

For a time he depended upon the Home Government to support the settlement of 1841, but its attitude in the face of the popular feeling rising in Upper Canada was undecided and vacillating. It was probably during these years that the Bishop learnt to dislike compromises, and to distrust all reliance upon the State, and thus the marked policy of his later years was being burnt into his heroic soul. Meanwhile the number of his clergy was rapidly increasing; by 1851 they numbered 150. The spiritual results of their ministrations were seen in largely increased confirmations throughout the Diocese. At the visitation of 1844 the Bishop confirmed just twice as many candidates as in the previous visitation in 1841. Could the Church have been saved from the constant and violent attacks made upon her during the agitation of the Clergy Reserve question, her future prosperity would have been assured. Meanwhile, amidst his manifold discouragements, the heart of the Bishop was cheered by a munificent anonymous donation from England, which enabled him to build and provide for the Endowment of the Church of the Holy Trinity in Toronto. The autumn of the same year, 1845, witnessed the opening of Bishop's College, Lennoxville, the first stone of which had been laid by Bishop Mountain in 1844, shortly after his return from the Red River. A passing reference must be made to the noble self-devotion of the Bishop and clergy of the Diocese of Quebec in ministering to the sick and dying from the terrible ship fever among the Irish immigrants of that year. Three clergy died of the fever contracted in the course of their ministrations, and the whole summer was a most anxious one for the Bishop, whose fearless devotion to duty greatly encouraged his clergy in the terrible strain which they were called to endure. In 1850 another great onward step was taken by the sub-division of the enormous diocese of Quebec, and the consecration of Dr. Fulford to the new See of Montreal.

The Act for the secularization of King's College University came into operation on January 1st, 1850, and the heavy burden was thus laid upon the Church in Ontario of providing afresh for the higher education of her sons. The following year was memorable for the great gathering of the Canadian Bishops at Quebec, which laid the foundation of "Synodical" government, and thus introduced a new era in the history of the Canadian Church. Five Bishops took part in the conference, viz., the Bishops of Quebec, Toronto, Newfoundland, Fredericton, and Montreal, and the results of their deliberations were endorsed by the two Bishops unable to be present, viz., the Bishops of Nova Scotia (who had just arrived in his Diocese after his consecration in England) and of Rupert's Land. The principal recommendations of the Bishops were the establishment of Diocesan Synods, in which the Laity should be represented, and of a Provincial Synod of "Bishops, Clergy, and Laity meeting in Council under a Provincial Metropolitan, with power to frame such rules and regulations for the better conduct of our Ecclesiastical affairs as

by the said Council may be deemed expedient." Their declaration upon the subject of Education involved important principles which after the lapse of nearly forty years are still far from being completely carried out. Every year's experience seems to emphasize the wisdom of these recommendations, and the duty of still endeavouring to secure their accomplishment. After promising that "Systems of Education are very generally introduced and supported in these colonies, either (1) excluding religious instructions altogether from the schools, or (2) recognising no distinction but between Roman Catholics and Protestants," the Bishops express their decided conviction:

"(1) That all Education for the members of Our Church should be distinctly based upon 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 honourable methods should be adopted, so induce 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 their own communion."

A noble ideal, towards which in the future it may still be possible to in great measure advance, is held up before the Church in the declaration upon "Collegiate Institutions":

"Although we consider it of great importance that each Bishop should connect with his Diocese some College or a like institution for the special training and preparation of young men for the ministry of the Church, we believe that an University for the North American Provinces, with foundations for each Diocese, on the model of the two great universities, will be required to complete an Educational system, as well for lay students in every department of literature and science, as for the students in Theology, and candidates for the sacred ministry."

In 1853, the vexed question of the Clergy Reserves was practically settled by the Act of the Imperial Parliament relegating the whole matter to the local Legislature for their action thereon. The result was the speedy secularization of the whole of this Church property and the practical extinction of the endowments of the Church. The wise and zealous action of the venerable Dr. McMurray at this important juncture preserved the endowments of the 57 Rectories founded by Lord Seaton in Upper Canada in 1835, and the life interests of the various incumbents. The result was that in 1855, the Clergy nobly threw in their life interests to the Clergy Trust Fund, and some \$15,000,000 of capital was thus permanently assured to the Church.

(To be concluded.)