching election every one who could put his pen to paper, was bound to do so, and to scatter plain writings through the land, which should make the truth as known as the freestone and peasant's hearth. We were about to fight the last battle of a great campaign, and the great naval commander's appeal, might well be applied to our situation, "Canada expects every man to do his duty."

Moved by Rev. Mr. Armstrong, seconded by Mr. R. Denison:

6. That the following Members of the Society be the Officers for the present year:—

THE HON. AND RIGHT REV. THE LORD BISHOP OF THE DIocese. THE VENERABLE ARCHBISHOP OF KINGSTON. THE HON. THE CHIEF JUSTICE. THE HON. THE ATTORNEY GENERAL. THE HON. THE CLERK OF THE PEACE. THE HON. THE CLERK OF THE SUPREME COURT. THE HON. THE CLERK OF THE COMMONS. THE HON. THE CLERK OF THE SENATE. THE HON. THE CLERK OF THE HOUSE OF COMMONS. THE HON. THE CLERK OF THE HOUSE OF SENATORS. THE HON. THE CLERK OF THE HOUSE OF REPRESENTATIVES.

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