

and from the manner in which it had been conducted, he would wish to see it firmly planted throughout the whole colony.

Rev. C. C. Brough rose with pleasure to second the resolution. He stated that he thought the designation of the society should commend it to every individual, not only of the Church of England, but of this city, and of the whole land. The name, he thought, was of captivating import—viz., the unity of church and school, and who was there acquainted with his country who ought not to prize such an institution? The society asks the aid of the meeting, not from any selfish motives, but from a desire to do good to others, and while the rise of this nation in the scale of modern advancement is looked forward to, so should also the rise in the scale of Christian progress be sought for. He regarded the society as a boon, as he did also the Society for Promoting Christian Knowledge, through whose instrumentality translations of the Scriptures in a cheap form were now lately spread throughout the Sardinian, and partly through the French and Italian armies.

The resolution was then put and carried.

Rev. Richard Flood, of Delaware, then proposed the next resolution:—

*Resolved*, That the institution of the Colonial Church and School Society is well calculated to promote the spiritual welfare of our destitute brethren in this colony, and calls for earnest exertion and co-operation in this good cause, as well as for fervent and continual prayer, that the blessing of God may abundantly rest on its proceedings.

The rev. gentleman then asked, what had originated the religious societies in England? Christian love. What were they calculated to do? To carry out the second part of the golden rule, "to love thy neighbor as thyself." This society had but lately taken its stand, but it was a glorious stand. It was something like the little cloud of the prophet, which ultimately caused the refreshing showers to be spread over the length and breadth of the parched land. There was a great dearth in this colony of scriptural school education; and he was sure, by instilling religious ideas in the minds of youth, were raised up many bright ornaments of the Christian Church. He was convinced that the agents of the society were well proven before they were sent out from England, and the colonies should do their best to assist them in bringing the wanderers home to the Christian fold.

J. K. Labatt, Esq., seconded the resolution.

The Rev. St. George Caulfield, in supporting this resolution, stated that this society would be better understood if the word "and" was erased in the title, and the name of "Church School," only left. The objects were more nearly connected

with schools than churches. The only connection it had directly with the church was in the good will it bore to this rising country. The present school education was too much secularized. He was sure that a child brought up with a good Christian education would make a better citizen than he who had only a secular one. This society set forth in the most simple form the principles of the Church of England apart from its prejudices.

Dr. Hellmuth, deputation of the parent society, then rose, and in a most eloquent address, explained the objects, the principles and the general occupation of the society, during which he stated that the contemplation of the title only was enough to stir up every christian soul, as it had done in the *mother country*. What a sound there was in that name, *mother country*, to Englishmen. He felt it in his heart, although he was a foreigner, and only a naturalized subject. He was proud to be a subject of the queen of that seagirt isle. On the map, that isle has but a small space, yet the sceptre was swayed over one-fourth of the human world. There were sixty colonies appended to that little spot. Why were they given to England? Why were they arrested from Germany, France and others? Why is the Anglo-Saxon tongue so prevailing?—Simply that that small isle shall be the instrument of spreading the gospel throughout the whole world. It is a great privilege, and the English should be proud of that privilege; but it carries with it a great responsibility. The British isles are too small: the tree is too large to grow on them, and the branches are being planted in the colonies. It is the duty of Christians to see that the true oak flourishes. What has made Britain so great?—Christian liberty. What has crushed Poland? What enfeebled Russia, Italy, &c.? The want of the bible. And if the dwellers on Canadian soil wish to see their country flourish, and the whole of their loyal subjects occupying the position of their forefathers, they must disseminate the same truths far and wide. He came with greetings from the parent society, and if the meeting did not approve of the messenger, he begged they would receive the message. He felt interested in this colony, as he had travelled largely through it. He would explain the origin of these societies. They commenced in Newfoundland, and were originated by a layman. Since 1851 the progress of this society may be judged by the funds, for that year they only amounted to £6,970, whereas in 1856 they reached the sum of £15,694, independently of a capital fund of £1,500. Thus may be seen the sympathy of those at home, and he trusted to view the like in the colonies. He then

explained the operations of the society. He stated that throughout the whole world where Englishmen went, there they sent missionaries. The society had thirty-nine clergymen, above a hundred teachers, and many female emissaries: in all, one hundred and eighty-two agents, spreading throughout the British colonies the fruits of the gospel. In England, ministers and churches were many and near; in Canada they were few and far between, there being only, in both the Canadas, two hundred and sixty clergymen, and in hundreds of cases persons had very often to come eight, ten or twelve miles to attend, perhaps, only a monthly service. The society not only offered its benefits to British Canadians, but also to the French, where their agent had been busily employed. They offered their benefits to bond or free, to the white or the colored. The society intended to expend £800 or £1000 among the colored population. They also intended to be among the native Indians. While on that subject, he stated that while in Toronto he had the pleasure of seeing a native Indian ordained for the ministry (he alluded to the Rev. Mr. Jacobs). The society would still work in Australia. He described the favorable reception he had met with in Quebec, and especially in Newfoundland, where he was told that thirty years ago there was scarcely one who could read and write, and now nearly all could. Nova Scotia the same. The society had also been at work in the Crimea, New Brunswick and Lower Canada. He then read from the report the names of the supporters of the society, among whom were the Queen as patroness, the Archbishops of York and Canterbury as vice-patrons, and a list of noblemen and gentlemen as vice-presidents, thus having the Church and State both supporting and patronising the works of the society. He trusted to see a good working committee in this diocese, and to establish a flourishing branch to the society. On behalf of the society, he thanked the supporters, and hoped they would still labor in the good cause.

G. Taylor, Esq., with a few remarks, proposed the following:—

*Resolved*, That the following gentlemen be recommended to the parent society, as members to the corresponding committee in London, for the ensuing year:—President, Rev. Dr. Cronyn, Rev. C. C. Brough, Rev. R. Flood, Rev. Richard Boomer, Rev. H. Revell, Rev. H. H. O'Neil, Rev. St. George Caulfield, Hon. George Goodhue, L. Lawrason, James Hamilton, W. Elliott, Benjamin Bayley, W. W. Street, T. W. Shepherd, J. K. Labatt, H. C. Barwick, Hiram Chisholm, Dr. Flarker, Dr. Philips, A. Lefroy, W. R. Best, Esqs.; Treasurer, George Taylor, Esq.; Secretary, C. Monsarrat, Esq.

The Rev. H. H. O'Neil, in seconding the above, stated that he fully and cordially agreed with the society, and with