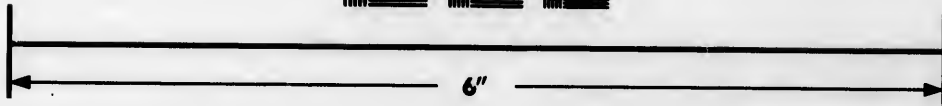
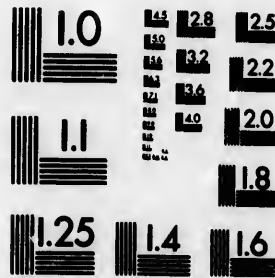


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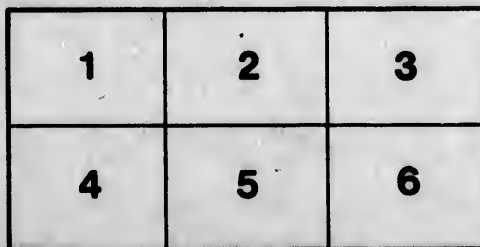
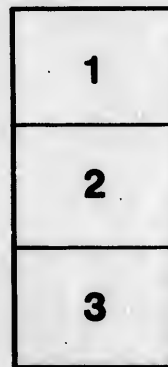
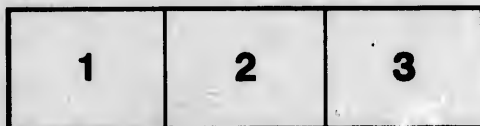
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C H A R G E

DELIVERED TO THE

CLERGY OF THE DIOCESE OF TORONTO

AT THE VISITATION

ON

WEDNESDAY, OCT. 12, 1853.

BY

JOHN, LORD BISHOP OF TORONTO.

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T O R O N T O :  
HENRY ROWSELL, KING STREET.

1853.

1853  
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# A C H A R G E,

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## MY BRETHREN OF THE CLERGY AND LAITY :—

In my circular calling this meeting I mentioned that it had been postponed to a late period of the season in the hope that the Bill introduced into Parliament by his grace the Archbishop of Canterbury would have passed, and required immediate action, but as it has been thrown over to the next session, our deliberations must be confined, as in May 1851, to those local matters, which, in the present critical position of our ecclesiastical affairs, demand our immediate attention.

But before we proceed further it is my duty to give a brief history of the Diocese since our last visitation. And here it becomes us all to bless and praise our Heavenly Father with devout thankfulness for the measure of success which he has vouchsafed our feeble endeavours to disseminate the gospel truth in this great country, and to pray for the continuance of his watchful care and protection on our present and future labours to increase the limits of our Lord's Kingdom.

The beginning of May 1851 may be deemed an important era in the history of the Church in this Diocese. On the *first*, I delivered my visitation charge to the Clergy, and on the *second*, I opened our first Diocesan Conference, or Synod; and I rejoice to say, its proceedings were conducted throughout in the greatest harmony. The meeting of the Clergy and Laity, under their Bishop, presented the Church in a venerable and commanding aspect, and in all her fullness. She spoke with authority, and her words have made a deep, and we trust a lasting impression. Already the timid are



become bold, and the indifferent, warm and resolute ; and all are encouraged to press with redoubled earnestness for synodal liberty.

On the 13th of May 1851, I commenced my confirmation journey through the Niagara District, and was employed seventeen days in traversing that beautiful portion of the Diocese. Confirmations were held in twenty parishes or missions, and the result in numbers, 331. This would appear rather a falling off, but I had anticipated one year, which will account for the seeming decrease.

I found from experience that the division I had made of the Diocese for the purpose of confirmation was unequal, the Eastern being much the larger ; and to bring the two nearer an equality, I added the District of Niagara to the Western division. The consequence was, that my confirmations in that District were sooner than usual by one year, and this accounts for the smaller number confirmed, for, had I waited the usual time, there would have been at least 400.

We must, nevertheless, admit that the extension of the Church in the Niagara District has not equalled that of many other portions of the Diocese. It was settled at a very early day, and the people left long from necessity, without the ministrations of the Church. Before they could be made available to any extent dissent had made considerable progress, and not a little apathy and carelessness among professing Churchmen had been engendered. We are now, however, daily gaining upon these impediments and have no reason to despond.

Remaining a few days at home to bring up my correspondence, I began my second journey on the 28th of June. This lasted forty-two days, during which I visited sixty missions, or Parishes and stations, commonly two every day, and occasionally three. Travelling on an average, daily, about thirty, and sometimes forty miles.

At each station I preached, confirmed and addressed the

Candidates. Towards the termination of the tour, I felt now and then a little jaded from incessant travelling day by day in a carriage strongly made to suit the bad roads, but for that reason less easy, requiring at times early rising to keep appointments, and at other times journeying very late to reach comfortable quarters for the night.

On the 14th of August, I left Toronto for the Upper Lakes, an expedition comparatively easy, as it was (excepting 80 miles) travelled by water. The romance of canoes and encamping on the islands for the night has passed away; and now comfortable steamboats ply upon lakes Huron and Superior. By the help of one of these, we reached the Manitoulin Island on Sunday the 17th, at 9 A. M., and, as the steamer could only stop a very few hours, we made immediate preparations for Divine Service.

Owing to the necessity of addressing the Indians after the confirmation through an interpreter, and the great number of baptisms, the service was somewhat long, but it was nevertheless singularly interesting. Many of the Indians could read the Rev. Dr. O'Meara their worthy Missionary's translation of our invaluable Prayer-Book in their own language. This translation is said by good judges to be excellent, and in great request with the American Missionaries serving among the Ojibwa Indians.

Thirteen adults were baptised, and ten confirmed. The devout appearance of the Indians was very edifying. The solemnity of their responses, the thrilling effect of the plaintive music, and indeed the whole worship was deeply affecting, and not be witnessed by any one without spiritual profit.

On Monday we called at the Bruce Copper Mines and examined the pits and machinery. Great labour has been done, and much expense incurred, and the prospects are beginning to be cheering; yet our missionary has received very little encouragement to multiply his visits, owing rather, I believe, to the course taken by one of the directors, who is a Dissenter, than by the company.

We touched at the island of St. Joseph, and arranged with the people to have a full service on our return, and made the Sault Ste. Marie, or the strait between the lakes Huron and Superior, in the evening.

Here we had to remain eight days, as the steamer makes only one voyage per week, and there is no other mode of travelling.

During this time we made two visits to the Indian village at the mouth of Garden River, one on Sunday the 24th, when we had a full service equally interesting with that at the Manitouahning except that the Indians were less numerous and there was only one baptism, and six confirmed.

The weather became very stormy during divine worship, and on our way back the rain fell so heavily that it threatened to fill our canoe, and compelled us to take shelter in an Indian wigwam for upwards of an hour. Having dried ourselves and bailed our canoe, we pursued our journey, and reached our inn sometime after dark.

While waiting for the return of the steamer we took excursions to view the prominent parts of the surrounding country, one of 15 miles up the strait, connecting the two lakes, where we could behold the opening of the broad sheet of lake Superior. Two headlands, like the pillars of Hercules, about twenty miles asunder give a magnificent termination to the strait, and beyond them Superior presents its immense vastness.

This was on the whole a very agreeable journey, and the more so, as several interesting friends, desirous of seeing our inland seas, favoured me with their company. We got back to Toronto on the 1st of September.

After a brief interval, I made a second journey westward to visit eighteen or twenty missionary stations, which occupied a fortnight.

The result of my summer's confirmations was 2088.

Believing that I had travelled enough for one season, I

thought of settling myself quietly at home for the winter, but I found a letter on my return inviting me to a meeting of Bishops which had been projected in the spring, and which after a little time seemed to drop; it had however been revived, and as I had been a consenting party when it was first mentioned, it was incumbent on me to attend. It took place at Quebec. Five Bishops met on 23rd of Sept., being those of Quebec, Toronto, Newfoundland, Frederickton, and Montreal.

We deliberated on various matters regarding the colonial Church, and with the most cordial harmony. Our minutes were transmitted to his grace the Archbishop of Canterbury. They have since been printed, and favourably received.

I had scarcely got home from Quebec when I was persuaded to go to Buffalo to assist at the consecration of a magnificent Church, just erected in that flourishing city. The Bishop of Newfoundland, who had kindly accompanied me from Quebec, agreed to extend his journey to Buffalo. Here we met the Right Reverend the Bishops of Western New York and Michigan, with a great number of presbyters and deacons, and eight or ten of my own Clergy.

The consecration of the church was conducted with great solemnity and in the most becoming manner. We felt that we were truly brethren of the same Holy Catholic Church, and though of different nations, more closely united through our Lord Jesus Christ than by the nearest family ties.

On my return from Buffalo, I engaged with my chaplains in the examination of candidates for holy orders, and on Sunday the 26th ordained seven Priests and five Deacons.

I have dwelt so long on the several incidents connected with the diocese in 1851, that I must be very brief on those of 1852.

I left Toronto to visit its eastern portion on the 4th of June, immediately after the annual meeting of the Church Society, and having traversed the Home and Simcoe districts,

I found it necessary to stop at home a few days to answer letters and take up such matters of importance as required early attention before proceeding eastward.

On the 7th of September, I returned for the season, having completed my round of confirmations in rather more than three months. The result was very encouraging. The candidates confirmed amounted to 4,058, nearly one-half more than at my former visit.

Many things worthy of notice occurred in this protracted journey, but time permits me to select one only—the confirmation at Kingston on Sunday the 5th of September, 1852—as it had more than common interest.

At nine o'clock precisely, I attended at the Provincial Penitentiary. Being limited as to time by the regulations of the institution, I directed the Litany to be read by one of my attending clergy. I then baptized twenty-two of the convicts and confirmed one hundred and one. There was no time for a sermon, but I addressed them affectionately and encouragingly as long as the time allowed. Great credit and praise are due to the Rev. H. Mulkins, Chaplain to the Penitentiary, for the extraordinary pains and labor he had taken in preparing these candidates for confirmation and baptism. They seemed willing and intelligent, and I trust many were serious and well prepared.

As connected with the history of the diocese, I might go on to notice the lengthened and important proceedings which the difficulties of the Church Society and the settlement of the rectory question have occasioned; but, as full reports on these subjects have been drawn up and published, I willingly forbear.

In pursuing the narrative portion of my address, I am sadly reminded that since we last met three of our brethren have been taken from us by the hand of death. The Rev. Samuel Armour, Rector of Cavan; the Rev. J. C. Taylor, M.A., Rector of Peterborough; and the Rev. George Bourne,

Missionary of Orillia. The last was still young in his master's service, but of good promise, from his singleness of purpose, piety and devotion to his ministry. His heart was in his work, and we naturally looked for fruit in due time. But God, in his inscrutable Providence, has withdrawn him early.

The Rev. J. C. Taylor was called home in the vigor of life, but his departure had been preceded by a severe and protracted illness, which he bore with much Christian patience, fortitude and resignation. His disposition was habitually frank, generous and kind, which not only surrounded him with friends, but endeared him to his people. How affectionately they remembered his good and amiable qualities appears from the praiseworthy fact, that on his excellent wife's sudden death, a few days after his own, his parishioners contended affectionately with one another, who should adopt his children, now wholly destitute. They are all comfortably provided for by their father's friends, who are bringing them up on a footing with their own children.

As regards my long-trying friend and Presbyter, the Rev. Samuel Armour, a short notice of his active and useful life, and his devotedness to his sacred profession, poured out by filial affection, has already been made public, and renders it unnecessary for me to add anything to the faithful record there given.

### TRINITY COLLEGE.

It gives me great pleasure to announce that this Institution has proceeded so far in the most satisfactory and prosperous manner. The remarkable way in which it has, with unexampled rapidity, been brought into existence, may well call forth our thankful acknowledgments for putting it in our hearts to attempt it and for blessing our labours in bringing it to a successful issue. It will now, I think, be impossible for the enemies of our Holy Church to destroy her, as they

appear to have contemplated, by endeavouring to cut off the succession to her ministry ; since this Institution will from henceforth furnish, from year to year, a regular supply to fill up vacancies in the Church and extend her borders.

More than forty young gentlemen are residing within the building, exclusive of medical and law students, drinking the purest instruction from our learned Provost and able professors. The present times, said the Honourable the Chancellor at his Installation on the Third of June last, are full of hope and promise.

“ The rapid expansion of enterprise in this country, so wonderful to witness, is opening new fields to the application of science, and of the arts, and creating new avenues of employment, by which youth, with principles well established and minds well cultivated, cannot fail to profit. May they have the wisdom to appreciate duly the opportunities of sound instruction, which are here provided for them ; may they patiently submit to the necessary restraints of discipline, and may it be their happiness to bring themselves early to the conviction which a pure minded and admirable member of our Church at the close of a long life spent in an age of great vicissitudes and trials caused to be engraven on his tomb:—‘ That all is vanity that is not honest, and that there is no real happiness but in solid purity.’ ”

And here, it is hoped that a few remarks on the quality of instruction, the mode of discipline, and the Divine Spirit which we desire to cherish in the breasts of the pupils, although once spoken, may bear a repetition on this great occasion.

Our desire has been to establish a Seminary of no Laodicean or uncertain sound, but one which rests on the Rock of Ages and recognizes the two great Books from which all knowledge and wisdom must be drawn,—the Book of God’s Revelation, from which no man can take away, neither can add thereunto,—and the Book of the world’s experience, or, as it is commonly called, the Book of Nature. We acknowledge both as the gift of God, because both are essential to our well being, and we seek to place them in their relative and true position.

The great distinction between them is this:—The Book of Revelation, or the Bible, stretches to another world ; the

Book of Nature is confined to this. The latter is mortal, finite, and the child of time—the former is immortal, infinite and eternal. The one may be considered the body; the other, the soul; and because the body and soul must be united to make the perfect man, so must secular or human knowledge be united to divine, to constitute a sound and complete education.

Hence, divine knowledge (or religion) being infinitely the more precious, is our first and greatest object. But we neglect not secular knowledge and the arts and sciences, which cherish and extend the subordinate ends of our being, and accelerate, under a wise discipline, our moral and religious progress. Nor do we neglect those accomplishments and habits of the body and the mind which are indispensable to all who wish to be truly cultivated and educated men in the present advanced age of the world.

It is true, all that can be done in the most perfect seminaries is to lay the foundation of sound knowledge, temporal and spiritual, and to impart the power of acquisition.

Our discipline is of the mildest form, consistent with those limitations which are absolutely necessary to the companionship and intimate association of so many young and ardent spirits, living in the same family. We are solicitous to place them, as our forefathers did (from whom we are not ashamed to learn), under the purest influences during the time that they are acquiring a moral and religious education; and, while we are disposed to give them credit for honour and conscience, we do not think that good example, affectionate advice, and paternal admonition, can, without danger, be dispensed with.

For such reasons, our discipline partakes much of domestic control. We feel, and we wish our young men to feel, the beautiful and affecting influence of the pure example of little children, the favorite lesson of holy Scripture: and, indeed, every youth who has opened his heart to divine grace will be



refreshed by our Saviour with his sweetness; and, after mixing in the world, and perhaps deserving the name of great and learned, as well as Christian, will only so far feel himself truly the child of God, as he has returned to that simple and confiding piety which he relished and practised in his earliest infancy. And it is in this sense that we ought to understand the memorable words of our Lord, "Unless ye become as little children, ye shall not enter into the kingdom of God."

This University is already surrounded with interesting and endearing associations. It is the offspring of a suffering Church; it has been watered with her tears, and may be justly named the child of her adversity. But, "though weeping may endure for a night, joy cometh in the morning." And accordingly, she now presents a noble and living proof of the Catholicity of the Anglican Church. In Great Britain and Ireland—in the United States—within this Diocese—and scattered all over the world, our supplication for help was met with the kindest sympathies and the most generous gifts.

We appealed first to our own people, and they came forward as one man to replace the Seminary of which we had been unjustly deprived. We went to England and Ireland, and the same Christian spirit of liberality met and encouraged us. We sent our messenger to our brethren in the United States, and his journey was one of triumph through that mighty land—a jubilee of Christian love and exultation. He was everywhere met with the kindest greetings; gifts and donations were poured into his lap with joy and gladness and with prayers and blessings, that the privilege had been given them of showing their Christian affection.

Hence, this University, now restored to a more holy and perfect form, is the charitable work of the whole Anglican Church, and stands before us this day as a bright and lasting monument of her Catholicity. It is also a living illustration of the communion of Saints. It has been built by the gift of hundreds of Church members, scattered through many

regions, and all influenced by the same holy motives. Few of them can ever see or comprehend in this world the extent of the good they have done and are still accomplishing:—for Trinity University will, we trust, continue for ages to sanctify this land, by sending forth from time to time hundreds, nay thousands of well qualified ministers of the gospel, to cultivate the Lord's vineyard; and these again will gather together congregations of devout worshippers; and this holy process, under the divine blessing, may be permitted to proceed from century to century, like the Universities of our Fatherland, preparing and moulding the baptised, generation after generation, for the Kingdom of Heaven—and all this, long after the contributors to the structure itself and its endowments, the Professors, the Scholars, and all who are at present connectd with it, are mingled in the dust.

But the glorious effect of their works shall never die; and, although unknown on earth, because they are too vast to be known, yet all shall again appear at the last day; and then, the benefactors and builders up and cherishers of Trinity College will be astonished to behold the infinite good in all its fulness, which they have, through the blessing of God, brought about, by their humble contributions, donations and prayers; because, flowing from the love of God, they have been sanctified to His glory, and produced fruits which will, on that great day, call forth the joy of the Hosts of Heaven.

It is thus that such pious works, like Trinity College, connect the Saints who have gone before with those who are yet to come, even to the consummation of all things.

#### DIVISION OF THE DIOCESE.

Last spring I deemed it my duty to bring the necessity of the division of this diocese a second time under the notice of the council appointed to arrange measures in concert with Her Majesty's Government for the creation and endowment

of additional Bishoprics in the Colonies and dependencies of Great Britain. A copy of my letter to the council was forwarded to His Grace the Duke of Newcastle, Her Majesty's Principal Secretary of State for the Colonies, inviting his favorable consideration to the great importance and urgency of the case.

His Grace replied in a very kind and courteous manner, but the want of funds for moderate endowments appeared the great impediment. Were these forthcoming, there seemed to be no indisposition on the part of the Government to give the nomination of the new Bishops to the diocese. Since then, the Bishop of London, (the warm and tried friend of the Colonial Church, and the first mover of sending Bishops to the Foreign dependencies of Great Britain, and who continues to take the lead in this the greatest forward step ever taken by the Church of England), has come forward at a public meeting, and demanded £45,000 for the additional Bishops at present required.

Now, although from various causes only a small portion of this amount has been yet subscribed, it will in a few years be completed; for the Bishop of London never fails to bring to a successful result every enterprise for the good of the Church which he feels it right to undertake.

In the meantime, the Bishop of Capetown has with great diligence and perseverance been collecting throughout England subscriptions towards the endowment of two additional Bishops, which he requires for his extensive diocese; and His Lordship has made so great progress towards the attainment of his meritorious object, and recommended himself so strongly by his zeal and diligence, that the council have consented to assist him to some extent in completing the two endowments.

We are not however forgotten, for Kingston is named as the next to be provided for, after the wants of the diocese of Capetown are satisfied; and although this throws us back, perhaps some years, yet ought we to rejoice in the extension

of our Church in a quarter where the necessity appears in some degree greater than our own?

I believe that each of the two great societies have, with their accustomed liberality, voted a considerable sum as a beginning towards the endowment of Kingston. In this state the matter at present rests; and if nothing be done in the diocese, several years may pass before a reasonable endowment can be raised.

Allow me then to repeat the suggestion which I made in my last charge—namely, the wisdom of taking steps to establish an Episcopal Fund within the diocese. It is desirable that our Bishops should in future, as a general rule, be selected from among our Colonial Clergy. But there will be difficulty in effecting this, so long as the endowments for their support are wholly furnished from England. And to this fact, I would earnestly solicit the attention of our Lay brethren.

#### EDUCATION.

At our Conference in May 1851, the voice of the Church in this Diocese, in regard to Education, was declared by the following Resolution, unanimously adopted:—

“That this meeting desires to express its sense of the paramount duty of connecting Religion with Secular Education, and in order to carry out this obligation, they deem it to be necessary to petition the Colonial Legislature to permit the establishment of separate Church Schools; and that the assessments paid by Churchmen for the support of Common Schools be applied to the maintenance of such as are in connection with the Church, wherever such appropriation is practicable and desired.”

Agreeably to this resolution, a petition was presented to the different branches of the Legislature, praying that such an alteration of the School laws might be made as would permit the establishment of separate Common Schools for the use of the children of the members of the Church of England, and that the assessments ordinarily paid by members of the said Church of England be applied to the mainte-

nance of such schools as are in connexion with the Church, when such appropriations may be practicable, and in cases where it may be desired by the parties paying such school assessment.

The Session passed without any proceeding on this important subject, and thus the reasonable prayer of more than one-fourth of the population of Upper Canada was passed over.

The subject, however, was of too great importance to the well-being of the Church and the peace of society, to be allowed to rest. I therefore considered it my duty to bring it again under the consideration of the Legislature, during its last Session, and for a time, it was hoped, with more effect. The subject of separate schools was taken under consideration, and a Statute was passed on the 14th June 1853, supplementary to the Common School Act of Upper Canada, in which the principle of separate schools is fully recognized.

While this measure was in progress, we were congratulating ourselves that our petition, so just and equitable, would at length be granted, but in this expectation we have been grievously disappointed.

Section 4 of the Supplementary Act does indeed speak of separate schools, but instead of rendering their establishment more easy and convenient, the difficulties are increased by new restrictions: for it is provided,—

1st, That no such schools can be established, otherwise than on the conditions and under the circumstances specified in the 19th section of the School Act of 1850.

2nd, That no part of any municipal assessments can be applied, and no municipal authority or officer can be employed to collect rates, for the support of any separate schools.

(And this intolerant and unjust provision is sarcastically pronounced a great restriction and improvement in the School-law, as it has hitherto existed on this subject.)

3rd, That if any persons, whether Roman Catholic or Pro-

testants, demand a separate school, in the circumstances under which it may be allowed, they must tax themselves for its support; and they must make returns of the sums they raised, and the children they teach. (A regulation which has not hitherto been required; but which is alleged to be necessary, in order to make out the School Assessment Bill, and to determine the School Collector's duties).

4th, That separate schools are subject to the same inspections and visits, as well as all common schools.

5th, We are ironically told that all ground and semblance of complaint of injustice is taken away from the supporters of a separate school, while they can no longer employ municipal authority and municipal assessments for sustaining their schools.

6th, That the supporters of separate schools cannot interfere in the affairs of the public schools.

Now, on the provisions of these two Statutes, 13 & 14 Victoria, section 19, and 16 Victoria, chapter 185, section 4, I remark:—

1st. That by the 19th section of the first mentioned Act the establishment of separate schools, to any extent, is altogether impossible. As regards Protestants, no separate school is allowed in any School Division, except when the Teacher of the common school is a Roman Catholic; nor shall any Roman Catholic separate school be allowed, except where the teacher of the common school is a Protestant.

Now, this condition is a mere contingency, and secures no permanence; for, in a few weeks or months, the master of the common school may be changed to Roman Catholic or Protestant, as the case may be, and the separate school disallowed by the operation of the Act. It is therefore insidious in its working, since it offers an advantage one day which may be taken away the next.

2nd. Hence the case affording opportunities for establishing

separate schools can seldom happen ; and this accounts in some degree for the fewness of their number.

Again : Under the Supplementary Law, section 4, the promoters of separate schools must tax themselves for their support ; which entails upon them much trouble, as they are deprived of the assistance of the municipal authority.

This is not only a cruel and unnecessary, but an unconstitutional restriction ; because, were they included in the general assessments, the portion paid by them could be easily ascertained.

To such separate schools, the inspection of Superintendents appointed by County Councils, and their delivery of Lectures, may produce great inconvenience and hardships, if such are of different denominations, unless restrained by wise regulations.

On the whole, it is very evident that the framers of these Statutes were not merely insincere and hostile to religious liberty, but they had not got so far in the race of liberality as—common toleration ; for, while they hold forth the semblance of separate schools, they take care to discourage and cripple them by insidious conditions, totally inconsistent with honorable dealing.

In fine, the restrictions on separate schools render their establishment to any extent altogether impracticable ; and yet we are told, with ludicrous solemnity, that all ground and semblance of a complaint of injustice is taken away from the supporters of separate schools.

When we contemplate these restrictions and the exultation of their promoters at their enactment, we are not a little astonished at their heartless absurdity. But it is always found that the greatest brawlers for liberty are the most cruel despots to all who dare to think differently from them.

Such restrictions are unknown in England, where (blessed be God) true Christian liberty prevails ; but they are in perfect keeping with the principle of separating religion from educa-

tion, which will be found, when carried out, exclusive and intolerant.

On reading the school laws of this Province we are struck with two things:—

First, Their slavish imitation of the educational policy of our neighbors.

Second, Their complete negation of everything like Christianity, while, with incredible assurance, they pretend to be based on religion.

This covert enmity to true religion is not to be wondered at, because the position of the population of Upper Canada and of many of the United States is very similar.

The general tendency however is not the less to be lamented, for it leads directly to democracy and socialism.

In a mere secular point of view, we readily admit that much has been done in Upper Canada to promote what is vulgarly called education, and we are willing to believe that many of those employed in carrying out the laws act under the delusion that they are favorable to religion.

We are also disposed to admit that so far as the Normal School is concerned there is much in it to approve as a nursery for teachers; because it does not altogether ignore religion, as the common schools virtually do. And it may be further conceded that the masters employed in the Normal School have evinced much ability and skill in training the teachers, both male and female.

Nor are we disposed to overlook the unwearied assiduity and zeal of the Chief Superintendent, (however misdirected by enactments which he has, we presume, no power to control) in managing the whole system of education now in operation throughout Canada West. Nor are we unwilling to believe that the Superintendent carries his exertions in favor of religion of some sort further perhaps than a rigid interpretation of the laws would warrant.

I blame not the persons employed, or find fault with what



has been done so much as what has been left undone. Much has been accomplished and more is in progress to render the scholars, male and female, physically comfortable in this world; but to render the system complete, we must educate the whole, body and soul, and not only make man fit for his place here, but for his higher state of existence in a future world, and if this principle cannot be carried out in mixed schools to the satisfaction of both Roman Catholics and Protestants, the law should render the establishment of separate schools easy of attainment, instead of making them all but impossible.

Now, it is because this provision is not honestly carried out, that we complain; and because it is assumed, contrary to the fact, that the commonschool system is founded on Christian principles. Whereas, the statutes by which they are established make no reference whatever to Christianity or the Bible, but virtually exclude all religious instruction worthy of the name, and afford no opportunity to parent of any communion to bring up their children in the doctrines and duties of their faith.

Throughout the school acts no direct reference is made to man as an immortal and accountable, guilty and redeemed being, but all is secular. Hence such secular knowledge, being unsanctified must, silently but effectually, undermine every sacred and moral principle and feeling, and thus promote infidelity and moral corruption throughout the province, and send forth generation after generation, into the ocean of life, with no compass to guide and direct them.

All this fully appears from the regulations of the Council of Public Instruction, founded on the 14th section of the the Common School Act:

“That no foreign books in the English branches of education shall be used in any model or common school without the express permission of the council of public instruction; nor shall any pupil in any such school be required to read or study in or from any religious book or join in any exercise of devotion or religion which shall be objected to by his or her parents or guardians: provided

always that within this limitation, pupils shall be allowed to receive such religious instruction as their parents and guardians shall desire according to the general regulations which shall be provided according to law."

Now the special regulation and recommendation made by the Council of Public Instruction for Upper Canada is the following:—

"The public religious exercises of each school shall be a matter of mutual voluntary arrangement between the trustees and teacher; and it shall be a matter of mutual voluntary arrangement between the teacher and the parent or guardian of each pupil as to whether he shall hear such pupil recite from the scriptures or catechism or other summary of religious doctrine and duty of the persuasion of such parent or guardian. Such recitations are not, however, to interfere with the regular exercises of the school."

Now this seeming approach to religious instruction is most offensive and derisive. It seems to have been drawn up by persons who are ashamed of religion and plotting its destruction.

First, the trustees and schoolmasters must agree, and they may be all persons who have no religion or sense of religion whatever. Then the parents and teachers must arrange. The best result of these negotiations that can be expected is that at the option of the trustees and convenience of the teacher, if so inclined, a verse of Holy Scripture may be occasionally read, or a question from the catechism asked, provided the school business does not interfere.

Under the mockery of such an enactment and regulation there is no guarantee that so much as the Lord's Prayer is ever heard in any one school, or the Holy Bible ever reverently introduced, or the children taught so much as the Ten Commandments. Nor have we any assurance that either trustees or teachers are God-fearing men or have the slightest regard for holy things.

Hence, whatever may be asserted by the promoters of the school system it is evident, that it contains no available

provision for religious instruction, not can it be effectively introduced without separate schools, as in England.

Let us now look at the working of the system. It is said to be founded on that adopted in Ireland, and that the same books are used; and to some extent this appears to be the case.

In the common school annual report of 1851, page

28, the grand total of schools for 1851 is	-	3,001
And the grand total for 1850 is	- - -	3,059
		<hr/>
Decrease	- - -	58

From the same report, page 36, it appears that in 1850, out of the whole number of schools (3,059), two thousand and sixty-seven used the Bible and New Testament, leaving 982 schools not using the Bible and New Testament.

It further appears on the same page that in

1851 the schools reported as using the Bible were	1,748
Not using it - - - - -	1,253
	<hr/>

Total number of schools 3,001

It also appears from the same report that the number of common schools in 1851 had decreased by 58, and the number of schools using the Bible and New Testament had decreased by 319.

Moreover, it appears from the same report, page 36, that the Scripture Lessons prepared for the Irish schools were not used in any school, nor the lessons on the truth of Christianity; nor (so far as the tables furnish information) was any reference made to Christianity.

Now, to say that under such a plan of instruction the principles of religion and morality are inculcated, when not a book on religion or morals is used except in such schools as admit the Old and New Testament, is a fallacy.

Without calling in question the success of the common school system in a merely secular point of view, it clearly

appears that it has and can have no practical influence in promoting true religion. Nothing is attempted to be taught but worldly knowledge, while that knowledge to which all other should be subservient is entirely neglected.

That such a state of things cannot long continue, we may be well assured. When the question shall be regularly brought home to the hearts of our people, whether their children are to be taught religious truth, or be confined to secular instruction, we shall not find one in ten who does not desire his child to be instructed in the Gospel of our Saviour. But they have been and still are deluded by the assumption daily and hourly put forth that the Christian religion is the basis of our common school system. This deception cannot now be continued; and the good sense of our people will soon, I trust, seek a remedy for so pernicious an evil. And this remedy may be found without any other alteration of the law than granting separate schools where desired, without any penal restrictions.

Such restrictions no State has a right to impose upon its people. It ought to make no distinction between different religious communities, but award to each, in due proportion, their share of the public money and assessments, leaving the religious portion of education to be settled by each denomination in their own schools according to their own religious opinions, and annexing no other condition except a guarantee that the aid should not be misapplied.

Now, the modification we desire is our undoubted right, so far as it can be practically attained, for although there may be difficulty for a time in carrying it into extensive operation from the scattered nature of our people, yet it may be at once effected in cities, towns and incorporated villages, and extended by each denomination, as its population admits. There is no difficulty in England.

“The Wesleyan conference receives grants from the State on condition that it shall be the fundamental regulation and practice of

their schools that the Bible shall be daily read therein by the children and religious instruction shall be given to all children in the said schools whose parents and guardians shall not, on religious grounds, object thereto.

“And again, that every school shall be regularly opened and closed with devotional singing and prayer, in which the Wesleyan Hymn Book shall be used ; that the Holy Bible, comprising the sacred scriptures of both the Old and New Testament in the authorised version only, shall be read and used in such schools, accompanied with instruction therein by the teachers or visitors, or both.

“That, for the purposes of catechetical instruction, the Wesleyan catechism authorised by the yearly conference shall be used in the schools, and that Christian Psalmody shall form a part of the daily exercises of the children and young persons in such schools.

“Similar stipulations are accepted as entitling them to grants by the British and Foreign School Society, which is the official adhesion of the great body of dissenters.

“Grants are awarded to the Roman Catholics in England for the maintenance of their schools without special conditions, because the Church of Rome claims for her clergy the sole and exclusive charge of the religious and moral training of her children, and a power to frame the regulations connected therewith. No right of Lay interference, even though Catholic, can be recognized in these matters.”

Such is the practice in England. All denominations who apply have grants conferred upon them for building school-houses, for salaries to masters and mistresses, for the purchase of books, and stipends for pupil teachers, &c.

### FREE SCHOOLS.

In regard to free schools, it has been said that to make them absolutely so, would be to drag education into the kennel ; to paralyze and degrade it, and to place it on a level with the schools of the work-house. It has also been said that no one values what he has not paid for. It has been further noticed that Connecticut, which, in connection with common schools, was held in honor, has fallen from this high position because her state endowment is more than sufficient to meet all the requirements of instructing her youth ; that it has put her actually asleep. Hence her school fund is quoted

as a warning and example to deter other States from giving the proceeds of their funds except on condition that those who receive shall meet the aid given by an equal sum from rate or contribution.

It is even urged that in some places in Upper Canada the attendance has fallen off since the schools became free.

The question of placing education within the reach of all entirely without cost, is no doubt perplexing; but I believe that under any circumstances good schools will command full attendance. At the same time the more you interest the parents in them the more will they value the benefit; and although it may be admitted that in large towns and in our back settlements, the situation of some parents renders them unable to pay the school fees, their number is very few and might be easily remedied without exposing their poverty. The moral effect of a small tax on the poor in the shape of school pence is, that it appeals to paternal duty and enforces domestic piety. It likewise establishes parental authority and vindicates personal freedom. Thus schools, which should resemble so many Christian households, if wholly supported by extraneous means, do not excite the sympathy of parents nor the anxiety and personal interest of the teachers. They become matters of business, in which the affections have no concern; the parents and teachers become estranged, and the public or social relations supersede the domestic.

To make the families of the poor scenes of Christian peace ought to be the first object of the school; but our common schools are so conducted as to substitute the idea of the citizen for that of the parent, political rights for those of domestic duties, and the claim of public privileges for the personal law of conscience.

But let the members of the Church have their separate schools and all other denominations that may desire to enjoy that right, and we shall be able in a great measure to restore domestic kindness and authority in our household; and having

a common bond of union and love with our teachers, and the same faith and truthfulness, our schools will gradually exchange their selfish and political character for the charities of domestic life.

### SUNDAY SCHOOLS.

As in the present state of public affairs it may be some time before we can attain that simple alteration in the school law for which we are contending, we are not in the meantime to be idle. But, while we urge our claim with all becoming earnestness, we must, in as far as possible, supply the deficiency. Permit me therefore, with this view, to suggest the increase of your Sunday schools in number and efficiency.

Establish one at each of your stations; and though this will be attended with no small additional trouble, remember that all your time and faculties belong to the Church—that your vows bind you in the most solemn manner to do everything in your power for her benefit; and if you go earnestly to work, you cannot fail. I am not, my brethren, ignorant of the difficulties you will have to encounter from apathy and carelessness, from the scarcity of teachers and from their general inability, even when willing; but such obstacles are daily overcome by others, and why not by us? You will not only have to solicit and persuade your teachers to come forward to your assistance, but you will have to win over to your side their parents and friends, many of whom are cold and indifferent, and not merely unconscious of the vicious principles upon which our system of common schools is established, but many of them in their ignorance are satisfied and pleased with the progressive secular knowledge which some of their children may have made.

If you speak of their religious deficiency, they do not seem to be sensible of it, but, on the contrary, believe the confident assertions, so often repeated, that sufficient attention is

paid to this the most valuable of all branches of knowledge. All these things are indeed disheartening; but the truth is on your side, and with good temper and perseverance, you will overcome all such impediments.

Again: you will have to meet your teachers from time to time by themselves, to encourage them and shew them how to proceed in communicating instruction in such a way as may secure respect and affection from their pupils. You will say, perhaps, that it is impossible for me to keep my engagements at my different stations and likewise assist at so many schools. This may, to some extent, be true, but much may be done by good arrangements.

You can take the schools for an hour by rotation, and this at such intervals as may not interfere with your various engagements. Moreover, you can appoint an evening on some week day to meet the teachers of your different schools in their turn. Nor will the discharge of this more increased duty be slow in bearing fruit.

Your congregations will become more numerous at your different stations, more attentive and docile. By acquiring greater influence and more kindly respect and attention, you will feel encouraged from the conviction that by your own exertions and those of your teachers, you have been impressing on the young of your charge the great truths and precepts of Christianity; training them up in the principles of religion and habits of regularity, propriety and cleanliness, enlightening their understandings, softening their hearts, purifying their morals and civilizing their manners.

Nor would these benefits be confined to the pupils; your teachers would become so many friendly missionaries among your people, to extend and enforce your instructions, and you would in a short time be delighted with the happy change through your whole mission. All would become acquainted with their Bible, and learn to know their duty as men and Christians, and to understand those principles which are to



be their guide in after life, and their path to heaven. And is it nothing to have excited a general spirit of improvement among all ranks of your people, to have brought the rich acquainted with the wants and actual circumstances of their poorer neighbours, and to have produced among them mutual feelings of sympathy and acts of kindness? Is it nothing to unite your flock through the whole neighbourhood, removing the prejudices of one, encouraging the efforts of another, softening the asperities of a third, and engaging the affections of all?

I can only touch upon Sunday schools as one of the most trustful sources of a clergyman's usefulness; but there is one duty more upon which I must detain you a few moments, namely:

#### VISITING FROM HOUSE TO HOUSE.

This Apostolic injunction can never be safely omitted, because there are so many benefits gained by such visits to families which cannot be attained in any other way.

It is, however, to be feared that many clergymen content themselves with one general visitation, and think they have done enough; but if they never see their people afterwards how are they to become acquainted with their tempers and dispositions, their peculiar habits and propensities? Hence the necessity of establishing a regular system of visitation.

Large as our missions are they seldom exceed 64 square miles, or a square of eight miles; but whatever their extent may be, let it be divided into such portions as may be visited systematically in a given time.

Commence your first round as quickly as possible after you take possession of your mission, that you may know your people, and ever after so arrange that you may visit every household at least once a year.

Some families require your personal attention oftener than

others, and to this you should as far as practicable give your attention. You should be found occasionally in every part of your mission, otherwise you will never become intimately acquainted with your scattered flock.

To proceed in this manner is more necessary in a colony like this than in the mother country, because our population is continually moving—some going and others coming; and in the more remote settlements the greater number are commonly emigrants just arrived.

Suppose the mission, when you first assume the incumbency to contain 600 inhabitants, or 120 families, with the certainty of doubling every ten years: this presents at first sight a formidable field of labor, but as the population is mixed a third or fourth only belong to us, it is not beyond the strength of an active clergyman, with the aid of method and order.

At first his portion would be about thirty or forty families scattered over a large surface, and these may be all visited in a very few weeks; nor should he refrain from calling on those without, when they are disposed to receive him.

As the inhabitants increase so will the labor, but not in an equal ratio, for the roads will be getting better and will lessen the fatigue of travelling. In time the population will become thousands instead of hundreds, and as this is proceeding the mission will be divided into two, three or even four missions, till at length they somewhat resemble parishes in our fatherland.

The missionary will find great benefit from having correct lists of the people under his charge; the number composing each family, the number of communicants and of the confirmed. Such lists may be rendered particularly convenient and beneficial by appending privately, for his own special use, remarks on their character, habits and dispositions, their progress in religious knowledge, and their general conduct. To the emigrant recently arrived, and still mourning over his

separation from his fatherland, the sight of a good and faithful clergyman is felt to be a blessing. Much may be said to soothe the father and mother in their novel position, surrounded perhaps by a large family of children with many trying difficulties and privations to contend with. He can remind them that One is watching for them and looking after their spiritual concerns, who will never leave them nor forsake them. He can encourage them in their new career, in acquiring a certain independence, and shew them that the hardships they are enduring are temporary, and not on the whole greater than those they were suffering in their native country, with this happy difference, that here a few years of steady labor is sure to secure a competence, while such a result for persons in their condition is hopeless in their native land.

Then, taking an interest in their children, furnishing them with tracts to read during the winter evenings, and urging the benefit of sending them to school as soon as their ages permit, they feel their hearts warmed towards their pastor as their friend and benefactor. They return to their labors with redoubled strength, and are cheered by the hope that in a short time they will be comfortable and happy. They may also be made aware that already their situation is much improved from what it was in England or Ireland, for the four great wants of the poor, house-room, fuel and food, are abundantly supplied; and if their clothing continue homely for a time, the second or third crop will remove that inconvenience.

I might enlarge on the uses to be made by the faithful missionary of the domestic events of joy and sorrow which happen in all families. The marriage, the birth, the confirmation—the first communion on the one hand, and the times of misfortune and trouble, of sickness, of grief for the departure of some beloved one: all of which may be made, through God's blessing, the means of great spiritual and temporal

improvement ; but, considering the ground I have yet to pass over, I must forbear.

### PUBLIC WORSHIP.

In this way we gradually train our people to profit by public worship and to value the blessings of the Sabbath day.

Every seventh day God speaks to a fallen world and gives us the foretaste of a better Sabbath, where the wicked cease from troubling and the weary are at rest.

Its holy and tranquillizing duties, its sanctifying lessons, the self-communing which it promotes, are among its special benefits. But even as a mere respite from toil, worldly cares and distractions, it is replete with mercy. Paramount to all its privileges are the public services of the Church:—"We assemble and meet together in God's presence to render thanks for the great benefits we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary as well for the body as the soul."

To give full efficacy to the Church services we must endeavour to procure from our people punctual attendance, to be scrupulously careful in making the responses, and to join in the prayers with our hearts and understandings. For, unless we get our people, young and old, to do all this, they do not profitably worship ; all seems dead and uninteresting. We must therefore win their affections to the beauty of the service, and teach them how to make every prayer and petition their own. And in order to effect this, we should read the prayers with solemnity and fervor, and shew by our manner that we feel them to be what they really are, contrite, humble, grateful and trustful.

Thus an earnest and subdued utterance will shew that our souls are engaged and that the language of our lips is heartfelt and sincere.

But not only ought the members of our Congregations to

attend to the responses and thus identify themselves with the holy services of the Church, but also to the Psalmody.

The influence of music in aiding religious feeling is admitted by all men : it has delighted all ages and all nations ; and they must have hearts very cold and insensible from which it doth not draw religious delight.

### PREACHING.

Faithful and fervent preaching ought ever to accompany the ordinance of prayer ; and perhaps the best rule is that laid down by the Apostle in his Epistle to the Hebrews :

“ Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from good works and of faith towards God, of the doctrine of baptisms, and of laying on of hands and of resurrection of the dead and eternal judgment, and this we will do, if God permit.”

The Apostle tells us not to dwell exclusively on the principles or rudiments of our holy religion ; but, when these are well understood, to proceed to their practical application. And this appears to be the principle on which our inestimable Book of Common Prayer is composed. It provides that our congregations, old and young, shall be made well acquainted with the great doctrines and facts of the Gospel as illustrated in our Saviour's life from Advent to Trinity Sunday ; and again from Trinity to Advent, it directs us more especially to their application to our advancement in holiness and purity of life and conversation.

Hence, during the course of its ecclesiastical year, it delivers to us the whole counsel of God.

Among the many excellences of the Book of Common Prayer is, that it furnishes the most appropriate texts for every Sunday, fast and festival of the year, and enables us to divide the word in the most perfect and useful manner. It gives every doctrine and precept its proper place ; and the clergyman who preaches in accordance with its calendar, is sure to preach the Gospel in all its fulness.

To preach the Gospel in faith and fervor, is to feed the flame of true devotion, to bestow wings on the soul, and give life to the good affections of the heart.

It is not, however, my intention to dwell on the present occasion on this subject, however important, but to direct your attention to two errors in the mode of preaching, which seem too prevalent in the present age, and which a due reference to the Book of Common Prayer, as we have recommended, will effectually remedy.

In the first place, many dwell almost exclusively on doctrinal points, and some select only one or two favorite ones upon which they expatiate Sunday after Sunday, and exhibit great ingenuity in subtle distinctions, curious abstractions and technical phrases, which bewilder and confuse, but give no definite instruction or edification.

Were the doctrines taken up on the days the Church sets apart for their express commemoration, and presented in their tenderness, sublimity and beauty, the effect would be very different. They would purify and elevate the hearts and minds of the people, instead of wearying and distracting them with refined divisions and repetitions.

In the second place, a numerous class of clergymen teach that the world and the things of the world, though necessary to be attended to for their temporal comfort and prosperity, are nevertheless among the deadliest enemies to our spiritual and future interests. Now, although in times of great peril and revolting sacrifices, in daily dread of martyrdom and the crushing of our dearest affections and hopes, the mind naturally becomes gloomy, and may at such times sympathise with this view; yet in the passing age, when the profession of Christianity exposes us to no privations, the proper distinction should be taken between using and abusing the things of this world; and the preacher ought not to depreciate intemperately the gifts of God, and cry down the beauty

of the Creation around him, its thrilling interests, its glorious works and holy affections. The common affairs of life should not be represented as hostile to our true concerns and interests, but as the appointed field of our duty and probation.

Instead, therefore, of keeping up a constant jarring between this world, in which we must act and take an interest, and the world to come, in which we ought to find our lasting happiness and welfare, we should discharge our duty in our present state with all our might and in the most religious spirit we can put forth; and in doing this, we may be assured that we are preparing ourselves for a greater trust and higher station in the world to come, of which this is an earnest and a part.

In fine, our style of preaching ought to be made conformable to the spirit and peculiarities of Christianity, and the example of our beloved Master, who fulfilled "the work that was given him to do." And in thus following him in our subordinate spheres with corresponding diligence and practical wisdom, we shall hope to rise with him to a higher place in his Father's Kingdom. Always remembering that this world is the kingdom of grace and of forgiveness to sinners; that we must never cease to be humble, contrite, believing, thankful and full of hope, as becomes beings who are conscious of having sinned, but who are also permitted to look for that pardon and acceptance which was proclaimed by one who himself came from Heaven on this special errand of mercy to the human race.

Were you, my brethren of the Clergy, conscientiously to pursue the course which I have endeavoured, though feebly, to bring under your consideration, it would vastly increase your influence for good, and the whole diocese would present a formidable barrier to the progress of evil. Our office is to bring men out of the kingdom of this world into the kingdom of God. We are therefore to be at work in both kingdoms; hence the necessity of our being watchful and diligent in

our vocation, prompt in charity, blameless in our conversation, and pure in our doctrine, that we may win the love and respect of our people, and procure from them a ready concurrence and obedience in all things lawful.

This is the true and prevailing influence to which a faithful clergyman ought to aspire and endeavour to possess in his Parish; and, while it admits of no abuse, cannot fail to be effective for good.

### CONTROVERSY WITH ROME.

In my last charge I briefly mentioned what has been called the Papal Aggression, and told you that I did not view it in so formidable a light as many others. The language is indeed arrogant and offensive, and deeply to be regretted; because it was sure to produce (as it has done) great excitement, by rousing the worst passions and reviving the warfare between the two Churches, which good men hoped was gradually subsiding. But, since it could have little or no effect as a positive attack on our Protestant faith, I deprecated all penal enactments.

If, indeed, it militates against the Royal Supremacy and the Constitutional Law, the Imperial Government had, and still has, the remedy in its own hands, to preserve its prerogatives, to keep the peace, and to see that the just rights of all parties are secured.

It is true the Roman Church desires not toleration and equal rights, but absolute ascendancy and domination, crowned at last by the suppression of every other creed. But this is no new discovery; it has ever been the leading principle of that Church before, as well as since the Reformation. She may have advanced or withdrawn it, at times, as it suited her convenience, but she never gave it up. Her doctrinal pretensions are ever the same; and wherever Romanism lifts her head and extends her branches, freedom of thought withers and disappears.



All this was as well known before the Aggression as since, and rendered the remedy adopted against it more than ridiculous, because (as was foreseen) totally ineffectual. And so will be the result of all attempts in the present age to coerce matters of opinion and conscience, because they are beyond the power of legislation.

There is nevertheless serious difficulty in dealing with the Romish Church. It is not simply a form of worship and Theology, for, in that case, Roman Catholics and Dissenters would be much the same. But the Roman Catholic system is different from all varieties of non-conformity, for it is not merely a Religion but a Polity, and this System or Polity embraces the whole of her Religion.

The truths she publishes exist only in her keeping, or during the pleasure of the Pope, whom she pronounces infallible, and who can alter, change, extend, or contract day by day whatever she affects to believe. She is therefore continually in a state of transition, and her polity grasps all things of a temporal as well as of a spiritual nature, when opportunity serves.

So far as our Church is concerned, these attacks from Rome have done her good service. They have opened the eyes of all the thoughtful and serious of our own people and of all other Protestant denominations, both at home and abroad, to her vast importance in the religious war that Rome in her phrenzy has commenced; and they begin to doubt whether they are acting wisely, not only in alienating themselves from the Church of England, the true bulwark of the Protestant faith, and aiding the great enemy of Gospel truth on account of some minor differences unknown to the Church Catholic in its primitive purity, and which, when traced back to their foundation, have only the authority of single and erring individuals. As if the judgment of one was to be preferred to the Creeds which have been sanctioned by the

prayers, and watered by the tears and blood, of saints and martyrs.

The attacks of Rome are not made against Protestant Dissenters, whom she values as nothing; but, as might be expected, they are directed against the United Church of England and Ireland—her only powerful opponent; before whose vigor, zeal and learning she has often quailed. She feels our Church is a true branch of the Catholic Church, the pillar and ground of truth, and the only one that can make head against her corruption.

Nor is the United Church of England and Ireland insensible of her high mission. She knows it to be her duty, as it is her privilege, to stand in the front of the battle. But her weapons must not be those of her adversary,—intolerance, persecution, torments, and death; but those which were used so effectually by the holy Apostles and their successors during the first three centuries of the Christian era. These holy men went forth having their loins girt about with truth, and having on the breastplate of righteousness, and their feet shod with the preparation of the gospel of peace. Above all, they had the shield of faith, wherewith they were able to quench all the fiery darts of the wicked. They had the helmet of salvation, and the sword of the Spirit, which is the Word of God; and all these were sanctified with prayer, and supplication, and watching with all perseverance.

Now these weapons are all ours, and, if used in humble dependence upon God our Saviour, they will be as effectual now against principalities and powers, against the rulers of the darkness of this world, against Spiritual wickedness in high places, as they were during the more early ages of the Church.

The same weapons directed by the same Holy Spirit distinguished the great preachers of the Reformation, and enabled them to shake off the fetters of superstition and the corruptions of Faith, and to rear the purest form of Gospel

truth and order that had yet been known since its first promulgation. And, for more than three hundred years, the Church which they established in such purity and excellence has brought forth a succession of sons not unworthy of their fame and approbation.

During this long period the Divines of our Church have nobly and incontrovertibly supported the principles and evidences of the Christian faith against every form of heresy and infidelity. With Rome they have carried on the contest in a manner unanswerable and triumphant, both from Scripture and reason. Every novel and unauthorized sect, as it arose, has been met with a complete refutation of their errors and the most perfect elucidation of the pure and complete doctrines of the Gospel which were once delivered to the Saints.

Surely in the founders of our Church, and their able and vigilant successors, our Clergy of the present day can never want high examples to animate their zeal in the cause of Divine Truth.

I look, therefore, forward with assurance to a successful issue in our contest with the Church of Rome; and while our main defence will continue to be the strict discharge in all Christian love of our duty in our respective parishes; yet, should any of us be called to a more extensive field, I hope we shall not be found wanting.

#### COLONIAL CHURCH REGULATION BILL.

I directed the Colonial Church Regulation Bill to be printed for the Conference, because some expression of opinion on its provisions seems to be called for from the Church of this Diocese.

The Bill was introduced by his Grace the Archbishop of Canterbury, who remarked, on the 21st of July, in the Lord's Committee, that, for some years past, considerable distress and inconvenience had arisen in the Colonies in consequence

of the want of the regular administration of their Ecclesiastical affairs. His Grace further stated that there was considerable unanimity among the members of the Church in the Colonies on the subject, for all agreed that some legislation was necessary on the part of the Imperial Parliament: that whatever plan might be adopted for the regulation of the Church in the Colonies, the Lay members ought to have a fair share in the administration of her affairs; but that nothing ought to be agreed upon which had any tendency to separate us from the Church in the Mother Country.

After a spirited debate the Bill passed through the Committee and was reported to the House, with amendments, without a division.

As the measure had been agreed upon by the whole bench of Bishops and unanimously passed the House of Lords, it was expected to go through the House of Commons without the slightest difficulty. It was simply permissive, not compulsory, and merely empowered the Church in the Colonies to exercise her natural and inherent right to regulate her own affairs and discipline, but which certain impediments placed in her way by some antiquated and obsolete laws prevented her, without some enabling enactment, to carry out.

The Bill consists of the preamble and seventeen clauses, and is entitled, "An Act to enable the Bishops, Clergy and Laity of the United Church of England and Ireland, in her Majesty's Foreign and Colonial possessions, to provide for the regulation of the affairs of the said Church in such possessions."

On Tuesday, the 2nd of August, the Bill was called up in a way very singular, if not offensive, by Lord John Russell, who told the House of Commons that the Solicitor General had prepared certain clauses to do, in an unobjectionable manner, what was proposed by the bill; and moved that the second reading be adjourned till Monday the eighth. This called up Mr. Kinnaird, who declared that he would resist the

Bill in every stage, as opposed to the principles of Colonial self-government.

How he can make this out does not appear ; but he concluded his speech by moving that the Bill be read a second time that day three months. The Colonial Church seemed to have no friend in the House, or any one who took the slightest interest in a proceeding of the utmost consequence to her future welfare and progress, if not to her existence, except Mr. Roundell Palmer, who, in a manly and straightforward speech, vindicated the measure against the unworthy clamour and mean prejudices raised against it by misrepresenting its character.

This upright senator considered the treatment the Bill had met with not very respectful to such a body as the Bishops of the Church of England with whom it had originated, being the result of the mature and deliberate consultation of that venerable body, assisted by several of the Colonial Bishops, who had come home for the express purpose of considering by what means they might best accomplish the objects desired by the members of the Church of England in their respective Dioceses, without introducing the principle of a Church establishment, and without interfering with the rights of other denominations of Christians.

Mr. Palmer declared that the Bill was not open to those terms of contumely and reproach which had been thrown out against it, nor was it open to the charge of seeking to obtain any special privileges for the Church of England in the Colonies. His defence of the Bill was true, vigorous, and triumphant, but he was alone ; only one senator could be found in the House of Commons to stand up in favor of the inherent rights of the Colonial Church, embracing more than a million of British subjects!

It is true that the Chancellor of the Exchequer faintly admitted that the measure had not been fairly attacked in the discussion that evening, and therefore he thought it right

to say a few words before the question was put. He believed that the positive character of the provisions of the Bill, which was objected to as tending to create an Established Church in the Colonies, was a fault in the Bill ; if so, why were not those provisions modified by the Duke of Newcastle, who was a party to its preparation, and who seems to have been permitted to make any amendments he thought right or expedient, while the measure was in progress through the House of Lords.

It is a new thing to see a Minister of the Crown eagerly assiduous in rendering palative a measure and passing it unanimously in one house, and then allowing it to be thrown out without ceremony in the other.

The Chancellor of the Exchequer likewise stated, that in a former session of Parliament he had brought in a Bill for the purpose of liberating the Church in the Colonies from the real or supposed disabling effects of Imperial Statutes, and so far to place it in the position of Dissenting bodies in the Colonies ; and to that declaration of the law or repeal of the disabling statutes, he added certain clauses containing certain restraints. He then proceeded to make several judicious remarks respecting the provisions of the Bill and the true question at issue, which, if they had been made with a view of amending the Bill, instead of forming an excuse for acquiescing in its postponement, the Colonies would have been thankful.

But, when it is considered that Mr. Gladstone might have procured, through his colleague, the necessary modifications of the measure before it passed the House of Lords, or when it came before him in the House of Commons, we cannot feel assured that he was earnest in the cause, or that his fondness for his own Bill did not make him forget the respect due to the heads of the Church at home as well as of the Colonies, who were all earnestly employed in perfecting the measure ; and although they might not be, (as was sarcastically

observed,) such Colonial philosophers as there were in the House of Commons, they were nevertheless anxiously desirous of maintaining the connection between the Church at Home and the Church in the Colonies, and entitled to much more courtesy and respect than they appear to have received.

As the subject stands over to the next session of Parliament, we must wait with as much patience as we can under a sense of unmerited disappointment, and solace ourselves with the hope that the Imperial Legislature will give a fair reception and full consideration to some such measure during the next session, for the purpose of allowing the Church fair play in the Colonies, upon the footing of an Established Body.

On reference to the Statutes of Upper Canada, I find that the Legislature at its first session enacted that in all matters of controversy relative to property and civil rights, resort shall be had to the Laws of England as a rule for the decision of the same; but no notice whatever is taken of the Ecclesiastical Laws of England. Hence it might at first be inferred that they did not extend to this Diocese; but on further examination, such an inference does not hold good, for the Colonial Churches are in law considered as offshoots of the Church of England; and their Clergy are by their ordination vows bound by the same regulations as those of the Mother Church. Their Bishops are under the jurisdiction of the Archbishop of Canterbury, and to His Grace, their Clergy may in certain cases appeal; and such appeal, when brought to a hearing, must be decided by the Ecclesiastical Law of England.

Moreover, the case of holding regular Convocations in the Colonies was tried by the Bishop of New Zealand, a Prelate whom all bless and honour; but the regulations or canons drawn up under his guidance, when sent to England and submitted to the highest law authorities, were declared illegal and invalid.

Now, it being the great object of the Colonial Church to

proserve and maintain its identity with the Church at Home, this cannot be effectually done without some measure of the Imperial Parliament, and as this may be done, according to the Hon. Mr. Gladstone by a simple enactment of half a page, it is strange that such opposition or difficulty should stand in its way. Nevertheless, the emancipation of the Colonial Church is of great importance and worth waiting for, and it is so just and reasonable that it cannot be much longer delayed.

As the Bill has been postponed, I shall not detain you with going through its different provisions, for enough transpired in the House of Commons to satisfy us that it will never be presented in the same shape; and therefore the best course open for us to take will be to make use of the Chancellor of the Exchequer's hint, and request simply by petition a single clause of half a page to enable us to hold Synods for the management of our Ecclesiastical affairs. This much even our greatest enemies seem prepared to grant, and perhaps it is better than to be entangled by a number of details and restrictions. The measure, though delayed for this year and perhaps longer, must soon again come up; for neither indifference nor the continuance of the bitter hostility with which it has been assailed, can long prevent its being brought forward in a modified form and becoming law. In the meantime let us be patient, but yet strenuous in demanding our just rights and privileges, which we do not forfeit by removing to a Colony.

#### THE CLERGY RESERVES.

“ On Friday, the 3rd of December, 1852, Sir William Molesworth asked Sir John Pakington, the Secretary of State for the Colonies, whether it was the intention of the Ministers to bring in a Bill to enable the Canadian Legislature to dispose of the proceeds of the Clergy Reserves, subject to the condition that the stipends and allowances heretofore assigned and given to the Clergy of the Church of England and Scotland, or to any other religious bodies or



denominations of Christians in Canada, should be secured during the natural lives and incumbencies of the parties now receiving the same.

“ Sir John Pakington answered that Her Majesty’s Government had given the fullest and most anxious consideration to this difficult question, and to the whole of the circumstances under which it had been forced upon their attention; and his answer now was, that, considering that it was essentially an Upper Canada question, and that the Representatives of Upper Canada were as nearly as possible equally divided upon it,—considering that the majority which had carried the Resolutions consisted of a large proportion of Roman Catholic members of the Lower Province, whose religion had been amply and munificently endowed,—considering that the Act of 1840 was proposed and accepted by all parties as a final settlement of this long discussed and most difficult question,—and considering, above all, that the Act of 1840 was part of the arrangement made by the Act of Union of the two Provinces;—considering all these circumstances, it was not the intention of Her Majesty’s Government to introduce any Bill for the purpose of enabling the Canadian Legislature to dispose of the proceeds of the Clergy Reserves in the manner referred to by the honorable gentleman.”

Unhappily, Lord Derby’s Government was soon after overturned by the strangest and most accommodating coalition that is to be found in the history of the British Empire, and no sooner was the new Ministry installed, than it began the work of sacrilege.

The despatch of the Duke of Newcastle, the new Secretary of State for the Colonies, to the Earl of Elgin, Governor General of Canada, on the subject of the Clergy Reserves, is dated the 15th of January. It was published on the 16th February, at Quebec, and reached Toronto about the 20th.—This document announced a total change of policy in dealing with the Church property in Canada, from that which had been wisely and honestly adopted by Her Majesty’s late advisers. It took the Province completely by surprise; and before the members of our Church had time to consider the grounds upon which a change so injurious to the interests of religion in the Colony was sought to be supported, or to devise the means of averting a course which must, if pursued, not

only destroy the peace of Canada, but in time, be made a precedent for subverting the Church Establishment of the United Kingdom, we learned from the *London Times* and other English journals, that a Bill for placing the Reserves at the disposal of the Canadian Legislature had been brought into the House of Commons, and had passed to a second reading.

You are aware that the Bill thus introduced has become Law; and a reference to the debates will show that nothing was said by the supporters of the measure to invalidate in the slightest degree, the powerful, and what ought to have been felt as the irresistible, arguments of the Earl of Derby, Lord St. Leonard, the Bishops of Exeter and London, and other friends of the Church, against it.

The argument of Government was simply a repetition of the revolutionary maxim, skilfully disguised in verbiage and sophistry,—“that might makes right;”—but, as you are well acquainted with this subject, and I trust, convinced, that everything within our power to avert this calamity has been done, I shall not enlarge upon it, at this time, but merely observe, in the words of one who was in the House of Lords during the debate, that the most revolting and melancholy feature of the proceedings, and which in the end may prove far more disastrous than even the confiscation of the Clergy Reserves, was that of beholding nine Bishops out of nineteen (the number present in the House of Lords) voting for the destruction of the temporal support of a branch of that very Church which they had vowed in the most solemn manner to cherish, preserve and extend; and handing over three Dioceses, embracing a space nearly as large as the half of Europe, to the tender mercies of the Church of Rome. Were these Bishops to live to the age of Methusalah, they could never atone for the iniquity of this sacriligious vote.

The field of debate, and I fear, of contention, in spite of Lord Sydenham's solemn protest, and the judgment and opinions of the best informed sons of the Church, both here

and at home, has been transferred to this country; and it becomes us to consider what steps ought now to be taken in defence of our dearest birthright; and, if we do so with prayerful earnestness for light and direction, in a matter of so great importance to ourselves and our posterity, and really and truly feel as the conscientious sons of our Holy Church ought to feel, we shall act with unity and faithful determination in that high and holy character, and not, I trust, without effect. The divine grace will be with us, and we shall have nothing to fear.

It nevertheless becomes us to look the danger in the face, and to examine it in all its bearings; for to be thoroughly acquainted with the extent and nature of our position, is, under God, half the victory. We have been betrayed and deserted by our natural protectors, and it is well; we trusted, perhaps, too much in the arm of flesh, instead of entreating the aid and protection of our Heavenly Father; and, neglecting self-reliance and exertion under his guidance, we have been too much disposed to look for that assistance from distant and uncertain friends, which we might have supplied from ourselves.

It must, indeed, be allowed, that the prospects of the Church in this Diocese are, in a temporal aspect, dark and threatening; for, should her remaining property be confiscated, our Missions, from time to time, will become vacant, as their Incumbents die. Not that in all cases the ministrations of the Church will then cease, but it will be so for a time in many; and, from the poverty of our people, their hardships in the new settlements, and severity of the climate, they are, and will continue to be for years, (even where willing) unable to support their Clergy. Add to all this, the most fearful feature of the Church population is the coldness and apathy of many of its wealthy members, and their unwillingness to give up to God his portion for the support of public worship. Hence many of the successors to those Incumbents who shall

be taken away will have to eat their scanty morsal in bitterness and sorrow. In the meantime, the extension of the Church in the new and remote settlements will be sadly retarded.

But, leaving this gloomy side of the subject, I am unwilling to believe that we shall lose the remainder of our Church property, for the following, among other, reasons:—

1st. We have, I should hope, a phalanx of 22 members in the House of Assembly attached to the United Church of England and Ireland; and, should a dissolution take place, we shall have many more. Now, although they have not, in all things, answered our expectations by their unity, firmness, and untiring exertions on this vital question, yet, when the crisis actually comes, we feel assured that none of them will shrink from the combat, but that each will do his utmost to protect the Church of his Fathers from further spoliation. And, if so knit together, they will succeed, because no minister would dare to resist one-fourth of the Assembly, thus resolute and determined; or, if he attempted to do so, their righteous cause would gain them a sufficient number of friends to baffle his injustice.

2nd. By the debates in the Imperial Parliament it appears that the Endowments of the Church of Rome rest on the same footing, or rather on one more precarious than those of the Church of England, and that nothing within the Province of Canada is excluded from the action of the local Legislature. Hence every measure introduced into the house which affects the one affects the other, and this construction and understanding our friends ought to insist upon as of present operation, and thus at once tear away the delusion on this side of the Atlantic, as it has been on the other, viz:—that the property of the Church of Rome is better protected than that of the Church of England; for it is not so. Both may be dealt with as the Legislature thinks fit.

3rd. I cannot bring myself to believe that the Roman

Catholics will join the enemies of Christianity in their crusade against religious endowments, for, besides those they enjoy in Lower Canada, they have by the 3rd & 4th Victoria, a large interest in the Clergy Reserves in Canada West, of which secularization would deprive them; and they must be singularly blind to their own interests if they do not see that the fiercest opponents of the clergy reserves are the most bitter foes of all sacred endowments whatever.

4th. It is true the Church of England has great reason to complain of Roman Catholic members in the House of Assembly since the perpetration of the union. To their votes she owes the destruction of her University, and the transferring of the question of the reserves from the Imperial Parliament to the local Legislature. But there is still time to return to a more just and becoming policy. They should recollect that from the first settlement of Upper Canada till the union of the two provinces in 1840, a courteous and uninterrupted interchange of civilities and social intercourse continued between the Church of England and the Church of Rome: and although many Roman Catholic members have been hostile, yet the two Churches still maintain the same friendly interchange of good offices. And, as the Church of Rome has not yet spoken on the subject of religious endowments, it will be easy for her, if so inclined, to restrain her friends in the legislature, and to direct their energies into the proper channel.

Indeed I have no hesitation in saying that we have a right to expect that such will be the course adopted, because the united Church of England and Ireland has in all her proceedings respected the Roman Catholic endowments.

So long as our Church is sustained in the possession of the small remnant of her property, devoted as it is to sacred purposes, she will feel it her duty to respect that of the Church of Rome. While retaining our endowments, diminutive as they are, we can meet on something like equal terms; but if,

through the votes and influence of Roman Catholic members we are deprived of our Church property (and without their votes our enemies can never succeed), the question will arise whether we can in duty, after such a deadly blow, respect the endowments of our spoilers.

How different would the religious aspect of Canada be, were the Roman Catholic members henceforth to do their duty. It is their safety as well as ours. If, instead of joining the enemies of religion, they were to make a common cause with the Churches of England and Scotland so far as the preservation of Church property and separate schools on a just basis, is concerned, harmony and peace would prevail throughout the Province, and the socialist and infidel would sink into insignificance before such a powerful combination.

Hence, it is manifest that if the result of the present contest be confiscation of the clergy reserves, the day will speedily arrive when the same measure will be meted to the Roman Catholics; for when they stand alone their Church property will soon be swept away.

In fine, the confiscation of the clergy reserves will become the commencement of a fresh contest of the most uncompromising character. Let those therefore who look for peace in robbing the Church of England of her patrimony, pause in their career of madness; for its accomplishment will engender a more bitter dissension than has yet been seen in Canada.

Yet the Roman Catholics are not all blind to the consequences of secularization, and one of them asks the French members of the House of Assembly, how they are to preserve their rights, if they record their votes for the spoliation of the Church of England.

“Think you (says this writer) that those who abrogate the law which gives the Church of England her rights will respect that which regards yours? Will they hold sacred that treaty which gives your Church in Eastern Canada wealth and power? When you see this remember that the destroyer, in his turn, shall perish. The

clergy reserve question is the outer wall that protects your rights, and against which now beats the swelling tide of irreligion, and threatens destruction to all you hold dear and holy. It is our duty and interest therefore to aid in preserving to the Church of England her rights. Is there any one so obtuse as not to understand the import of the fearful denunciation,—secularization of the clergy reserves? Is it not a declaration of war against all that Catholics hold sacred and holy? What does it mean but a present and temporary forbearance to the Catholic Church and future proscription?"

Notwithstanding the very objectionable proceedings of the Roman Catholic laymen in the Government and Legislature. I still feel disposed to hope that the Church of Rome in the province will declare through her venerable dignitaries against secularization, and thus quiet the troubled waters and give lasting peace and tranquillity to Canada.

But after all, it behoves us at this crisis to lay aside these hopes and expectations, however just and reasonable, and to ask ourselves plainly what can be done should the Church property for which we have been so long contending be actually confiscated.

To such a question I do not hesitate to reply that, were we all true to our baptismal vows, such a calamity might in a short time be more than repaired. There are perhaps nearly 300,000 members belonging to the United Church of England and Ireland in this Diocese; but assuming only 250,000, and allowing five to a family, we have a congregation in Upper Canada of 50,000 families. Now, were each of these families to contribute on an average the price of a cheap newspaper, or three dollars per annum, it would yield thirty-seven thousand five hundred pounds, or nearly double what the Church of the diocese at the present moment derives from the surplus of the clergy reserves fund, and the bounty of the Society for the Propagation of the Gospel in Foreign Parts.

It is true, many families are not able to give this contribution, small as it is, but all could give something, and the deficiency might be more than made up by those who are more blessed in their temporal affairs.

Establish a clergy sustentation fund on some such principle, and the burthen would not be increased; for, as the church can only be extended by multiplying her members, any additional expense that might be incurred would be met by the growing number of contributors.

On the whole, our prospects, even at the worst, are not so fearfully dismal as some may suppose. We want only real sincerity in our profession and a singleness of spirit to direct our efforts and all our necessities will be supplied.

The worst that we is the postponement of the Colonial Church Regulation Bill, because, if the threat of secularization be actually carried out, we are not, as we ought to have been, in a position to adopt with authority any financial scheme to stay or mitigate the evils with which it must be followed.

The last session of the Imperial Parliament has indeed been peculiarly disastrous to the church in this diocese. The passing of the Clergy Reserve Act places her support in immediate jeopardy, and the only measure from which we might have derived relief—namely, the power of synodical action—has been without necessity delayed.

#### CONCLUSION.

It is refreshing to turn from these perplexing topics to a subject upon which we can dwell with pleasure and delight.

Two years ago the United Church of England and Ireland having determined to celebrate the third jubilee of her great missionary Society for the Propagation of the Gospel in Foreign Parts, not only requested her own children in the colonies to partake in this great festival, but invited in the most cordial manner her daughter in America, now a portion of a different nation, to assist in the holy celebration.

The invitation was promptly accepted by the Episcopal Church of the United States, and two of her most distinguished prelates were sent to London to represent her on this



happy occasion and to express with grateful acknowledgments, that the English Church is her Spiritual mother, to whom she is indebted for her first foundation, and a long continuance of nursing care and protection.

On the 16th of June 1852, St. Paul's Cathedral presented a glorious spectacle. The Anglo-Saxon Church appeared in all her fulness of visible and spiritual harmony and union. By this we mean, the United Church of England and Ireland and their colonies, the Episcopal Church in Scotland and the Episcopal Church of the United States. Never had such an assembly been seen in that magnificent and venerable sanctuary. There were Prelates, Presbyters and Lay-members not merely from every quarter, but we may say from almost every corner, of the world. It was indeed a day to be had in lasting remembrance, and has been especially blessed by gathering together in one body the scattered branches of the only protestant church capable of defending the catholic faith against the assaults of its numerous enemies.

Nor is this all the kind sympathy and affection which were called forth and strengthened between the mother and daughter: it will yet yield eternal fruit. St. Paul's Cathedral is at this moment reciprocated in New York by the presence of one of our most accomplished prelates—Arch-deacon Sinclair—and several presbyters of known celebrity, forming a deputation from the United Church of England and Ireland to the Church of the United States.

Yet, lovely as such an interchange of good offices and visits must be, they are only transient and occasional. We therefore look forward to far more permanent and important results from the cordial intimacy which has so happily commenced between the Churches. We desire to see them more closely and systematically connected in the glorious enterprise of evangelising the whole world. It is evidently their bounden duty. Providence points them out for the work. The Anglo-Saxon Church already numbers seventeen millions,

and we know that one hundred and twenty in an upper chamber in Jerusalem once comprised the whole of the Christian Church; and now perhaps one-third of the human race acknowledges the cross of Christ.

Those seventeen millions possess, or command ready access to, every nation and tribe on the face of the globe, and ample power to avail themselves of their manifest and numerous advantages.

Already they have members, zealous and devoted, in every clime; and all they want is full unity of purpose and well-devised plans of active co-operation, to carry the blessing of salvation to all nations.

Moreover, the world seems much better prepared than ever for this great harvest:—the idolatry of India and the delusions of Mahomet are waxing feeble, and retain little hold on the affections of their votaries. China is accessible, and the opening of Japan will soon follow. It only remains for the Anglo-Saxon Church to commence operations and to carry the Gospel into every corner of the earth and islands of the sea, which is her true mission; and we verily believe that God has raised her up for this express purpose, and bestowed upon her every facility,—in Commerce, in the Arts, and, above all, the Purity of her Faith,—necessary for accomplishing so glorious a consummation.

Her members are chiefly composed of a race indomitable in resolution and perseverance, and increasing far more rapidly than any other branch of the human family. And from what has been effected during the last half century, we cannot be accused of any great stretch of imagination in cherishing the belief that Paganism will be totally overthrown at no distant period.

Nor need we doubt our success in purifying and reclaiming the Greek and Latin Churches. With the former we have always been on friendly terms, and there is even now no barrier to mutual communion; we have therefore good hope

that more frequent, and in time full intercourse, and the advance of secular civilization, will remove the crust which at present darkens and overloads, by the weight of rites and ceremonies, the precious truths of the Gospel, which the formularies of the Greek Church still retain.

Nor need we fear to gain on the Latin Church or that of Rome. The public understanding of Christendom is so much improved and enlarged, and is proceeding so steadfastly on the path of general improvement, as to add thousands daily to the number of those who look with abhorrence on her confessed corruptions. The striking fact that instead of gaining ground in the United States, Romanism is disappearing like water in the thirsty sand, shews that, as science and true knowledge extend, her charms and delusions will disappear.

Such is the faint glimpse which we have ventured to take of the future glories of the Anglo-Saxon Church; and, weak and obscure as this Diocese may seem to be, it enjoys at this moment an opportunity which I trust it will embrace, of taking one graceful and seasonable step to accelerate her onward course.

There are, my brethren, still some few restrictions that require to be removed by the British Government, and which, while they continue, prevent Clergymen in American orders from full freedom in officiating in England or in her Colonies. Let us then, while praying for Synodal action, introduce a respectful request that such restrictions may be speedily repealed.

And now, my brethren of the Clergy and Laity, it only remains for me to apologize for detaining you so long, but at my advanced period of life, we may never meet at another Visitation, and I have been anxious to bring under your consideration as many of the important subjects that were passing through my mind as I could with propriety accomplish.

In conclusion, I entreat you to join with me earnestly in

praying that our Lord Jesus Christ will vouchsafe to bless the deliberations on which we are now to enter, and give us grace to conduct them in all courtesy, peace and harmony, avoiding everything like heat and irritation, that the result may redound to the glory of God, and the good of our immortal souls.

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