t is used in the Word of God), it mey belongs to God what belongs to Him, the voluntary principle would then be sufficient for the waits of the Church.— Every tenth penny that we make belongs to God, not to ourselves, and we should apply it in His service, not to serve. to serve our own selfish purposes. He did not mean that the clergyman over every congregation should receive the ceive the tenth portion of what we make, but that that portion, if set apart, would furnish abundant means to carry out the carry out the objects of the Church Society.

WM. GAMBLE, Esq., was not prepared to declare that the Reserves should be retained for the Church, because it has been found from experience that religion cannot be generally diffused solely on the voluntary principle." It appeared to him that such a reason is at voluntary with the early history of the Gospel, when there were no state endowments.

Rev. E. DENROCHE said, there cannot be the slightest doubt that the early Christians had far more zeal than is found amongst Christians in the present day. must however, recollect, that even in those days, the inhabitants of villages and rural districts had not the word of life preached to them. Why was it that lager and the designate a resident ager, and the word was used to designate a resident in a village, where the Gospel of Christ was not preached

8. PRICE, Esq., Port Stanley, could see no objection the word "purely," which, as here used, meant ex-clusively on the voluntary principle. In that sense, the resolution was correct. In early days, the volun-tary principle. lary principle was correct. In early days, the volun-any principle was supported in a miraculous way; and reference to the Apostolic age, as justifying the antary principle, is uncalled for and inconclusive.

The Load Bishop expressed his concurrence in a sentiments. No country or township can be and, where Christianity is brought to each cottage individual by the context principle. and individual by the voluntary principle.

Rev. A. Townley supported the opinion that the apport of the Church in Apostolic ages was, in a con-siderable degree, effected by miraculous agencies. In ward with regard to the divine right to tithes, he was constrained to accompany that such a plan is genewas constrained to remember that such a plan is gene-tally regar led as impracticable. Facts in the neigh-bouring State. uring State are all against the voluntary principle Shortly after the revolution, a tax for the maintenance of religion was imposed on the New England States, are tax payer having a right to say to what denomination his portion should be given. In the progress mainisters immediately became smaller. Taking all is not one minister of any kind to every 2000 people, but the state of the tax was abandoned, and the supply of denominations in the United States into account, there have no minister of any kind to every 2000 people, but the tax was abandoned after the tax was abandoned and the supply of denominations in the United States into account, there have no minister of any kind to every 2000 people, but the tax was abandoned after the tax was abandoned and the supply of denominations in the United States into account, there have tax was abandoned after the tax was abandoned and the supply of denominations in the United States into account, there have tax was abandoned after the tax was abandoned and the supply of denominations in the United States into account, there have tax was abandoned and the supply of denominations in the United States into account, there have tax was abandoned and the supply of denominations in the United States into account, there have tax was abandoned and the supply of denominations in the United States into account, there have tax was abandoned and the supply of denominations in the United States into account, there was a construction of the tax was abandoned and the supply of denominations in the United States into account, there was a construction of the tax was a ortly after the revolution, a tax for the maintenance The Clergymen of the Church form one to every 20,000 people. The Clergymen of the Church form one to every a the United States are well supported. This is corincorrect when applied to rural districts.

T. C. Dixon F. London, supported Mr. Price's

T. C. Dixon, Esq. London, supported Mr. Price's speken in feminded the reverend gentlemen who had spoken in favour of the voluntary principle, that even the Christian Alexander (Char the voluntary principle). the Christian Church. That the voluntary principle clear to his mind, from the divine records and from all of sai.

In the world have become history. In the moddle ages, what would have become of religion but for the in lependent position in which the Clergy had been placed? Our own country and insufficiency of voluntaryism. Look across the lines and the lines of voluntaryism. the United States furnished conclusive evidence of the insufficiency of voluntaryism. Look across the lines and you do not see pure and undefiled religion flourishmany of them at utter variance with the vital truths of his duties, a minister of the gospel ought to be placed and this was apparent from the manner in which missionaries, connected with the Church, are treated in many ininnaries, coanected with the Church, are treated in stances the Clergymen receive small stipends, perhaps from the Society for the Propagation of the Gaspel in prejan parts of this country. eign Parts, the congregations being left to give so ch. In nine cases out of ten, of this nature, the constegations never give what they promise, or what is ren, is given under most humiliating circumstances; ands of his parishioners. For his part, he desired to this country placed in comfortable and comparatively independent circumstances.

The Room Parishioners of the stablished Church independent circumstances.

The RIGHT REV. CHAIRMAN said, he felt very proud these and hoped that they will soon pervade the whole boly.

There will then be very little discussion about the voluntary principle.

The resolution was then put, and adopted unanimously.

J. H. Hagarty, Esquire, moved the fourth resolution

4. Thus, it is a support of religion

4. "That in countries where the support of religion does not maintain its proper influence, but is uniformly rain amongst the meant mass of the people to degenerate and amongst the meant mass of the people to degenerate and amongst the meant mass of the people to degenerate and amongst the meant mass of the people to degenerate and amongst the meant mass of the people to degenerate and amongst the meant mass of the people to degenerate and amongst the meant mass of the people to degenerate and amongst the meant mass of the people to degenerate and amongst the meant mass of the people to degenerate and amongst the meant mass of the people to degenerate and the people the people to degenerate and the people to degenerate and the peop found am mast the great mass of the people to degene-increase crime; that religious division and animosity valence, and infidelity itse f spreads to an unwonted

We do not wish (said the learned gentleman) to decry voluntaryism, for in this country Christianity is more any actual aid voluntary efforts of Christians, than to be actual aid voluntary efforts of Christians, than to be actual aid voluntary efforts. But God forany actual aid received from the State. But God for which he believed to be the essential foundation of its usefulness. Value to be the essential foundation of its incliness. usefulness. Voluntary contributions are both graceful the piger trusted that it will always be an object of the Clergy that will induce the over the hearts of their flocks. that will induence over the hearts of their name that will induce them to make exertions to extend their paster's pastor's usefulness by increasing their very narrow means. At the second a missionary—a Sentleman who has received the ordinary education of gentlem un into the wilds of the country, with ractions to depend altogether on the charity of his ck, would be cruelty and wickedness. We want no only from our own Church against the voluntary testim ny from our own Church against the voluntary He would quote the testimony of one from in he differed, but who was gifted with an intellect ar beyond that of most men;—he alluded to Dr. Phat great the head and front of Presbyterianism. Phat great man, while leading the section which followed him at the period of the great disunion, in 1842, with an arm the period of the great disunion, in 1842,

all mawkish terms—all the common talk about liberal asm and conservatism. He called himself an old-fashioned tory of the old-fashioned school—one who hoped that the first toast at all festive meetings should be, "Our Church and Queen." Some of his "liberal" friends occasionally proposed to exhibit him as a curiosity, but he believed that if people would but speak out, it would be found that there are many more tories out, it would be found that there are many more tories of the old school than people are disposed to suppose. As an Irishman, he trusted that his fellow-countrymen will rally to the support of the United Church of England and Ireland, and to the maintenance of its ancient He was not a believer in progressive or deve l ping Christianity, which came perfect, pure, and holy from the bands of its master. The wisdom of 1800 years has done nothing to add to it. Nowithstanding all opposition by kings and queens and states, it had continued to grow; but neither now nor at any former time did "purely" voluntary principles suffice to carry it into all parts of a country. The Samaritans of the early days were ignorant of the influence of the Holy Spirit and he feared that the same may be said now of some in our own back districts. It must be recollected that although the members of the Church in Canada number 200,000, a vast number are so scattered over the country that they have almost ceased to feel the influences of the Church. It is her duty to look after these scattered members in the Huron and on the Ottawa, with as much care as after more favoured congregations. It would be mockery to tell these men -We will send you a missionary if you will pay him;" and to propose to send missionaries to such localities, on such terms, is enough to prevent young men of ability from joining her ministry, unless they be sustained by the highest of all strength-strength from

Rev. B. CRONYN, of London, seconded the resolu-He believed that in the early days of the Church, the voluntary principle was found sufficient, because none were added to the Church but faithful members of Christ. There was no worldly inducement to cause men to become preachers of Christianity. They were Christians in deed as well as in name, and the volun-tary principle was then found sufficient, not only to maintain those ministering to them, but to send the Gospel into other parts. As soon as, from one cause or another, individuals were added to the Church who or another, individuals were added to the Church who were not influenced by true Christian principle, the voluntary principle was found insufficient to perform the work of propagating religion throughout the world. We must, therefore, take things as we find them. In the present times, and in the present state of the Church and our congregations, the purely voluntary principle is found insufficient for the maintenance and propagations, the purely voluntary principle is found insufficient for the maintenance and propagation of religion. Every one acquainted with the newer settlements of this province, must at once acknowledge that what is called the voluntary system is utterly impracticable and inadequate. It is our duty to assist them by every means in our power, and to bring every influence to bear, in order that the fund, concerning which, this meeting is held, may be retained for the poorer parts of the country, and for those who are scattered throughout more distant settlements, in order that they may have the ministrations of religion until they are able themselves to support them Under these circumstances, and constituted as the Church now is, we must deplore having anything at all to do with what is called the purely voluntary system. He believed that it is a degrading system, when brought to bear on merely nominal Christians: with such people, he feared, it is found a degrading influence. Clergymen are, by it, brought under influences, to which they ought not to be subjected, and exposed to annoyances from which they ought to be exempt. He thought that the system which had been adopted of giving pound for every pound contributed, is a degrading and demoralizing system -one that will work as a canker in the Church if it be not changed.

E. G. O'BRIEN, Esq., cordially agreed with the re-solution, and thanked the right rev. chairman for having convened the meeting, which was calculated to lead Churchmen to a knowledge of their rights and duties, and to produce a degree of unity in action throughout the province which could not but bring about beneficial results. It appeared to him that a purely voluntary system cannot be maintained, with God's blessing, in system cannot be maintained, with God's blessing, in any country, because religion must be made more or less of a government matter, in order that a christian character may be imparted to the nation. The Clergy Reserves may be regarded as a nation's offering to Christianity. These Reserves are held in trust by the Church, and it is the duty of every churchman to maintain the right of the church to that property.

Resolution agreed to unanimously.

G. CRAWFORD, Esq., moved the fifth resolution :-

5. That this meeting regards the maintenance of the Clergy Reserves to religious uses, according to the intentions of a pious Sovereign, expressed in various Acts of Parliament of the United Kingdom, to be one of the best boons and blessings which can be secured to this Colony, as tending to insure, with the Divine favour, the Propagation of true Religion within its bounds to the end of time."

He remarked that he has been connected with public works in the province many years, and had employed large hodies of men. In every instance, he found that a Roman Catholic priest was sent to the works to take care of the workmen belonging to that faith, while Protestant labourers were left destitute of regular spiritual

E. Deedes. Esq., seconded the resolution, with a conviction that the threatened injustice will never be sanctioned by the people and legislature of England.

— Keefer, Esq., remarked on the necessity of vigorous action on the part of the Church, to resist the rapid and insidious advances of Romanism. He regarded the papal aggression as existing in Canada, as of a more formidable kind than that which has taken place. a more formidable kind than that which has taken place in England; and supported this view by referring to the legislation in Canada during the last ten years—that is, since the union of the provinces. The tendency of legislation during that period has been to Romanise the whole of Canada. He had prepared an abstract of the bills passed for the exclusive advantage of the Roman Catholic Church, and the following are the results: man Catholic Grateri, and the following are the results: in 1841, two bills were passed for the especial advantage of that Church; in 1842, one; in 1843, two; in 1845, six; in 1846, three; in 1849, twelve; in 1850, two. One of these acts, after incorporating the Roman Catholic Bishops of Toronto and Kingston, and making them a corporation capable of holding real property to an unlimited extent anywhere within the Province, prowith an expecial view to doing away with all controut the State, Protested against the voluntary principle, from all parties to form what he called the Sustentation and of which every minister receives a stipend.

God in the Word of God), if they would give irrespective of his flock. He [Mr. Hagarty] despised | shall be registered within 12 months from the date at which they are executed. All this legislation has taken place, without the country having the slightest information with regard to the concessions thus made to the Roman Catholics. There are now four nunneries in Upper Canada, viz., here are now roat nameres in upper Canada, viz., here, at Kingston, at Bytown, and at Cornwall: at the time of the union, the only one was at Kingston. He had been informed that the Jesuits have stations throughout the entire—even the remotest—parts of the British possessions in North America, and believed that a great scheme is at work to Romanise all those possessions west of the Ottawa river. His own oponion is, that the evil is inherent of the provinces. The protestant religion can never be considered sale until that union be repealed; for until then, the Roman Catholic element must preponderate in the legislature. Let any conservative imagine the most desirable state of things for his party; while the union lasts, Roman Catholic influence must still

SIR A. McNAB said, when a question affecting the Roman Catholic Church is brought up in the Legislature, Roman Catholic members are invariably, to a man, at their posts; while members of the Church of England display no such vigilance and unanimity. His belief is, that the Roman Catholic members in the House of Assembly will be the most likely men to as-sist the Church of England in her struggle to sustain

Resolution adopted unanimously.

E. MURNEY, Esq., Belleville, in moving the sixth resolution, said he anticipated that a prodigious effect will follow from this meeting. Hitherto, there has been a readiness to believe that the Clergy are disposed to assert their views authoritatively, and without reference to the views of the Laity, but this feeling must have the light removed by these proceedings, and a spirit be wholly removed by these proceedings, and a spirit of confidence and satisfaction will take its place to an extent which will be beneficial alike to the Church and the country. Church union is alone wanting to make Church influence felt throughout the Province; for the Church has the wealth, intelligence, and talent of the Province on her side. The resolution intrusted to him was as follows:—

6. "That a petition, embodying the views now ex-pressed as the solemn opinion of the Clergy and Laity pressed as the solemn opinion of the Clergy and Laity of the Diocese of Toronto in conference assembled, be presented to the Provincial Parliament during the approaching Session, and be also transmitted to the Queen and other branches of the Imperial Legislature;—and that the Venerable the Archdeacon of Kingston, the Venerable the Archdeacon of York, the Rev. B. Cronyn, the Rev. A. Palmer, the Rev. M. Harris, the Rev. H. Patton, Edmund Deedes, Esq., George Rykert, Esq., J. H. Hagarty, Esq., the Hon. G. S. Boulton, George Crawford, Esq., and J. A. Henderson, Esq., be a committee to draft the same, subject to the approval of the Lord Bishop of Toronto.

REV. H. PATTON seconded the motion. In times past, he said, Churchmen have acted individually, and with small effect; now they are about to bring their concentrated forces to bear, and "a long pull, a strong pull, and a pull altogether," will enable them to achieve their object. It should be remembered that in the struggle now commencing, Churchmen have not moved first; although robbed of a large portion of their patrimony by the settlement of 1840, they have allowed the matter to rest, under a belief that it was finally settled. We have been cruelly disappointed; the question is to be again agitated, but it has been forced on us, and we must do our duty. In this emergency, he felt that the Representative of Hr Majesty in this Colony, has kindly come to the relief of the Church, for he has kindly come to the relief of the Church, for he has taught us not to depend so much as we have done on friends at home, but upon our own strength and energy. This opinion will not be without its effect. So far as the present incumbents are concerned, their rights will at any rate be respected, but they and all Churchmen should remember that it is not merely our rights that are involved, but the rights of our children our children's children; and this consideration should lead us all to resolve not to sacrifice these rights to mere expediency. It is humiliating that we whose boast has always been that we are British subjects, are referred to a republican Government as an illustration of public faith with regard to Church property. Trinity Church, New York, has retained her property—given by royal benevolence—amidst all the convulsions through which the United States have passed. mont, lands belonging to the Society for the Propaga-tion of the Gospel in Foreign Parts were confiscated but 30 years afterwards, the Society brought an action against the State of Vermont, and recovered those lands. There is a principle in the General Constitution of the United States, that all endowments shall be respected; and did we at this moment belong to the Uni-ted States, these Clergy Reserves could not be touched. The Supreme Court of Judicature in the United States reverses any act tending to alienate property of this kind from the purposes for which it was originally designed. He trusted that we shall continue to live and die under the British flag, but at the same time he hoped that British authorities will adhere to a compact sacred-ly entered into. Let us as Churchmen rally round the standard of the Church, irrespective of political princi-ples, or party or local prejudices. The battle must be fought at the polls. It will be our duty, whether Conservatives or Reformers, to remember that we are Churchmen, and as such are bound to vote only for men who are pledged to support the interests of the

Agreed to unanimously.

REV. A. PALMER, Guelph, said the effect of this meeting will not terminate when the meeting rises, but will be felt throughout the country in an important and a beneficial manner. This is, perhaps, the most in-fluential meeting that ever assembled in the City of Toronto, and he was sure that the protest now solemnly made against the iniquitous act which is proposed will be carried to the Throne. The allegiance of members of the Church of England is not conditional. loyalty is still the same, "whether we win or lose the game." It is true, that the Church of England in this Diocese has hitherto been treated with the grossest injustice, yet we never can be anything but loyal. He now came to another subject of immense importance— one which he approached with the greatest distrust of his own ability to discuss satisfactorily. The Le Bishop's Pastoral letter—issued some weeks since was read with mingled feelings; feelings of gratitude to his Lordship—feelings of hope that the step suggested by his Lordship would be attended with beneficial results - mingled, however, with fears and misgivings, lest by any accident the unanimity of this meeting should be disturbed, and its moral influence lost. must be clear to every individual that the moral effect of this meeting depends on the absolute unanimity of those present. So far, this unity of feeling and action has been displayed in a most gratifying manner, and he

hoped that a similar feeling would be displayed was regard to the resolution which he had now to propose.

7. "That this meeting is of opinion, that for the more effectual exercise of the discipline of the Church, and the more advantageous management of its temporal affairs, it is expedient and desirable to apply to poral anairs, it is expecient and desirable to apply to the Crown for the establishment of a Diocesan Synod or Convocation, consisting of the laity as well as of the clergy of the Church, so as best to meet the re-quirements of the Church, in this Diocese; and tha the committee aforesaid do draft a Memorial to the Queen, founded upon the observations upon this subject, expressed in the Episcopal charge of the Lord Bishop, delivered yesterday."

The reasons which render it expedient to adopt this resolution are stated in the resolution itself: the Church in this diocese is placed in an anomalous position. I has increased to a very great extent, in the number eits clergy and laity, who are without any code of gevernment—any ecclesiastical organization other than than the ordinary organization of an Episcopal Churck No system is established for the administration of dis cipline. He was sure that the clergy would at one feel that discipline is of immense moment to the wel fare of the Church. A clergyman in a particula parish feels great difficulty in the enforcement of discipline, with reference, for instance, to the administration of the holy communion to notorious ill livers, the interment of those who have died in open sin, and similar difficult constitute. similar difficult questions. If some rule—some canon—were adopted on these subjects, and were assented to by the laity, and concurred in by the whole Church there would be no difficulty in enforcing discipline one uniform mode of action would prevail throughout the diocese, and the reproach would be taken away. that the Church does not exercise the discipline it ought to exercise in reference to its members. Again: although the clergy are a body of men of whom his Lordship need not be ashamed, still they are human men. requiring some rule or code of laws; so that in cases of ecclesiastical offences, there may be some mode of administering justice in the premises. It is not thought that enactment is needed to secure justice at the hands of his Lordship; but even to his Lordship a code of laws would give satisfaction. In his charge yesterday, his Lordship alluded to the impending division of the diocese, and to the propriety of promoting to the Episcopal see persons now exercising pastoral superintendence. Such individuals have lived in terms of cordial, unrestricted intimacy with their brother clergy; and if such an event as that took place, it would be of the utmost importance that the individual so promoted should have a code of laws for his guidance, and that those among whom he had hitherto lived should be quite certain the state. quite certain that he was administering the government of his diocese not according to his own will, but according to a code of constitutional law. These are points that render it extremely desirable that a Synod or Convocation should be established in this diocese. Synod, being established in this diocese. Such a Synod, being established for the more advantageous management of the temporal affairs of the Church should be composed of the clergy and laity by representation,—details being left, however, until the principle be agreed upon. When we speak of the more advantageous management of the temporal affairs of the Church, it implies that the temporal affairs of the Church have not hitherto, here managed each of the Church have not hitherto been managed so advantage ously as they might have been. He would state some particulars. For instance: if the little remnant that has been left to the Church has been charged by the Government of the day with an undue proportion of the expenses of the Crown Land Department—that is bad management. If surveyors, who have been sent out to value this little property. been sent out to value this little property, have been paid double wages for putting half their value on the lots—that is bad management. If our clergy, who have been paid the miserable pittance, have had their salaries subjected to a discount, while they were paid in bad debentures—that is bad management, He might go through many points of this kind, but these instances suffice to show that hitherto the management of the temporal affairs of the Church, has not been of the best kind. With the aid of a body of Laymen, over whom any Bishop might be proud to pre-side—with the business habits of those gentlemen—the property of the Church will not be suffered to be squandered, but will be preserved intact for all the purposes for which it was designed. It is necessary that a license should be issued by her Majesty legalizing the establishment of a Synod, and hence the need of the memorial referred to in the resolution.

T. C. Dixon, Esq., in seconding the motion, dis-claimed any desire on the part of the laity to interfere in the slightest degree with the rights and privileges of the Clergy. The course proposed would certainly lead to a great improvement in the management of the temporal affairs of the Church.

Rev. W. BETTRIDGE, Woodstock, believed that if a Diocesan Synod be obtained, the Church of England may bid defiance to all her enemies in this Colony.— The present position of the Church, and the loss of that portion of the Reserves of which she has been deprived, may be attributed to the absence of synodical action. He thought, however, that any reference to the Queen is unnecessary with regard to the formation of the proposed body.

and d clarations of the laymen present at this meeting, were quite sufficient to dispel any fears that might have been felt with regard to the introduction of the laity in the management of the affairs of the Church. He trusted that this meeting will be the beginning of a series of happy Synodical assemblages, to discuss and regulate the affairs of the Church.

The RIGHT REV. Chairman said he had consulted the highest authorities in ecclesiastical law in England, who had informed him that in seeking to synodical action, the Queen should be memorialized through the Archbishop of Canterbury.

After some further discussion, the resolution was adopted unanimously.

Rev. E J. Boswell, Williamsburgh, called attention to the infidel character of the present system of public schools, and the deplorable results which the system is producing in the character of the pupils and then moved the following:—

8. "That this meeting desire to express its sense the paramount duty of connecting religion with secula ducation; and in order to carry out this obligation they deem it to be necessary to petition the Colonic Legislature to permit the establishment of separat Church Schools, and that the assessments ordinari! paid by Churchmen for the support of Con mon School be applied to the maintenance of such as are in con nexion with the Church, where such appropriation is practicable and desired, and that the Committee aforesaid be empowered to draft the same."