

Henry Joseph, Esq.	2	10	0
Rev. J. Padfield	1	5	0
Rev. J. Kennedy	1	5	0
Rev. F. Mack	1	5	0
Hon. G. S. Boulton	5	0	0
Hon. P. B. DeBlaquiere.....	5	0	0
Rev. F. Evans	1	5	0
Rev. G. Salmou	1	5	0
Rev. Dr. Beaven	2	10	0
Rev. R. Ritchie	1	5	0
Rev. — Birtch	1	5	0
W. Gooderham, Esq.	1	5	0
Rev. J. A. Williams ..	1	5	0
A. Gaviller, Esq.	1	5	0
Special from Elora, for 1854, G. P. F.	5	9	6
Special from Grand River Settlement, 1855, G. P. F.	28	0	0
Special, Paris, G. P. F.	12	4	6
Special, Milton and Lowville, G. P. F.	5	7	8
H. Mortimer, Esq.	1	5	0
St. James's Parochial Branch—			
H. Mortimer, Esq.	1	5	0
Mrs. Marsh	1	0	0
Miss Marsh	0	5	0
Per H. Mortimer	2	10	0
Rev. F. L. Osler	1	5	0
Donation through Rev. F. L. Osler...	5	0	0
Rev. W. C. Clarke	1	5	0
Rev. J. G. Armstrong	1	5	0
Rev. R. Harding	1	5	0
Rev. William Logan	1	5	0
Rev. A. Hill	1	5	0
Special, W. O. F., per Rev. D. E. Blake	3	15	0
Rev. E. H. Dewar	1	5	0
Rev. J. Langtreay	1	5	0
Rev. J. W. Allen	1	5	0
Rev. R. J. Macgerge	1	5	0
Rev. G. A. Anderson, xiii & xiv	2	10	0
J. W. Brent, Esq.	1	5	0
Norral, Special G. P. F.	1	19	7
W. M. Westmacott.....	1	5	0
Rev. C. Brough	1	5	0
Rev. T. B. Read	1	5	0
Rev. J. Marsh	1	5	0
Rev. H. B. Osler	1	5	0
Rev. S. Givins	1	5	0
Rev. S. S. Strong	1	5	0
Rev. F. A. O'Meara	1	5	0
Rev. John Butler, annual subscription and first instalment	2	10	0
Rev. A. Dixon,	1	5	0

On Wednesday, April 31st, the spacious area of the cathedral was filled with the clergy assembled in Visitation, with such of the Lay Delegates as had agreed to take part in the next day's meeting. The sight must have filled with thankful emotions the heart of our venerable Bishop, who remembers the day when three clergymen (of which he himself was one) constituted the clerical force of our church in the whole of Upper and Lower Canada. An excellent practical sermon was preached by the Rev. Mr. Fuller.

At three o'clock the clergy again met in the cathedral, when the sacrament of the Lord's Supper was administered. Afterwards the roll of the clergy was called by the Bishop's secretary, and the Bishop delivered the following valuable charge:—*Echo.*

MY REVEREND BRETHREN,

It is now verging on three years since we last met in Visitation; during which time our Lord and Master has continued us who are present in this, our state of trial—years of which we shall have to give an account to Him, and as to which even now it becomes us to examine our hearts and consciences, with the knowledge that God constantly sees us, and reads our most secret thoughts.

Short as this space of time appears, we have lost during its progress two of our brethren, who, I trust, have made a happy exchange from this world of sin and sorrow to a blessed immortality.

The Rev. William Greig, who was a Presbyterian of the Episcopal Church of Scotland, and of good standing, came to this country about ten years ago. From the first he answered, in every respect, the strong recommendations of his Bishop, brethren and lay friends, which he brought with him. He constantly discharged his sacred duties in the most faithful and edifying manner and with an earnestness and humility which proved that his heart was in his work. He was good-tempered, quiet, and inoffensive, and at the same time cheerful and not gloomy; and, in truth, possessed an innocent and playful humour, when not in acute pain from disease, which delighted and won the friendship of all with whom he associated. It pleased God to try him with much severe and long suffering, arising from a disorder which was unhappily found beyond the reach of any human remedy, and under which he sank at last.

Mr. Greig persevered in the regular discharge of his duties long after his body was too frail to answer the demands of his zealous and ardent mind. And when his Church (St. Paul's) was accidentally burnt, and it was thought that he would give way under the calamity, he seemed to revive and rise above it. He soothed his affliction with the hope of replacing his Church with a better and a worthier. Having this favourable and noble object in view, he overlooked his extreme feebleness, and for a time travelled round the Diocese for subscriptions, and gathered refreshment and consolation from his encouraging success. At length the weakness of the body could no longer contend with his ardent spirit—the hour of his departure arrived, and he fell asleep in the Lord.

We have also to bewail the loss of Rev. John Reynolds Took, one of the most hopeful of my young Clergy, at a moment when he was giving promise of a long course of useful labour in the Lord's vineyard. But God was pleased to order it otherwise, and to take him to himself in the prime of life, just as he was commencing the eighth year of his Ministry. The Rev. Mr. Took was noted for sincerity and warm-heartedness: he was at the same time active and charitable; faithful in the discharge of his clerical duties, and much esteemed by his people. I had formed so favorable an opinion of his ability and increasing usefulness, that I had sent him the choice of two Missions, (not knowing that he was sick)—each more favourable than Marysburgh; but it was too late; he had been called hence, and it is hoped to a far more blessed state of existence.

He leaves a beloved wife and several children to bewail his early departure, as well as many kind Christian friends, who will long hold him in affectionate remembrance.

The position of the Church in this Diocese is indeed singular, and perhaps without a parallel in the history of Christian Colonies.

The Legislature has declared by solemn enactment what it calls the separation of Church and State. This divorcement was coupled with the confiscation of her property—saving the life interests of present Incumbents, or the computed value thereof. It is not perhaps easy to define how much this strange enactment may or may not imply. If it was the intention of the Legislature to place the Church entirely free, and on a perfect equality with all other denominations of professing Christians, they have failed,—because, the branch of the United Church of England and Ireland in Canada has connexion with the Mother Church and the Constitution of the Empire which the Colonial authorities are incompetent to dissolve. And although the Imperial Government has so far sanctioned the proceedings of the Colonial Legislature, as to approve of the 10 Vic., cap. 21, the difficulties are not, and cannot be removed without further legislation, either by the Imperial Parliament or by that of the Colony, with the full consent of her Majesty's Government. Till the necessary steps for effecting this be taken, the Church remains in an anomalous condition, or rather in one of suffering. Nor can she return to that intimate and cordial intercourse with the Mother Church, which she has so long enjoyed, and desires ever to maintain. But, though we have been made independent as it were by violence, the act affects nothing more than our connexion with the Colonial Government, and therefore we shall continue as faithfully as ever to acknowledge the Royal prerogative, so far as it can be applied to the Church in the Colonies; and we doubt not that when those antiquated laws by which we are fettered are no longer allowed to operate, the supremacy of the Crown will again be so exercised as to be gratefully felt,—and instead of impeding our healthy progress, will promote it in a wise and benevolent spirit.

The great work of religion is to govern the passions and the will. It is from its very nature a restraint on all authority, unless purely and faithfully exercised, because it comes in the name of a Divine Law. To subdue, mortify and direct human nature is its great object. It is therefore always opposed to what is incorrectly called liberty, unless under its own guidance, and to arrange and to accomplish this is the mission and hope of the Christian Church. This of necessity brings religion in contact with politics, for they are inseparable in the nature of man. Hence he that is loose in the one will be loose in the other; and therefore those who reject religion and a salutary obedience to her commands, can never be good subjects, good citizens, nor good members of society. Our Church embodies in her ministrations the purest form of Christian doctrine; and, not content with demanding of her faithful members that they be good subjects, she aims at something far beyond this, even to make them fellow members with the saints and of the Household of God. If therefore we find many, apparently, good men, proceeding to an extreme in politics, and fashioning their religion according to their fancy, and in all this think that they are doing God service, and seeking in this way to benefit their souls and bodies,—it arises from their neglect or ignorance of their real duty to God and of His holy law and ordinances, and of what is revealed in the Book of Life.

The prevailing spirit of the times is the casting off all authority, and substituting in its place the widest diversity of opinions on all subjects, religious and social.