

friends of Missions, not only for his untiring personal labors, but more especially for his translations of the Prayer Book, and large portions of the Holy Scriptures, into the Indian tongue, which will make the labours of future missionaries comparatively easy. The value of these translations has been proved beyond dispute by the eagerness with which they are sought after by the Missionaries of the United States, for their Indians, and their introduction with advantage into his Diocese by the Bishop of Rupert's land. As soon as the services were completed, we embarked on board the steamer on her way to Penetanguishene, and reached Toronto on Friday, the 25th, at 11 o'clock A.M.

On Friday, the 3th of Sept., I commenced my fourth and last journey of Confirmation for the season. It likewise occupied me 19 days. A large portion of the country through which we had to pass was comparatively of recent settlement; the roads were consequently in many places very rough, but the results were encouraging and sufficient to render of no account, occasional discomforts, as to quarters and entertainment. The stations visited were only fifteen, at which 155 candidates were confirmed, but as some of them were at great distance from any other, 470 miles had to be driven over to accomplish the work.

I conclude this portion of my address with noting the general result of my summer's operations:—

Persons Confirmed.....	2635
Confirmations held.....	108
Sermons and Addresses.....	216
Days occupied.....	98
Miles travelled.....	2705

On a view of these total results from the visitations of the Western Division of the Diocese, we have great reason to offer our devout prayers to Almighty God, for the measure of success with which he has vouchsafed to these our exertions in extending the Kingdom of His own Dear Son.

Having, for the information of the Synod submitted this very brief view of the state of the Church in the Western half of the Diocese, and in the full confidence that the Eastern half, which it will be my duty to visit next summer, should God spare me so long, will furnish equal encouragement, I now approach the more special objects for which the Synod is at this time called together, and it appears to me that they may be reduced to four:

1st. To frame a constitution and such rules and regulations as may appear necessary for the future guidance of this Synod.

2d. To consider what steps can be taken at this time for commencing and establishing a Clerical Sustentation Fund.

3d. What further steps can the Synod adopt towards obtaining separate Schools.

4th. What course is it expedient for the Synod to take in this crisis of the Church property?

On each of these points, it appears my duty to make some remarks:

1st. A simple attempt towards a Constitution with such rules and regulations as are required to insure order and despatch in the management of business, has been drawn up and will be laid before you for your deliberation. It is rather offered as a ground upon which to proceed than as presenting anything complete—such completeness can only be arrived at by much care and serious reflection. In reference to this important object, I would respectfully suggest, that it be not finally adopted at this meeting of the Synod. Let each of its provisions be considered and drawn up with the utmost attention, and when the draft is completed, let it lie over to another Synod. In the meantime let it be

printed and placed in the hands of the members of the Synod, Clerical and Lay, that it may have the benefit of their thoughtful deliberation, and be adopted at some future meeting, with or without alterations or amendments, as the case may be. I would further respectfully suggest, that during the time that this draft is waiting for future action, copies be forwarded to the Bishops of the British North American Colonies, for their consideration and, if they think proper, to be laid before their clergy: promising that we will be happy to give our best attention to any alterations or amendments that they might feel disposed to offer. To promote unity in the Church is most desirable, and could we bring about the adoption of the same Constitution, rules and regulations for conducting our business in the different Synods, while we yet retained severally our distinct powers and freedom of action, a vast advantage will have been obtained by the Colonial Church, as well as a great addition to her strength and harmony. Were it to go no further at present than to unite more cordially the either two Dioceses of this Province, it would be of no small benefit to the Church. Even at this moment were the three Bishops, with their Synods, to remonstrate in a compact body against the meditated confiscation of our property, such remonstrances would carry greater weight than when acting singly.

2nd. To consider what steps can be taken at this time towards commencing and establishing a Clerical Sustentation Fund?

I very much fear, that all we can at present do towards the attainment of this important object, will be to appoint a small Committee of zealous and really working men, to collect facts and materials, and report on the subject to the next Synod—adding such remedies and suggestions as may appear to them the most likely to produce favorable results. Some energetic movement in this direction is daily becoming more and more necessary; many of our clergy are already suffering severely from the neglect of their congregations in not strictly keeping their engagements, and allowing them to fall in arrears. Not that in perhaps any case they desire to put their Minister to serious inconveniences, but they do not regard their debt to him in the same light as a debt to other people; they think it may wait a little. Now, all such engagements should be considered sacred, and to come before all common engagements. If, indeed, we truly feel that we are bound to worship God and to serve him with all our heart, soul, and mind, we shall not hesitate to give a reasonable portion of our substance to support Divine worship, or bestow it grudgingly, or with great reluctance.

3. What further steps can the Synod adopt towards obtaining separate schools?

Ever since the pernicious system of education which prevails in this province has been adopted, the church has not ceased to remonstrate against it. She pays, through her members, a larger share of the school tax than any other denomination, and yet obstructions are wilfully, and I believe, advisedly thrown in her way, which in a great measure prevent her from using the common schools for the instruction of her children. Nay, it is notorious that in many populous cities, towns and villages, the members of the church, in a manner, educate the great portion of the inhabitants from the taxes they are compelled to pay by the provisions of an iniquitous law; while they are unable from the absence of all religion, to educate their children, except they go to the additional expense of supporting separate schools, which many of them are unable to do. Thus, so far as public schools are concerned, the great mass of our population are brought up in total ignorance of

Christianity. Under these circumstances we should repeat our remonstrance from time to time, till redress shall be obtained.

4. What course is it expedient to take in the present crisis of the church property?

As I have elsewhere given my sentiments at some length on this important question, I should have in all probability passed it over in silence on this occasion, had it not been desirable to set myself right with my brethren on a step which I had recently very willingly taken at the suggestion of the Bishops of Quebec and Montreal, who have adopted the like proceeding, but which some of the clergy seem to have misapprehended.

It was not my intention to peril in the slightest degree the guarantee given by the 16th Victoria cap. 21st to the present incumbents, but to make this provision permanent and the income which pays it the property of the church for ever; and I further require an additional fund, moderate it may be in amount, but nevertheless sufficient to enable us to extend the church in a reasonable degree.

These two points may be completely secured in the same arrangement; for instance, the expenses of the church are at present about £20,000 per annum. Now were the government to offer us a capital which when invested would yield £30,000 per annum, and make the present incumbents as secure as by the 16th Victoria, cap. 21, by ordaining them to be the first charge, we should have the residue or ten thousand per annum for the extension of the church. Yet even this proposition, which would no doubt secure all present interests and enable us to increase our Missions, I could only accept under protest. Nor can I in any other manner receive offers, however advantageous they may seem, which take away any portion of our property guaranteed under the provisions of the 3rd and 4th Victoria, cap. 78. At the same time I am quite aware that the church would suffer most grievously were the bill before the House to become law in its present shape, and therefore I should acquiesce in what might appear to the clergy and laity at large a generous commutation, and while not infringing on the present incumbents, would leave us some means of extension. For myself, I proceed upon the principle that we have no right to give up any part of the Endowment which has been conferred lawfully upon the church. At the same time the Government, by the exercise of unlawful and oppressive power, may compel us to submit to any terms which it may choose to offer.

What the Bishops desired by the Circular, was simply yes or no, as to entertaining or rejecting a reasonable commutation for the property of the Church. As the matter was pressing, they thought it would be desirable to be authorised by the Clergy at large, to receive merely for consideration any such offer, but it was no part of their plan to permit the rights of the present incumbents or receivers of pensions, allowances, &c., &c., to be touched, or to accept such offer without further reference to their people.

In the different schemes which I have suggested for arranging with the Church (except that of the Earl of Derby) I have adhered to the principle of claiming all conferred upon her by the 3rd and 4th Victoria, or a fair equivalent; but confiding so much on his Lordship's honor and sagacity, I should feel disposed to accept the compromise he proposed, though attended with very considerable loss to the Church, and this for the sake of future peace and tranquillity, which are of greater value than the loss sustained.

All of you must have seen by this time the measure before Parliament for confiscating the