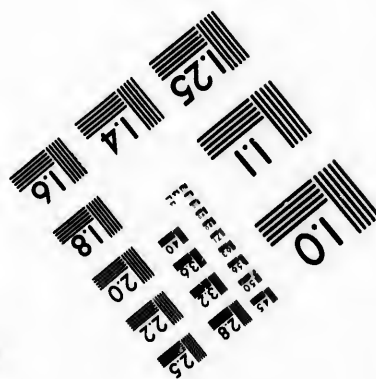
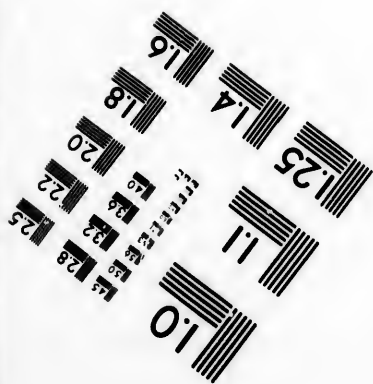
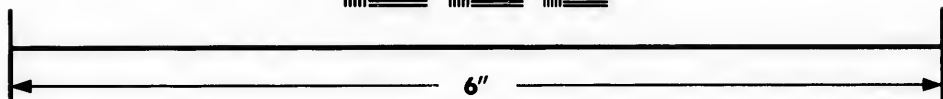
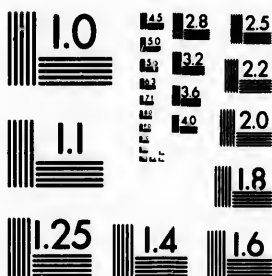


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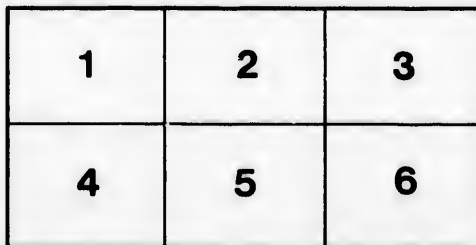
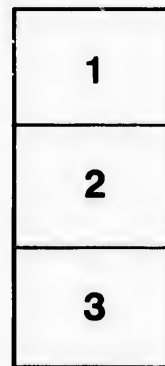
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A

CHARGE,

DELIVERED TO THE CLERGY

OF THE

DIOCESE OF TORONTO,

AT THE

TRIENNIAL VISITATION,

Held in the Cathedral Church of St. James, Toronto,

ON THE 6TH JUNE, 1844,

BY THE

HON. & RIGHT REV. JOHN STRACHAN, D.D.,

LORD BISHOP OF TORONTO.

COBOURG:

PRINTED AT THE DIOCESAN PRESS.

1844.

THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT

RESEARCH REPORT

NO. 100

BY J. R. OPPENHEIMER

1928

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CHARGE.

MY REVEREND BRETHERN:

In meeting you in visitation for the second time, I can with great truth assure you that I am, at this moment, more sensible of the awful responsibility of my sacred office and my insufficiency fully to discharge its important duties than I was at the first. I have nevertheless had many things to encourage and support me in the exercise of my duty, and amongst others the well-grounded hope that notwithstanding my deficiencies, I should be sustained by the labours, the prayers, and affection of you, my Brethren, with most of whom I have lived so long on terms of paternal and cordial friendship, and I have not been disappointed.

I. I have been deeply affected with the kind reception which I have everywhere met with in my various travels; the more especially because I am persuaded that the respect
Introduction. was paid not so much to my person as to my office, the duties of which I have sought to discharge with all the regularity, temper, and impartiality in my power; and it would be a matter of sincere regret to me if, during the period that I have presided over this Diocese, I should have done any thing unkindly or unjustly in any cases of discipline and difficulty which may have occurred; and should any such case be pointed out, I shall rejoice in setting it to rights.

The more early part of the summer of 1842 I spent in establishing throughout the Diocese branches of the Church Society, and on the 19th of July I proceeded to visit the Indians on the Manitouawning Island and at the Sault Ste. Marie, and returned by St. Joseph, Michillemackinac and the River St. Clair. At the latter place I landed and visited all

the Missions west of Toronto, and reached home on the 3rd. of October; having consecrated during my journey two Churches and one burial ground,—confirmed 756 persons at 24 different stations,—and travelled by land and water about 2500 miles. During the whole of this long journey, God, in his mercy, blessed me with excellent health, insomuch that I was never prevented from keeping my appointments with punctuality, and discharging every duty that awaited me.

My journeyings during last summer commenced on the 10th of June and ended on the 21st of October. I visited the Niagara and Home Districts, those of Simcoe, Colborne, Newcastle, Victoria, Prince Edward, Midland, Eastern, Bathurst and Dalhousie. My travels were not quite so extensive as those of the former year, but there was much more actual duty to be performed. The Confirmations at seventy-eight stations were 2923,—Churches consecrated five, and burial grounds two,—Sermons and Addresses delivered 155,—miles travelled about 2277.

In October 1839 when I returned from England to take charge of this Diocese the number of the Clergy was 71, they have since increased to 103. Many changes and casualties have, in the meantime, taken place. Some have removed, to employ themselves in other portions of the Lord's Vineyard, and a few have been called to give an account of their stewardship, and, it is hoped, to receive a blessed reward.

In my first progress through the Diocese in 1840, the number confirmed was 1790. During my second, this number was more than doubled, the aggregate being 3901, and had I been able to reach six or seven places which I hope to visit during this summer, my confirmations would have somewhat exceeded four thousand.

This increase, my Reverend Brethren, is very encouraging, as it manifests your zeal and devotion to your arduous duties, while it leads me to hope that if it please God to spare me to make a third Visitation round the diocese, the increase will still be greater.

I am truly grateful for the consideration and substantial kindness which I everywhere experienced from you and the Laity, and I was delighted to witness your active and untiring devotion to your labours, as their fruits were shewn in your increasing congregations and the numerous candidates presented for confirmation. I found many of you working beyond your strength, and to some I judged it necessary to suggest the propriety of regulating their exertions by a due regard to the continuance of their health. From a review, therefore, of my Visitation and its results, I have abundant reason to be thankful to the blessed Head of the Church, and earnestly to pray for the continuance of His presence.

II. In regard to our Indian Missions, we have also reason to be grateful. They may be all considered prosperous in proportion to the time which has been employed in their formation and instruction. The Six Nation Indians on the Grand River, and in the Bay of Quinté, continue to make good progress under the careful and unwearied teaching of their three diligent and pious missionaries. At Muncey Town on the River Thames, the Indians are much improved under the judicious and able management of the Rev. Richard Flood, who notwithstanding his Mission at Delaware, continues to devote to them a large portion of his time. At Walpole Island we cannot be said to be yet fully organized; but we still look forward in hope.

With what I saw of the Indians on the River Sable, I was much pleased. I found them very industrious and intelligent, and cultivating a tract of land which they had purchased from the Canada Company, and with so much success as amply to supply their simple wants. They were exceedingly anxious to have a Clergyman and schoolmaster settled among them, and promise every assistance that it may be in their power to give. Through the kind interference of the Diocesan Church Society I have been enabled to place a School-master among them, who has been already of great use, and appears to be a person worthy of confidence. I have not yet sent them a

Clergyman, nor do I know when I may be able, as we have so many other places whose claims are still greater. But they have not been altogether neglected; for the Rev. Mr. Pine, notwithstanding his many stations and onerous duties, has made them several visits to their great joy and comfort.

There is not within the Diocese a more interesting Indian settlement than that of the Sable. The Chiefs and People exhibit so much good sense and such a desire for religious instruction, and at the same time are so humble and sober in their expectations, and so grateful, that it is a pleasure to have communication with them and to shew them favour.

The Church mission on the Manitouawning Island is in a prosperous state, and were it made the interest of the Indian families scattered along the shores of Lakes Huron and Superior to congregate and settle there, and were the church, so long promised, built, it would be productive of the most salutary effects. Already the Indians have acquired more correct ideas concerning marriage,—a strong desire to have their children educated like the whites,—a disposition to raise the condition of their women,—to abjure idolatry, their Prophets, and the medicine-bag,—and a growing sense of the sinfulness of murder, drunkenness, implacable enmity, and revenge.

The religious instruction and civilization of the Indians must go hand in hand; or rather they must be incorporated as it were with each other. Many years ago I drew up a plan, at the desire of His Excellency Sir Peregrine Maitland, for the conversion and civilization of all the Indians within the Province of Upper Canada, upon which he was beginning to act when promoted to the government of Nova Scotia. Some little has been done by Government since, and as much by the Church as she was able; but the times have not been propitious. On this important subject I might enlarge with advantage; but I have so many other topics to which to advert, that I shall content myself with two general observations:—

1. All the different tribes of Indians whom I met, heathen as well as christian, appeared fully aware that the time was rapidly approaching when they must alter their mode of life. Hunting has become exceedingly precarious: the wild animals along the shores of the Lakes and even in the interior, are extremely scarce or rather nearly extirpated: fish, though generally abundant in the Lakes, fails at certain seasons; and the superior comfort of the Indians already settled, and of the few whites who are permitted to remain among them as artisans, has not been unobserved. But their disposition to rove and not to remain in one place, continues to prevail. They have a great antipathy to steady labour or occupation, although not now insensible to the benefits it confers. It is nevertheless a great advance, that they have become convinced of the greater comfort of fixed habitations. Their reason is now with us, though their habits remain against us; and therefore these habits should be our principal object of attack: not perhaps openly and still less in an overbearing spirit, but gently, cautiously, and by degrees. It is a forward step to persuade them to continue in one place a portion of the year, and during that time much may be done, in a variety of ways, to weaken their wandering habits. The general impression which they now feel that they cannot live much longer as formerly, proves that the time has come for the Church to put forth all her energies to bring them to Christ, and I trust the government will not be slack in granting us substantial assistance.

2. The Indians are all anxious to have their children educated, and are not unwilling to leave them in the Missionary settlement, if they can be supported while they themselves are absent on their hunting expeditions. These children are found as apt to learn as those of the whites, and acquire the common branches of instruction and expertness in the mechanical arts with equal facility. There is an excellent School of Industry for Boys and Girls at the Mohawk Village on the Grand River. The Boys are taught useful trades,

and the girls knitting and sewing and household work. At the same time, their religious education is carefully followed up. They are found to be docile and quick of apprehension, and very soon become clean and tidy in their persons. Here again is a great advance, if diligently improved, towards the conversion of the Indians. The Church can reach the parents through the children; and even should she be less successful with the adults, she can gradually get possession of the rising generation, and, in half an age, the tribe becomes christian.

III. But while I saw much to call forth our thanksgivings to Almighty God in passing through the Province, from beholding the vigorous progress of the Church wherever she found an opening,—the Congregations that were forming in all directions,—and Churches, of a simple and cheap structure, that were rising in every district,—there is another aspect which the Diocese presents of a far different character, and in which it exhibits, I must in sorrow confess, a melancholy picture.

In this view, the map of the Diocese of Toronto, notwithstanding what has been done, presents an appalling degree of spiritual destitution. To the District of Ottawa, comprising nine townships, or more than a thousand square miles, I have not yet been able to send a single resident Clergyman. In the Wellington and Victoria districts, each containing twelve townships,—in all, nearly three thousand square miles,—we have only two Clergymen. In other directions large portions of the country remain entirely without Gospel privileges, and have never seen the face of a single Clergyman. Some again are visited occasionally by a travelling Missionary or the nearest resident Clergyman; but such visits are from necessity very rare and at long intervals. Even in the more early settlements, the Clergy reside at a great distance from one another, and a large addition to their number is required to afford any thing like the regular ministrations of the Church in the neighbourhoods which are the most favoured. We daily meet with Settlers who tell us in deep sorrow that they have

Diocese in
some degree a
moral waste.

never heard Divine service since they came to the country; or if it chance that a travelling Missionary makes his appearance, he is a stranger whom they may never see again, and whom they cannot send for in the hour of misfortune, or of death. In fine, nothing happens for months, nay for years, in many of our townships, to remind the Inhabitants of the existence of the Church of God.

Moreover our people are so dispersed over the whole face of the Colony, that where there is no town, or where the population is not dense, it is very difficult to collect a tolerable Congregation;—the individuals have so far to come, and the roads are generally so bad.

By the last Census, the Members of the Church are allowed to be 128,897, out of 496,055, the whole population of Canada West,—or little more than one fourth, spread over a Country nearly equal to Great Britain. I say allowed, because we have good reason to believe that the number is much below the truth. Many of the persons employed to take the population, are hostile to the Church of England, and delight in diminishing her numbers. I am therefore disposed to think, from observation, and the returns of certain places known to be correct, that our people are nearer one-third than one-fourth of the population of the Diocese. They are, nevertheless, as we have already remarked, so dispersed as to render it exceedingly difficult to supply them with religious instruction, unless we had many more Clergymen than would be sufficient were they concentrated. Our people are not only thus dispersed over a vast surface, but they labour under the further disadvantage of being mixed up with hostile sects, and hence many of them never having witnessed the ministrations of the Church, fall away to the Dissenters rather than attend to no divine worship. It is, indeed, true that numbers of them return when a Clergyman is sent to reside among them. But the delay, which is frequently long, is attended with the most pernicious effects; for although many continue long to cherish their attachment for the Church, and perhaps

always lean towards her, yet their Children, never having beheld the Church in the beauty and holiness of her worship, and hearing her every day spoken against, are in great danger of being entirely lost.

Having only a portion of the population and very few Clergymen, we are unable to proceed in a very systematic and orderly manner. Instead of a small compact Parish, our Missionaries, with a very few exceptions, have a number of separate stations many miles asunder, and some of them several townships, each of which, if full of people, would make fifteen or twenty English parishes. All, therefore, that we can do to contract the sphere of their labours, is, to place a Clergyman between every two, as opportunity offers, and to follow up the same process, until, in the end we reduce the space and population to something like a parish which one Minister may superintend. Such, indeed, is the process which we have in progress: it must of necessity be slow in operation, and many generations will I fear pass away before it can be fully accomplished; but it is God's work, and, in His good time, He will render it effectual to the evangelizing of the whole province.

It has always appeared to me that we are opposed by greater difficulties in restoring a Colony like this to the true faith, than many of the Missionary Bishops in former times had to encounter in converting the Heathen. It is manifest that we have not the benefit of several causes which operated much in their favour. In former ages when the Missionary Bishop and his Clergy came among the Heathen, they gradually extended their boundaries on every side of their first settlement. So soon as the space was too large on account of population and distance to make it convenient for all to assemble, it was divided into districts or parishes, in such a manner that each might contain a population not too numerous for one Clergyman to superintend, and become acquainted with. In this way were Parishes and Dioceses parcelled out till they met other Parishes and Dioceses. In all this the Bishop was

greatly assisted, in the first place, by large Proprietors, for in general each Parish took the form of an Estate. A Proprietor, when converted, proposed to the Bishop to build a Church, and promised to furnish adequate support to a Clergyman to instruct himself and his people, provided the power was conceded to him of selecting one from among the Clergy whom the Bishop deemed qualified for the charge. Hence the origin of lay-patronage, which rapidly contributed to the establishment and extension of the Church. In this way religious instruction was provided for the people by those who were able to defray the expence attending it. Proprietor after proprietor followed this example, till the whole Province or Kingdom became divided into Parishes or Dioceses, and thus gave rise to national establishments. But in this Colony we have few such Proprietors, and, if we had, it is to be feared that the sublime motives to Christian generosity in contributing for religious purposes, and which, in primitive times, afforded the brightest proofs of fervent piety and disinterested zeal, have become comparatively cold and lifeless. Again, in those times the people were in perfect unity among themselves; they were all of one mind, docile and obedient to the Church. But this harmony has long passed away, and the demon of discord has arisen in its stead, to distract the Christian world and rend it into ten thousand fragments; and with such terrible effect has it already done this, that the Holy Catholic Church for which Christ died, is to thousands amongst us calling themselves Christians, the object of implacable hatred. Of this we have daily experience; for the position of the Branch of this Church established among us, has for many years been that of bitter persecution from Dissenters of all denominations. They hold her up to public reprobation, and, agreeing in nothing else, join heart and hand in their enmity to the Church of England, exclaiming in the words and spirit of the enemies of Jerusalem, "Down with her, down with her even to the ground." We are the "Sect every where spoken against," and in slandering us and our

principles, and in any manner injuring our religious efforts, they think that they are doing God service. And yet it is our duty not only to retain those who are already of us, however indifferent, but to bring back these our enemies into the fold. For in all the British Colonies, we are alone entitled, as holding the divine Commission and as the Clergy of the national Church, to be their Teachers, Guides, and Directors in spiritual things. Nor does it alter the matter that they refuse obedience and resist our authority. The right is not the less; nor can we, without sin, neglect to exercise it whenever it can be done with any prospect of success. And although in enforcing such right in this momentous case, we should proceed with all gentleness and discretion, it must never be compromised or relinquished. You behold, then, that our difficulties are even greater than many of the first Propagators of the Gospel had to surmount, and our prospects are in some respects more gloomy and discouraging, and had we merely the arm of flesh on our side, they would be altogether insurmountable. But we must not fear, for they that be with us are more than they that be against us; and though the mercenary spirit of the age, in addition to all other impediments, seems to be eating out of the heart of society all that is generous and noble, and substituting sordid and earthly for heavenly things, we are not to despond, but, on the contrary, the more our difficulties increase, the more should our zeal for the honour of God and our Redeemer increase, and the more boldly ought we to trust to the word of prophecy, "The earth shall be full of the knowledge of the Lord as the waters cover the sea." Such is the spiritual destitution of this Diocese, and such the enemies which we have to encounter. And what means have we to remedy the one, and to vanquish the other? We have, first, the promise of inspiration that our Redeemer must reign till he hath put all things under his feet; but as God employs human instruments in bringing out his purposes, let us briefly revert to the means which we possess, which, under the guidance and direction of the Holy

Spirit, may in time bring all within our reach into captivity to Christ.

IV. It is of advantage, in contending with difficulties, to be thoroughly aware of their magnitude and extent, and therefore if we add to the gloomy picture which this Church Societies of the Mother Country. Diocese presents, the fact that its spiritual destitution will increase faster, notwithstanding our utmost exertions, than we can supply the remedy, till the settlement of the whole Colony is completed, we become acquainted with the greatness and limit of the evil. Now it is a great consolation to think that if nothing had been done, this evil, formidable as it is, would have been far greater; and as we have, by the means in our hands, done something, the same means, judiciously employed in faith, will still continue to prosper and do more. Among these means, the first in place, are the great Church Societies and other religious Associations in England. The Society for Promoting Christian Knowledge has done much for us by her generous donations of Books and munificent grants towards building our Churches, and the Society for the Propagation of the Gospel has been the principal source of the maintenance of our Clergy. And notwithstanding the severe pressure of the times, it is now doing more than ever for our spiritual welfare, and at this moment supports half our Missionaries. These munificent Institutions have been the great instruments under Divine Providence of planting and fostering our Church, not only in this but in all the other Colonies of the British Empire.

What would a Bishop of Upper Canada be but for the Society for the Propagation of the Gospel? What could he do for the advancement of Christianity in his Diocese, were there any falling off in her resources to cripple her energies, or compel her to withdraw a portion of her bounty? Indeed I may with truth say, what would become of the Colonial Church, should the means of this noble Institution be diminished? Our wants are increasing much faster than she is able to meet

them, notwithstanding her generous and open hand. She is the great Almoner of the Church of England, and wisely does she distribute what is entrusted to her care. And yet if she be the Almoner of the Church in regard to the Colonial possessions of the Empire, what shall we say to the members of that Church who leave her without the means of satisfying even a portion of the claims which are humbly sent to her from the Colonies for relief? This Colony, for instance, may be considered the great receptacle of the surplus population of Great Britain and Ireland for the last twenty years, and must continue to be so for many years to come. Let us suppose that during the past it has relieved the parent state of two hundred thousand souls, chiefly paupers, and, taking five for a family, 40,000 families. Now it is matter of fact that most of those families were more or less upon their parishes before they came out. Let us take 4*l.* as the average charge of each family upon the poor-rate, (and the far greater number would be double or treble that amount,) and the saving to the mother country even at this low average, would be 160,000*l.* per annum; and yet in return for this vast saving, what do we behold? Why the Society, although giving to the utmost of her power, unable to grant to this great Colony more than six or seven thousand pounds per annum, or less than one-eighteenth of the sum annually saved to the mother country! What renders this matter the more distressing is, that Dissent, to promote its evil purposes, contributes ten times more in proportion than the sons and daughters of the Church. The Wesleyans, for example, who do not number one-sixteenth part of the Church, contribute for Missionary purposes, more than one hundred thousand pounds per annum, while the oldest Protestant Missionary Society in the world, the dispenser of the bounty of the Church of England, numbering amongst its contributors sixteen-twentieths of the people, and embracing a still greater proportion of the national wealth, receives much less than one-half of that sum. What can be the cause of this strange apathy,—this neglect of the

most sacred of all causes? Were the hearts of Churchmen in the right place, instead of so small a sum as thirty or forty thousand, more than three hundred thousand pounds per annum would flow into the treasury of the Society, to spread the blessings of the Church through all the Colonies. And richly do they deserve this, and much more, since they are daily relieving the parent state from a far greater burthen and expence. Nor is this all. The paupers thus exiled, instead of continuing as thousands would have done, a burthen on the community, have become useful members of Society. But I cannot believe that the necessities of the Church in the Colonies, and her just claims, have been yet fully brought before the people in England, or they would not fail to respond in a measure beyond such necessities. Already the generous disposition of former times appears to be awakening in a few bosoms, and some indications of great promise have been recently manifested.

Nor has the help which we have received been confined to the two great Societies; for the Upper Canada Committee have for many years supported several Missionaries in this Diocese. And I have great satisfaction in stating that they have been fortunate in the gentlemen selected, who have proved pious and laborious, and devoted to their work. It is to be lamented that this Institution, from the drying up of its resources, has been compelled to contract the extent of its exertions, at a time when we so much require additional help.

Of the Rev. Mr. Waddelove, who takes upon him the whole charge of the Stewart Missions, it is not easy for me to speak in adequate terms of affection and esteem. There is perhaps no individual now living, to whom this Diocese is so much indebted as to this faithful and devoted servant of Christ.

Of the munificent exertions of the New England Society in favour of the Six Nations, I have spoken at some length in the journal of my Visitations which has been printed and circulated in England at the expence of the Society for the Propagation of the Gospel in Foreign Parts. The liberal

measures taken by the New England Society for the temporal and spiritual amelioration of the Indians, reflects upon them the greatest credit. They grant a comfortable support to two able and pious Missionaries: they defray the expence of a large and promising School of Industry for Indian boys and girls, and in many other ways aid in raising the condition of the Mohawk Tribes.

These different sources of aid to this Diocese ought to be known and appreciated; for without them, what a frightful scene of moral and spiritual destitution would it have now exhibited!

V. Among the events interesting to the Diocese which have occurred since we last met, the establishment of the Church

Diocesan Church Society. Society on the 28th April 1842, is the most prominent. It is a day ever to be held in remembrance by us, and I trust by our posterity through many generations, as a signal epoch in the history of this branch of the Catholic Church. This Institution has not only spread its branches through all the districts of the Diocese, but it has already been established in most of our Parishes, and will in a very short time embrace them all. It gives unity of action to the operations of the Church; it unfolds and concentrates her resources; and by bringing the Clergy and Laity more together to promote objects in which they cordially agree, it promises the most happy results. It opens a field of action for the best and holiest energies of our people, and by their wise and judicious combination, warrants us in expecting the greatest benefits in the extension and better support of the Church. The time had indeed come when something was expected from the Church of the Colony. From recent accounts we had learned that the great Societies were, from various causes, unable to extend their assistance, and as their fostering care had been so long continued, a hope, by no means unreasonable, had arisen that we would now endeavour to do something for ourselves. This became to us an additional motive to consider what was possible for us to do within the Diocese, not

to supersede but to give supplementary assistance to what the Government and the different Institutions were doing in its behalf. Not that our people had failed at any time to manifest their deep reverence for the Church of their Fathers, and to give every assistance in their power; but till lately they were so poor, so few in number, and struggling in the midst of the vast forest in single families, that it was impossible to combine their efforts so as to produce any considerable result. Things have, at length, assumed a more favourable appearance: our towns are growing populous, our settlements becoming extensive, and our farmers in many Districts getting more than comfortable; the time, therefore, had come when an attempt should be made to enlist every individual member of the Church, however small his ability, into our body.— Hence the origin of the “Church Society.” It presents a machinery which associates every member of the Church throughout the Diocese, and gives a value and importance not only to the smallest congregation, but to every individual of which it is composed. It makes known the wants and capabilities of every locality; and coming home to every family, it calls forth their sympathies and affections in favour of the Gospel. It brings neighbour to reason with neighbour on subjects of religion, and places forcibly before them as immortal beings an obligation which becomes irresistible when duly and earnestly weighed, of doing all they can to extend to the whole population of the Province that knowledge of salvation which is our most precious treasure.

Taking the many important objects of the Society into consideration, the support it has received has been great, and much more than if its objects had been fewer. Some see the necessity of promoting this or that object, who do not feel an equal interest in them all. This is very natural, and what we had reason to anticipate; yet they are all so intimately connected, and so necessary to the complete instruction of the child as well as the adult in Christ, that we cannot omit the one without in some degree marring the whole.

Already we have employed one Travelling Missionary, and preparations are making to employ four more; and we have good reason to hope that all the District Branches will very shortly engage at least one such Missionary. In the present deficiency of religious instruction in the Diocese, this is the most effectual and judicious measure, as a first step in our power to take, for collecting our scattered sheep and retaining the recent emigrant within the fold. The Travelling Missionary if zealous, with discretion, can make many beneficial arrangements for keeping up and extending among the people a reverent sense of religion. It is in his power, as the settlements advance in population, to establish Sunday Schools; to form depositories for books, to grow in time into Lending Libraries; and in the interval of his visits he can select some one of the teachers whom he may find best qualified to gather the people together on Sunday to read the Service and a printed sermon. Such arrangements would interest and employ the inhabitants of every neighbourhood in a profitable manner, and the principles of our holy religion as dispensed by the Church, would be kept alive. And should any coldness, relaxation, or falling away be discovered, the return of the Missionary would revive the right spirit, and set all things in order. Missionaries having a whole District or perhaps several Districts to visit, will find it more profitable to remain at a populous station for some space of time, even a month or six weeks, instead of hastening from place to place. During this period they can become acquainted with all the families of the neighbourhood: the services of the Church can be explained and vindicated, and the favourable impressions, made by friendly conversation, can be confirmed by preaching: a small congregation can be organized: the number of children ascertained, and a Sunday School set on foot. In this way the teaching of the Church will make a favourable impression and become an object of desire, and extend rather than diminish, while the Missionary is elsewhere occupied in the like labours of love. Such a mode of proceeding I recommend as

far more effective than a mere appointment for the service and a sermon, and then hurrying to another settlement, perhaps many miles distant. This is truly to build up the Church: it collects her children; it prepares her people for the holy communion to which perhaps they have been long strangers; and it gives leisure to prove that her teaching is infinitely preferable to the teaching of the sects around us, both for time and eternity.

But in establishing Travelling Missionaries in the different Districts, and carrying out even with moderate efficiency the other objects of the Society, much larger means than we have hitherto obtained, must be placed at our disposal. An annual sermon or two, and private subscriptions from the more generous and opulent of our people, will be found inadequate to meet our requirements. We must, therefore, have recourse to the ancient usage of the Church, and in all our congregations lay up weekly a portion of our substance as an act of holy worship and a sacrifice of sweet savour unto God. In doing this, we have the sanction of the Scriptures and the practice of the primitive Church. Let then a collection be made every Sunday in the congregations of this Diocese, and let such a portion of the whole be transmitted to the Treasurer of the Society quarterly or half-yearly, after providing for the poor and local religious wants, as may appear a fair and just proportion to sustain the general objects of the Society, and it will be returned seven fold into your bosoms. Such collections will gradually increase in amount; for our people will soon feel that to contribute to the necessities of the poor and the support of true religion, is as much a part of their Sunday duty, as prayer and praise. Not that we are to lose sight of donations and subscriptions where they are to be obtained, but the Offertory presents a sanctified opportunity to the poor as well as the rich, to give according to their ability to the treasury of the Church.

There are in this Diocese, I feel well assured, 160,000 souls attached to our Communion; and were each to contri-

bute only one penny per week, it would amount to more than thirty thousand pounds: but suppose one half too poor, or only now and then to give their penny or half-penny, we should still have fifteen thousand pounds,—a sum which would enable us to double the number of our Clergy, and establish more than one hundred Schools. Moreover it is the property of Christian benevolence to expand, so that the same persons would from month to month enlarge their donations as they became more and more convinced that it was a religious service. Now if the offerings actually made in the Diocese, be far short of the smaller sum, it is because we have not yet acquired the true spirit of Christian charity,—a deep and prevailing impression that all we have belongs to God, and should be largely devoted to His service. But this spirit will be produced and increased when our alms are given in the house of God, and under the awful sense that we are more immediately in His presence,—when they are given with his words and admonitions sounding in our ears, as the appointed and appropriate means of promoting his work on earth. And thankful ought we to be that we have a Society established on the best principles among us, to be the almoner of our religious funds, and by which they will be faithfully applied to ameliorate the religious destitution of the Diocese.

VI. But we are perhaps dwelling too long on exterior or secondary helps which, though useful in their place, are lifeless without the animation of the Spirit. The work of making this Diocese the garden of the Lord, and its people the subjects of His kingdom, must, under God, depend, my brethren, chiefly upon us His authorised and lawful ministers.

Now one of our first steps should be, to make our people fully acquainted with the great privileges which they enjoy from having been admitted members of that Holy Catholic and Apostolic Church of which our Saviour is the Head, and in which we daily profess our belief. Privileges necessary to salvation, can only be obtained by our incorporation through

holy baptism with the Church of the living God,—the pillar and ground of the truth,—the great channel of divine grace,—and to which all the promises of the Gospel are addressed. Yet how seldom do we speak to our people of the true nature and character of the Church for which our Saviour died! How seldom are they made aware that the Christian life is a corporate life,—that it is because they are members of a mystical Society, the Church, that they acquire an interest in the Saviour! For although personal religion and divine grace are by many considered acts immediate and direct between God and the soul of each believer,—and in one sense they may be so held,—yet the doctrine of the Scripture, as it has been believed in all ages by the purest Christians, is, that God has appointed, under Christ, only one great channel, the Church, through which His grace may with full assurance be expected to flow. Nor does this Scriptural view, as some have erroneously argued, exclude us from private and personal communication with God. Such a communication on the contrary it encourages and strengthens, and shews it to be perfectly consistent with our love and veneration for His Church, or kingdom. For he who is most given to private prayer, and private thanksgiving, and private confession of his sins, and private recourse to the Word of God, will be found most attached to the services of the Church, and to all the comfort, direction, strength and piety which may be procured through the instrumentality of her prayers and ministrations.

Before the Reformation, the Church of England formed a portion of the Romish Church, which at that time embraced the whole of Europe. During the lapse of ages, it had fallen into many errors both of doctrine and practice. The holy Scriptures were unknown to the people, and no longer made the rule of Faith; nor were the Sacraments dispensed according to their original institution. Many practices were introduced of an impure and superstitious nature, and others, calculated to dishonour God, were zealously encouraged. In

this state of things, the lawful Ministers of the Church in England protested against such errors and corruptions as had crept into the Church; and as the Pope and his adherents, claiming infallibility, refused any amendment, they protested against his authority. Hence the Church of England acquired the title of the Protestant Church, or rather perhaps, having respect to the Reformation in progress at the same time on the continent of Europe, a branch of the Protestant Church. When our Bishops and Presbyters, aided by the civil authorities, began the Reformation of the Church, they regarded her as a Divine Institution, established in all her integrity by our Lord and his Apostles, and unchangeable in all her essential features by human authority. What was superfluous and corrupt, they cleared away; what was wanting, they supplied; and restored to the purity and simplicity of the apostolic age. They did not, like the Reformers on the Continent, dispense with that Church Government which had prevailed from the beginning, nor did they admit of man's devices; but, guided by the lights of the three first centuries, they restored the faith, and worship, and regimen of apostolic times, and collecting whatever was valuable in the ancient Creeds and Liturgies, they embodied their labours in the scriptural doctrines and offices of devotion set forth in our book of common prayer, the most valuable and almost the only permanent monument of the Reformation in Protestant Christendom. "We," says Bishop Hall, "who are in communion with the Church of England, do make up one body with the holy Patriarchs, Prophets, Apostles, Martyrs, Confessors, and faithful Christians of all ages and times: we succeed in their Faith, we glory in their succession, we triumph in this glory."

If such be the Church of England, is it not of the greatest importance that our people should be made well acquainted with her true nature and character, and made deeply sensible of the inestimable benefits they possess above all other denominations in being her members through Baptism? They are surrounded by a multitude of associations all professing

themselves Churches, and claiming to be more pure, more scriptural and holy than the rest, and refusing communion one with the other. And shall any clergyman be deemed to discharge his duty zealously and conscientiously, who neglects to instruct his parishioners that such associations, all of them of recent origin—some even within our own memory, and none of them pretending to any regular descent or succession from apostolic times—are not branches of that Church of Christ to which the promises pertain? It appears to me, then, to be our imperative duty to arm our people, by instructing them in the true nature, privileges, and character of our Church, against the contagion around them, and to convince them that, in belonging to her, they belong to the Church for which Christ died, and through which are tendered grace and salvation to a ruined world.

VII. Before leaving this subject, permit me to remind you that the Church of England is not an offset from the Church of Rome in the sixteenth century, as many of her enemies assert; for she never separated from that Church, but was originally an independent branch of the Catholic Church, founded not by Missionaries from Rome, but by the Apostles or their immediate Successors, and thus she continued till the eleventh century, when the Church of Rome assumed an ascendancy over her, but which was never fully recognized, nor was it effected, till after a long and arduous struggle,—a struggle which was renewed from time to time, and on the first favourable opportunity, which happened in the sixteenth century, her independency was regained. The great ignorance which prevails on this subject, even among educated people, is truly surprising. They speak of the Protestant Church of England as if it were a distinct body from the Church which subsisted before Henry the Eighth, and as if, at the Reformation, the Protestant clergy *supplanted* the clergy of the Church of Rome. So far was this from being the case, that when the Reformation was established in England, all the clergy conformed to

the new order of things, with the exception of eighty out of ten or twelve thousand, and therefore the Church in England, as composed of the clergy and laity in the reign of Queen Elizabeth, consisted of the very same body of persons which formed it in the reign of her father. The real fact of the matter is this:—out of the eighteen centuries during which the Church of England has existed, she continued about four hundred and fifty years under the usurped dominion of the Church of Rome, and for thirteen hundred and fifty years she has been an independent branch of the Church Catholic. So great is the absurdity and palpable ignorance of historical facts evinced by those who represent the Church of England as a branch separated from the Roman communion! Our Reformers merely brought back the Church of England to the same state of purity and liberty which it enjoyed previous to the temporary imposition of the Papal yoke. They put forth no new doctrines, but merely divested the old ones of the corruptions which had been fastened upon them during the dark ages. In all essential points,—in the Sacraments, in the unbroken succession of Ministers,—the Church of England is at this day the same that it was in primitive times.

VIII. In the book of Common Prayer our Church has made abundant provision for public worship, as it respects Prayer, the reading of the Scriptures, and the due administration of the Sacraments. These different portions, if devoutly used, cannot fail to give a direct and lively expression to those religious feelings which bind man to his Creator, and to things invisible and eternal. The prayers of the Church place her children in holy communication with God; a position in which the good of all ages have enjoyed ineffable delight. To pray to God is the highest privilege of our nature, and confers upon it an elevation which surpasseth all wicked, heathen, or infidel conception. To think that we are at all times permitted to approach the Throne of Grace, which is ever open to our supplications, —to feel assured that a blessing is provided for all those who

avail themselves of this privilege in a becoming spirit, is surely the truest honour by which man can be distinguished. Then to hold communion with God our Saviour, and to pour out, in the assurance of Faith, our requests at the footstool of His supreme majesty, is well calculated to rouse, strengthen, and encourage us amidst all the perplexities and feebleness of our frail and suffering nature. But it is not as an insulated being or individual, that a Christian is made a recipient of the blessings of Christ's kingdom, but as a member of that Church for which He died. With us, and with all the members of that Church, He is united by the dearest and most indissoluble ties, and therefore ought we all to unite our prayers together in the public assemblies.

2. The reading of the Scriptures is another act of christian worship which is amply provided for by the Church. God, by his Word, holds intercourse with His creatures, and continues from age to age to instruct us respecting the ways of His Providence and moral government, and on those sentiments and conduct to which He gives His approbation. The Scriptures reveal to us the mind of God, and it is with the view of learning this more intimately that the devout take the sacred Volume so frequently into their hands; and although they may have meditated upon it a thousand times, yet they know that the treasures which it contains are inexhaustible, and that the Holy Spirit may vouchsafe them new light and grace at every fresh perusal or hearing. With great reason, then, does the Church place high importance on hearing and reading the Holy Scriptures in her congregations. It is God Himself preaching to His people. It is God's own voice that we hear. The Church provides that the greater part of the Old Testament be read in her services every year, the New Testament three times besides the Gospels and Epistles, and the Psalms once every month. In no other Church are the Scriptures read in the same proportion, and no person can attend our public worship for one single year without becom-

ing in some measure acquainted with the whole book of Revelation.

3. Our Church teaches that the Sacraments are generally necessary to salvation, and hence it seems difficult to speak of their efficacy and importance in too high terms. If, indeed, attempts are made so to value them as to exclude the other means of grace, or to encourage the belief that their efficacy depends not on the internal qualifications of the recipient, then ought such views to be condemned. We have great need of all the means and channels of grace which God, in his mercy, has granted; and however high and holy we consider the Sacraments to be, it is not right to think the less of prayer and praise, the reading of the Scriptures, and the preaching of the Word. Each stands in its proper place, when all things are conducted decently and in order. The Sacraments, according to the 25th Article, "be not only badges of christian men's profession, but rather they be certain sure witnesses and effectual signs of grace and of God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken but also strengthen and confirm our faith in Him." From this it would appear that the two Sacraments are held by our Church, as they have ever been by the Church Catholic, to be the principal means of grace; the former for beginning, or rather for bringing to the birth the life in the soul,—the other for nourishing and supporting that life.

Baptism, or the washing with water, is the symbol of internal purity, and to be administered only once, at the commencement of life. It is an ordinance of Christ of great interest and beauty, and cannot be witnessed without the most beneficial effects to persons in all stages of life: therefore it ought, as the Church directs, to be administered in the presence of the congregation. There it is presented in its high and holy meaning, as connected with beings born into a world in which sin abounds, but who are yet required to keep clean hands and pure hearts in the sight of God. None have ever witnessed Infant Baptism, as it ought to be witnessed, and ap-

plied to their own feelings and hopes the introduction of the infant soul into the covenant of reconciliation, who have not partaken, in some measure, of the pure and lofty thoughts which are awakened by reflection on the multitudes of those meek and humble spirits of whom is the kingdom of heaven.

Baptism is the sign not only of our Christian profession but also of our regeneration, or new birth; whereby the faithful are grafted into the Church, and its privileges of adoption and forgiveness visibly sealed to them. The dedication to the Father, and the Son, and the Holy Ghost, by the mystical washing of water, is alone of the essence of the Sacrament. "The opinion" (says the Bishop of London, in his admirable Charge) "which denies baptismal regeneration, might possibly, though not without great difficulty, be reconciled to the language of the 27th Article; but by no stretch of ingenuity can it be brought to agree with the plain and unqualified language of the office of Baptism itself: a question may very properly be raised as to the sense in which the term regeneration was used in the early Church and by our own Reformers; but that regeneration actually does take place in baptism, is most undoubtedly the doctrine of the English Church; and I do not understand how any Clergyman who uses the office of Baptism, which by a solemn promise he has bound himself to do without alteration or mutilation, can deny that in some sense baptism is the laver of regeneration."

We are taught in the Catechism, that by Baptism we are not merely admonished and encouraged to become, but are actually made members of Christ, children of God, and inheritors of the kingdom of heaven. It does not say that we *shall* become new creatures, but declares that we *are* regenerate. We are not advised to seek admission into the society of the Church, but we are declared to be grafted into his body the Church. Nor are we told of everlasting life as something future, but we are already described as heirs of it. The cleansing of conscience, the forgiveness of sins, restoration to

the favour of God and union with his nature, are declared in the Bible to be effected by Baptism.

The late pious and excellent Mr. Simeon of Cambridge, was far from being deemed a high Churchman, and yet he frankly sustains the true interpretation of the baptismal office. "If we appeal" says he, "to the Holy Scriptures, they certainly do in a very remarkable degree accord with the expressions used in our Liturgy. St. Paul says, (Gal. iii. 27,) 'As many of you as have been baptized into Christ have put on Christ.' Here we see the meaning of the expression 'baptized into Christ.' It includes all that had been initiated into the Christian Religion by the rite of Baptism, and of these universally does the Apostle say, they have put on Christ." Is it not, then, remarkable that the doctrine of baptismal regeneration should be regarded as obnoxious to all classes of Dissenters, while at the same time it is laid down in the strongest terms in all their acknowledged Standards or Professions of Faith? But it is manifest that modern Dissenters know nothing of those Standards, and their present teachers disregard them, following in Scripture their own private judgment, or the popular current of the day, without the slightest deference to Church authority. Hence the sad departure from the Faith of the Reformers and primitive Church, which characterizes all the Protestant Dissenters in Europe and America in the present age.

4. The Sacrament of the Lord's Supper has ever been deemed the most august of the Christian ordinances, being the mystical union of Christians with each other, and with Christ the Head. It is the Sacrament of our redemption by Christ's death in which, according to the 28th Article, the bread which we break and the cup of blessing is a partaking of the body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper. Thus we really, though spiritually, eat the flesh of Christ and drink His blood, and, as the fruit of this, we dwell in Christ and Christ in us. The Church has taken care to remove every

thing superstitious and offensive by which this blessed ordinance has been deformed and corrupted by the Church of Rome; and while she rejects the corporeal presence, she gratefully and reverentially acknowledges the real spiritual presence of Christ in this Sacrament, but in a mystical manner and beyond our comprehension. It is, indeed, an awful mystery, and one which we cannot fathom; but founded on Holy Scripture, and taught by the Church from the beginning. In approaching it with holy fear and reverence, let us bear in mind the humble but comfortable advice of an eminent Father of the Church,—“Those mysteries which we cannot unfold, let us admire and then shut.”

Our Church has not precisely determined how often the Sacrament of the Lord's Supper should be administered in our Parishes during the year. The Rubric at the end of the Communion Service enjoins, that every Parishioner shall communicate at the least three times a year, of which Easter is to be one. But, on this point, I quote the advice of the Bishop of London, in which I fully concur: “I would urge a more careful observance of the Ritual of the Church upon you, with a special reference to the more frequent celebration of the Holy Communion; the proper and distinguishing act of public worship. I am persuaded that much of the backwardness and unwillingness to commune, which the Clergy have so much cause to lament, in country parishes, has arisen from the practice of having only quarterly Communions. The people are brought to consider the Lord's Supper, not only as the most solemn office of devotion, but as something so mysterious and awful, that the Church can venture to celebrate it only upon rare occasions, and they are naturally led to question their own fitness to receive it. A more frequent celebration of those holy mysteries would keep the duty of communicating more constantly before the eyes of the people: the disobedience and neglect which they practice once a quarter, they will be less likely to practice every month: and I believe that in few instances have the Clergy multiplied

the opportunities of parochial communion, without increasing the number of communicants." "I think that in every parish there ought to be at least monthly communion."

IX. In regard to the proper conducting of Divine Service, I desire to make one or two remarks; and although they may Conducting of by some be considered of minor importance, they the Services. are nevertheless of great use in giving full effect to your ministrations. Indeed every thing connected with our public worship is of essential moment; but if what I have to say be less necessary to my elder brethren, it cannot be altogether unseasonable to those who have been recently ordained.

First, be not regardless of your dress and appearance in Church, and especially with respect to your clerical habiliments. You may be said to be all, in a great measure, travelling Missionaries, and in riding from place to place it is very inconvenient to carry about with you both a surplice and a gown. I would, therefore, recommend the preference of the first to the second, when you cannot have both; because the surplice ought to be used on all occasions except when preaching, and even then the authorities are divided, and therefore its use can at no time be improper. I need scarcely add, that I greatly disapprove of your performing divine service or celebrating any of the offices of the Church without the surplice. When you are decently robed, remember that the eyes of the congregation are upon you, and therefore it becomes you to take heed that you neither appear affected nor indifferent. The worship of God should be conducted soberly, gravely, and affectionately, in a manner suitable to those who pray, and to the majesty of Him who is addressed in prayer. Many of your people will form their estimate of the services, as well as of your sense of their value, by your manner and deportment. Your carriage and behaviour should therefore, in every respect, be such as becomes a man who is about to perform an important and a sacred duty.

Look at the Rubric for directions, and keep to it as far as practicable, and take care that the places are all found and marked before you commence the service.

Read slowly, with distinctness and solemnity, and have respect, as far as you are able, to the character of the several parts of the service, and suit the tone of your voice to the matter, whether prayer or exhortation, narrative, or authoritative declarations of Scripture.

If in Deacon's orders, remember that you are not permitted to read the Absolution, or consecrate the elements in the Eucharist. The Rubric gives no authority to introduce any other form in place of the Absolution. You are, therefore, to pass it and proceed to the Lord's Prayer.

Give out the day of the month and the number of the Psalm distinctly, and wait a reasonable time for the people to find the place before you begin to read. Do the same with respect to the Lessons, and observe the direction of the Rubric before you announce the chapter, saying, "Here beginneth such a chapter," &c. I would recommend to the younger Clergy especially, to peruse the Lessons before they go to Church, that they may read them with understanding and correctness; and it will be found of great advantage to learn the order of the several books of the Old and New Testament, and of the contents of the Prayer book by heart; so that every thing may be familiar to your minds.

Do not pronounce the Doxology at the end of your sermon hastily or inaudibly, but solemnly and distinctly; and leave not the pulpit in a hasty or careless manner, or be seen entering immediately into conversation upon matters of indifference.

In regard to Music, I am aware that there is great difficulty in finding persons capable of conducting or teaching it in many of our congregations. The difficulty is, indeed, so great that every clergyman whose voice will at all permit, ought to consider it his duty to learn a few Psalm tunes, that this essential and interesting portion of the Service may not be omitted. You should also encourage in your congregation, the cultiva-

tion of Church Music; and if you do so with caution and gentleness, you will seldom fail to accomplish your object: for, to learn Sacred Music is always found an agreeable recreation, especially to the young; and if you are found to take an interest in their progress, they will soon acquire all the perfection that may be necessary.

Be particularly careful to keep correct Registers of Baptisms, Marriages, and Burials. This is a matter of so grave importance, that the Church hath thought it necessary in her 70th Canon, to give special directions respecting the due and correct keeping of a Register of Christenings, Weddings, and Burials in every Parish. In order to render it more easy for you to comply with this command of the Church, I shall cause regular forms to be published for your direction.

X. The Book of Common Prayer appears to me the best text-book that can be devised for our guidance in preaching the Word of God. In accordance with primitive Preaching. usage, it embraces in its services all the leading facts of our Saviour's history, and arranges them in the ritual, as selected from the Liturgies of the early Church, with a special regard to the order in point of time in which they came to pass. In this way our Church so marks the Christian year, as to make it one continued commemoration of our Redeemer's life, and thus regulates it by this course of Salvation. From Advent to Trinity may be called her doctrinal season, and from Trinity to Advent, her practical season. Not indeed in so strict a sense as to preclude occasional deviations; but, as a general direction, that during the one our chief attention should be applied to the great truths and facts of the Gospel; and during the other, to the enforcement of that holiness and fitness for heaven which it is the great object of our religion to secure.

The Christian year begins with our Saviour's Advent: then follows his birth, his circumcision, his transfiguration, his meritorious death, his glorious resurrection and ascension, the descent of the Holy Ghost, and the sublime doctrine of the

Trinity, all of which are celebrated in the most touching Services.

Were we to follow up the course of preaching the Gospel, which our Church has in this manner so fully indicated, the whole counsel of God would be communicated yearly to our people, and we should be found rightly dividing the word of truth. But this, I fear, is not sufficiently done.

Some Clergymen, perhaps unwittingly to themselves, dwell almost entirely upon the doctrines, to the comparative exclusion of practice. Yet faith and practice are never separated in the Scriptures; which teach us that faith works by love, and to love God is to keep his commandments. Now, my Brethren, we should so preach the doctrines as to make them bear upon practice, and the practice as intimately connected with, and flowing from, the doctrines. The Gospel constitutes one whole, and is not to be divided into separate and independent parts; and therefore it concerns us frequently to ask, whether we are declaring to our people the whole counsel of God, neither adding to nor diminishing therefrom. To dwell almost entirely, in our preaching, upon the doctrines, and sparingly on the duties of morality, ought to be scrupulously avoided; because it will be found sufficient, without any real mixture of error, to pave the way to Antinomianism, the most frightful of all corruptions. For though the truth may have been taught, it has not been the whole truth as it is in Jesus: the many alarming and awakening considerations familiar in Scripture have been neglected, and those Christian graces and virtues which constitute purity and holiness of life, have not been sufficiently enforced. Frequent and earnest appeals to the practical precepts of the Gospel must be made; minute descriptions of temper brought home; and special expositions of the personal and social duties urged at one time by the most endearing, and at another time by the most alarming motives. Every Sermon should have a definite purpose, a distinct subject. This should be stated precisely and with all possible simplicity; and the Sermon should be

carefully prepared, for the most successful preachers are at the most pains. It is said of one of the most eloquent preachers in modern times, that although he was able to repeat his Sermons, from a great tenacity of memory, they were most anxiously and laboriously composed, and their more striking passages were so far from being extemporaneous that they were slowly and carefully put together, every word deliberately selected, and the construction and order of the sentences minutely adjusted. His advice to the Clergy was, that if they regarded their characters as God's Ministers, they should prepare themselves for the pulpit with the utmost care, but that it could seldom be done with effect unless they took the trouble to write their Sermons, even if they should be able, from a happy retention of memory, to deliver them without having the manuscript before them. For to presume to proclaim the message of the Gospel without due consideration, were to incur an awful responsibility, and could never be attended with a blessing.

We should abstain from long discussions and controversies in our sermons. Objections are often remembered when the answers, however triumphant, are forgotten. It is far better to give the results of our studies and experience and turn them to practical account. We should likewise avoid abstract and technical views, either of doctrine or of duty; because they are apt to perplex our hearers, to chill their best feelings, and make them think that religion is a business altogether separate from the occupations of life, and has little in common with human pursuits, hopes, and fears, but is unsocial and repulsive, narrow and forbidding. Such preaching can lead to no practical good. How much better to teach heavenly-mindedness and purity of heart, and that our religion, as taught by the Apostles, adapts itself to all the circumstances of life, and is a religion of love, sobriety, moderation, temperance and justice, giving a promise of the life that now is, and that which is to come. Once more, the preacher should not too unreservedly represent the common affairs of life as hostile to our

true interests, and declaim, without the requisite qualifications, against the world and the things of the world as among the greatest hindrances and deadliest enemies to our spiritual progress. There is a sense, undoubtedly, in which the world may be so considered, and in this sense it is largely employed in Scripture; but there is another sense in which it is used by the Apostle, when he speaks of those who use this world as not abusing it. The word World has therefore in Scripture two significations, which should be carefully distinguished: in the one, it is put for the wicked who relish merely worldly things and pursue only worldly objects; in the other it signifies our field of duty,—our place of probation, where, in humble imitation of our beloved Master, we must fulfil the work which has been given us to do.

XI. I would advise, as far as practicable, the regular observance of the days which the Church has appointed to be kept holy. In regard to our Lord's Nativity, Crucifixion and Ascension, I believe there is no omission; but I am informed that the Circumcision, the Epiphany, and Ash-Wednesday are not, in all places, reverently regarded. Now I recommend that all these be observed, and also that you have public service on Wednesdays and Fridays during the solemn season of Lent, either at your principal Church, or at some one of your Stations; and in addition the Mondays and Tuesdays after Easter day and Whitsunday. I have further to recommend, in as far as your pressing duties will admit, that you keep those Saints' days throughout the year, for which the Church has appointed an Epistle and Gospel. I am aware that a strict and literal adherence to this last recommendation is scarcely practicable by many of you, but some approximation may nevertheless be made. You may for instance make it a rule to have always an appointment on Saints' days, at some one of your stations, as all of you have occasionally services on week days as well as on Sundays. Such appointments will give fresh and lively opportunities of celebrating our Lord's grace, and setting forth his glory as

manifested in his saints. They glorified God in me, says St. Paul; by whose wonderful conversion, followed by his indefatigable labours and sufferings, our divine Lord caused the light of his Gospel to shine throughout the world, and therefore ought that great Apostle to be commemorated in the Church as an example of the highest virtues which humanity can attain.

Such commemorations are of the highest antiquity, and our Church has reduced them, in her wisdom, to a reasonable number, and to those chiefly which are more immediately connected with our Redeemer.

They have all appropriate Services, embracing the prominent transactions of our Lord's life and death, and the lives and virtues of the respective Apostles and Evangelists. They are attended with the most hallowed associations: the faithful followers of our Lord carrying his message of salvation to all lands, at the expence of the most cruel sacrifices, even of martyrdom. To keep in remembrance those who have conferred blessings on our race is a principle of our nature, recognized and sanctified by God himself, as appears from his institution of Festivals for remarkable deliverances under the Jewish dispensation. The observance of the Saints' days renders the Christian year more complete. Besides they permit a larger reference to history and particular facts, than may be considered right on Sundays: they unite us more intimately with the Church in its first and purest age,—the same holy Catholic Church which, through the divine blessing, still remains to us. We, as well as they, are members of the mystical body of Christ, washed in the same laver of regeneration, and strengthened with the same spiritual food. Such thoughts and recollections stir up in our minds a strong desire to imitate their examples, and earnestly to seek of God the same grace which gave them the victory. We feel that we are not alone; that we belong to the army which began with the holy Apostles, Saints, and Martyrs, and which has increased in every age, and will continue to increase till the consummation of all things.

XII. It is not left for us to decide whether visiting our people be a duty: for we are bound by our ordination vows ^{Pastoral} to use both private and public monitions and exhortations as well to the rich as to all within our cure, as ^{Visiting.} need shall require, or occasion shall be given. Such private visitation of our members should be conducted with great discretion, and due respect to the modest privacy of domestic life. Our object being to do good to the souls and bodies of men, care should be taken not to turn our visits into frivolous conversations, nor into public church-like assemblies; for this would prevent the salutary effects we have in view. Public worship is better conducted in the Church than in a private house, where we seek to win friendly confidence and affection, and to meet face to face as a man talking to his friend. We desire to interest the kindly feelings of the family at their own fire-side in our favour, or at the table of some humble Lazarus.

In this way the Clergyman gains by degrees the hearts of his people; and when by his personal attentions and frankness of conversation he has acquired their good-will and confidence, as our Saviour did the woman of Samaria, he will be able, gently and almost imperceptibly, to instil good thoughts and principles into their minds. Are they negligent in their attendance upon public worship? He reminds them, at a seasonable moment, of the great loss they are sustaining; he shews them how dangerous it is, even in a temporal point of view, for families to waste that holy day in idleness or perhaps in vicious pursuits; and instead of preaching to empty benches, he will soon have the satisfaction of seeing them gradually filling up, as his private and kindly intercourse proceeds.

Does he find any backward in coming forward to the holy Communion? His frequent visits afford him opportunities of removing scruples and objections, and convincing them of the danger of neglecting this the most solemn act of public worship. By this private intercourse he becomes acquainted with the personal history of every family,—with the particular

points in which they are ignorant,—the sins and temptations to which they are most exposed, and to their removal he can address himself with more effect both in public and private, and this in such a manner as to beget no suspicion that the instruction is personal.

I am aware that such a laborious task as this implies, considering the great extent of your charges, is very difficult, and in most of your missions can only be imperfectly accomplished, but yet much may be done. That difficulties will intervene—that your visits will not at all times be well taken, and be sometimes offensively repelled, I am well aware; but believe me this will seldom happen, and when it does, you must not despond. Disinterested kindness almost invariably begets kindness, and it is our duty to be instant in season and out of season, and to go from house to house and to take an interest in the affairs, temporal and spiritual, of our people, if we are anxious to win them to Christ. It is not easy to set any limit to the influence for good which you may acquire in your general Missions from such private visiting, added to the regular ministrations of the Church.

XIII. The establishment of Sunday Schools can easily be effected when such an influence has been won, and if properly conducted under adult Teachers imbued with faith and well acquainted with our distinctive principles, such schools become fruitful nurseries of the Church, and extend the knowledge of her excellence beyond our own people. I am aware that there is great difficulty in finding competent instructors; and in some places it is almost impossible. But where the Clergyman assiduously visits his people, he knows who are able, and who, from their disposition, desire to become so; and these he is at pains to instruct and prepare, and ever after they are deemed capable of conducting Sunday Schools, the Clergyman should make it a point of seeing them frequently to impart farther instruction, and while he approves and modifies their plans, he should encourage them to farther attainments. He should also make it his duty to examine the

children themselves from time to time and encourage them in their progress. In this way you must invite little children to come unto you for knowledge and direction; for in order to have the stream pure, you must begin at the fountain head.

We ought to have a Sunday School at every one of our stations: its establishment and success is of the utmost importance to the well being and extension of the Church; for the scholars thus cared for, when they become men and women, will seldom fail to become zealous members of our congregation.

Small Lending Libraries may be generally attached to every Sunday School, consisting of books on religious and useful subjects, which may be furnished to the children, both poor and rich, as a source of rational and improving amusement, while at the same time they establish a friendly communication among the Teachers and Scholars, and become a new bond of attachment to the Missionary, who must be the living principle to animate the whole. With regard to funds for supporting the Library, furnishing books for the scholars, &c. there is far less difficulty than is commonly apprehended. A small commencement may, in general, be obtained from some Society or generous friend, and contributions of one half-penny per week, or one penny per month, from each scholar that is able, if carefully collected, will be found sufficient.

XIV. The subject of Education having been thus introduced, I take the liberty of stating that the desire of the Church has been to procure the education of her children, and Education. for this purpose to establish a parochial or day school at each Mission and Station, and in all other places where we can collect an adequate number of pupils to give it tolerable support. For this object, when the School Act was under discussion in the Legislature in 1841, I petitioned that the Church should be allowed her share of the public money in proportion to her numbers. With this reasonable request there was a disposition to comply, as appears from the eleventh

section; but the act was found contradictory and impracticable, and no benefit could be derived from it, during its continuance: I petitioned again while the new School Act was under consideration, praying that the sum appropriated by the Legislature for the use of common schools might be divided among the recognized denominations of Christians, in proportion to their respective numbers, or in proportion to the funds raised by each, or from the combination of both. Such a plan is altogether free from religious difficulty, and would produce great emulation among the people; or if it should be preferred, that a certain sum be allowed to each congregation of Christians for the purpose of aiding in the education of the children thereof, the sum granted to be given in proportion to what shall be raised by said Congregation. No notice was taken of this application: the former law of 1841 was dropped, and a new statute enacted, in which, throughout all its 71 clauses, there is no reference to Christianity. The only notice of Religion is in the 54th clause, which enacts that no child shall be required to read or study in any exercise of devotion or religion which shall be objected to by his or her parents or guardians; and in the 55th clause where it provides that separate schools may be established for the Protestants and Roman Catholics in any locality.— Thus compounding the Church of England with the myriad of Protestant denominations, and depriving her of any benefit which she might derive from this enactment, while such benefit remains to the Roman Catholics.

This law, as well as the former, is based on infidelity or indifference to religion, and proceeds upon the most shallow and unphilosophical view of human nature; since notwithstanding the fall, man is essentially a religious being, and therefore religious culture ought to form the principal part of his education, whether private or domestic, social or public. "Religion," says Dr. Southey, "ought to be blended with the whole course of instruction; that its doctrine and precepts should drop as the rain and distil as the dew,—as the small

rain upon the tender herb, and as the showers upon the grass." It is not probable that the present School Act can remain long in force, or that so large an appropriation as that now given, can be continued. It is, therefore, worthy of grave consideration whether or not all our Parishes and Stations should not petition the Legislature to get the education of our own children into our own hands, and such a part of the public money as shall be due in proportion to our numbers.

The Church and the School-master must go hand in hand. It is our paramount duty to train up a child in the way he should go, and to bring up our youth in the fear and admonition of the Lord. Good parochial schools are the greatest benefit even in a temporal point of view. To teach the rising generation to read, write, and cast accounts, and their duty to God and man, is to make them good members of society and candidates for heaven. Were this effectually done, our gaols would soon become comparatively empty; our courts would be relieved from the greater portion of their business; and the expense of guarding against crime, and of detecting and punishing it, would be greatly diminished, and personal injury and loss prevented. And why should I not revert to a fact so completely established in the public documents, that partial as the teaching of the Church in this colony has yet been, it has produced the most happy results? During the late melancholy disturbances, our people were foremost in defending the Government, and restoring peace and order, and scarcely any of them were found in the ranks of the rebellion. Their conduct was a noble illustration of the instruction which they had received,—obedience to lawful authority and the strict discharge of all the domestic and social duties; the discouragement of rash innovation, and the avoidance of those who are given to change. This teaching was well illustrated by the generous ardour and rapidity with which, in the hour of peril, her children rushed forward to rescue the country from destruction, and to put down pillage, massacre and rebellion; nor

will they ever be found wanting, should circumstances of a similar nature unhappily recur.

XV. You must be careful to search out those who have been baptized in the Church, but have neglected or forsaken her communion. They are alas more numerous than is commonly imagined; for in the more early settlements, the baptisms were all administered by the two or three Clergymen of our Church then resident in the Province and who were accustomed to travel through the townships for that purpose. These baptized persons have been scattered through the Province, as it gradually filled up, and may have become infected by the Sectarians around them, by whose exertions the good seed has, in some cases, been choked.—Now we have a sacred claim upon these persons, they are still ours, though for a time alienated from our communion, and there are particular arguments and tender associations which may be brought to bear upon them which cannot fail of being often blessed.

Moreover many emigrants from our Church at home, are in much the same perilous situation, and require active protection and encouragement to continue in the good old paths, to resist the poisonous allurements of dissent, and never to forfeit their baptismal vows.

XVI. Many grave questions have been put to me respecting the validity of Lay-baptism. Indeed a spirit of enquiry has for some time manifested itself in this Diocese respecting the nature and importance of both the Sacraments and their due administration, and serious and well-disposed persons are every where becoming anxious about their religious position. Weary of the bitterness of dissent and the endless divisions of the various Sects which distract the Province, they begin to think that such divisions and such violence and uncharitableness cannot be from above, and they wish for some peaceful haven,—some rock on which they can safely rest. Numbers are disturbed with the fear that they do not belong to the Church of Christ at all, and are therefore

not entitled to any of her privileges. They have either no knowledge how they were admitted into Christ's Church, or they feel convinced that they were admitted by persons who had no lawful authority. Hence the question of lay-baptism has been raised in a way that compels attention. My counsel to several Clergymen who have referred to me on the subject has been, that although our Church has not by any formal decree declared Lay-baptism null and void, her sense against the practice was solemnly given in the Convocation of 1575, and more especially in 1604, when the Rubric was so altered as to confine the administration of the Rite to lawful Ministers. It further appears from the Catechism, that, in the judgment of the Church, the two Sacraments, Baptism and the Supper of the Lord, are generally necessary to salvation, but not absolutely so. Hence I infer, that whenever they cannot be lawfully administered,—it is better to wait God's own time for receiving us into covenant with him. We are indeed bound by his commandments, when it is possible to obey them; but God is not so bound, nor is his hand shortened, and he will devise the means for supporting us with his grace in a manner more accordant with his will, than in breaking the established order of the Church, and the law which he himself has ordained. In the Scriptures we find no provision made to supply the Sacraments when they cannot lawfully be had, and our Church appears to prefer their omission to their unlawful administration, and rests in faith on the goodness of God to supply the deficiency occasioned by such necessity. Yet we should embrace the first opportunity to use the appointed means, that the recipients may be sanctified by the prayers of the Church and become her members visibly, and entitled to the glorious privileges which Baptism confers.—This appears the most humble and devout way to consider the matter. We presume not to limit the boundless mercies of God; for he can extend his blessings to those who are not members of his Church. We know indeed from Scripture, that he has promised his blessings through certain channels

and attached to them certain conditions, as he makes food to depend upon labour; but we likewise know from Scripture, that he can at his pleasure feed thousands with bread from heaven, and so may he confer the blessing of the Sacraments on those who have never had an opportunity of partaking of them, according to his appointment. Conscientiously believing that the validity of the Sacraments is founded upon the commission which the administrator has received from Christ, as taught in the 26th Article, I feel it my duty to recommend to you my brethren, that in all cases of adults applying to you for admission into the Church by holy baptism, under a serious conviction that it has been defectively performed or not performed at all, you receive them into the Church in the usual manner. In cases where there appears any doubt, you can make use of the form provided in the Rubric at the end of the Office of Private Baptisms. Or should you have scruples in any case to this course, or be at a loss to determine whether all things have been done in order, then you are to prepare the applicant for Confirmation by the Bishop, on which he will be admitted to the Eucharist and acquire a right to the privileges of the Church. This plan of setting all things right by confirmation, Bingham in his letter dedicatory to the Bishop of Winchester, appended to the second book of his Scholastical History of Lay-baptisms, p. 2. folio Edition 1725, declares to have been the practice of the Church of England for the last two hundred years; and as he wrote nearly a hundred and fifty years ago, it must now be considered the practice of the Church for 350 years. I think it right to add that this method of rectifying imperfect baptism, is concurred in by one of the greatest living authorities of the present age.

XVII. The return of the period of Confirmation, is a favourable season for extending the power and influence of the Church. The youthful mind is open, frank, and ingenuous; it has not yet become a prey to the selfishness and wickedness of the world, and is in a happy

state to receive godly impressions. In ancient times, when candidates for baptism consisted chiefly of grown up persons, Confirmation took place generally on the same day. "Immediately," says the learned Bingham, (book xii. chap. 1. sec. 1) "after the persons came up out of the water, if the Bishop was present at the solemnity, they were presented to him in order to receive his benediction, which was a solemn prayer for the descent of the Holy Ghost upon such as were baptised." In this way has the living Church been gathered in all ages. The young are brought into her fold and made to feel that they are members of the body of Christ,—branches of the living Vine. Man has ever been anxious for something visible, and every heart has echoed at some time or other the request of St. Philip, "Shew us the Father and it sufficeth us." And although we cannot shew our Lord and Saviour in the flesh, we can shew them his body the Church with which he is ever present, and of which he is the animating principle, and we can farther shew them that, in becoming members of this body, they are henceforth of his flesh and of his bones.

The act of appearing before the congregation,—of renewing before God and his Church their baptismal vows,—the tender sympathy of the people on beholding the future seed of the Church, who are to worship in that place when they are gathered to their fathers,—the blessing of the Bishop, and the imposition of his hands, that the Holy Spirit may descend upon them, to confirm and strengthen them in keeping their vows and leading a Christian life, present the most touching perhaps of all the spectacles that can be witnessed on earth, and can seldom fail of making a deep and salutary impression, not only on the confirmed and their parents, friends and neighbours, but on every beholder.

In this Diocese, where opportunities for religious instruction are yet so few, you will find it in general a laborious work to prepare your young people for confirmation; but it is of imperative importance that it should be well done. Many will be found very ignorant, from causes over which they had

no control, and they will require much patience and much gentleness. Some are timid and unable to communicate what they really understand, especially if examined in a hasty manner or with a seeming indifference. Endeavour to gain their confidence that they may feel at ease, and do not perplex them with intricate and difficult questions.

As Sunday Schools increase, the labour of preparing your candidates for Confirmation will be in some degree diminished; but even then, the chief responsibility remains with you. And although a knowledge of the Creed, the ten Commandments, and the Catechism, may appear but a small amount of Christian instruction, it will require no small diligence and prudence to bring it fully within their understanding. At the same time, be slow in refusing admission to those who are past or of the proper age, who appear to be anxious and doing their best to acquire the necessary qualifications; for they may have had very confined opportunities, and are perhaps engaged in continual labour, and not likely to be better prepared at a future period. In all such cases, exercise a wise and kind discretion. A steady perseverance on your part will seldom fail in accomplishing a tolerable preparation, provided the candidates feel, and believe that you are interested in their welfare.

XVIII. I can scarcely express my satisfaction in terms sufficiently strong in regard to the Theological Seminary. Theological Seminary. Seminary which was established at Cobourg a few years ago.

It was, from the first, placed under the sole management of the Rev. Dr. Bethune, and has prospered far beyond my most sanguine expectations. A success which I chiefly attribute to the superior ability and sound discretion with which it has been conducted by its learned and amiable Professor, to whom my thanks as well as those of the Diocese are justly due, and hereby cordially tendered.

And here also we have most thankfully to acknowledge that for the continuance, and indeed we may say for the very existence of this Institution, we are beholden to the unwearied

kindness and munificence of the Society for the Propagation of the Gospel in Foreign Parts. That noble and venerable Association has made an annual grant of 500*l.* Sterling towards its support; of which 400*l.* is divided into ten scholarships, and the remaining hundred enables the Professor to employ an Assistant to relieve him from some portion of the duty of his populous and extensive mission. On every side this Diocese finds itself under the deepest obligations to the Venerable Society for the Propagation of the Gospel in Foreign Parts; and the only way we can offer compensation is by devoting ourselves more and more to the increase and stability of that Church of which it is so bright an ornament.

The Theological Seminary will, it is hoped, in time become the foundation of a still more extensive Institution, to be attached to the Cathedral, as was the custom in former ages, that it may supply the whole Diocese with Clergymen, instead of vacancies, to which it is as yet chiefly confined.

It is quite impossible for an Ecclesiastical Establishment of any extent, to continue long, without the greatest inconvenience, to have its spiritual wants supplied from so great a distance as the mother country. For many years, few or no clergymen have been found willing to come to this colony; and although the cause is worthy of all rejoicing, it points to the growing necessity of educating young men for the Church among ourselves. The great number of churches building and parochial cures established in England, have created such a demand for Clergymen upon the spot, as to preclude the hope that we can be supplied longer from that quarter to any extent.

Besides it must be conceded, that a body of Clergymen trained up in the country where they will be required to exercise their ministry, with a full knowledge of its localities and an intimate acquaintance with the habits and dispositions of the people, and with an equality of literary and spiritual fitness, possess advantages over those who come as strangers to the climate and the people. But yet I should like a sprin-

klings, from time to time, of men from home. They refresh and keep us up; and I find them by experience as much, perhaps in some instances more, devoted to their duties than our native Clergy.

XIX. The great vice of the present age is the want of Christian Faith and elevation of principle. All is material, tending downwards, and confined to this world.

Aspect of the times. Society is full of suspicion, reckless in its desires, eager for change, and hostile to every thing of a tranquil and settled nature. Whatever is ancient, is despised because it is old; and whatever is new, is valued because of its novelty. This innovating spirit has thrust itself into both politics and religion with fearful and convulsive effect. He who, with respect to Christianity, thinks that truth and order, as taught by the Apostles, is a safer guide than modern rationalism, fanatical delusions and heartless infidelity; or in politics, that our ancestors were not altogether ignorant of the principles of good government or the true sources of domestic happiness, is pronounced far behind the spirit of the age. A spirit which, being entirely earthly, issues in boundless selfishness and an incessant craving after wealth and power, and which it seeks to gratify at the expence of every sound principle, while it holds in contempt and disbelief all that is generous and noble in human nature. It is every where at work, and with no less temerity in this colony than in other quarters of the world. And is it to be said that we have nothing to do with this destructive spirit which sets itself against law and order, and fears neither God nor man? And that we have no duty respecting it to discharge? Do not our people form nearly one-third of the population of the Diocese, and are we not deeply concerned in every thing that relates to them in their various relations of life? And if the confusion and disorder which some misguided men among us are promoting, threaten our hearths and altars, our lives and properties,—are we to sit still and fold our hands, and submit to be told that with such matters the Clergy have nothing to

do? Such sophistry is worse than idle: it is false and deadly. We have a right, in virtue of our divine commission, to deal in a becoming manner with every principle which guides man's thoughts,—with every motive which sways his conduct,—with every action which affects his happiness, or makes one human being different from another. But in thus dealing with all who are within our reach, we are not to be directed by the rules of worldly wisdom or worldly pride, but with such motives and principles as are pure and holy. Nor are we to abstain, because, in the opinion of some, it may be unprofitable and displeasing; for in thus abstaining, we should be neglecting our duty both to God and man;—to God, because all things should be done to his glory; and to man, because all our actions and proceedings should tend to his good. Not to come forward in such times as these, would be to surrender a portion of our ministry, and to confess that man, in his social and political character, is not an object of Christian teaching.

Every good Christian is an enemy to faction and party-spirit, and is, from principle, a man of peace. He feels it to be his first duty to continue obedient to his Sovereign and her laws, and to love his country with an abiding affection; and therefore it is that we hold the teaching of such duties to be part of our ministry, and fit and necessary subjects of private and public instruction, when occasion requires. Now this important function we discharge in the most effectual manner, by enforcing the salutary influence of Gospel truth on all the relations of domestic and social life. Under such influence, we feel that the exercise of our franchise, or any other civil right, should be considered a religious trust, to be used conscientiously. Hence it can never be right in us to support any person in attaining the station of Representative, or any other political authority, unless such person be qualified according to Jethro's definition, dictated by inspiration,—“An able man, one that fears God; a man of truth, hating covetousness.” Can you suppose, if our pre. ent distinguished

Ruler, a gentleman of great ability and experience, and of unquestionable truth and integrity, and most anxious for the welfare and happiness of the colony, were surrounded with such men, that the present unhappy state of affairs would exist even for a single day? But, unfortunately, our people, misled by those who make a trade of politics, are too little disposed to look out for men to represent them of moral and religious habits, and who fear God and honour the Queen.— They do not think this a religious duty, and seem to be better satisfied with worldly qualifications than those of peace and virtue. Hence we are fallen on evil days.

But it is our duty, my brethren, to do all we can to infuse a better spirit among our people, in this as well as in all other matters, and at the same time to make them sensible that human choice and human policy are of little avail, unless God be honoured in the Councils of our Rulers, and that without confidence in the divine government, vain is the arm of flesh.

In regard to that political question which at this moment more particularly divides the public mind, it is quite sufficient to observe that the responsibility which we require in public men, is inflexible integrity,—a love of justice which nothing can shake,—and a deep conviction that they must one day render an account to God of the trusts and talents committed to their charge.

Never did any country possess in more abundance the means of political comfort and happiness than this,—the kind protection of the most powerful Empire in the world, a fine climate, a fertile soil, equal laws admirably administered, and as much freedom as is consistent with social enjoyment; and yet from ignorance, waywardness, and the love of change, and these fermenting only in a small portion of our people, we are threatened with utter ruin. We have no real grievances of which to complain, or which may not be readily redressed; for our Mother Country has made herself chiefly known to us by acts of generous kindness and indulgence. Even when she has been induced to adopt measures which were found

unwise in their operation, they were in general entertained from a desire to conciliate our affections and promote our interests. Her errors have been those of an indulgent parent, giving way to our frowardness, and carrying her conciliating policy to a pernicious extreme, when a more stern and vigorous proceeding would have been far more to our advantage. For the political evils with which we are afflicted I can see no remedy but in the greater prevalence of religious principles, guided by firmness and justice on the part of government.— To these alone, as taught by our beloved Church, can we look for the permanent restoration of peace and order; and this will ever be the consequence of the teaching of the true Church of God. Her children will always be found the friends and promoters of truth and justice, and anxious to establish on earth something of the tranquillity and felicity of heaven.

XX. The employment of the Press was forced upon us some years ago, in self-defence. The bitter calumnies of our enemies against the Church were believed by many, The Press. because suffered to pass without contradiction; for those Journals which were the most ready to insert the most atrocious accusations against her, refused to admit a word in her defence. The "Church" newspaper was therefore established for our protection, as well as to supply a convenient medium of communication between the Bishop and his Clergy; and most successfully has it answered our intentions. It has from its commencement been ably conducted, and been continually gaining ground with all persons of intelligent and honest hearts; and for some time past it has sustained a high character both at home and abroad. That every article has been faultless,—every correspondent judicious,—and no point of discussion carried too far, I do not assert; but this much I will affirm,—that those who are best acquainted with the troubles, and anxieties, and vexations which beset the editorial chair of a newspaper, and particularly a religious one, and that sick or well, present or absent, it must be published on a

certain day and at a certain hour, feel agreeably surprised that in the course of so many years, so little matter really objectionable has appeared in its columns. It has been essentially useful in making known among our people the true principles of our Catholic Church, in her unity, doctrines and discipline. Nor has it been less useful in counteracting the influence of certain Journals which have been constantly employing the most vindictive and vituperative language against her. The truth of all this is so manifest, that I feel myself warranted in respectfully urging upon you the duty of using your influence in extending the circulation of this excellent Journal in your several parishes and neighbourhoods, in a manner more hearty and zealous than some of you have hitherto done. I would also recommend to such of you as may have leisure, to write an article occasionally on some prevailing calumny or misrepresentation of the day. We shall thus render the Press what it was undoubtedly designed to be by the Giver of all good, and what under his wise providence it will in time become,—the promoter of Truth and the servant of Religion. Not that I call upon you to be writers, for this may be inconvenient; and many of you have neither time nor inclination for such employment: but I do call upon you to support the “Church” newspaper, although every word or article may not be according to your views and wishes; for to expect this, would be to expect an impossibility. It must be conducted by one mind, and the minds of its readers are many. The Press is an engine of vast power, and, if rightly directed, of immense importance, and it will be used in this Diocese for good or evil, whether we hear or whether we forbear. Now our object is, through this Journal, to promote the cause of our holy Religion as taught by our Church in her Articles, Common Prayer Book, Creeds, and Homilies. It is the only channel by which our people through the whole Diocese can be effectually warned against the venom of the revolutionary journals and pamphlets which are daily occupied in poisoning the sources of our domestic, civil, and political

welfare; and it is the only means we possess of guarding our people against the sophistries and cavils of Dissent and Romanism on the one hand, and of infidelity and irreligion on the other. Such are the objects which the "Church" newspaper seeks to accomplish, and hitherto with a measure of success far greater than we had reason to anticipate. It has had, from the beginning, my full confidence; for although I could not approve of every thing it contained, the spots were as trifles to its merits; and knowing the great ability and true piety of its Editor, I feel little sympathy with those who, because of some minor differences, are ready in a moment of irritation at a word or expression which they dislike, to turn against an instrument so extensively useful and almost essential to the prosperity of the Church. I know that it is much read and esteemed in the neighbouring States as well as in England, and takes its place in the first rank of the religious periodical press. I therefore again recommend it as worthy of your zealous and strenuous support.

XXI. With respect to the theological discussions which have for some years been disturbing a portion of the Church in the mother country, I see no reason to depart Oxford writers. from an expression of opinion which I delivered in my primary Charge nearly three years ago. So far as the Oxford writers brought forward doctrines warranted by Holy Scripture, and which, though for a time nearly forgotten, have been held by the Church in all ages and in all places, viz. the Apostolical Succession as declared in our Ordinal,—Baptismal Regeneration as set forth in our Catechism, and baptismal and Confirmation Services,—and the real though spiritual communion in the body and blood of Christ in the Eucharist, as shewn in the Communion office,—and that the Church is by divine appointment the depositary and witness of the truth, they did good service. And this the more especially, because their teaching was illustrated and recommended by a conscientious zeal, a disinterestedness, and holiness of life, which deservedly won affection and esteem. But so far as any of

them have indulged a leaning towards Rome, or attempted, in the slightest manner, to gloss over or palliate any of her numerous and deadly corruptions, or have brought forward their individual opinions in favour of novelties which have neither the sanction of Scripture, nor are supported by the authorized formularies of the Church, I can give them no countenance, and for these they have been seasonably rebuked by their own Bishops. Fortunately we have nothing to do with these proceedings and controversies. At peace among ourselves and sincerely devoted to our Church, her scriptural Liturgy, and Articles, as our bond of union, we are all of one mind: we act together in the greatest harmony as brethren embarked in the same holy cause; and are ardently prosecuting, under our Master's banner, the great work which in his mercy he hath entrusted to our care. On two points only, connected with this controversy, has my opinion been requested, and to each I shall address myself as briefly as possible.

1. PRIVATE JUDGMENT ON matters of Religion.

The Church of England has never recognized, much less maintained, the unqualified right of private judgment, in matters of religion. At the same time, she requires nothing of any man to be believed as necessary to salvation, except it be read in Scripture and proved thereby; and thus she admits the utmost freedom consistent with Revelation. When we have once satisfied ourselves that a doctrine is founded on Scripture, it then becomes our duty to receive it with implicit faith, and to preserve it as a sacred deposit intrusted to our keeping, whole and entire, without adding thereto what to our limited faculties may seem needful, or taking away what we may think superfluous. Our Church, therefore, requires us to believe with the understanding as well as with the heart; and when occupied in ascertaining the truth of her doctrines as tested by Scripture and other helps, we feel ourselves employed in a work peculiarly honourable, and not in a labour of bondage nor under the

control of a taskmaster, but in the enjoyment of all the liberty and responsibility of accountable agents engaged in an enquiry of the greatest importance, and of which life or death may be the consequence.

While therefore the Church of England allows every thing truly valuable in the exercise of private judgment, she condemns those who disregard all authority, and rashly set up their own will and pleasure as the only standard which they will admit. It is true she requires the sponsors at Baptism to receive her faith implicitly in the name of the child, but she provides that this child shall be so taught as to believe with the understanding before it comes forward to be confirmed. Certain of the truth of her doctrines, the Church fears no honest enquiry. On the contrary, in all her teaching, she aims at enabling her children to give a reason for the hope that is in them, and to be able to contend for the faith which was once delivered to the saints. When our youth come forward with honest and good hearts, they discover that what they have been taught by authority in childhood, rests entirely on Scripture, illustrated and confirmed by the testimony and traditions of the Church, and her more distinguished saints and martyrs from the earliest times. Hence the Church acknowledges the duty or obligation imposed upon all Christians, to examine the foundation of their faith, and to prove all things; that they may hold fast that which is good.

She not only acknowledges, but she even encourages a sober and searching enquiry, while she contends against rash interpretations and a too ready adherence to our own fallible judgments. It was in accordance with this view of the right of private judgment and the wise limitations appointed by the Church under which it should be exercised, that Bishop Willson has a thanksgiving among his devotions, that we are not left in the affair of eternity to the uncertainty of our own reason and judgment.

In fine, unlimited private judgment in religious matters is not the doctrine of the Reformation nor of the Church of

Christ in any age; for if the Bible were to be believed according to every man's interpretation, there could be no such thing as heresy or erroneous doctrine. Again, the Bible as explained by every man's private judgment or opinion, is not the doctrine of Protestants. For one reads the Bible without any knowledge of the original language, or any help from, or any deference to, authority, which in all other matters he respects, and he becomes an Arian, or a Socinian, or a Quaker, &c. Private judgment must therefore, in matters of religion, be directed and controlled as our Church directs and controls it; otherwise there could be no such thing as religious error or heresy, or dissent.

2. TRADITION.—On the 8th April, 1546, the Council of Trent decreed, under the sanction of Anathema, that the Scriptures and Tradition are to be received and venerated with equal affection of piety and reverence, and that in the Canon of Scripture are included intermixed the books generally called Apochryphal. Now it is scarcely to be wondered that, after this, the word Tradition became to Protestants unpalatable, and closely associated in their minds with reasonable as well as unreasonable antipathies. Nevertheless, the dispute concerning its true import is not one of principle, but of fact and degree; since all parties admit the usefulness of tradition in its proper place, and to a certain extent. Nor do they reject any tradition which can be traced by direct testimony to the Apostolic age, because it is evidently of Apostolic origin. This, which may be considered a true definition of ancient and legitimate tradition, was acknowledged by Luther and the Reformers on the Continent of Europe, as well as by those of the Church of England.—It repudiates the dogma of the Romish Church, which places tradition on an equality with Holy Scripture; and it rejects all the practices of that Church which cannot be traced to the primitive age. But our Reformers had no intention of condemning tradition indiscriminately. They knew that, in strictness of speech, Scripture is itself tradition, written tradi-

tion,—that, as far as external evidence is concerned, the tradition preserved in the Church is the only ground upon which the genuineness of the Books of Scripture can be established. For though we are not, upon the authority of the Church, bound to receive as Scripture any book which contains internal evidence of its spuriousness; yet no internal evidence is sufficient to prove a book to be Scripture, of which the reception, by a portion at least of the Church, cannot be traced from the earliest period of its history to the present time.—What our Reformers opposed, was the notion that men should, upon the mere authority of tradition, receive, as necessary to salvation, doctrines not contained in Scripture. They neither bowed submissively to the authority of tradition, nor yet rejected it altogether; and this is still the doctrine of our Church on this subject, at the present day, and to which it is our duty to adhere. Even those who declaim the most arrogantly against tradition, and condemn it wholly and without discrimination, are found adopting many things on its authority,—such as Infant Baptism, the Christian Sabbath or Sunday, Female Communion, Confirmation, and the like. These practices are received, not on account of express proof from the Word of God, but because they are found, by ecclesiastical history or tradition, to have been so received from the times of the Apostles.

In fine, the judgment of our Church respecting the legitimate use and authority of tradition is briefly this:—“She pays profound respect to the declared voice of the primitive Catholic Church as a help and guide for interpreting the Scriptures and judging of the Christian doctrines, but it is a respect subordinate to that which she pays to the written Word of God, which she regards, and rightly regards, as the only divine source and standard of religious truth.”

XXII. There is yet one topic more to which I beg to call your attention. You are aware that almost all the Churches

Churches and
Pews.

which have been built in this Diocese have been assisted by donations from the two great Societies in England, and in general by subscriptions from places beyond their locality; and that, in many instances, the congregation for whose benefit any particular Church was built, has contributed but a very small portion of the expense of its erection. Now you must, my brethren, bear in mind that the object which the Societies and distant contributors had in view, was the benefit of the poor, and to provide that the seats in such Churches should be free and not monopolized by a few families on the spot, merely because they may have subscribed something more than their less opulent neighbours. The accommodation in each Church is equal in value to the expence of its erection, and therefore if it be not altogether free, such a portion at least as the donations and distant subscriptions cover, ought to be so, and set apart for the benefit of the poor.

If a Church, for instance, cost £500 in building, of which £200 only have been raised within the parish, and £300 have been derived from abroad, then three-fifths of that Church belong unquestionably to the poor, and two-fifths only to the local subscribers. Moreover, the two spaces should be so apportioned as to give equal convenience both in seeing and hearing, and the one should in no respect possess any advantage over the other.

I request particular attention to this important subject; because I have learned with much regret that, in two or three instances, the local contributors have in a great measure monopolized the Church, by erecting large and unsightly pews, and by so doing have almost entirely excluded the poor. This is not only injustice, but actual robbery, if not sacrilege, and must be corrected.

It is with great satisfaction that I turn to some Churches recently built, where little or no assistance was received beyond their locality, and where yet ample accommodation has been provided for the poorer part of the congregation by

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their wealthier brethren. This is acting in the true spirit of Christian charity, and will, I trust, be universally followed.

XXIII. And now, my brethren, having brought before you such topics as appeared to me most suitable at this time,

for your serious consideration, let us pray to

Conclusion. Almighty God that we may become better servants of Christ and of his Church than we have hitherto been, with more singleness of heart and more energy of purpose, that we may be enabled, as faithful and wise Stewards, to feed his flock; being assured that if we love them and feel an ardent desire for their salvation, we shall become like the scribe instructed unto the kingdom of heaven, who brought out of his treasures things new and old. Thus shall all obstacles be removed from our hearts that might hinder us from bringing our congregations to a knowledge of the truth; and we shall be animated with that zeal and wisdom from above with which the first Preachers of the Gospel were endued, and be found powerful both in word and doctrine to promote the glory of God and the salvation of our people, and to reckon as nothing the opinions of men, so long as we are instruments in our Saviour's hands of extending his kingdom and accomplishing his will.

Charts

ERRATA.

Page 4, line 12, after "Midland," insert "Johnstown."

Page 32, paragraph 10, line 10, for "*this* course of salvation," read "*the* course of salvation."

Page 39, paragraph 14, line 3, supply "*own*" between *her* and *children*.

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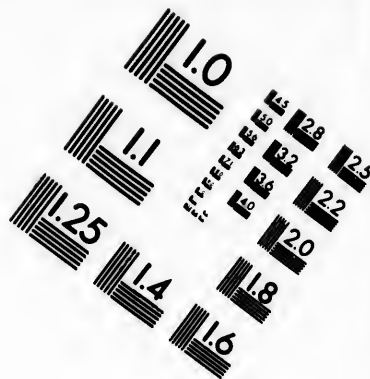
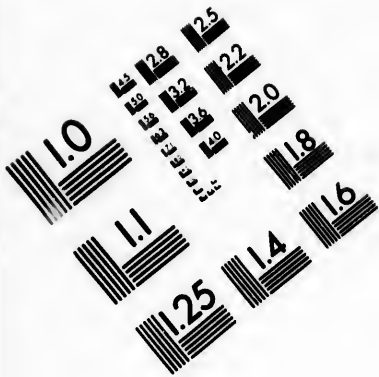
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Street, Rev. Geo. Chas.....	Newmarket	300	130	
Strong, Rev. S. S.	Bytown	600	350	
TORONTO, Lord Bishop of...	Toronto	2000	1600	
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		150	35	
Taylor, Rev. R. J. C., A.M.	Peterboro (Rect)	400	275	
Townley, Rev. A.	Dunnville	250	95	
		250	60	
Usher, Rev. James C.	Brantford (Rect)	300	225	
Warr, Rev. G. W.....	Oakville	500	300	
		200	180	
Williams, Rev. Alex.....	Cornwall (Recto)	400	350	
Wilson, Rev. John.....	See Rev. Dr. Be	180	30	

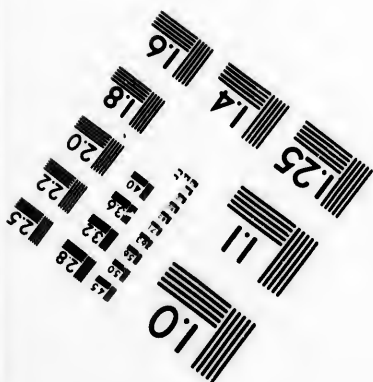
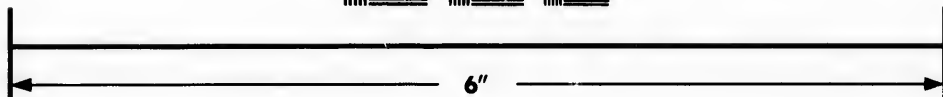
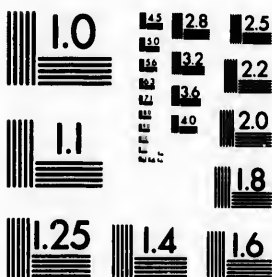
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... 90 ... 49 ... 65	100 0 0	105 acres	30 0 0	No	55 12	13	13	0 0 0	Methodists and Presbyterians	14.	
... 38 ... 4 ... 6	100 0 0	200 acres	...	...	...	12 10 0	Yes	...	...	...	10 1	182	137	0 0 0	Congregationalists	...	...	4. 2 Meth., 1 Pres., 1 open to all.	
... 200 ... 140	100 0 0	...	...	...	...	...	No	...	...	...	100 9	280	40	20 0 0	Presbyterians, Meth., Wes. and New C.	...	...	2. 1 Methodist, 1 Presbyterian.	
... 90 ... 50 ... 65	200 0 0	200 acres	...	...	...	50 0 0	Yes	...	...	...	42 3	172	21	0 0 0	Methodists	...	...	2.	
... 27 ... 23 ... 26	200 0 0	...	...	...	...	...	Yes	...	...	...	28 6	400	...	0 0 0	Presbyterians, Roman Catholics	...	...
... 14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
... 140 ... 25 ... 45	150 0	200 acres	...	...	...	5 0 0	Yes	...	...	...	145 32	10	42	24	20 0 0	R. Catholics, Presbyterians, Methodists	...	...	6.
... 100 0 0	100 acres	...	...	...	...	...	No	...	...	...	17 6	1	43	43	0 0 0	Can. Methodists	...	...	6.
... 150 ... 40 ... 72	100 0 0	200 acres, not Decided	...	...	...	...	Yes	...	...	...	36 10	1	260	15	35 0 0	Presbyterians, Methodists, R. Catholi	...	...	5. Heckwith, 1 Pres.; do. 1 Meth.; Smith's Falls, 1 R. Catholic, 1 Presbyterian, 1 Methodist.
... 100 ... 28 ... 70	170 0 0	327 acres	...	...	...	5 0 0	Yes, inferior	...	...	...	54 5	11	80	...	60 0 0	Presbyterians, R. Catholics, Methodis	...	...	4 in Gaelph.
... 120 ... 35 ... 51	170 0 0	450 acres	...	...	...	20 0 0	No	...	...	...	74 15	16	260	40	10 0 0	Can. Meth., R. Catholics, Presbyteria	...	...	7. 1 Meth., 1 R. Catholic, Oxford; 1 Meth., North Gower; 1 Pres., South do.; 1 Meth., 1 R. Cath., Wolford.
... 50 ... 10 ... 34	100 0 0	No	37 12	6	38	38	62 0 0	Methodists, Presbyterians, R. Cathol	13.





**IMAGE EVALUATION
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Table shewing the state of the Diocese of Toronto, compiled from Returns made by the

Name of Clergyman.	Parish or Mission.	Township or Townships.*	District.	Extent of Mission in square miles.	Gross population within the Mission.	Church of England within the Mission.	Number and Names of Stations.	Churches, and their situations.	Number of persons they will contain.	Average attendance at each Church.	Aggregate attendance at other Stations.	Churches building or enlarging.	Whole number of Communicants in the Mission.	Average number of Communicants.	Greatest number of Communicants at one celebration.	
Petrie, Rev. George	Hurford	Hurford, Norwich	Brook	280	5000	600	6—Hurford Street, Hurford Ryder's Settlement, do. Gage's School-house, do. Norwichville, Norwich Windham Sch.-house do. Union do. do.	60 to 160	65	36	1					
Phillips, Rev. Thos. D.D.	Weston (Rectory)	Etobicoke	Home	64	2000	1832	3—Mimico Weston 4 Corners	2. Mimico, Christ's Weston, St. Philips	100 200	48 70	15 19 14 15					
Pyne, Rev. Alex. A.B.	Moore	Moore, Plympton and Sable River	Western	144	850	250	5—Large Church / Front of the Small do. / Township 2 School-houses 1 Indian N. H. at the Sable	2. Large Small	350 90	175 35	28 16 10					
Read, Rev. Thos. Bolton	Port Burwell (Rectory)	Hayham, Houghton, Middleton	London & Talbot	104	2500	500	7—Port Burwell Vienna Richmond Middleton Township Houghton Clear Creek Port Rowan	1 at Port Burwell	400	100	35	22	24			
Ripley, Rev. W. H., B.A.	Minister Trinity Ch.	Toronto														
Ritchie, Rev. Wm.	Sandwich (Rectory)	Sandwich, Maidstone, Rochester	Western	260	4820	765	4—Sandwich Windsor Irish Settlement Scotch do.	1 at Sandwich	175	110	26	34	10			
Rogers, Rev. R. F.	Kingston	Lot 24 in the Township of Kingston	Midland	1000	1000	2	2—Lot 24 French Village	1 on Lot 24	208	100	30	A sub. of £300 has been raised, 1 in contemplation of 5th Line				
Rolph, Rev. H.	Osnabruck	Osnabruck	Eastern	100	2381	690	1 at Osnabruck, on the bank of the St. Lawrence	1 at Osnabruck	370	70	51	15	30			
Rothwell, Rev. John, A.H.	Oxford	Part of West Oxford, North do., N. Dorchester, Nissouri	Brook and London			350	3—Ingersoll North Dorchester Nissouri	2. Ingersoll North Dorchester	200 80	130 40	80	40	10			
Ruttan, Rev. Charles	Assistant Minister	Cobourg														
Sanson, Rev. Alexander	York Mills (Rectory)	York	Home	120	5728	2161	2—York Mills Yorkville	2. York Mills Yorkville, in the Liberties of Toronto C.	300 120	130	73	20	30			
Scadding, Rev. H., B.A.	Assistant Minister	Toronto														
Shaw, Rev. W. M., B.A.	Emily	Emily Part of Ops	Collborne	108	2100	807	6—Metcalfe, Emily 2nd con. do 6th " do 14th " do 14th " Ops Lindsay, do	3. Christ's Church St. John's St. James's	240 120 200 200 40	86 56 40 30	90	25	30			
Shirley, Rev. Paul	Camden	Camden East, Portland, Loughboro, Shelfield	Midland	480	8094	1421	14—Camden East Portland Loughboro Clark's Mills, Camden Amery's Sch.-house do. David Bell's do. Peter's Mills do. Huffman's do. C. Wharter's, Shelfield J. Conner's do J. Williams's do W. Sanderson's do Macpherson's, Kingston Waterloo do	3. Camden Portland Loughboro	300 200 400	91 65 56	45	One 14th con. 30 Ops.				
Shortt, Rev. Jonathan	Port Hope (Rectory)	Hope	Newcastle	100	14,087	1500	2—Port Hope Rear of Township of Hope	2. St. John's St. P. ul's	400 150	250 60	70	30	42			
Stuart, Ven. G. O'Kill, I.L.D.	Kingston (Rectory)	Kingston Town, do. Township, Pittsburg	Midland	17,641	3828	3	3—Kingston Haverfield Pittsburg	3. Kingston Haverfield Pittsburg	60 200	40 35	312	120	300			
Stewart, Rev. James	Tyrennoll, Travelling Missionary	Donham, Norwich	Brook	728	22,702	4680	30—Mr. Addison, Norwich Otterville Mr. Jones Mr. Burns, Dereham Dereham Forge Dobbie, Bayham School-house, Malahide Aylmer Johnson New Sarum, Yarmouth Westminster, Westminster Engak, Southwold Tyrennoll, Norwich Mr. Arnold, Howard Mr. DeLile Mr. Mittens Ridge, Talbot St. Clear Creek, Orford Wardsville, Mosa Mr. Adairs, Zone " James Hill " Muirhead " Kirby " Taylor, Dawn Mrs. White, Camden Mr. Lawrie, Harwich " Price, Raleigh " Coatsworth, Romney School House, Mersea Do. Gosfield	24 26 20 60 40 36 75 20 75 55 45 74 160 40 35 70 120 65 24 46 100 45 100 50 36 20 45 25 40 36	111	12	10	16	20	15	25	46
Street, Rev. Geo. Chas.	Newmarket	Aldborough, Hayham North part Dunwich, Bedford, Malahide, Mosa, Southwold, Westminster, Yarmouth...	London					Par. Sch.-house built by Col. Burrill at Tyrennoll	160	75	25	46				
Strong, Rev. S. S.	Bytown (Cath.)	Nepean, Osgood, Gloucester, Carleton Place, Clarendon, Alfred, Plantagenet, Buckingham and Petit Nation...	Dalhousie		6000 in Bytown	550	8—Newmarket Holland Landing King Muebell's Steele's Settlement Cawthra's Mills Travis's Settlement David-Town	1 at Newmarket	300	150	50	16	26			
Toronto, Lord Bishop of	Toronto	Toronto City	Home	100	24,100	4,120	1 beyond the limits of the City, viz. Norway Mills.	3. Cathedral, St. James Trinity, E. King-st Toll-gate, North of the City	2000 450 150	1600 350 35	30	1. St. George's, west of the city.	600	250	360	

h. building at Westminster.

h. destroyed by fire, re-building.

repairing and enlarging Ch. at Adolphustown.

ht. to enlarge the Church.

...	100	48	60	170	0	0	550 acres	...	15	0	0	No	...	50	16	21	240	12	10	0	0	Rom. Cath., Wes. Meth., Pres. & Epis. Meth.	6.	
...	...	11	14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	50	30	...	100	0	0	...	...	...	...	...	No	...	30	17	5	65	25	50	0	0	Presbyteriana	5.
...	150	...	69	170	0	0	450 acres set apart, but now offered for sale.	...	...	...	...	No	...	50	7	4	280	22	0	0	0	Pres., Cameronians, Meth., Bap., R. Cath.	8. 2 Presbyterian, unfinished, 1 Cameronian, 3 Methodist, 1 Baptist, 1 Roman Catholic.
...	120	80	...	100	0	0	400 acres	...	28	10	0	Yes	...	45	9	8	140	8	*50	0	0	Methodists various denominations	3, exclusive of School-houses.	
...	
...	55	25	44	170	0	0	...	...	...	...	...	No	...	66	30	18	135	15	0	0	0	Presbyterians	6.
...	100	25@35	...	100	0	0	100 acres from the Canada Co.	...	15	0	0	Yes	...	58	8	16	151	...	*25	0	0	Wesleyan Methodists	1 at Goderich.	
...	...	13	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	200	0	0	...	...	...	...	...	No	...	0	0	0	220	50	0	0	0	Ryersonian Methodists, Independents	..
...	79	18	...	100	0	0	...	...	...	...	...	No	...	55	13	8	165	30	0	0	0	Canadian Methodists	...
...	...	12	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	15	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	10	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	201	125	180	170	0	0	400 acres as Chaplain.	...	21	0	0	No	...	89	27	45	35	...	35	0	0	0	Presbyterians, Methodists, and R. Catholics	3.
...	...	65	0	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	200	...	114	170	0	0	... acres	...	40	0	0	No	...	121	26	16	120	...	0	0	0	Methodists, various	6. 1 Scotch Presbyterian, 1 Seces. 3 Methodist, 1 Congregational.	
...	
...	37	17	20	100	0	0	...	...	...	...	...	No	...	15	2	8	12	12	0	0	0	Presbyterians, Methodists, various	4. 1 Presbyterian, 1 Ryersonian Methodist, 2 Ranters, and School-houses.
...	...	14	17	...	...	...	...	...	...	...	...	...	...	6mo	6mo	6mo	...	...	...	...	...	...	...
...	28	8	10	170	0	0	Adolphustown 164 acres, value 4200. Fredericksburgh 250 " " 7500.	...	...	...	...	No	...	7	3	2	150	32	0	0	0	Can. Meth., Quak., Presb., Dutch Reformed	6.
...	...	9	11	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	160	27	68	100	0	0	...	...	...	...	...	Yes, a poor house but good lot.	...	50	10	22	247	...	82	16	3	Can. and Epis. Meth., Estab. & Free Presb. Baptists, Independents, and R. Catholics.	4. 1 Can. Methodist, 1 Free Presb. 1 Independent, 1 R. Catholic.
...	80	60	80	200	0	0	50 acres partly cultivated...	...	...	...	...	Yes	...	57	16	14	70	25	0	0	0	A few Indians have joined the Baptists, but are returning.	1 Baptist.
...	45	...	...	100	0	0	150 acres, but for which no patent has been granted.	...	...	...	...	No	...	26	7	2	280	36	0	0	0	Methodists and Baptists.	1 in Gosfield.

Table showing the state of the Diocese of Toronto, compiled from Returns made by the

Name of Clergyman.	Parish or Mission.	Township or Townships.	District.	Extent of Mission in square miles.	Gross population within the Mission.	Church of England population within the Mission.	Number and Names of Stations.	Churches, and their situations.	Number of persons they will contain.	Average attendance at such Churches.	Average attendance at other Stations.	Churches building or enlarging.	Whole number of Communicants in the Mission.	Average number of Communicants.	Greatest number of Communicants at one celebration.
Evans, Rev. Francis.....	Woodhouse (Rectory)	Woodhouse Charlotteville Walsingham Windham Middleton Houghton, Townsend	Talbot.....	600	15000	1600	5—St. John's Church ... School-house, Simcoe Dover ... Victoria ... Windham ... Many others on week-days.	1 St. John's, Woodhouse ... Small Church at Victoria.	250 ... 80 ...	70	...	...	100 ... 21 ... 44	...	...
Fidler, Rev. Thomas.....	Fenelon Falls ...	Fenelon ... Verulam	Colborne...	432	650	535	3—Fenelon Falls ... Babegon ... 1st concession Verulam ... Occasionally—Ops, Eldon, & Mariposa.	1 at Fenelon Falls ...	100 ... 32 ...	30	...	...	37 ... 8 ... 11	...	...
Flood, Rev. Richard, A.M.	Caradoc ... Indian Mission at Muncey Town ...	Caradoc ... Delaware	London ...	24	1200	674	3—Caradoc ... Delaware ... Muncey Town ...	1 at Delaware ...	130 ... 130 ...	60	...	...	70 ... 45 ... 60	...	...
Flood, Rev. John	Richmond (Rectory)...	Gonburn ... Half of Nepean " " Marlborough	Dalhousie...	400	3067	1320	10—The Church, Richmond Sel. hse. H. Bell's } 12 ms. from Do. 12th line } Richmond Mr. Simmons' Town Line, Beckwith and Goulburn ... School-house, Marlborough... Cap. Collins, 13 miles from Richmond ... Mr. Bennett's, 8 do. do. Pratt's School-house 7th line, 5 miles from Richm'd.	1 at Richmond One at Mr. Simmons'.	200 ... 150 ...	70	...	...	85 ... 41 ... 50	...	21 ... 21
Fuller, Rev. Thomas B. ...	Thorold (Rectory) ...	Thorold ... Stamford	Niagara ...	110	3000	750	3—Thorold ... Stamford ... Port Robinson ...	3. Thorold ... Stamford ... Port Robinson ...	200 ... 170 ...	...	...	This Church just finished.	91 ... 22 ... 29	...	19 ... 26
Geddes, Rev. J. Gamble ...	Hamilton (Rectory)...	Barton...	Gore .....	...	about 5500	abt. 1730	1—Hamilton ...	1. Christ's Ch. Hamilton	800 ... 600 ...	...	...	...	220 ... 50 ... 120	...	...
Gibson, Rev. John	Georgina.....	Georgina North Gwillimbury	Home	119	1262	410	5—The Church ... Village of Sntton ... Park's School-house ... Hennett's ditto ... Mann's ditto ...	1 on the Lake shore, ... Georgina.	110 ... 70 ...	30 50 30 60	...	...	26 ... 16 ... 22	...	...
Givins, Rev. Saltern.....	Napanee (Rectory) ...	Richmond	Midland ...	100	2327	330	4—St. Mary Magdal. Napanee... Chapel, Richmond... Christ's Church ... St. James' Church ...	2. 1 at Napanee, Chapel 3deon. Rich'd. 2. 1 front of township St. James' Church ...	200 ... 150 ... 150 ... 80 ... 450 ... 200 ... 250 ... 50 ...	...	Christ's just finished. St. James's not finished.	60 ... 30 ... 42	...	40 ... 55	
Graham, Rev. George	Nassagaweya	Nassagaweya	Gore	72	850	185	2—Lot 11, 4th con. 5 miles " 21, " a part ...	1 on lot 11, 4th con. ...	260 ... 50 ...	...	55 1/2 Cb. building.	14 ... 9 ... 14	...	...
Grasett, Rev. H. J., M.A. ...	Assistant Minister.....	Toronto.	...	...	...	...	...	...	...	...	...	...	...	...	...
Greene, Rev. Thos., A.B.	Wellington (Rectory)	Nelson.....	Gore	96	3303	869	4—Wellington Square... Hannalsville ... Twelve-mile Creek ... Dyce's, ... And occasional services in Frunboro East.	2. 1 at Wellington Sq. } 1 at Hannalsville ...	550 ... 120 ... 100 ... 60 ...	40 50	...	120 ... 29 ... 50	...	26 ... 48	
Grier, Rev. John, M. A. ...	Belleville (Rectory) ...	Thurlow	Victoria ...	1/2	1900	300	2—Parish Church ... Sidney ... Occasionally in 8 Townships	1 nt Belleville ... 1 at Sidney ...	400 ... 225 ... 40 ...	75	...	86 ... 35 ... 64	...	15	
Grout Rev G. R. F.....	Grimsby (Rectory) ...	Grimsby	Niagara ...	48	1900	300	3—Church near Grimsby ... Beamsville ... Saltfleet ...	1 St. Andrew's, Grimsby ...	200 ... 150 ...	60 40	...	About to enlarge.	62 ... 30 ...	...	...
Gunning, Rev. W. H., A.B.	New Dublin	Part of Elizabethtown " " Augusta	Johnstown	64	abt. 1500	abt. 700	3—New Dublin ... Lower Bellemy's ... Thomas Hill's School-house...	2. 1 at New Dublin } 1 at Lower Bellemy's }	500 ... 400	50	...	100 ... 45 ... 100	...	30	
Hallen, Rev. George, B.A.	Penetanguishine	Tiny, Tay, ... Part of Flos, " " Medonte	Simcoe.....	256	abt. 1000	abt. 340	3—Penetanguishine ... Mr. Wilson's, Penetang. Road School-house, junction Tiny, Tay and Flos ...	1 at P. etanguishine...	122 ... 70 ...	11	...	33 ... 25 ... 25	...	...
Harding, Rev. Robert.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Harper, Rev. W. F. S.	Bath (Rectory) ...	Ernestown	Midland ...	90	5000	430	3—Bath ... Lambton ... Mill Creek ... 7 occasional in Camden, &c.	2. 1 Bath, St. John's ... 1 Lambton, unfin'd.	200 ... 80 ... 150 ... 50 ...	40 100	...	One at Lambton	90 ... 23 ... 40	...	25 ... 35
Harris, Rev. M., A.M.....	Perth (Rectory).....	Drummond ... Bathurst	Bathurst ...	200	5758	1890	6—Perth ... Elmsley ... 8th con. Drummond ... Lanark ... 3rd con. Bathurst ... 6 " " ...	4. Perth ... 3d con. Bathurst ... 8th " Drummond ... Lanark ...	450 ... 400 ... 80 ... 60 ... 200 ... 150 ... 250 ... 150 ...	50 90	...	350 ... 120 ... 185	...	50 ... 80	
Harvey, Mr. Wm., Catechist.	Maryburg .....	...	...	...	...	...	6—St. Mary's ... St. Philip's ... Bentley's School-house ... Kelly's ditto ... South Bay ditto ... Long Point ditto ...	2. St. Mary's ... St. Philip's ...	200 ... 65 ... 200 ... 100 ...	...	...	32 ...	...	...
Herehermer, Rev. Wm., M.A.	Assistant Minister.....	Kingston.	...	...	...	...	...	...	...	...	...	...	...	...	...
Hickie, Rev. John.....	Travelling	Blenheim, Wilmot, Downie, Elicie, Logan, N.E. Hope, N.W. Hope, Fullerton, Blanchard, McKillop, Hibbert, Taekersmith, Hallett, Nissouri.	Brook, London, & Huron	1800	6180	2380	25—8 in Blenheim ... 8 in Wilmot ... 3 near Stratford ... Generally 1 or 2 in other Town- ships, sometimes more.	60 One at to 100 Blenheim.	...	...	...	24	...	...
Hill, Rev. Bold C., A.M....	Grand River Tract ...	Cayuga, Seneca..... Oneida, Walpole	Niagara ...	20*	...	500	12—Walpole, nt } Stoney Creek } Cayuga 1, ... " 2 ... " 3 ... " 4 ... Seneca 1	25 A subscription 50 is on foot for a 20 Church at York 20 and another at 15 Caledonia.	...	...	...	90 ... 63 ... 88	...	...

Returns made by the Clergy at the Visitation of the Lord Bishop, on the 6th June, 1844.

Churches building or enlarging.	Whole number of persons in the Mission.	Average number of Communicants.	Greatest number of persons at one celebration.	Value of Living.			Glebe, and extent of it.	Value of Glebe.			Parsonage.	Baptisms during the year.	Marriages.	Burials.	Distance from Toronto.	Distance from District or County Town.	Amount contributed annually by the people in support of their Clergyman.	Prevailing Dissenters, and Of what Denomination.	Number of Dissenting Meeting-houses in this Mission.	
				£	s.	d.		£	s.	d.										
Small Church at Victoria.	100	21	44	170	0	0	400 acres	...	...	Yes, good	30	12	10	95	25	0	0	Baptists, Wes. and Can. Meth., Presbyterians	10, 3 Methodist, 5 Baptist, 2 General.	
	37	8	11	100	0	0	[and Parsonage. 5 acres, on which are the Church Endowment by the people.	...	...	Yes	52	9	5	96	40	0	0	None; a few Roman Catholics.		
	70	45	60	100	0	0	238 acres from Indian Department.	...	...	No	36	6	4	132	13	0	0	Methodists and Baptists.		
One at Mr. Simmonds'.	85	41	50	100	0	0	406 acres	...	...	Yes	84	16	4	292	20	13	0	0	Roman Catholics and Methodists	6.

This Church just finished.	220	50	120	100	0	0	200 acres	...	...	No	120	31	49	45	...	150	0	0	Pres. various, Meth. var., Independ., R. Cath.	7, 2 Col'd people Meth. do. do. Baptists.
	26	16	22	100	0	0	3 acres, trifling value	...	...	Yes	12	8	8	57	57	*18	0	0	Christ-ians, Methodists.	

Christ's just finished.	60	30	42	170	0	0	400 acres	...	...	Yes	30	2	6	147	24	0	0	0	Methodists	1.
St. James's not finished.	whl. 30 lnd. 55	40	55	...	...	...	200 acres appropriated by the Indians.	...	...	...	39	7	8	...	...	0	0	0	Roman Catholics	1 R. Catholic Chapel.
35 1 Ch. building.	14	9	14	60	0	0	3 acres	...	...	Yes, small log house	4	0	0	45	24	0	0	0	Methodists and Presbyterians	3.
	120	29	50	100	0	0	400 acres	...	...	No	57	14	13	36	8	5	0	0	Methodists	4.

	86	35	64	170	0	0	468 acres	...	...	One in course of erection	122	44	27	120	...	50	0	0	Methodists, various	3. 1 Presb., 1 R. Cath., 1 Meth.
About to enlarge.	62	30	...	170	0	0	400 acres, at present of no value to the incumbent, but under cultivation.	...	...	No; but a good site for one	16	2	6	60	30	0	0	0	Methodists and Presbyterians	3. 1 Wes. Meth., 1 Epia. do., 1 all denominations.
	100	45	100	170	0	0	400 acres	...	...	No	17 mo	4 mo	4 mo	256	10	0	0	0	Presbyterians, Epis. and Wes. Methodists	3. 1 Presbyterian, 2 Methodist.
	33	...	23	100	0	0	...	...	...	No	17	2	2	100	40	34	0	0	Presbyterians, but in and about Penetanguishine Roman Catholics.	1 Roman Catholic.

Oreat Lambton	90	23	40	100	0	0	400 acres	...	...	Yes, good	18	10	6	177	18	20	0	0	Methodists of 4 kinds, Pres. of 2, Lutherans...	7. 4 Meth., 2 Presb., 1 Lutheran.

	350	120	185	170	0	0	200 acres Elmsley, title not complete. 200 acres Drummond	...	...	No	96	33	41	250	...	0	0	0	Presbyterians, Methodists, Baptists	4.

	32	...	...	...	...	...	...	...	...	No	...	9	...	...	...	0	0	0	Methodists, Presbyterians, Grunites	1.

One at Blenheim.	...	...	24	100	0	0	...	...	...	No	233	6	4	90	13	0	0	0	Pres., Meth., Bap., R. Catholics	5.

25 A subscription is on foot for a Church at York and another at Caledonia.	90	63	88	100	0	0	...	...	...	No	42	18	uncertain	67	60	40	7	6	Meth., Pres.; in Walpole chiefly Baptists	3.

