

Mission or Parish.	Clergy.	Lay Representatives.
Toronto Township		{ Capt. J. B. Harris. J. McGrath. J. W. Gamble. P. M. Chafec. Wm. Birdsell. W. H. Patterson.
Chinguacousy	W. G. Tucker...	
Streetsville	R. J. MacGeorge...	
Georgina	John Gibson...	
Brock	R. Garrett...	
Newmarket		William Gamble.
Markham	G. S. J. Hill...	
Whitby	J. Penland...	
Scarboro'	W. S. Darling...	{ Wm. March, St. Judea, and St. Paul's, Church. J. Taher, Christ James Peters. S. B. Ardagh D. McCarthy. G. Nugent F. L. Oaler. A. Hill. George Bourn. G. Hallen. John Fletcher.
Pickering	T. W. Marsh...	
Assistant	G. Nugent...	
Tecumseh	F. L. Oaler...	
West Gwillimbury	A. Hill...	Herbert Mortimer. J. Drinkwater.
Penetanguishene	George Bourn...	
Mono	G. Hallen...	
Hamilton	J. G. Geddes...	{ Sir A. N. McNab. Miles O'Reilly.
Salmonville	J. L. Alexander...	
Ancaster	W. McMurray...	{ J. Regan, Ancas- A. T. Kerby, (er Dundas. Henry Racey. John Kerby.
Assistant	W. Bell...	
Brantford	J. C. Usher...	
Grand River Miss.	{ Abr. Nelles... Adam Elliott... John Kennedy...	G. Wm. Johnson.
Wellington Square	Thomas Greene...	{ A. M. Chisholm. W. McKay. A. Shade. R. C. Nicholson.
Galt	M. Boomer...	
Paris	C. Ruttan...	
Oakville	S. Givins...	{ James Beatty. William Pettit. W. Paxton, Norval J. Cowen, Trafal. Dr. Jones, Trafal.
Georgetown	D. Fraser...	
Nasagaweya	George Graham...	
Travelling Mis- sionary, Gore District	R. N. Merritt...	
Guelph	A. Palmer...	Wm. H. Parker. James Geddes.
Elera	J. W. Marsh...	
Owen Sound	A. H. R. Mulholland	
Bentick		
Niagara	Thomas Green...	{ Col. Kingsmill. F. W. Smith. Andrew Pettit. Wm. Nixon. George Rykert. H. Mittleberger. Geo. P. Ball.
Grimsby		
Acting	William David...	
St. Catharines	A. F. Atkinson...	
Assistant	R. Shanklin...	
Louth	A. Dixon...	
Chippawa	W. Leeming...	{ Dr. Macklem, Chippawa. Dr. Newburn, Stamford. L. Brokenshaw, Drummondville. W. L. Turvey. Alex. Keeler.
Assistant	C. L. Ingles...	
Thorold	T. B. Fuller...	
Fort Erie	E. Grasset...	
Port Maitland	A. Townley...	{ Robert Spratt, Port Maitland. J. Atkinson, Dunville. Alex. Scobie.
Grand River, Ni- gara District	B. C. Hill...	
Travelling Mis- sionary, Ni- gara District	W. C. Clarke...	
London	B. Cronyn...	{ Thos. C. Dixon. L. Lawrason. Freeman Talbot. Ben. Willson. Wm. Bray.
Do. Township	C. C. Brough...	
St. Thomas	M. Burnham...	
Adelaide	A. Mortimer...	
Caradoc	E. Foot...	
Port Burwell	T. B. Reid...	W. J. Wallace.
Tyrcornell	H. Holland...	
Port Stanley	G. C. Street...	Samuel Pricc.
Malahide		
Goderich	E. L. Elwood...	
Bayfield		
Stratford	Arch. Lampman...	
Travelling Mis- sionary, Ni- gara Dist.		
Sandwich		
Amherstburgh	F. Mack...	{ Dr. Hawkins. Dr. Dewson.
Colchester	F. G. Elliott...	
Walpole Island	R. C. Boyer...	Duncan McGregor.
Mercer	F. W. Sandys...	
Chatham	J. G. R. Salter...	
Warwick	P. Evans...	{ Dr. Covernton. Edw. Gilman.
Plympton	J. Gunne...	
Simcoe	E. R. Stinson...	
Dawn	W. Bettridge...	{ E. Deedes. Henry Finkle. J. Smith. T. Wallace.
Trav. M. Talb. Dis.	A. St. G. Caulfield.	
Woodstock	H. Revell...	
Barford	F. D. Fauquier...	C. Caistor.
Oxford	A. N. Bethune...	{ Hon. G. S. Boulton A. A. Burnham. Wm. Falkener. A. Haywood. J. D. Cameron. R. M. Boucher. Wm. Shen. J. F. Plindall.
Zorra		
Cobourg	Alex. McNab...	
Rice Lake	John Wilson...	
Grafton	W. Blensdell...	
Port Treat	E. C. Bower...	R. McQuaid.
Seymour	W. Logan...	
Cartwright	Jonathan Short...	
Port Hope	Sam. Armour...	
Cavan	T. S. Kennedy...	{ G. Low, M. D. ath. Wilson. James Wallis. Daniel Griffith.
Clark and Dar- lington	R. J. C. Taylor...	
Peterborough	Robt. Harding...	{ J. A. Henderson. Wm. Goodeve.
Emily	G. O. K. Stuart...	
Kingston	W. Herchmer...	
St. George's		
Assistant		
Military Chapl'n		
St. James's	R. V. Rogers...	{ Neil McLeod. Capt. Stace, R.A.
St. Paul's		
St. Mark's	H. Brent...	
Penit' Chapel'n	H. Mulkins...	
Parliament	E. Patterson...	
Loughboro', &c.	P. Shierley...	H. N. Philipps.
Bath	W. H. Harper...	
Amherst Island		
Napanee	W. B. Lander...	John Sumner.
Richmond	John Flood...	
Trav. M. Mid. Dis.	T. W. Allen...	
Adolphustown &c.		
Bellefleur	J. Grier...	{ E. Murney. J. Breakeuridge. J. W. Hill. Robert Nichol.
Mohawk	G. A. Anderson...	
Pictou	Thom. Bousfield...	Dr. Whitley.
Assistant	J. R. Tooke...	
Marysburgh	R. G. Cox...	
Carrying place		
Trav. M. P. E. Dis		
Perth	M. Harris...	{ Richard Shaw. George Cox.
Carlton Place	Alex. Pyne...	
Franktown	J. W. Padfield...	
Packeham		
Bytown	S. S. Strong...	John Chitty.
March		
Brockville	E. Denroche...	{ George Crawford. Ormond Jones.
Lamb's Pond	W. H. Gunning...	
Smith's Falls	J. B. Worrell...	{ A. Mathieson. W. B. Garroll.
Trav. M. John- stown District	R. Tremayne...	
Prescott	Robert Blakey...	Justin S. Merwin. E. H. Whitmarsh. Joseph Bower. Robert Leslie. Benjamin Tett. Jas. Dickenson. James Edgac. M. Ross. Michael Pillar. James Skinner. B. D. Fraser. A. J. Dixou.
Merrickville	E. Morris...	
Kempville	H. McAlpin...	
Trav. M. John- stown	N. Watkins...	
Cornwall	H. Patton...	
Osnabrock	R. Rolph...	
Williamburgh	K. J. Boswell...	
Trav. M. Dundas County	H. E. Pices...	
West Hawkesbury	J. T. Lewis...	
Manitowlin		

At the close of the Lord Bishop's charge, the Lay Delegates from the several Churches and Missions in the Diocese presented their credentials, and the assembly proceeded to the election of Secretaries. The Rev. J. G. Geddes, B. A., Rector of Hamilton, was chosen Clerical Secretary, and Dr. Bovell of Toronto, Lay Secretary.

His Lordship after a few brief and appropriate observations, then submitted two questions to the consideration of the meeting.

1st.—Shall the Church of this Diocese of Toronto, take any steps to protect the property and endowments of the Church?

2nd.—Shall the Church of this Diocese apply for permission from the Crown to hold Diocesan Synods or Convocations?

Both questions were answered unanimously in the affirmative, and a committee was appointed to prepare resolutions in accordance with the views that had been affirmed.

His Lordship then pronounced the Benediction, and the meeting adjourned until ten o'clock on Friday morning.

SECOND DAY—FRIDAY, MAY 2ND.

The Clergy and Lay Delegates re-assembled this morning at ten o'clock, and, after prayers, proceeded with the business which the Lord Bishop introduced yesterday.

The minutes of yesterday's business were read by the Rev. Mr. Geddes, Clerical Secretary.

His Lordship, who presided, called on Sir Allan MacNab to move the first resolution, which was as follows:—

1. "That the Bishop, Clergy and Laity of the Diocese of Toronto, in Conference assembled, by request of the Lord Bishop, at his Triennial Visitation, holden 1st and 2nd May, 1851, do solemnly protest against the alienation to any secular purpose whatever, of the Lands, called Clergy Reserves, originally set apart by Act of 31 George III, Chapter 31, and finally sanctioned by 3 and 4 Victoria, Chapter 78, for the maintenance of religion and religious knowledge in the Province; as being opposed to the constitution of the Church of God in every age—at variance with the principles acted upon by all Christian nations—subversive of the recognized rights of British subjects—and in violation of the fidelity and integrity of Parliamentary enactments and the decisions of Law."

Sir ALLAN McNAB observed, that the subject which they were about to consider, was one that he had been discussing for almost the last quarter of a century—he thought, indeed, ever since the question had been before the Provincial Parliament. He could have wished that the resolution had been placed in the hands of some gentleman who was not a member of the House, as it might be said that the discussion would properly come under his notice in his place in Parliament. He felt, however, that on an occasion of this kind no man belonging to the Church ought to be backward in rendering all the assistance in his power. His opinions on the matter before them were recorded in the journals of Parliament, and being well known throughout the length and breadth of the country, it was not necessary that he should now do more than express his cordial concurrence with the resolution which he had the honour to submit.

Rev. T. B. FULLER, Rural Dean, seconded the resolution, remarking that it was expressive of the great object which all present had in view, and therefore required no lengthened advocacy at his hands. He would, therefore, merely briefly notice the several points so prominently set forth in the resolution, and leave the meeting to carry it by acclamation. It stated that the alienation to any secular purpose of the lands called Clergy Reserves, would be in violation of the fidelity and integrity of Parliamentary enactments and the decision of the law. From his infancy he had always been led to feel that British plighted faith is like the honesty of British merchants—beyond suspicion. But when we see what has been done with regard to the Church University—when we see that the Colonial Minister of England declares that he is willing to rob the Church of the Clergy Reserves to satisfy those whom the Queen's Representative in this colony has called our "unscrupulous opponents"—when we see these things he almost felt ashamed to be a British subject. He felt that his trust in the plighted faith of England is shaken, and that we ought to take the advice given by the Queen's Representative, and look only to ourselves for the protection of our rights. He was confirmed in this view of the case by what he heard last summer in the Imperial Parliament. He was present there one evening when the Australian Colonies Bill was discussed, and he heard this principle laid down—that in future, in all local matters, the rule of the British Government, must be to refer to the Colonial legislatures, then he (Mr. Fuller) said, "the battle of the Clergy Reserves must be fought on Canadian ground." Who was it that laid down this rule? Not a Whig statesman, but a gentleman who held the office of Colonial Secretary in the late Conservative ministry—the Hon. William Gladstone. He (Mr. Fuller) heard this with his own ears, and felt satisfied that whatever change of ministry may take place in England, we must look to ourselves for the protection of our rights. He felt that if this property be taken from us, we shall be deprived of our rights, as British subjects. As members of the National Church, we are entitled to the support and protection of the British Government. As these lands have been given to us instead of the tithes to which by law we were entitled, so if we are robbed of them we are robbed of our rights, ratified by two solemn acts of Parliament, the latter of which was the result of an agreement between the Archbishops and Bishops of the Church of England, acting in our behalf, and the Prime Minister, acting in behalf of the British nation. We are told that these lands are to be taken from us. If so, it will be contrary to the acts of every Christian nation. France when she publicly declared herself a godless nation, by placing the idol of Reason above the one true God, robbed the Church of her property. But when, glancing across the lines, we look at Republican America; do we find anything equal to the proposal that has been lately made by the Colonial Minister of England? No! When the Revolution had separated the late colonies of England from the British throne, the Church property was held sacred; and it is so to the present day. If, therefore, this question be carried against us, we must feel, one and all, that we have been worse treated than we

should have been, had we lived in the neighbouring Republic. One thing afforded him encouragement: it was not the sight of his reverend brethren on his right but the sight of his lay brethren on his left. The bone and sinew of the country were there, and he had therefore no fears whatever but a will go well. Last evening, when at his lordship's hospitable board, he met a worthy member of a neighbouring parish—a gentleman who is the honoured son of an honoured father, who for years acted as lay sader in the parish of Grimsby, and established a church there. This good man, when asked how he was said "Mr. Fuller, I feel well to day." Why? "Because the Church has now taken the best step that it ever took." This is why he (Mr. Fuller) felt we need not fear. We have our brethren of the laity with us, and he trusted that, under God, all will go on prosperously and happily. Hitherto we have been a divided people; now we are united, and may bid ad our enemies defiance.

The resolution was adopted unanimously.

Col. KINGSMILL, Niagara, said, he resolution which he was about to propose had been entrusted to him at a very late hour last evening, and his first impression was, simply to move it without any remarks. Fortunately, on glancing over it, he perceived that it contained such truthful matter "that he who runs may read:—

2. "That no class or condition of persons in this province can be endangered in estate or conscience by the maintenance of this religious property to its original purpose."

He conceived that one and all are open to the question "Why stand ye here all the day idle?" "We have left undone those things we ought to have done." We have been practising the virtues of peace, while the blast of war has been blowing around us. What has been the consequence? Our outposts have been carried by the enemy, and we now meet them under the wall of the citadel, which we are called upon to protect. The resolution speaks of danger "in estate or conscience, by the maintenance of this religious property to its original purpose." In his opinion, the small portion of the property that now remains to the Church, so far from endangering the Colony, is calculated to advance the interests of all its people. Look at the state of the generality of the clergy in the province. Many of them have but £100 a year, while the city papers are now advertising a vacancy for a government clerk at a salary of £200 a year. Many are apt to forget the various expensive demands that press upon the clergy. In addition to the creature comforts which their tails imperatively demand, they have objects of charity to serve, and the duties of hospitality to perform. In addition to these things, they have a constant expenditure to meet, to enable them to maintain the enlightenment of their minds which their position renders necessary, and which is especially needful at a time when sophistry and false doctrine everywhere abound. If then, the clergy are to perform efficiently the sacred duties of their office, the laity are bound to use the most strenuous exertions to enable them to live by them; for they have to rise early, and work late, to visit the sick, and literally to eat the bread of watchfulness. He maintained, therefore, that we shall be guilty of a violation of our duties to God and to our country if we do not maintain the rights of the Church.

A. SHADE, Esq., Galt, expressed his sense of the honour conferred upon him by permitting him to second this resolution. In his address yesterday, his lordship pointed out the very small pittance that would be appropriated to each parish or congregation if a division of the Church property should take place.—It is so insignificant, that it seemed impossible for any person to suppose that any danger could arise to any denomination or sect from the authority or power which the clergy of this extensive province may derive from the possession of so small a pittance. Compared with the extent of the province, and the number of clergy that are necessary to the performance of clerical duties, the property held by the Church amounts to nothing. Look at the great number of townships in the province that are even now destitute of the services of the Church. Can any man or set of men say that the small amount that has been hitherto appropriated to enable the Church in some measure to grapple with the spiritual destitution of the province can endanger liberty of conscience, in any other class or denomination? Have the clergy manifested the slightest desire to obtain undue control? Have they ever in any way or shape, exercised any influence in the province other than that exercised by all denominations?—Nothing of this kind can be laid to their charge, for in his opinion they have uniformly been actuated by the most delicate considerations towards their dissenting brethren. The same forbearance had not been displayed towards them; and the attempt now being made to deprive them of the small property that has been granted to the Church, proves that the time has arrived when every Churchman must raise his voice against such an act of injustice. If you violate the act of Parliament with regard to the Clergy Reserves, what secure title can any man have to his property? He had been taught to believe that when the great seal is set to any instrument, that instrument shall be held sacred—in whatever manner the seal may have been placed there. If in any instance the great seal is to be violated and set at naught, no value whatever could attach to any patent which he or any other man may hold under the Executive of this province.—Would such a patent be worth anything? Could it be maintained if a political party chose to say, "we will do away with it?" What would then be the situation of the Canada Company? If the act appropriating the Clergy Reserves be repealed, how will that Company stand? They received a very large grant of land for a very small amount, and they are making a very large profit out of it. But will any man say that their title is to be violated because the Company are deriving profit? And yet the title of the Company to these lands is not a whit better than the title of the Church to the Clergy Reserves. It behoves all then, who desire to maintain the rights of property, to rally around the Church in this crisis. Once allow the Church to be robbed, and all property will be endangered; maintain the rights of the Church, and you maintain the rights of every one. The time has now arrived when every man should assert his rights as a British subject—when he should appeal to her Majesty and her advisers, and say that no man could believe that Great Britain will sanction the measure contemplated by the Colonial Minister. That every Churchman will do his duty. The Churchmen throughout the province must firmly and decidedly petition, not only the three branches of the colonial Legislature, but her Majesty herself.—They must further appeal to her Majesty's subjects in Britain and say, "If this property be taken from the Church—if a constitutional principle be now violated

—we cease to have any safe-guard, any anchor, to which we may cling as a guarantee for the safe enjoyment of our property."

FREEMAN TALBOT, Esq., London, took higher ground than that which would defend this property, simply because it is small in amount. He defended it because it is the undoubted right of the Church. That property, once large in amount, was granted to us by one of the most beloved sovereigns of England, and has been ratified to us in the most solemn manner; and we must therefore, assert our claim to it on the highest and holiest grounds. Is it to be admitted that had the church much more money, its members would assume a tyrannical position; and that the only reason they do not do so, is that they have not the means at their command? He denied emphatically that this spirit is entertained by either clergy or laity. At present, many laborious clergymen toil in the performance of their duties, while their families are deprived of the comforts of life. This should not be said of any man, for the labourer is worthy of his hire; least of all should be said of ministers of religion. A change is needed in the administration of affairs in this country; and he contended that if we act with spirit, good faith, and determination, we can improve many things, and at the same time maintain the property and rights which belong to the church.

Agreed to unanimously.

Hon. G. S. BOULTON, M.P.P., of Cobourg, said the third resolution had been placed in his hands, and though a more able mover might have been found, none could have been chosen more desirous than himself to support the church to which he has the honour to belong. Remembering that the reserves were given to the church by one of the most virtuous sovereigns that ever sat on the throne of England, and that the illustrious statesman by whom the constitution of this country was prepared, incorporated in it a provision securing that property to the Church to the end of time, it was to him a matter of astonishment that in so short a period the wishes of the sovereign and the provisions of the constitution had been repeatedly and palpably disregarded. That the whole of the reserves belonged to the Church of England he had never doubted. Of late years, the term "protestant clergy" has been supposed to comprehend others beside the clergy of the Church of England; but the latter only were so described in the time of George III. He had been a number of years in the legislature of this country, and on every occasion when this subject had been brought up, he had maintained this view. We are told that "the march of intellect" requires the alienation of the reserves; but he believed that every attempt to rob the Church of the little she now holds will be signally unsuccessful. The people of England cannot be so blind to all that is good and virtuous, as to think of repealing the act of parliament under which this remnant of the reserves is secured to the church. It cannot be possible that the House of Commons or the House of Lords, or our gracious Queen, will ever assent to so iniquitous a measure. The Americans are entitled to vast credit for having scrupulously respected the property which previous to the revolution was set apart for the purposes of the church; and it will indeed be disgraceful if less honest principles prevail here. Some years back, he was called "a church and king man." He hoped he should go to his grave without being anything else, being quite sure that he could die happily if he had no more serious crime to repent of. He had always maintained that church and state ought to go together; and had invariably attributed the unparalleled success and greatness of the mother country to the fact that she had done more to advance the interests of christianity than all other nations. In conclusion the hon. gentleman moved the following resolution:—

3. "That the maintenance of this property for its original purpose is necessary; because it has been found from experience that Religion cannot be generally diffused, or permanently supported in any country upon the purely Voluntary Principle; its maintenance upon this system is proved to be inadequate, even in Towns and Villages of considerable size, while it is discovered to be wholly impracticable in rural districts, a large proportion of the inhabitants of which are comparatively poor."

Rev. M. HARRIS, Perth, seconded it, and said his own experience furnished confirmation of some of the remarks of preceding speakers. The rectory of Perth originally possessed 400 acres of land, not exactly on a patent, but in aid of the endowment; 200 acres of that land were taken away without scruple, and without consulting him upon the subject. He applied to the existing Government for an equivalent for this property, but had failed to obtain it. The settlement of the question of the Reserves in 1841, had been acquiesced in by the Church—although unjust to the Church—under the belief that it was final; and it is therefore the plain duty of all friends of the Church to rally to her aid in defence of the small portion of property that has been allotted to her. With regard to the voluntary principle, alluded to in the resolution, he would remark that the history of religious bodies in every country tends plainly to show how inadequate that principle is to the proper maintenance of religion. In large towns, eloquent and popular men may receive an ample support, but the Gospel of the Lord Jesus standeth not in the wisdom or eloquence of men. His ambassadors are not always endowed with those peculiar abilities that attract the world, and are not, therefore, uniformly likely to win the support of the congregations under their charge. The truths of the Gospel are at variance with the ways and the judgments of the world, and so long as this is the case, it is not to be supposed that they would pay very liberally for the declaration of those principles which condemn its erroneous practices. With respect to remote settlements, the evil is more pressing and apparent. With a scattered population, for the most part struggling with all the difficulties of life, religion is generally a secondary consideration; its due and proper maintenance is never provided for until men are brought to know and feel its value—to appreciate its importance—and, consequently to place it above all earthly things.

The Rev. Mr. DENROCHE suggested, that the word "purely," as applied to the voluntary principle, being liable to mis-construction should be struck out. There is a voluntary principle that belongs to the Gospel, and a voluntary principle that belongs to the world. If the voluntary principle of the Gospel of Christ were followed out, he had no hesitation in saying that there would be no lack of ambassadors to preach that Gospel. If that principle were fully carried out, we should have an abundance of means—even supposing that we were robbed of our Reserves—to carry the Gospel into every quarter of the country. We are not now in the situation of the first christians, who were chiefly from the poor of the earth, and who had all the world before them to convert. We have wealth amongst ourselves, and if members of the church would only devote to God what they expend in their own lusts—he used that word be-

Supernatural. Rev. V. P. Meyerhoffer.
Fictitious. James Beaton, D. D., H. Barrow, John Hobden.