

# THE CANADIAN CHURCHMAN SUPPLEMENT.

TORONTO, CANADA, JUNE 9, 1853.

## CHURCH SOCIETY'S REPORT, Continued.

what may be wanting will I doubt not be made up by private subscriptions.

### MONO.

The Rev. J. Fletcher in forwarding a list of subscribers, and the sum of £3 5s., states that in consequence of the illness of himself and family he had been unable to hold an annual meeting in his mission, so that he had written no regular report. The returns he intended to include in it had he been able to hold a meeting, were:—

Income of Mission—	
Amount paid to himself as resident	
Missionary.....	£85 19 7
Paid on account of Trinity Church,	
Adjala.....	31 6 3
D. D. Church at Milnont.....	14 0 0
Annual collections for Church Socy	3 4 11
W. & O. F. Collections.....	0 16 10½

£135 7 7½

### Sunday Schools,—

Two in operation during summer months with an average attendance of 50 children.

### Church Building Operations,—

Trinity Church opened for Divine Service. Second Church in Mulmur expected to be opened early in the summer. £70 subscribed to the erection of a larger Church than that we have at present in the east of Mulmur, and about £100 towards building a Church in Orangeville. Subscriptions and contributions have been received—

From	Collected.	Remitted.
Credit Association, £20 0 0		£10 0 0
Thornhill & Vaughan 33 2 1		12 12 4
York Mills.....	41 6 6	10 9 11
Barrie & mission..	21 0 0	8 7 6
Lloydtown.....	16 0 0	4 0 0
Albion.....	16 6 0	4 0 0
Newmarket.....	20 13 4	5 18 5½
Georgina.....	8 0 0	2 0 0
Scarborough.....	8 0 0	2 0 0
Penetanguishene.....	7 8 8	1 17 2

No returns have as yet been received from the Parochial Branches within the City of Toronto, with the exception of St. James's Parochial Branch. The amount collected by this Association was £115 15s., of which one-fourth has been voted to the Parent Society.

Your Committee are gratified to learn that the Home District Association has been reorganized, and they feel confident that the beneficial results of this move will be very quickly apparent in the fresh vigor which will be infused into the several Parochial Branches.

### PUBLIC MEASURES.

It has been usual in the Reports of the Society to touch upon all questions which in any way affected the Church, such, for instance, as the Clergy Reserve question, the contemplated division of the Diocese, and the common school Act, all of which are topics fraught with interest to every member of our Society, but your Committee do not now feel called upon to follow this practice because in all probability a law will be passed during the present session of the Imperial parliament, giving power to the Bishops of the several Colonial Dioceses, to convene Diocesan Synods, but whether this law pass or not, the Bishop of this Diocese has signified his intention to summon a convention of the Church in the course of the summer, and all these subjects will then be discussed, and action taken thereon with much greater propriety and force than could be done by this Society. The patronage of the Rectories which was conceded by the government to this society, was at a numerously attended meeting in the month of November by a unanimous vote, delegated to our beloved Diocesan as a token of the deep regard and confidence which the Church entertains towards Him, and an humble acknowledgement of his vast exertions for her welfare. The course, which the Society would feel disposed to adopt in case of a Division of the Diocese, or in the event of the demise of our present Diocesan (which may God in mercy to his Church, for many years avert!) is one for the full discussion of which, it is proposed to adjourn this Meeting until tomorrow,—therefore, your Committee will not enter upon it.

A grateful and pleasing recollection of favours cordially extended for such a number of years to the Churchmen of this Diocese from its earliest infancy, by the Venerable, the Societies for promoting Christian Knowledge, and for the Propagating the Gospel in Foreign Parts, will doubtless induce those who love the Church of England, anxiously to look for, and to peruse with interest, their published Reports. Those of the present year present abundant matter for congratulation; for not only do we find therein recorded many noble examples of disinterested Christian liberality and zeal; which has enabled those Societies to extend their field of operations; but they also bear witness that in many instances

they have been permitted to reap the fruits of their unremitting labours. The allusions in particular to the celebration of the third Jubilee in the report of the latter Society afford most cheering indications that the unity and Catholicity of the Church of Christ is becoming more generally acknowledged and appreciated. For we learn that Bishops from all parts of the world were assembled to participate in the rejoicings consequent upon the increased success and prosperity which has attended the labours of our pure and Apostolic Branch. During the past year the Society for the Propagation of the Gospel in Foreign Parts has expended no less a sum than £78 500 in aid of the operations of the Church in the several Colonial Dioceses, of which a considerable proportion has been expended in the North American Colonies.

Your Committee desire to enlist the sympathies and prayers of all who love our Zion, in behalf of the great work of reformation, which we have reason to believe, the Almighty has been pleased during the last two years, to carry on in Ireland through the instrumentality of our apostolic Church.

Reports have been received during the year from the following sister Societies,—Quebec, Montreal, Newfoundland and Nova Scotia.

They all show that the cause for which we contend is prospering in these several Dioceses. Whatever success attends our brethren and allies, should be a subject for our rejoicing, the greater the number of these Societies and the more extensive the field of their labours the more confidently may we look for the speedy fulfilment of that prophecy, that "the kingdoms of the world shall become the kingdoms of the Lord and of his Christ," and shall consequently be stimulated to greater watchfulness and zeal.

Your Committee have to record the removal by death, during the past year, of two of the original members of the Society, and faithful stewards of the mysteries of the gospel, the Rev. R. J. C. Taylor and Rev. Saml Armour. The Rev. R. J. C. Taylor, Rector of Peterborough, after having borne with patience and Christian resignation, a severe and protracted illness, was, on the 2nd day of September, called to his reward, in the 47th year of his age. He was an accomplished scholar, and at the time of his decease, was principal of the grammar school at Peterborough; his generous disposition and uniform amiability won him the affection and esteem of all who knew him; he was quickly followed by his devoted wife, leaving eight orphans to the care of the Church.

The following obituary notice of the Rev. Samuel Armour, one of the oldest and most laborious missionaries in the Diocese, was published in the *Canadian Churchman* shortly after his decease, but your Committee conceive it ought to be embodied in our Report:—

The death of the Rev. Samuel Armour, late Rector of Cavan, who entered that rest which remains for the people of God, on the morning of the 25th of February ultimo, at the age of 68, suggests something more than a passing remark. This aged servant of the Church was born in Maghara, County Londonderry, Ireland, in the year 1785, and was educated in the University of Glasgow. In 1820 he emigrated with his family to Canada, and shortly after his arrival at York, now Toronto, he gained the valued friendship of the late Hon. Peter Robinson, and that of the Lord Bishop of the Diocese, at that time Dr. Strachan; whose friendship was exercised in procuring him a School at Newmarket, to which place he went with his family in the fall of the same year. Some sixteen months afterwards he returned again to York, where for a time he assisted in the District School, and in 1826, he was, through the instrumentality of the two above-named kind friends, sent to Peterborough, which had the year before been laid out as a Town, under the superintendence of Mr. Robinson, in honour of whom it bears its present name. Shortly after that he received ordination at the hands of the late Venerated Bishop Stuart, and continued in Peterborough until the 1st of January, 1833, when he was removed to Cavan, where he remained until his death. During the period of upwards of twenty years, during which he ministered in Cavan, he preached twice on each Sunday, once in each Church, which are distant from one another eight or nine miles, and this with weekly services and the other duties incidental to the charge of a Parish, having an area of over one hundred miles, gave constant employment to one who never shrank from the performance of his duties in any weather, however inclement or severe.

How earnest and faithful he was in the discharge of his allotted work, in the visiting the poor and needy, in preaching the word and performing the whole routine of a Minister of Christ is evidenced in the love and affection of the flock over which he presided, and in the valued, and valuable friendship of our venerable Bishop, whose friendship towards him and all his, never

wavered from their first acquaintance, and who ever rejoiced in any opportunity of doing him or his family a kindness. During the Autumn the attacks of disease, and the incessant labours of the ministry began to tell on a constitution originally of more than ordinary strength, and he soon felt that his days were numbered. He put his house in order at once, and arranged all his worldly affairs; but still continued to labour in the vineyard of the Lord, doing duty at both his Churches on Sundays, and visiting the sick, though it was evident to all that his life was fast drawing to a close. Two days before he died he drove two miles from home to see a poor man, since dead, and administer the last consolations of religion to him, on the following evening he complained of being unwell; at nine he retired to bed, and no immediate danger was apprehended, but at three in the morning Mrs. Armour was shocked on awakening, to find him dead. But, so gently had death come to him that no sign of discomposure was observable, and no pain, no anguish had intervened to trouble him in the hour when the Spirit had passed away. In him the Church has lost a faithful servant, and the people of his Parish a kind and benevolent Pastor, and long will they cherish the memory of him who for so long a time presided over them in the ministry.

What is our loss, we trust, their eternal gain; but we sympathize deeply with their bereaved families.

## The Ven. ARCHDEACON OF KINGSTON Proposed the first Resolution,

*Resolved 1.*—That the Report now read be adopted, and printed with the Treasurer's account under the direction of the Secretary and the auditors.

The Venerable Archdeacon said, as this Resolution had been unexpectedly handed to him, he felt flattered to have it in his power to read it and submit it to the Meeting; but at the same time he regretted that he was not prepared to make any remarks on it; or enter upon the consideration of the report. He would only express that it was a very able and satisfactory Report. It met his own mind, and he had no doubt it met the minds of all around him. (Applause.) They must all come to the conclusion, after having heard it read, that very great success has been vouchsafed to the Society in their labours. The call made upon our congregations has been very successful, and, under the divine blessing, more than could have been expected. That blessing has been vouchsafed to us for the promotion of these most important objects—the extension of our religion and the prosperity of our Church. As he was well aware the important Resolution intrusted to him would be supported by a brother Clergyman, well qualified to enter upon its merits, he would only take upon himself the opportunity he now had to impress upon their minds, and upon his own mind also, the expediency and the duty of greatly enlarging their funds, by a greater increase of the amount of the collections and donations from our congregations. In saying so, he was encouraged by the success which has attended the Diocesan Society during the past year, and further from a sense of duty to the extensive field before us. That field embraces an extensive portion of country, called in the Report the Destitute Places. We must have Travelling Missionaries, and these Travelling Missionaries must be educated men. They must come forth from our own seminaries of learning, from Trinity College. They must be also men of science, educated in all that will improve the mind; but, above all, they must be imbued by the Holy Ghost to lead holy, Christian lives. These are the men that are wanted, and we cannot get them from any other sources than those to which he had referred. (Applause.) Then, if these men are selected as Travelling Missionaries, what is expected from them? It is expected that they will preach the Gospel; that they will administer the ordinances of the Church, and that the converts in those destitute places they will organize into churches. If this is so, we must raise money—we must get collections and donations, and donations and collections upon a much larger scale than we now get. Therefore a second duty is devolved upon us. We must exhort all our congregations to give more money so that these Missionaries may be supported in this important undertaking. What will be the result? The result will be that our Church will be extended in these destitute places, and taking that into consideration, where is the man that will withhold his money from us having this purpose in view. We have then these two objects, the sending forth of Travelling Missionaries, and the means to be taken to support them. But the Report embraces also a provision for the widows and orphans of the Church. It is incumbent upon every member of the Diocesan Society, to have that fund increased. Can there be any object more

worthy of our consideration? Shall the widows of Clergymen, who were the companions of their husbands in their care, and their labours—who were the solace, the comfort and the assistants of the Clergyman,—shall they be left without assistance on the decease of their husbands? No! religion, humanity forbid it. (Applause.) We must all exert ourselves in this work; and we must exhort our congregations in endeavouring to carry out the views of the Society; to give more liberally of their funds, because all that has been done has met so largely with the divine blessing, the more we give, the blessing will be the greater. God will more largely give access to all our labours. (Applause.)

The Rev. H. PATTON, Rector of Johnstown District, said, he had much pleasure in seconding the motion so ably submitted. It was to him a matter of the highest congratulation, that in this speculative and money-making generation, the income of the Society for the past year, should exceed that of the preceding year, by nearly £1000. This is a very satisfactory announcement, gratifying not merely from the fact that there has been so great an increase in the funds of the Society in the past year; but the more gratifying that it must be taken as a proof that the confidence of the Church is now being restored again to the Society. It is only as the Society thus secures the confidence of the members of the Church, that it can be expected to prosper, as that confidence can only be maintained by an open and candid exposition of the Society's affairs; and by an independent, upright management of its funds; therefore he thought it a very great improvement that the Report be printed for the future, not by the Secretary and a Committee empowered to do so, but under the authority of the Secretary and the Auditors. Let the Secretary be held responsible for the statements he makes, and let the auditors be held responsible for the amount said to be in the Treasurer's hands, that the Church may receive their testimony, not as a mere matter of form, but that they have confidence that the auditors have examined and scrutinized these accounts, and that they will with confidence receive them as an impartial statement. It is very gratifying to find that the means of the Society have so increased, but it is necessary that it should be increased more and more if we expect that it will effect a result at all commensurate with the number and magnitude of the objects embraced in its constitution. What they had done hitherto is little in comparison with what they must do hereafter. More especially if, as we have every reason to believe, those reserves which under the blessing of God were the main support of our Church, may be regarded as stripped from the Church. This if done, will prove to us a heavy blow, and a very great discouragement, and will undoubtedly cramp the usefulness of the Society, and will shut many doors of usefulness that we may not be able to occupy in future. But it will be blessed by God for good, it will be the means of calling forth the zeal and liberality of the Church, to a far greater extent than has hitherto been acted upon. Our duty will be to act at all events to the uttermost of our means. We certainly cannot, we must not, and we will not yield under the blow (applause). And if that blow comes upon us, it is well that it should come upon us at a time when our people seem prepared to realize, not merely the duty of contributing to the support of this Society, but to esteem it a privilege to co-operate with us in the great and holy work of spreading abroad a knowledge of God's Holy Word. In this respect the Society has done as much good as in any other way. It has been a school in which our people have been taught the necessity and the importance of doing what they could to spread abroad a knowledge of the truth. There is much to encourage us to hope that far greater results than any we have yet seen will be effected. Our brethren in the mother country appear to have exercised a far greater liberality in the interests of the Church during the past year than in any former years. He was led to make some examination into this subject, and he was astonished with the far greater amount contributed this past year than what was raised 50 years ago. Take an illustration from the Society for the Propagation of the Gospel in Foreign Parts. Fifty years ago that Society had existed 100 years, and its total income to that time, was from five to six hundred thousand Pounds. At that time it was the only Society for the promotion of missionary objects. Fifty years ago, when this Society had been in existence 100 years, its annual income was four hundred and fifty pounds. Within the last 50 years its income has gradually risen, until it has exceeded in one year, one hundred and twenty thousand pounds. Fifty years ago it had 185 members; now its printed List contains upwards of 170,000 names of members who contributed one pound and upwards



to its funds. The difference is astonishing, and may well cause us to rejoice in the awakened zeal and liberality of the Church at home. Commensurate with this increased zeal and liberality has been the extension of the field of the Society's missionary labours. Fifty years ago the Society's labours were confined almost exclusively to North America; they now embrace every quarter of the globe. Fifty years ago supported 40 Missionaries, giving an average salary of £40 each; now they support whole or in part upwards of 500 Missionaries. Viewing the subject in another light;—fifty years ago the Church of England had only two Colonial Bishops, and those confined to North America—one in Nova Scotia and one in Quebec. She is now encircling the earth with the sons of her episcopate, having Colonial Bishops in Europe, Asia, Africa and America, numbering 25 in all. At a meeting held on the 25th of April, to which reference has been made by your Lordship, it was resolved to establish four more Bishops as soon as possible, one of which was to be formed by the division of our too extensive Diocese, and designated the Bishopric of Kingston. Contrasting the present position of our own Diocese with what it was fifty years ago, we arrive at very gratifying results. Fifty years ago it contained but four Clergymen; it now contains 150. Then we had but 4 churches; now we number upwards of 300. Then our members were few, and scattered over a large extent of territory; now, according to the last census, we number 223,190, and have every reason to believe that even this number is far below the mark, and that we might safely estimate on a membership at a quarter of a million. These were very gratifying statistics, showing an increased liberality and a very great increase in the Church's usefulness. They should remember likewise that this has all been done within one generation, even within one ministerial lifetime, for it was not necessary to remind your Lordship, though it may be appropriate to mention to this assembly, that this is the 50th year since his Lordship's ordination, and that the present is the Jubilee ministerial year of our beloved and respected Diocesan. (Great applause.) The statistics he had furnished were, he had no doubt, exceedingly gratifying to all present, as showing the vast increase which had taken place, within the last fifty years, of the number of those who are laborers in the vineyard of the Lord. But there is an other increase, the results of which, could he present the statistics, would be far more gratifying still, he alluded to the increase of immortal souls, whom he humbly trusted had, by the blessing of Almighty God, on the labours of our increased missionaries, been gathered into the heavenly fold. It, however, must be left to eternity to unfold the number of those who have thus been led within the fold, by the blessing of God upon the increased instrumentality of our missionary labours.—Let it suffice for us to indulge the pleasing hope that their numbers will preserve, at least, a corresponding ratio of increase with the increased number of laborers and the increased spread of zeal and liberality on the part of the members of our Church. May this spirit largely increase. With these few remarks he begged leave to second the resolution. (Applause.)

The motion was put to the meeting and unanimously agreed to.

The Rev. C. C. BROUGH moved the second resolution,

Resolved 2.—That this meeting desires gratefully to acknowledge the goodness of Almighty God, manifested in the increased measure of success which has attended the operations of the Society during the past year.

He said he was sure his Lordship and the meeting would readily understand that, in proportion to the solemnity of the subject, was our difficulty, such naturally our hesitation and such ought to be our self-distrust in approaching it. It was under impressions of this nature that he ventured to offer even a single observation on the solemn nature and the import of the Resolution entrusted him—a Resolution which embodies in its construction the name of God, and recognises our responsibility and the deep debt of obligation we are under to him. But he felt much relieved with the consideration that such a subject needs not his advocacy. It claims no argumentation nor force of words to render it impressive. It states, as he had read, that this meeting desires gratefully, to acknowledge the goodness of Almighty God, manifested in the increased measure of success which has attended the operations of the Society during the past year, thus necessarily dividing itself into two distinct subjects. Upon the fact of an increase in the Society's operations during the past year and an increase in its funds, he need not dwell. It had been brought with sufficient plainness before us in the able Report which had been read by the Secretary. And with respect to the second part of his subject, that of rendering our thanks and making our grateful acknowledgments to the goodness of Almighty God for this, the auspicious position of our Society, he felt unwilling to say one word more than in the words of the Psalmist, "who can utter the mighty works of the Lord, who can show forth all his praises;" or in these beautiful words which recognized the name Almighty power and goodness:

"As high as Heaven its arch extends,  
Above this little spot of clay,  
So far his boundless love transcends,  
The small tribute we can pay."

Who can adequately express, who can commensurately celebrate that which is above all blessing? He dare not enter upon it. Sorry should he be to commit himself with any terms

of his own upon a subject of such a nature. But he would attempt to illustrate it with what the book of God supplies. It would be readily understood by all around him, that an eminent monarch of Israel, not long preceding the close of his eventful life, proposed to erect a temple to the Lord, or rather to collect materials for that purpose. With that view he assembled the Princes of Israel and all the Princes of the tribes, and the captains of all the companies of Israel, the captains of thousands, and the captains of hundreds, and the stewards of the princes, and he submitted to the people that day the proposition, and said, who is willing to consecrate his services to the Lord this day? He beheld the gladness and the alacrity with which the people came forward, and joy filled his soul that they were ready to give freely to the work, and in view of what he beheld, he praised the God of Israel, saying, "Blessed be the Lord God of Israel our father, for ever and ever. Thine O Lord, is the greatness, and the power and the glory, and the victory, and the majesty; for all that is in the heavens and in the earth, is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Now therefore our God we thank thee, and praise thy name. But who am I, and what is my people, that we should be able to offer so willingly after this manner? for all things come of thee." We would submit whether this was not an illustration, he trusted it was—of the spirit of the resolution which he held in his hand, and of the spirit which we shew in submitting and cordially receiving the Report now adopted by this assembly (applause.) It is matter of congratulation that the Society occupies the auspicious position referred to, but in all this he saw no reason for self-complacency. Let that sun named in the Report be taken and let it undergo a subdivision and be regarded as so many contributions from the members of the Church Society in the Diocese, what would it be from each but about the value of as many sparrows as would be sold for two farthings (hear hear.) Nevertheless, he did not say so with a wish to detract from the Report, or from the congratulations. He would take another view of what was before them. He would beg to submit, was there ever a period in the Church history of this Diocese, in which it more became or it more behaved, the members of the Church to be impetrate with God: "to be solicitous in prayer, that all these evils which the cross and the sunlet of the devil, or of man working against us, may be brought to nought, and by his good providence dispersed? That we his servants may not suffer by the persecutions and by the injury and the injustice done to us, but may ever more serve the Church through Jesus Christ our Lord. But shall we in this position, proceed as if some strange thing happened to us. Shall we think it strange concerning the fiery trial that is to try us. Is it any thing new in the dispensation of God's providence, that he has suffered his people to diminish and be brought low through many a plague and trial, that he should suffer men to be evil entreated by tyrants, and wander through the wilderness in this life? No! But let us exult in this that he bringeth up the poor out of their oppression, and provideth them a fold as a flock of sheep. (Applause.) Let us stand admonished by the words of his Holy servants:

Why sayest thou, O Jacob, and speakest, O Israel,

My way is hidden from the Lord,  
And my judgment is passed over from my God?  
Hast thou not known? Hast thou not heard,  
That the everlasting God, the Lord,  
The Creator of the ends of the earth,  
Fainteth not, neither is weary?  
There is no searching of his understanding.  
He giveth power to the faint;  
And to those who have no might he increaseth strength.

Even the youths shall faint and be weary,  
And the young men shall utterly fall,  
But those who wait upon the Lord shall renew their strength;

They shall mount up with wings as eagles;  
They shall run and not be weary,  
And they shall walk and not faint.

Let us take a retrospect glance of the Church—the Church as it was of old. It has ever been, and shall continue to be, the chosen of God—a jewel, precious to him. Let us reflect upon the history of the Church in the wilderness. There it was fed by bread from heaven, and water from the rock; behold the cloud by day and the fire by night; the feet that swelled not during their forty years journeyings, and the clothes that waxed not old. See the tall sons of Anak powerless before the children of Israel, then may we say, in the triumphant language of the prophet:

Although the fig tree shall not blossom,  
Neither shall fruit be in the vines;  
The labour of the olive shall fail,  
And the fields shall yield no meat;  
The flock shall be cut off from the fold,  
And there shall be no herd in the stalls;  
Yet I will rejoice in the Lord;  
I will joy in the God of my salvation.

It is our privilege; it belongs to us as God's professing people; he has made it ours to joy in the God of our salvation (Applause.) The Church is still as precious in his sight, it is founded on the rock of ages, what can shake it? It stands secure, surrounded with salvation's towers, and it can smile at all its foes. Yes, and it behoves us to exercise faith in this position, and to say, that which the mouth of the Lord hath spoken shall he not make good. He was almost tempted to notice another point. He had referred to dangers from without. We are not to forget that there may be dangers from within, and thus

"it behoves us to endeavour that no root of bitterness spring up amongst us, lest thereby many be defiled;" "lest many should fall from their steadfastness;" and again, "lest many should be found turning to the weak and beggarly elements, whereunto some have desired again to be in bondage." Before sitting down he would venture to take this public opportunity of expressing his regret at the publication of an article in a journal of the Church, and which was supported by, and came out under the sanction of his Lordship. That publication pronounced that we are not Protestants at all, (hear, hear); that the Bible is not our rule of faith, (hear, hear); that the doctrine of justification by faith is a fallacy, and in direct contradistinction to that to which we are pledged in our holy Liturgy. He deeply regretted to allude to this point thus publicly, and would now conclude by moving the Resolution which he had read. (Applause.)

Rev. Mr. Kerr said, in seconding the Resolution, he felt that any remarks that would fall from him would only tend to weaken the force of the eloquent address to which they had just listened. As Christian men; as part of the Church of the living God, we must cordially acknowledge His goodness and loving kindness, in the measure of success which has attended the Church Society during the past year. We look upon that Society as an instrument in His hands of building up our most holy faith, and of extending the kingdom of our blessed Lord and Master, Jesus Christ. Any measure of prosperity is therefore a cause of the deepest thankfulness and the gratitude of our hearts. Most thankfully do we acknowledge the goodness of our Heavenly Father, manifested in the increased measure of success which has attended the Society during the past year. Yet, while we acknowledge the goodness of our Heavenly Father, we cannot prevent the feeling of sadness stealing over our minds, that such a vast extent of this country is still lying unprovided with Gospel ministrations; that so many sheep of Jesus are wandering unled, that so many are wandering into by-ways and hidden paths, having forsaken the Church in which they were brought up. Seeing that our so small an increase of exertion so great a blessing has been vouchsafed to the Society, what would it have been if all the children of the Almighty; if all the sons and daughters of God had come forward and given anything in proportion to that measure of wealth with which he hath blessed them, what might we not have expected. It is a startling fact brought before our view that the sum, large as it appears in the aggregate, were it apportioned out to every one of the professors in one Church, the sum would be small indeed—less than the price of a sparrow sold for a farthing. Yet we will thank God and take courage. We see that his smile is resting upon us, in far greater measure than we might have expected from the little interest comparatively we have taken in His cause. The robbery attempted against us will teach us our own strength—it will teach us that we are able if we were willing to send forth the Gospel into the vacant portions of our land, and to make every locality in this country to blossom as the rose. See the prosperity of the Church in our neighboring land. It, too, was depressed, but has indeed arisen in the power of omnipotence, and it has spread all over the land. Its bishops are now found in every section of country, and it is rising and rising still. With this fact before us, we do not fear the robbery, and if they do fall upon us and oppress us for a time, he felt the Church would arise, and the silver and the gold will be given more freely into the Treasury of the Lord, and the length and breadth of the land will be studded with Churches where the praises of the Lord will be sounded by the countless congregations. With these remarks he begged leave to second the resolution.

The Resolution was then put from the chair, and was unanimously agreed to.

Rev. Adam Townley said the Resolution entrusted to him was to the following effect.

Resolved 3.—That there is need of increased exertion on the part of the Churchmen in this Diocese, to enable the Society to enlarge the sphere of its missionary labours, as well as to make more ample provision for the religious education of the young; and that, in connexion with these most important objects, it is desirable to carry out the suggestion in the Report with reference to an appropriation for the circulation of books and tracts, particularly in the more destitute parts of the Diocese.

The Rev. gentleman said he was sure that this Resolution would meet the approbation of this meeting. The facts already brought before them, not only sufficiently proved the need of that increased liberality, but they impressed his own mind the more deeply from the fact that he was not at present able to join the sanguine expectations of those who suppose that we shall suffer, but to a trifling extent, by the fearful act of sacrilegious spoliation about to be effected. (Hear, hear.) That Christian principle will increase our liberality, he would grant; but he could not but suppose that the fearful sacrilegious example, which is about to be set before this Province—he regretted to say, sanctioned by some who bear the name of Churchmen—would be greatly adverse to the happiness of those who belong to our Church. To his mind, the proposed spoliation will have a fearful effect in making men suppose that God takes no account of the temporal dealings of his people on this earth, that he

claimed no control as to their property, or their earthly substance. If the nation has a right, have not private members of the Church an equal right to withhold that which was necessary to the support of religion? If we beheld the principle sanctioned by the Legislature, that property given unto God could be taken from God and appropriated to worldly uses, what is to prevent our people from doing as they like with their own property? We can only lift our hearts and pray that God will prevent such an unholy example. But he could not but trust that the prayers of the righteous will yet prevail to spoil all the ends of the proud oppressor. Let us not forget that we are not yet given over unto the hands of those that would oppress us. No, we will raise our hands and hearts to the Lord that he will interfere to prevent this act of spoliation, unless he has some great purpose of mercy towards us to be effected by his allowing it to be done. (Applause.) But an increased liberality is required, whether we retain our patrimony, which we have enjoyed during the infant state of the Church in the Province, or not. It had long appeared to him that our great error in appealing to the liberality of our people is that we go to them upon the voluntary principle. He did not mean the voluntary principle in a political sense. (Hear, hear.) But we ask them for aid to the Church, as if they were at perfect liberty to give or withhold that aid, as they saw fit. He found no such principle in the Word of God. He found that every man is bound to dedicate a certain portion of his income to the Church. We should go to our people then, not on the voluntary principle, but as ambassadors from Christ, and demand their aid in support of his Church. (Hear, hear.) He was not going to dogmatize by saying what this precise portion is; but he would say that the Divine Being required at least a tithe of the offerings of his people, besides their sacrifices and besides their free will offerings. He demanded a tithe for the direct support of the Church of God. Now, as we professed to be Bible Christians—and thank God for it—and if this be the command of God, whether it be a law for Christians or not, it ought not to be without its deep and serious effect upon every serious, conscientious Christian. As the living temples of the Holy Ghost, we owe him at least so much, and if we give him our prayers and praises, let us prove the sincerity of these by offering him of that, which we are too apt to value more than our prayers and praises. There is such a statement in the word of God, as laying up treasures in Heaven. We cannot be wrong in quoting our Redeemer's own words, but it struck him that they could not begin to lay up treasures until they had paid their dues. It was by a voluntary offering they were to cast into the treasury, and they were then to lay up treasures in Heaven. It may be asked, what particular call is there for increased liberality at present? You have heard again and again of the great necessity for missionary labours. There is not a Clergyman present but could tell us of the great demand for it, and of the great extent of field for missionary operations. But the Resolution points to another subject. We require increased liberality not only for missionary labour, but for the religious education of the young. At this moment this is deeply and seriously required; but he felt that it would be impossible for us to do so while the hand of the oppressor is so steadily, so cruelly, so heavily laid upon us. It is not until we have succeeded in overturning the present iniquitous common school system that we shall be able to give any religious instruction to our young. But we are told that Sunday Schools are ample means of affording religious education. Is it so? Will the children of the irreligious come to our Sunday Schools on Sunday? What motive should induce them to do so? Their reading and writing are taught them in the common schools of the land, and the children of the ungodly are not likely to come to our schools where there is a lack of motive. But we are told again that we need not be anxious about religious instruction, because these schools afford religious instruction. He was himself most furiously attacked by a teacher of one of these schools for stating that they were not religious schools. It so happened that in this particular school the Bible was not at all read. Yet it was considered by its teacher as a model of a religious common school. But, it is said again, that these schools are religious because the Bible is permitted to be read. In his own neighbourhood there were several schools where it is altogether excluded; but is it likely to be beneficial where it is so used as to make the Bible lesson a weariness to the pupils? He was almost ready to confess that if they were to have any regard for the religious character of their youth, they would sooner consent to have the Bible excluded; than that it should be brought into contempt by the sacrilegious hands of the ungodly. (Hear, hear.) But these religious schools, we are told, have been very beneficial in the neighbouring land. But if there was one fact more than another at which the Churches of the States are beginning to tremble, it is the fact that in their common schools there is no provision for the religious education of the youth. Another proof, most striking, most fearful of the bad effects of the common school system of the neighboring States, was given; not very long since, by a company of wretched men, who met to celebrate the birth-day of the celebrated Tom Paine. Among the toasts on the occasion was "success to the common school system of the United States of America." With these sentiments, he would cordially entreat that while we make provision for increased liberality for the religious education of the young, we also put our shoulders to the wheel and endeavor to overturn that system which is giving our children into the hands of the spoiler. Nothing, to his mind, was more distressing than the apathy of Churchmen.

\* The Rev. gentleman will remember that the article referred to, was inserted during the absence of the Editor from home, otherwise it would not have appeared in the paper.



In regard to this matter. The bill now introduced by the Attorney General recognizes the necessity of separate schools for Roman Catholics. The Attorney General knows of no other distinction than that of Roman Catholics and Protestants. Now, none of us would be willing to entrust the education of our children either to Roman Catholics or Protestant Dissenters. If we are sincere and honest in our belief, we wish to have them trained in the faith we ourselves adhere to. (Applause.) He trusted he would live to see the day when they would be able to carry the Resolution into full operation. He did not fear. If they got any thing like their just rights from the government of this country, they would, by God's blessing, be able to educate their children religiously. (Applause.)

Rev. Mr. MCKENZIE said in rising to second the resolution, he would take the liberty of making a few remarks on that portion of it which relates to the circulation of the books and tracts of the Church Society. This was a very important part of the Society's operations, but one which is not so much spoken of nor so zealously supported and extended as it deserves. This is not properly the business of the meeting, and therefore it would be unsuitable as well as unnecessary to enter into the details of any arrangement in regard to it. But he thought it would be highly beneficial if the recommendation given in the Report could be carried out, and he thought, that in connexion with Mr. Rowsell, who is a zealous and faithful co-operator with the Society, something could be done to meet the applications made for the circulation of books and tracts in the destitute parts of the diocese. He would venture to express an opinion, that this Society, as it was certainly and peculiarly our own Church Society—should receive—more particularly as a book and tract Society—not only our cordial, but our undivided support. (Hear hear.) If there were no objections even on principle to participate in the support of promiscuous associations, established for a similar object, he must protest that after all that has been done by this Society, its great claims have not been met with that zeal and liberality and that concentration of effort commensurate with the functions of this Society, which are to extend the ministrations of the Gospel even to the 200,000 immortal souls in this the bosom of the Church of this diocese. He thought they should feel thankful that the Church has not left one of them to do his own work in his own way. The Church has provided in this Society a visible organization to do all their work. This must relieve them from a painful anxiety, for had the Church not done this they would have found themselves in great doubts as to a proper course of proceeding, and should have been compelled to act upon plans of their own, affording no satisfaction or comfort, and by no means coming up either to their expectations or to the necessity of the case. But in working in the bosom of this Society, they had every security that they would be walking with safety, and this to say the least could hardly be asserted, were they to venture beyond what is strictly the Church's organization as a Bible Society. It would be well to consider our Society in a very great degree, a branch of the Christian Knowledge Society, inasmuch as that Society not only circulates the Book of Life, but the book of Common Prayer, and is truly an evangelical institution. It helps to build our Churches, it gives us money, it spreads its bounty far and wide throughout the Church. These considerations impress upon our mind that they should give their undivided support to this Society, as a branch of the Society for the propagation of Christian knowledge. As to its books for circulation have we not a fund of treasures of literature, precious alike for literary excellency, Gospel truth and practical piety within the bosom of our Church? With their permission he would on this point read an extract from the Report of the Toronto Church of England Tract Society in existence some years ago.

"If the enemies of truth and good are actively engaged, surely Churchmen are particularly called upon to use their utmost endeavours,—by the circulation of publications which set forth the principles of our Apostolic Church in their true and proper light, and which afford an antidote to false doctrine, heresy and schism, to counteract in some measure the injurious effects which must necessarily follow from the unchecked dissemination of erroneous principles. The vast amount of good which these little monitors are calculated to produce, can scarcely be estimated. In all of them the great truths of our holy religion are inculcated in connection with the doctrines and discipline of our beloved Church. In each of them the authorized Minister of God is represented as the wise and judicious adviser and affectionate comforter and friend. They are suited to all occasions, and adapted to every circumstance of life. Are any parents about to bring their children to be presented at the baptismal font,—there are the Tracts on Baptism, and that excellent Tract No. 13. *The Parochial Minister's Affectionate Address to Godfathers and Godmothers*, all of them full of sound and edifying instruction. Are any about to renew for themselves the pledges which were given in their name at baptism—there are the suitable Tracts on Confirmation. Or do any purpose to join in that most solemn ordinance of our religion, the Sacrament of the Lord's Supper, how much instruction and benefit may they derive from the many excellent treatises to be met with on that subject among the publications of the Society! Many of the Clergy make a practice of presenting the Tract entitled *The Parochial Minister's Affectionate Address to a newly married Couple*, to be under their charge, who enter into that holy state. For persons afflicted with sickness, how many excellent Tracts are there abounding with com-

fort and instruction; such as *The Churchman on a sick bed*,—*The Churchman's Devotional Exercises in time of sickness &c.*; and if any have suffered affliction, through the loss of friends or relatives, what can be more suitable to minister comfort than such Tracts as *The Country Parson's Visit to the House of Mourning*, or *The Pious Churchman comforted under the pressure of Afflictions*?"

This was written and conceived in a spirit which they would all feel ought to actuate a Society in the bosom of the Church, and give a faithful, just and affectionate appreciation of the measures with which divine providence has enriched our Church. He would mention in all frankness some of the reasons which he thought ought to deter them from alienating their resources—which appear to be required by their own wants, for other purposes, more particularly, to promiscuous religious associations. In saying this he did not feel the faintest shadow of uncharitable, impatient, or vexed feeling towards those who were without the bosom of the visible Church. He knew many of those. There were many individuals who were in every respect patterns of excellence, saving their being in a state of separation from the Church. But he did think that to imagine at the present moment that the acknowledged excellence of these pious individuals sweetened in any material degree the bitter waters of separation, would be imprudent: it would be imprudent because in our present time of trials and distress, and when he regretted to say our mother land, to whom we have rendered so long, so faithful and affectionate fealty had deserted us, it would be imprudent to trust with credulity. But it ought to be considered that the very possibility of wandering beyond what is strictly the Church's organization has the effect of endangering our own unity, at a time when it is peculiarly important that we should be as a band of brothers. And this Society in giving us a work to do in which we can all join, must have a tendency to produce this band of union and make us feel as a band of brothers. This is one of the chief grounds of faith in it; its tendency to strengthen our feelings of union. (Applause.) He was not a party man. He was not one of those who pronounced the shibboleth of party. He did not desire to see it exclusive in any of its departments, but would carry out the great principle of embracing all in carrying out a common work. Many years had elapsed since he had read the character given of Bishop Bull, that no man ever more wisely or more successfully than he, avoided religious extremes, his heart was full of the Church of England, he had found in it everything to satisfy in life and make him happy in death. The impression of that character remained upon his mind: was as distinct as fresh now as it was when he first read it, and as he was sure he should find it in his last hour coincident with a simple and a saving faith in the cross of Christ, he had no doubt it would be as distinct and as fresh at the time when he came to die. (Applause.)

The Resolution was put to the meeting and unanimously agreed to.

A. N. Bethune, the Venerable Archdeacon of York, said that he anticipated a general and cordial concurrence in the Resolution, which had been intrusted to him, so that he would be relieved from any extended advocacy of the sentiment which it embodied. It is to this effect:

**Resolved 4.**—That the best thanks of this Society are due, and are hereby warmly expressed to our fellow Churchmen of Great Britain, and in the United States, for the sympathy they have manifested toward the Church in this Diocese in their recent valuable and liberal contributions in aid of our Church University Trinity College. He said he should be wanting in duty to himself, he should be wanting in duty to those benefactors to whom this resolution refers; he should be wanting in duty to this respectable meeting were he not to express as succinctly and as comprehensively as he possibly could, the grounds upon which our fellow Churchmen in another country at least, from their many services towards us, are entitled to our respectful and cordial acknowledgments. Joined, with purposes of recreation to which after many years of professional toil we sometimes feel ourselves constrained to have recourse, he was honoured with a commission from this Society to Great Britain, to make such efforts as might be in his power to make; to embrace such opportunities as might be afforded him to enlist the sympathies of our fellow Churchmen there in the behalf of our cause here, and as far as his exertions could produce that effect to procure additional funds towards that Institution, the Church University of Trinity College. (Applause.) Immediately, therefore, upon his arrival in England, he applied himself to what he would call the pleasing—though it proved to be a most laborious—task of fulfilling that high and important trust. One of the first steps he felt himself called upon to take was to procure a meeting of those Noblemen and Gentlemen who had associated themselves but two years before at the suggestions of his Lordship to promote and carry out this good work. They met in St. Martin-in-the-Fields, and among the individuals who kindly gave their attendance were the Rev. Thomas Hartwell Horne, Charles Linnér, Esq., and Lord Seaton, formerly Governor here. (Hear, hear.) Before this assembly of Noblemen and Gentlemen, he laid a report of the present state of Trinity College and of its claims to public consideration, both at home and abroad. The result of this, after some discussion, was that the statements he had thus placed before the Committee were embodied in a letter addressed to them and circulated as their report to their fellow members throughout the Mother country. A great deal of delay was

experienced in securing the signatures of all the members of this Committee, for it was deemed better to have the names of them all as suspicion and misapprehension might have arisen where want of confidence in some quarters was felt towards it. During the delay which occurred he undertook a journey to Canterbury, in order to attend the annual commemoration of St. Augustine's College. There he had an opportunity of bringing the interests of our Canadian Church before the English people, and of witnessing the warm sympathy they felt towards us, and the hearty indignation they felt at the wrongs attempted upon us. From Canterbury he went to Bath, where he called upon the Clergy and principal men of the city, wherever an opportunity was afforded to enlist their sympathies in our behalf, and to dispatch our circulars as widely as possible. Upon his return to London he immediately started upon a tour throughout the United Kingdom, embracing most parts of England and Ireland. In all these places he called upon the Clergymen, and endeavoured to effect such arrangements as would secure our subsequent success. From this, after making a tour through Scotland for private gratification,—for it would have been unreasonable to ask anything from the Church in that country, as they have greater struggles to contend against than we have ourselves.—After spending some days in Belfast with the Archdeacon of Armagh, he called upon the Reverend Primate of Ireland, who received him most cordially. Afterwards, making a visit to Dublin and other parts of Ireland, he returned to England. Visited Liverpool, where he met with the Rev. John Keble, to whom he stated the position of our Colonial Church, and roused the feelings of warmest sympathy. He afterwards visited various other places, making use of all efforts to enlist the people in our behalf, calling upon them, and in all quarters distributing our circulars as widely as possible. Having determined upon a journey to the Continent, he prepared to do something there, and having an introduction to Chaplain at Rome, he stated to him his desire to have a congregation there, and asked his permission to have a collection there in aid of the funds of our University. This would have been readily acceded to, had it not proved to be the season in which Rome was empty of English residents; the idea was abandoned. However, a leading member in that city, in order to testify his interest in our University, made such a donation from his private funds as probably equalled what would have been realized by a collection there; so that we have from ancient and imperial Rome, sympathy and support for our cause. (Applause.) Referring to England, he would content himself with saying, that after making every possible arrangement, entering into a voluminous correspondence attending public meetings, and procuring sermons in aid of the great object, he had in view by travelling through nearly every county in England, and by visiting nearly all the principal towns, by travelling over 7000 miles by water and rail, he was enabled, by scores of meetings, many sermons and personal solicitations, to effect an addition to our funds, which—looking at all the difficulties in the way—looking at all the claims in the mother country on their benevolence, and looking at the vast number of claims, and appeals, and calls, from every colonial diocese in the wide world, we ought not to express or feel disappointed with. He was always glad of having an opportunity of attending a public meeting and always felt it a peculiar privilege, when the Clergyman of the parish allowed him that opportunity; for invariably the statements there made, regarding the condition and prospects of our Church, in this colony, awake a degree of interest, which it was most cheering to see, and ever evoked a desire to come back again, and tell them all about their brethren in Canada. (Applause.) In these meetings, he had many opportunities afforded him to make known our claims upon the Church. He did not confine himself merely to statements regarding the objects and progress of Trinity College; but he took care to direct their attention to the measure which was then before government for what we fear will prove to be the alienation of the little remnant of property left for the maintenance of our Church in this colony. Often in these meetings he had seen many an eye glisten with indignation at the wrongs, at the successive injuries which we, as a Church, were made here to experience; and often had he seen cheeks made to flush with shame, that the robbery and sacrilege uttered here, had there received the highest sanction; and it may be that this application, this sacrilege has now become, as far as the imperial mandate is concerned, the law of the land. But although Parliament has thus deliberately given its sanction in the mother country to this act, most positively and conscientiously would he affirm, that the sentiments thus expressed and endorsed, are not the sentiments of the British people. (Great Applause.) Now, a vast, an overwhelming majority of Churchmen in our motherland, men, women, and children, have uniformly declared it as their opinion, when the statements relating to this matter were set before them, that a more unjustifiable, a more atrocious measure of spoliation never was before recorded in the national history. He trusted he would speak with charity when he did say that, even with those who had passed this measure it had been not the result of conviction, but it had been brought about by political combinations, by political ambition, by political expediency, and by the pride of political party (hear hear). And if we look at the debates which have come before the world, the result of the discussion on this question, we must be struck with the total absence of argument on the side of those who

have ventured to impugn our rights, and give their verdict in favour of the confiscation of our land. To all that has been advanced on the side in answer to the cogent appeals, and unanswered and unanswerable reasoning on our side, there has been only some cry about a theory of self government, which none of them seemed to understand or to be able to comprehend, and some fear that an attempt at separation from the Crown might be the result of a refusal; a timidity which threw the burden of our protection upon the weak, when it should have been left upon the strong. Our energies may be crippled but they are not destroyed; the foundation of God's Church has been laid amongst us, and there are warm hearts and energetic hearts to uphold it. Our laity now in the day of the Church's trial, will warmly and energetically co-operate with those whom they acknowledge to be their spiritual guides, and in our struggles we shall have warm hearts pouring forth their prayers beyond the seas for our prosperity and success, and we shall have open hands to aid us, and when the cry "come over and help us" shall be made, we shall have an expression of warm and substantial sympathy from our fellow Churchmen in the mighty republic on our borders. (Great applause.) He could not conclude better than by quoting the following remarks of an excellent writer:—

"Behold your Church! There she stands, such as God intended his Church to be. For three hundred years she has been to you the inspirer of your holiest thoughts and noblest enterprises; she has taught you the Gospel in its purity, its loveliness, and its power; she has taught you to love liberty, and to seek it in the path of obedience and duty; she has shewn you the true secret of happiness, in a heart feeling God and loving man; she has made home the darling word of the English tongue, and mother its inspiring idea; and all this she has done by teaching you to read, and to understand aright the Holy Scriptures, which are able to make you wise unto salvation. Even he then who dissents from that Church; but especially he who betrays it; and above all, the man who wars against its spirit by a life of selfishness or of irreligion; such a man is, in that degree, the enemy of the human race; the breeder and propagator of Vandalism; the forerunner of the barbarians."

Rev. Dr. McMURRAY regretted that the seconding of the resolution had not been confided to able hands. But having been honoured with a commission from this Society to the United States, he could not do better than read the memoranda of his tour. The Dr. then read as follows:

**MY LORD.**—Having had the honour of being appointed by your Lordship as the agent of Trinity College for the purpose of soliciting aid from our brethren in the United States, towards the erection of that Institution, it affords me a very great pleasure to be enabled to make the following detailed, but I trust otherwise satisfactory Report. Agreeably to the instructions received from your Lordship, I left my parish on the 13th of May, 1852, which was as early as my health would permit, having previously had a severe attack of illness, and reached New York on Saturday, the 16th.

I lost no time in delivering the letters with which I was supplied by your Lordship, and in the absence of an acting Bishop, I called upon the members of the standing Committee, not only to obtain their permission to solicit contributions in that diocese, but also to ask their advice as to the best method of proceeding. Permission, I am happy to say, was readily granted, and there seemed to be but one opinion as to the course I should pursue, namely, to call a public meeting of the Clergy and Laity at an early day, to be held in some central place, and to lay before them as full a statement of our case as possible.

During the week, I called upon several of the Clergy of the city, and was pleased to find that they all concurred in opinion with regard to the public meeting, which relieved me from further anxiety as to the preliminary step to be taken, and plainly indicated the course I should pursue. I immediately prepared a circular letter, and addressed a copy of it to many of the Clergy and Laity. The day fixed for the meeting, the 27th, unfortunately proved very stormy and wet, and consequently the attendance was but small. I was not thought advisable to organize the meeting, and it was, therefore, proposed to appoint another day and a more convenient hour. Monday, the 31st, was named, at one o'clock, P. M., in the Sunday School room of St. Paul's Church, which was cheerfully granted for that purpose.

On Sunday, the 30th, I attended divine service, and assisted in the Church of the Ascension, the attendance on the 31st being much larger than on the former occasion. The meeting was organized, and the Chairman called the agent of Trinity College to lay before them the object of his mission to the United States.

I then read a brief statement of the origin, progress, and necessities of Trinity College, at the conclusion of which, the following resolutions were moved and passed unanimously:—

**Resolved 1.**—That the meeting has heard with deep interest the statement of the Rev. Mr. Murray, respecting the origin, progress, and present prospects of Trinity College, Toronto, and that the Bishop, Clergy and Laity of Upper Canada, be assured of our warm sympathy in their efforts to found a Seminary of learning, in which the principles and doctrines of the gospel of Christ shall have their legitimate influence.

**Resolved 2.**—That as American Churchmen we acknowledge the heavy debt of gratitude which we owe to the Church of England for the manifold benefits derived in past days from her venerable



ble Societies, and from many of her enlightened and philanthropic members, and recognize the obligation of repaying this debt, as we have the ability and opportunity, by aiding in such enterprises as the one now presented in the application of Trinity College.

**Resolved 3**—That every movement towards a mutual interchange of good offices between the Churches of England and America is regarded with the deepest interest by American Churchmen, and that we feel bound to promote such interchange by every means which Providence has placed in our hands.

**Resolved 4**—That the Rev. Drs. William Berrian, Stephen H. Tyng, Edward T. Higbee, Benjamin T. Haight, Samuel R. Johnson, Francis Vinton, William A. Muhlenberg, Samuel Seabury, Francis L. Hawks, and the Rev. Messrs. Samuel Cooke, G. T. Bedell, and L. H. Tuttle, the Hon. Luther Bradish, and Messrs. William H. Harison, Anthony Barclay, British Consul William H. Hobart, W. D. Cyrus Curtis, George T. Strong, Anthony G. Bleecker, E. H. Gillian, and G. A. Sabine, M. D., be requested to act as an advisory committee to assist the Rev. Mr. McMurray in his application to the Churchmen of New York, and that they have power to add to their number before the adjournment of the meeting, the Chairman proposed that the address and resolutions should appear in both of the Church papers, and in as many of the secular papers as possible.

Having proceeded thus far satisfactorily, the next step was to devise some method for carrying the foregoing resolutions into effect. It was therefore deemed desirable to convene another meeting to be held in the Sunday School room of the Church of the Ascension, on Tuesday evening, the 8th of June at 8 o'clock.

After a good deal of deliberation at this meeting, as to the most efficient method to be pursued, the following resolutions were proposed and adopted:—

**Resolved 1**—That this committee advise the Rev. Mr. McMurray to commence his work by a direct personal application to the members of the several Episcopal congregations in this city and Brooklyn.

**Resolved 2**—That the Rectors and Clergy of the several congregations be respectfully requested to give their aid to the Rev. Mr. McMurray, by sanctioning and recommending to the attention of the Laity, his address, as the agent of Trinity College, Toronto.

**Resolved 3**—That the Rev. Mr. McMurray be advised to aim at the establishment by each congregation, of at least a scholarship in Trinity College, Canada West, and to keep distinct from each other the contributions of the several congregations.

**Resolved 4**—That this advisory committee request the Rev. Mr. McMurray to procure the appointing of a service in Trinity Church, on Tuesday next, the 15th of June, to celebrate the close of the Jubilee, in union with our brethren in the Church of England.

**Resolved 5**—That the Rector of Trinity Church be requested to invite the presence of the Clergy and Laity of New York and neighborhood, and to appropriate the offerings on that occasion to the objects of the Rev. Mr. McMurray's mission.

**Resolved 6**—That the proceedings of this meeting be signed by the Chairman and Secretary and be published.

In accordance with the fourth resolution I waited upon the Rector of Trinity Church, and solicited from him the appointment of a service to be held in that noble edifice, on Tuesday, the 15th of June, to celebrate the close of the Jubilee in union with the Church in England. The Rector at once complied with the request, and issued the following circular to the Clergy and Laity of New York and its vicinity:—

"On Tuesday next, June 15th, the day on which the closing service of the Jubilee year of the Venerable Society for the Propagation of the Gospel will be held in Westminster Abbey; there will be morning prayer, a sermon, and the administration of the Holy Communion, in Trinity Church, at half-past ten o'clock. The alms collected at the offertory will be appropriated to Trinity College, Toronto, Canada West, in response to the application for aid which is now made through the Rev. William McMurray. The Clergy of the City and vicinity are respectfully invited to be present, and to assemble in the north vestry room at ten o'clock.

"The Rev. Mr. McMurray is invited to attend as one of the officiating Clergymen.

(Signed,) WILLIAM BERRIAN, Rector."

On Sunday, the 6th of June, I attended Divine service in Calvary Church, and assisted the Rector; and in the afternoon I preached in the Church of the Holy Communion.

On the 9th, proceeded, by invitation, to Bridgeport, to be present at the annual Convention of the Diocese of Connecticut, where I had the pleasure of being introduced to the Right Rev. Bishop Brownell, and to the assistant, the Right Rev. Bishop Williams, and likewise to many of the Clergy. As a mark of respect to the Church in Canada, the Senior Bishop invited me to take my seat within the rails of the chancel.

I gladly availed myself of every opportunity which presented itself of attending the Conventions of the Church, and the commencements of Colleges, as it afforded me a ready access to the Bishops and the Clergy, to whom I could make known the objects of my mission.

On Sunday, the 13th, I preached in St. George's Church, New York, in the morning, and in Calvary in the afternoon.

Tuesday, the 15th, being the day appointed for the Jubilee Service in Trinity Church, I attended by special invitation, and took a part in the Service. The sermon was preached by the Rev. Dr. Higbee, and was most eloquent and appropriate. The collection at the offertory

amounted to \$1121.60, one thousand dollars of which were contributed in gold, as the noble and generous offering of the Corporation of Trinity Church to Trinity College.

On the morning after the imposing services in Trinity Church I received a letter from the Rev. Dr. Higbee, enclosing me one which had been sent to him with a donation from a gentleman of well known liberality in Troy—a copy of which I here insert to shew the deep interest which was felt in behalf of our College by those at a distance:—

"Ida Cottage, June 12th, 1852.

"Rev. and dear Sir,—I am very much obliged to you for your kind invitation, and should like nothing better than to be present at the concluding services in Trinity Church. I am afraid, however, that I shall not be able to go down. I have heard it has been proposed to make a collection in your church on Tuesday next for Trinity College, Toronto. If this should be done please endorse the enclosed Draft, and add it to the collection for me. I told the Rev. Mr. T. to say to the Agent of Trinity College that if he would come to Troy, I for one would give him \$25. I think now, however, it would be better to send my offering to you. In case there should be no collection in your church, for the purpose, please give the Draft to the Rev. Mr. McMurray with my best wishes, and say, we should be happy to see him, if he should come this way. I hope you will make a great collection for the College on Tuesday. The whole Church, on both sides of the Atlantic would feel the good effects, and it would be a glorious termination of the Jubilee."

On Sunday, June 20th, I preached in Christ Church and in St. Anne's, Brooklyn. From the 7th to the 29th of June the whole of my time was occupied in soliciting contributions from the leading members of St. George's Church and Calvary, agreeably to the recommendation of my advisory committee, which was neither an enviable nor a light undertaking, but which I resolved to carry out to the letter, in order to give the plan proposed by them a fair trial. From St. George's congregation I received \$365, and from Calvary, \$155. It was soon discovered that the recommendation contained in the 3rd Resolution of the last Meeting, with regard to a scholarship from each congregation, could not be carried into effect, and it was therefore determined to leave the contributions entirely at the disposal of the Council of Trinity College. On the 29th I left New York for Riverside, near Burlington, the beautiful residence of the Right Rev. the Bishop of New Jersey, by whom I was kindly received and hospitably entertained. The Bishop entered most heartily into the object of my mission, and gave me the following commendatory letter to the Clergy and Laity of his Diocese:—

"To all who love the Church of England, and desire her good,—This will commend the Rev. Wm. McMurray, A. M., a Presbyter of the Diocese of Toronto, enjoying the confidence of his Bishop, and honoured as his representative to solicit contributions in aid of Trinity College, in that Diocese. There is no Bishop in the communion through whom we have received the Apostleship whose labours have been more abundant, and now, at an advanced age, his duty to the Church has called him to an enterprise of the greatest difficulty and responsibility, but of still greater value and necessity. I have sympathized with him most deeply in his great effort, and I am glad that the members of the sister (once the daughter) Church, are now to have an opportunity to aid in its promotion. To all to whom these presents may come I recommend it earnestly; and humbly supplicate God's blessing on the enterprise, and all who are engaged in it."

(Signed) G. W. DOANE,

Bishop of New Jersey.

On taking my leave of the Bishop, he put into my hand a volume for Trinity College, in which I found written—

To Trinity College, Toronto,  
From the Rev. CHARLES FORSTER,  
By the hands of the BISHOP of NEW JERSEY,  
and in remembrance of the  
Rev. W. McMurray's most pleasing visit  
at Riverside, 30th June, 1852.  
"For my Brethren and companions' sake I will wish thee prosperity."

I reached Washington on the 2nd of July, and on Sunday, the 4th, I assisted the Rector in St. John's Church, and preached in Trinity in the evening.

On Sunday, the 11th, I preached in St. John's Church. A collection for the College was made after the sermon, which amounted to \$200. I observed the President of the United States and some of the heads of the Departments present on that occasion. In the evening I preached in the Church of the Epiphany.

On the 14th of July I visited Alexandria, to attend the commencement of the Theological Seminary, and to ascertain from the Right Rev. Bishop Meade, whether his Diocese would be able to do anything for us. The Bishop regretted that he could not hold out much encouragement to me, in consequence of the depressed state of their own Institutions.

On Sunday, the 18th, I preached both in the morning and afternoon in St. Paul's Church, Alexandria. The Assistant-Bishop of Virginia, the Right Rev. Dr. Johns, was present in the afternoon, to whom I had been introduced, and who gave me a very kind invitation to visit him at Williamsburgh, Virginia, the seat of William and Mary's College, of which he is the President. Having accomplished the object of my visit to Washington, as far as it was at that time in my power, I left the Capitol on the 19th, and arrived safely in New York the same evening. On my arrival I found a donation of Medical books from the author, Dr. Martyn

Payne, and also a donation from the Rev. Prof. Hackley, of his works on Mathematics.

The principal residents of the city having left for their summer retreats, the Clergy advised me not to remain any longer just then, but to return in the Fall, when they would have great pleasure in furthering, (as far as they could,) the application of Trinity College. I accordingly left New York for Hartford on the 24th to attend the opening of Trinity College, and on my arrival I was kindly welcomed by the President of that Institution. I had the pleasure of meeting at the President's, as his guest, the Right Rev. Bishop Polk, of Louisiana, who seemed deeply interested in the cause I was advocating, and gave me \$20.

During my short sojourn at Hartford, I visited Trinity College, and was pleased to learn that it was rapidly rising in public estimation and confidence. In going through the Library of the College, the mitre worn by the late Right Rev. Bishop Seabury, the first Bishop of the Episcopal Church in the United States, was shown to me amongst other objects of interest. It is a plain mitre-shaped cap, of purple velvet, with a simple cross wrought upon its front; an account of which is given by that talented author, the Rev. Arthur Cleveland Cox, in his beautiful Christian Ballads, a part of which I cannot resist the insertion here:—

This mitre, with its crown of thorn;  
Its cross upon the front;  
Not for a proud adorning worn,  
But for the battle's brunt;  
This helmet,—with salvation's sign,  
Of one whose shield was faith;  
This crown, of him, for right divine,  
Who battled unto death.

Oh! keep it, till the moth shall wear  
Its comeliness to dust;  
Type of a crown that's laid up where  
There is no rust nor rust;  
Type of the Lord's commission given  
To this our Western shore;  
The rod of Christ, the keys of heaven,  
Through one, to thousands more.

And keep it for this mighty West,  
Till Truth shall glorious be,  
And good old Samuel's is confest  
Columbia's prima See.  
'Tis better than a diadem,  
The crown that Bishop wore,  
Whose hand the rod of David's stern  
The farthest Westward bore.

On the 28th, just at the commencement of Columbia College, the honorary degree of Doctor of Divinity was conferred upon your Agent.

I left Hartford for Dundas on the 29th, which I reached safely and in good health, after an absence of nearly three months, during which period I received for Trinity College from Churches and individuals \$1981.69 cents.

From the foregoing narration of my first visit to the United States, it will be perceived, my Lord, that little was attempted beyond visiting the City of New York, where I found it all important for the future success of my mission, to leave behind me as favourable an impression as possible. Nor in this was I disappointed, for the proceedings in New York were constantly appealed to in every part of the country which I visited;—so that if I had accomplished nothing beyond making the injustice we had received at home and the pressing necessities of our position known, my time would not have been mis-spent.

I remained in my Parish until the 8th of October, on which day I left again to fulfil the many engagements I had made. During my journey to New York I visited Buffalo, Rochester, Geneva, Syracuse, Utica, Rome, Troy, and Albany, in nearly all of which cities I preached in the principal Churches, and obtained collections for our College. The collections were as follows: Buffalo contributed \$143.80; Rochester, \$58.37; Syracuse, \$39.17; Utica, \$173, and Troy \$146. This occupied an entire month, so that I did not reach New York until the 9th of November, and just in time to be present at the Consecration of the Provisional Bishop for that Diocese, which took place in Trinity Church on Wednesday the 10th. There were 10 Bishops present and about 150 of the Clergy. This Consecration is said to have been the most imposing religious ceremony of the Church ever held in New York.

On Sunday the 14th, I accompanied the Lord Bishop of Montreal to St. John's Church, Trinity and St. Paul's, in each of which his Lordship preached. In St. John's and Trinity I was requested to take part in the service.

On the 18th I was applied to by H. M.'s Vice-Consul for New York to attend Calvary Church at 7 o'clock, as one of the officiating clergymen; and to take part in the obsequies which were held in honour of the late Duke of Wellington. The Rector assigned to me the whole of the evening service, and the oration was delivered by the Rev. Dr. Vinton, of Brooklyn. The church was filled to overflowing, notwithstanding the inclemency of the weather, and the whole of the services were of the most imposing character. The Consuls of the different nations attended in their uniforms, and likewise many of the military of the city and its vicinity. There was also a large attendance of ladies, most of whom were dressed in mourning. From the 9th of November, and up to the time of my departure on the 17th of December, I was constantly engaged in furthering the cause which had been intrusted to my care.

Before taking my second departure from New York, I received additional from Trinity Parish \$237, making in all \$1358. From the Church of the Holy Communion \$162. From the Ascension \$315, and from St. Bartholemew's \$30. On the 18th of December I visited Lousingburg, near Troy, at the request of the Rector of Trinity Church, and obtained through him the handsome sum of \$50 from a member of his Parish, who formerly resided in Toronto.

On Sunday the 16th I preached in St. Peter's Church, Albany, in the evening, after which a collection was made, which amounted to \$85.65. In the afternoon I preached for the Rector of St.

Paul's, who gave me \$50 as his own generous donation.

On Monday the 20th I called upon J. B. Plumb, Esq., who gave me as the handsome donation of Mrs. Plumb, 200 acres of land, valued in cash at \$300, and also \$50 as the donation of his infant son.

I left Albany on the 21st, and reached Dundas on the morning of the 23rd, at 3 o'clock, after a cold and most fatiguing journey by stage from the Falls to Hamilton. This, my Lord, completed my second visit, during which I received in money \$2126, including many donations privately given, and in land in cash value \$800, making together \$2926; and the sum total to this period \$4907.69 cents, besides several donations in books.

After the constant excitement and the fatigue consequent upon the duties of my mission, I found it necessary to take a little time for relaxation before setting out on my third expedition.

I remained at home until the 13th of January, and on that day I left again to visit those cities where I was sure a statement of our situation would not be heard in vain.

I was obliged to remain a day or two at Albany to procure the publications of the State of New York, and I am happy to say that my application for them was successful. On the 20th I again reached New York, where I found ample employment for three or four weeks.

On Sunday, the 23rd, I preached in Grace Church, Brooklyn, in the morning, and in the Church of the Holy Trinity in the evening. The collection in the forenoon was \$58 and in the latter \$55.

On Sunday, the 30th, I preached twice in Grace Church, New York. There was no collection made at the time, but with the sanction of the Rector, I called during the week, upon several of the most wealthy members of the congregation who cheerfully contributed. The amount received from Grace Church was \$740. I next proceeded to Newark, in New Jersey, where I preached on Sunday, the 6th of February, in three of the churches of that city. The collection in the House of Prayer was \$77, in Grace \$50, and from a member of Trinity \$5.

I returned to New York, and on Sunday, the 13th, I preached in the Church of the Annunciation, the collection was \$122.44c. In the evening I went to St. Stephen's Church, where I preached again on the subject of the College; and the response to the appeal was \$100.

I received a letter from the Right Rev. the Bishop of Maryland, enclosing me the following circular, which he had sent to the Clergy of Baltimore:—

BALTIMORE, Feb. 14, 1853,

Rev. and dear Sir,—You are respectfully invited to attend a meeting of the Clergy of Baltimore, at the Sunday School room of St. Paul's Church, on Friday evening, the 18th inst, at half-past 7 P. M., to hear statements and communications of important interest, by the Rev. Dr. McMurray of Upper Canada.

Very truly and faithfully,

Your friend and brother,

Signed, W. M. WHITTINGHAM.

I left N. York accordingly on the 16th, in order to meet the engagements which the Bishop had kindly made for me, and on the evening of the 18th I attended the meeting at the place named by the Bishop, where I found many of the Clergy of the city, with two or three of the Laity, present. I regretted very much the absence of the Bishop, who was obliged to leave a day or two before I arrived, to embark for the South of Europe, in consequence of the precarious state of his health. After laying a brief statement of the object of my visit to the United States, before the meeting, arrangements were made for me to preach in the principal Churches by their respective Rectors.

On the 19th, I left for Washington, to procure if possible, the books that had been promised me during my former visit, for the College. Whilst there I received the third volume of Mr. Schoolcraft's valuable and elaborate work, David Dale Owen's Geological Survey of Iowa, Wisconsin, and Minnesota, all the publications of the Smithsonian Institution, together with several volumes from the office of the Topographical Engineers.

On Sunday the 20th, I preached twice for the Rector of St. John's Church.

On the 27th, I preached in St. Paul's Church, Baltimore, in Mount Calvary Church and in St. Peter's. The contributions of the three Churches amounted to \$211.66c.

On the 28th, I proceeded to Philadelphia to arrange for my future services there, with the consent of the Right Rev. the Bishop of Pennsylvania, which was most willingly granted. Having made the necessary arrangements for my duty in Philadelphia, I returned on the 2nd of March to Baltimore, and on Sunday the 6th, I preached in Grace Church in the morning, and Christ's Church in the evening. The contributions from both were \$115.58c.

On the 8th, I left for Philadelphia to keep my engagements, which I found would occupy my time for a month. During my stay there, I preached fourteen times in the largest Churches of the city, from which I received the following sums for Trinity College: St. Mark's, \$157.50c; Ascension, \$163; St. Andrew's, \$153; St. James's, \$70; Trinity, \$91.17c; St. Peter's, \$31; Grace Church, \$22.50c; Epiphany, \$5; Gloria Dei, \$20; and St. Stephen's, \$67. Some of the Churches have not yet contributed, but from letters which I have recently received from Philadelphia, I have been informed that something additional, although not large, may be expected.

On the 2nd of April, I received \$26 from the Right Rev. the Bishop of New Jersey, being the amount of the Easter offertory in St. Mary's Church, Burlington, of which he is the Rector. On the 4th, I received a handsome donation of



books from Messrs. Lippincott, Grambo & Co., one of the principal publishing houses of Philadelphia.

On the 6th, I left for New York, and during my short stay there I had several valuable donations of books sent to me from the leading publishers of that city. D. Appleton & Co., Mr. Putnam, Messrs. Stanford & Swords, Mr. Wiley, and also a large case from Columbia College, all of which have safely reached their destination.

On the 14th, I took my departure for Boston, which I reached the same evening. I called upon the Right Rev. the Bishop of Massachusetts, and delivered my letters. He immediately granted me permission to make my appeal to the Churches of Boston, and requested me to preach in Trinity Church, of which he is Rector, on the following Sunday. As he could not be present, he prepared a short address, to be read by his assistant to the congregation before I preached, and which I insert here, to show how deep an interest was felt in our College, wherever its position was made known:—

"To the Parishioners of Trinity Church, Boston."

"MY CHRISTIAN FRIENDS.—I regret that my necessary absence deprives me of the opportunity of expressing, by word of mouth, the interest I feel in the object which Dr. McMurray presents to your attention. The precise character of the claim which Trinity College, Toronto, possesses on the sympathy and aid of the members of our Church, he will himself fully explain. I would hereby commend his appeal to your affectionate interest, and express the hope that an Institution so calculated to promote the cause of true religion, and to advance the interests of that pure, Scriptural and Protestant Church, to which we have the privilege to belong, will receive from you that assistance which it needs. Among all God-like objects of our benevolent gifts, what object is more so, than that of training the youth of a country in the principles of the gospel, without which all education must fall short of its highest end."

On Sunday, the 17th, I preached in Trinity Church and Grace. The amount contributed by the latter was \$55. From Trinity I have not, as yet heard anything, although the Bishop told me he would send me something as soon as he had a little leisure.

The collection in St. Paul's Church, in which I preached on Sunday, the 24th, amounted to \$112, to which must be added a generous donation made to me privately of \$100, by a member of that congregation, making, in all, \$212. In the evening I attended at Christ's Church, the oldest in the city, and built in the year 1723.—The peal of bells in the spire were the first cast for America, and were procured by Junilee subscription. On one of them I read the following, "God preserve the Church of England"—on another, "Since benevolence hath opened our mouth, we will sing the praises of the Lord."—The Communion plate, of which this Church possesses a large quantity, valued at about \$1600 was given in the reign of George II., and the large folio prayer books, Oxford editions, which are still kept on the Communion table, have the arms of England gilt upon their covers. The Rector of this Church promised to transmit me a small donation for Trinity College, and I have also the promise of something from the Right Rev. Bishop Southgate, the present Rector of the Church of the Advent.

As I would not prolong my visit at Boston, I took the train on the 25th for Albany, and reached Dundas on the evening of the 27th of April.

This, my Lord, completed my third visit, which was extended to nearly four months, and which, I am happy to say, was more successful than either of the former. The amount contributed in money by Churches and individuals, during this tour, was \$3,333 85c., making in all, \$8,251 54c., to which must be added, when the returns are completed, the contributions which may yet be received, and the value of the several donations of books, which I am not without hopes will exhibit as the result of my mission to the United States, a sum not far from, if not quite, \$10,000, which I am confident will be considered as a most liberal response to our application from our brethren in the United States if the pressing necessities of their own institutions and the daily demands made upon them are taken into consideration. And now, my Lord, I must bring this report, which I fear has been a tiresome narrative to your Lordship, to my Rev. brethren and to my brethren of the Laity, to a close; and yet I was apprehensive, if I abridged it, I might appear to favor one locality to the prejudice of another.

But my Lord I would be sadly wanting in common courtesy and gratitude were I to omit tendering my grateful and heartfelt acknowledgments to the Bishops, the Clergy and the Laity of our Church in the United States for their kind counsel, their ardent sympathy, their generous benevolence, and the genuine hospitality which they invariably extended towards me during my pleasant sojourn with them, and to whom, under God, your unworthy agent is mainly indebted for the prosperous termination of his mission.

This resolution having been submitted to the meeting was unanimously adopted by all the assembly standing up.

Rev. Mr. CROFTON said, before submitting the next resolution, he would present to the Society two deeds of gifts of land, one from Geo. Macbeth, Esq., being south half of lot 12, in the 9th concession, Dunwich, the other from Thos. McMillan, being three-quarters of an acre in the township of Westminster, site for a Church. He then read the following Resolution:

Resolved 5.—That we rejoice to learn that the

work of reformation in Ireland still progresses, and that it has pleased God to make the United Church of England and Ireland the great instrument in effecting it.

For years the work of reformation has been progressing in Ireland. All will rejoice to find that the work has not been stayed. Of that great work which had been going on in that country, we rejoice, first as Christians, and we rejoice as men. First, because we know that it is a fact well known to all acquainted with Church history, that there was a period in the history of Ireland, when the pure gospel was preached there, and when the Church of Christ was established in that land. But a period of darkness succeeded to that period of light. When the reformation commenced in England it progressed in Ireland, but from various causes it was stayed there.—Emissaries came from Rome and drew away persons from the faith of that Church, and made them schismatics. We are now witnessing the return of those to the Church from which about 200 years ago they were withdrawn, by those who ought to have the best interests of Ireland at heart, and as Christians, we rejoice that the reform progresses in Ireland, and that the descendants of those who formerly conformed to our Church are now seeking peace within its pale. But, secondly, we rejoice as men at this reformation, because it is well known to every one, it is a fact with which every child in the country is acquainted, that the people of Ireland have been proverbial for insubordination, wretchedness and misery, and for everything that dishonors and disgraces men. As men, we must rejoice to find that the true principles of Christianity, the pure principles of the gospel are so rapidly gaining ground among that people; that from undoubted authority we can state from 40,000 to 50,000 of them have already united themselves with our communion. (Applause.) When we know that man's character is affected by the religion which he professes, even though he may not fully accept all the dogmas of any religion, we see at once the cause of all the degradation and the misery which has so long existed in Ireland.—

And when we see the work of reformation still going on, we will greatly rejoice at the cheering prospect now before us of that country being placed in a position which it never has occupied in the memory of man. We state that we rejoice that it has pleased God to make the Church of England the great instrument in effecting this reformation. Our own Church, is the great instrument which it has pleased the Lord to employ in promoting this great work. One Society has labored for years, another one has lately started, and by the joint labors of these two Societies these great effects have already been produced. The question is continually asked now by many eminent statesmen, Now that you seek to effect this change, what are you going to give them instead of the religion you desire to withdraw from them? He would reply that we are going to give them our own Church, the united ancient Apostolic Church of those two Islands, in its integrity, in its purity. (Hear, hear.) It should fill us with joy to know that this is the spirit in which they will proceed. The great effort is not merely to withdraw them from Rome, but to unite them with that Church, which we believe in our consciences is the purest branch of Christ's Church. (Applause.) One word in regard to Bishop Bull. He had found in it every thing calculated to give him peace and comfort in this life, and support and strength in death. He believed this firmly from his soul. He most firmly believed, and he was persuaded they all would join him in the belief, that there is nothing which is regarded as essential for the enlightening of man's understanding; for the sanctifying of man's soul, and for the purifying of his person, before his Maker which we have not clearly and fully set forth in the Articles and Liturgy of our blessed Church. He had never looked to any other Church, for he had lived in it and he hoped to die in it, believing that there is in it everything to give peace and comfort, and hope hereafter. (Applause.) With regard to the question of the Reserves, we have remarked upon what the Legislature at home have done, but we must bear in mind that there are many members of our Legislature at home who are not favourable to the alienation of that property, and therefore it is unwarrantable in us to deal out a general censure upon those bodies, knowing as we do that the majority does not represent the mind and sense of the people of England. (Applause.)

J. H. HAGARTY, Esq., in seconding the Resolution said that, the only unpleasant feature in this day's proceedings was that his was the first lay voice that had been heard here to day. He witnessed this with some surprise and sorrow. (Hear, hear.) The voice of the Laity ought to be more emphatically heard, and heard more fully and clearly than it has been here. He could not allow—he would not be justified—in passing this over without a remark. In speaking to the Resolution he would be very brief, as the hour was late, and they are all advocates of early closing. (Hear, hear.) He had ever taken a warm interest in the regeneration of his native land, and he was sure they would all be pleased with the happy manner in which the Rev. gentleman has just alluded to the great work going on there. It was recently stated by Lord Roden that the numerous conversions in Ireland had so altered the relative proportions of the religious parties in that country, that the Roman Catholics were now seven-twelfths and the various other parties five-twelfths, and that the change is so rapid that the population will speedily be equalized. He was happy to say that our Church had been almost the only instrument in endeavouring to effect that reformation. He believed that the reformation effected will not merely lead them to evangelical truth, but to apostolic order. He believed that our Church is essentially a missionary

Church, that all over the world it is at this moment carrying the cross; and those who have been pleased to taunt our Clergy with indolence and slothfulness, only shew that they know little of our Church's operations. It is only within the last half century she has tried the missionary work, and, if anything was wanted to regenerate a miserable, fallen land, and raise her up from the slough of despair, it would be the movement going on in my most unhappy country. (Hear.)—How glorious must have been the sound of the Gospel in the wild glens of Bantry and Glen-gariff, and how beautiful upon the hills of Kerry and Con-mara must have been the feet of those that preach the Gospel of Peace, and bring glad tidings of good things. (Hear, and applause.) As a general thing, he had very little sympathy for traveling lecturers, such as Achilli and Gavazzi, who leave their own land to sow the seeds of dis-sension and disaffection wherever they go. He begged pardon, however, for having coupled the two names. He had no sympathy with those who were merely itinerants. Our Church has, however, an ample field for her labours in the country before them. In that vast country there is as much as ten times the number of missionaries she can spare will be able to overtake. By this means will the Church of England pay back some small portion of the debt which she owes to Ireland, for several centuries of misrule, arising from ignorance of the country. He believed that English money and English enterprise are doing much to restore the country to what it ought to be, and to what God intended it to be. We hear much of the labours of the Church of England there, but we ought never to forget that it should be governed with its Church, and he was sufficiently national—after an absence of 18 years—to wish to hear it termed the United Church of England and Ireland. The task assigned the Church is a heavy one both here and there. It is a difficult task to carry the light of the Gospel among a grossly ignorant population. Men keen enough in worldly matters, but exceedingly ignorant in spiritual matters. But, then, both must be kept up energetically and faithfully. We must not look for miracles, we must not look for thousands being added to the Church daily, as in Apostolic times. But we must remember that our Church is to perform that Missionary duty steadfastly and firmly, for God will reserve to himself the time when that labour shall be effectual. They must remember the position of the Israelites marching toward the beleagured walls of Jericho. He told them to encompass the city day after day, and reserved to himself the moment when they were to be successful. It was only known to Him when they were to strike. Such then is the task of the Christian Church, and she must not rest in quietness and indolence. He would quote the words of John Henry Newman as very appropriate:—

If blessed Paul had stayed  
In ease or learned shade,  
In the Priest's white attire,  
With the Saint's tuneful choir,  
Men had not gnashed their teeth and risen to slay,  
And thou hadst been a heathen all thy day.

He would conclude by seconding the Resolution moved by Mr. Cronyn, and wished the reformation in Ireland God-speed.

The Resolution was then put from the chair and unanimously adopted.

Hon. Mr. GOODHUE proposed the next Resolution:

Resolved 6.—That this Society rejoices at the success which attended the celebration of the third jubilee of the Venerable Society for the Propagation of the Gospel in Foreign Parts, and heartily sympathizes in the expression of hope with which their last Report commences, viz:— "That the abiding impressions left in the hearts of all who have shared in that memorable solemnity, may be gratitude to the author and giver of all good;—encouragement to persevere in the holy work,—a keener sense of human deficiencies, and a stricter union with those who are partakers of the same calling and engaged in the same work."

He said that this Resolution was intended for a person unavoidably absent and had just been placed into his hands, and it was not expected he should detain the meeting in moving it. He could not, however, hand it to the Secretary without expressing the high sense of gratitude he felt, as a layman, for the great benefits that Church, to which he had the honor and the pleasure to belong, had received from this venerable Society. He had been acquainted with the pecuniary relief which that Society had given, and he thought that certainly we must feel a keen sense of our deficiencies, when we compare what we have done since 1841, with what that Society had done for us previously. It is a humiliating thing to feel, that while that Society feels it their duty to withdraw from us and appropriate their resources in other parts of the British possessions which require them more than we do now; that there should be one member of the Church of England who should desire to see the Reserves alienated for purposes for which they were not intended. He had observed that many of the Rev. gentlemen who had preceded him, had expressed great doubts and great fears that the Reserves would be alienated for the purposes for which they were set apart. He felt more keenly on this subject than many men, because he felt there could be but one meaning to the word Protestant in that grant. He found, at the same time, that there were many men of high religious feeling, who sincerely and conscientiously differed from him, and he was willing to give that expression the most liberal construction, and he was willing to embrace within the scope of that expression the members of all Protestant denominations, and for the peace of the country that endowment was, he believed, divided according to the numbers of each denomination as equally as could be ascertained. It was a

measure that at that time he felt satisfied would have given contentment to the country, and he never felt more satisfied than when he heard Lord Sydenham express himself in the most emphatic manner, "that that question was for ever settled." No one could have anticipated that in 10 years there would be the same agitation which had taken place before, and that in 12 years it would be sent back to agitate the country again. But notwithstanding, he did not feel that we had reason to despond. He had watched very closely, since there was a probability that it would be returned here and he knew the feeling of a large number of our fellow subjects in Lower Canada who are interested in the settlement of that question, and he believed they would enter their firm protest against any alienation of that property to other than religious purposes. They would consent that it should be reconsidered; but he did not believe that the catholic members would ever consent that that property should be alienated for purposes for which it was not intended. And he did think it was the bounden duty of every member of the Church of England, now to enter their solemn protest against its being alienated for any other purpose than the support of religion. With these remarks he begged to move the resolution which he had read. Applause.

Rev. Mr. ALLEN said, at this late hour the meeting would excuse him from entering into any lengthened remarks. The sentiments expressed in this resolution were such as required no argument to enforce them and they are such as to require no persuasion to induce every Churchman most readily to entertain them, to make them his own and to act upon them. No one in the slightest degree acquainted with the Society for the Propagation of the Gospel, and who considers the high and holy objects that Society seeks to obtain, and the zeal, perseverance and untiring energy which have characterized its operations, but will rejoice at the success which has crowned the operations of the third Jubilee of that society. She has done much to fan the flame and spread the missionary spirit of this Church. This he was bold to say was no easy task to perform. The Church is and must be essentially a missionary Church. Before Christ ascended he said to his disciples "go teach all nations," and thus did he stamp, not for a season, but for all time, the missionary character upon his Church. And no branch of the Church can ever cease to be a missionary Church without dishonour to its divine head and without destruction to itself. He joined in the hope with which this resolution concludes, a sense of gratitude to the author and giver of all good, we must feel encouraged at the success of that Society and although we feel a keen sense of our own unworthiness we must not be led to despair, but to put our trust more strongly in heaven and in Christ, and be led to give the instrumentality of the Gospel a power and energy by an abiding unity among ourselves. Let us then be one in heart and in affections and not merely in name, then we may not fear though the enemy encamp against us, for if God be for us, who can be against us. (Applause.)

Rev. FRANCIS EVANS proposed the next resolution; seconded by the Rev. T. S. KENNEDY.

Resolved 7.—That this Society desires to record its sympathy and undiminished interest in the proceedings and welfare of the Sister Societies in British North America and other Colonies.

Rev. WM. LAUDER proposed the next resolution, seconded by the Rev. H. BARNY.

Resolved 8.—That the thanks of the Society are due and hereby tendered to the Officers of the Society and the several Committees, for their services during the past year.

Rev. Mr. GEDDES, seconded by the Rev. Mr. MACGREGOR, proposed the list of office-bearers for the ensuing year.

Resolved 9.—That the following members of the Society be the Officers for the ensuing year:—

Vice Presidents, The Honorable the Chief Justice, the Honorable Mr. Justice Macaulay, the Honorable Mr. Justice Chancellor Esten; the Honorable Mr. Vice-Chancellor Spragge, the Honorable Mr. Justice Draper, the Honorable P. B. DeBlaquiere, the Honorable John Macaulay, the Honorable James Gordon, the Honorable Z. Burnham, the Honorable W. Allan, the Rev. James Beaven, D.D., the Rev. J. McCaul, L.L.D., the Honorable George Crookshank, the Hon. R. C. Wilkins, the Honorable P. Vankoughnet, the Honorable G. Boulton, Honorable J. H. Cameron, Sir Allan N. MacNab, John B. Askin Esq., F. Widder, Esq., Thos. Mercer Jones Esq., Guy C. Wood, Esq., Mr. Sheriff Ruttan Alexander Burnside, Esq., J. S. Merwin, Esq., Provost Whittaker M.A., John Arnold, Esq., with the Chairmen of the several Districts, Land Committee.

The Hon. J. H. Cameron, Robt. Denison Esq., Thomas Baines Esq.

Finance Committee.

T. D. Harris Esq., S. B. Harman Esq., Dalrymple Crawford Esq., E. G. O'Brien Esq., E. T. Dartnell Esq., and the Secretary.

JOHN ARNOLD Esq. then moved a vote of thanks to the Lord Bishop, which was briefly seconded by the Rev. JAS. BEAVEN, and responded to by the Bishop.

Prayers were then said, and the meeting adjourned to meet at three o'clock on the following day.

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Prayers were then said, and the meeting adjourned to meet at three o'clock on the following day.

INSTALLATION OF THE CHANCELLOR OF TRINITY COLLEGE.

On Friday last the ceremony of the Installation of the first Chancellor of Trinity College took place; the time appointed was the day previous, but



owing to the lateness of the arrival on that day of the steamer on which Chief Justice ROBINSON, the Chancellor elect, was a passenger, the proceedings were postponed to the following day

At 10 o'clock the LORD BISHOP, the CHIEF JUSTICE, the Provost and heads of the University, with the students, &c., assembled in the College Chapel, where the Liturgy was said. After the service was ended, the Bishop, Clergy and students adjourned to the Hall, where a very large company were assembled, his Lordship taking the chair; shortly after which the Chancellor entered, attired in his robe of office, whereupon the Bishop vacated the chair, and the Chancellor being led thereto, took his seat, the Lord Bishop with the Venerable the Archdeacon of Kingston sitting on his right, and the Vice-Chancellor with the Venerable the Archdeacon of York on his left. After prayers by the Rev. Provost Whitaker, the Chancellor's diploma was presented to him, and the customary oaths of allegiance, &c., administered. The Rev. Professor Parry, the Public Orator, then delivered the following address in Latin:—

Gratulatione ad Hon. Johannem B. Robinson Caputalem Justitiarum Canadæ Superioris Cancellarium Academicæ Collegii, S. S. Trinitatis. iii. Non. Jun. 1853 inauguratum.

Honoratissime Domine, Domine Cancellarie, Quum mei sit mueris haec concionem coram Te habere, qua et Tibi et toti Academiam hanc tuam dignitatem gratuler, &c.

Imprimis igitur, quemadmodum omnes solemus natales nostros dies præ ceteris colere, et laude omni et celebratione sacrare, ita et nos debemus hodiernum diem omni religione et memoria dignissimum habere.

Hoc enim die nos academici nascimur: hoc die academia hæc nostra plena forma, plenis lineamentis, ceruitur: jam primum absoluto jure utimur, omni nostro honore et dignitate fruimur.

Hoc tanto rerum nostrarum successu merito ac jure gaudemus: multo autem magis gaudeamus necesse est quum recordamur nobiscum et cogitamus ejus rei causa hoc Collegium imprimis est constitutum.

buisse; nisi vero his omnibus rerum sacrarum cultus accesserit, ægre, ut opinor quidem, vacillat tota ista educatio atque claudicat. Itaque quum, recenti omnium memoria, atque in illo quod tum erat Collegio Regali, divulsa erant illa duo, quæ conjungi debere putamus, sacram et humanarum rerum scientiæ, necesse erat qualibet ratione damnum illud reficere, et curare ut alterum Collegium meliore omine et statu collocaretur, qua primus semper teneret Religio educatio, quam vocant secundas. Quod quidem consilium quibus artibus, quo Dei favore, feliciter effectum fuerit, in hoc loco et apud vos auditores nullus moror. Hoc tantum dictum velim. Habemus renovatam harum rerum societatem et conjunctionem que ne leviter unquam solvatur vi et armis entendum erit. Jam enim uno aliquo eodemque die omnibus his studiis curam pariter impendimus.

Jam vero (ut sub finem orationis iterum eodem revertar unde exorsus fui) omnes Tibi identidem gratulamur hujus diei felicitatem et dignitatem Tuam. Et quamquam, si quis id forte objecerit, humili Te cuidam imponimus solio, tamen id etiam meliorem in partem accipias precor. Melius enim esset vel ut ait, πάλιν modo sanam, regere quam ditiosem et eandem φλεγμαινουσαν accepisse. Nullus enim vereor ut hoc, quo nunc fruieris, munus aliquid de tua dignitate detrahat; potius, confido, cumulus videbitur priori tuæ famæ accessisse. Tu profecto, qua es et legum et reipublicæ peritia, qua vitæ innocentia, qua dignitate et virtute, magis nos ipse ornabis quam ornabaris a nobis.

The reading of this address was interrupted by frequent applause from the assembly, after which Mr. LEACH, to whom the Divinity prize had been adjudged, was brought forward and introduced to the Chancellor

Mr. CHARLES E. THOMSON then ascended the rostrum, and read the English poem, on the Duke of Wellington, WELLINGTON.

The sounds of mirth are mute in Apsley's hall. The banner droops on Walmer's ancient wall; No more the tones of merriment are heard— The joyous look, the laugh, the gladsome word Are fled away; for who in this sad hour Feels not Death's chilling and mysterious power; From mouth to mouth the fearful news has sped, That with his father sleeps the mighty dead!

Mourn, Albion! mourn thine iron-handed chief— Weep o'er his corse with more than widowed grief: On that loved tomb thy floods of sorrow rain Such tears as thou may'st never shed again!

And how did Wellesley win his country's love? Why does his late such shadowing sorrow move? Fought he so bravely for extending sway? Sought he to rule an empire of a day?

Not sought its death till every torn and dire Had yielded, and the triumphant cross of fire Had waved in triumph over India's plain— Had chased the invading Persian from the plain?

With which to bind the world he strove in vain, He ne'er could rivet, while on British ground The name of "Freeman" was no empty sound.

Britain! of earth's proud circle gem most bright! Sovereign of nations! champion of the right! Thine has it ever been to stem the tide Of mad ambition's cruel, ruthless pride; Thine is the arm that keeps the strong in check, And saves the weak from tyranny's fell wreck!

Not here we seek his trophies. Seek afar, Where 'neath an Indian clime arose his star; Seek them where wisdom joined with valor gained Realms mightier far than empire e'er attained; Seek them where steadfast courage proudly bore The cross triumphant over rich Mysore;

Are these but feeble triumphs? Turn again, And learn how Wellesley rescued trampled Spain; See him on Lusitania's rock bound coast, With but a handful check that mighty host; Go to the Douro's banks, and know that there He nobly did what few but he would dare; 'Gainst twofold odds was Talavera won; And at Busaco set Massena's sun.

Nor yet could he whose only hope in life Was in the tented-field the murderous strife, In peace and quiet rule his little realm. While worthier monarchs governed Europe's helm. Swift from his islet kingdom on he came, Strong in the warlike glory of his name.

Titles and crosses, coronets and lands, Valour's best meeds are showed from bounteous hands; The summit of his glory he has gained, His name by folly or by crime unstained; A conqueror,—yet without the love of strife,— A warrior,—yet regarding human life.— Stern in command, unyielding in the right,— Yet generous in the exercise of might.

Nelson and Wellington! there side by side Repose they, 'neath the mighty minister's pride, Brothers in arms, companions in the grave; One thought, one spirit, made them truly brave: The sailor fell in conquest's very aim, The soldier, safely passed through war's alarms, In civil conflict, as on martial field, England's best guardian, and Britannia's shield,

Dust has returned to dust, the closing tomb Hides from our gaze his ashes in its womb; Day has set his seal upon that form, And yields his body to the gnawing worm; Yet—glorious thought—the soul, unstained by earth, Flew to the heavenly mansion of its birth, Awaits the day when triumphing o'er death, The mortal shall inhale immortal breath; Rising, to lay his earthly glories down— In best exchange for a celestial crown. C.E.T.

The reading of this poem elicited many loud and well deserved bursts of applause, which having subsided, Mr. THOMPSON was led up to the Chancellor, who congratulated him, trusting that his future essays in this high and difficult path of literature might be as successful as this his first sent essay.

The Chancellor then proceeded to confer degrees when Messrs. Badgley, Bethune, Hallowell, Hodder, and Deazeley, Medical Professors of the University were severally introduced by Dr. Bovell, and having taken the oaths and declarations, severally received their degrees of M. D., in this University, ad eundem, and also Dr. Bovell, who was presented by Dr. Badgley.

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Professor Hind then received the degree of M. A. and Mr J. M. Strathy that of Musical Bachelor.

The following gentlemen also received the degree of B. A., Rev. Messrs. Merritt, ngles, Geddes, McKenzie, and Messrs. Helliwell, C. Robinson and Preston the following being of sufficient standing in the College also received the degree of M. A., Rev. Messrs. Helliwell and C. Robinson.

The Latin congratulatory ode by one of the students, Mr PHILLIPPS, was then read by that gentleman as follows:—

CARMEN. TERTIO NON JUN. MDCCCLIII. IN CURIA PUBLICE RECITATUM QUO DIE CANCELLORUS ACADEMICÆ COLLEGIÏ S. S. TRINITATIS, INAUGURATUS EST.

Quo huic diei Carminis et Sacrae Laudis paratur? Vos precor omnia Adeste jucundo cœnæ Vos solitum renovate cantum.

Olim quietas inter amabilis Doctrina sedes floruit, inclytum Fecitque nomen qua per agros Unda Cami Thamesisque currit.

Inde hic remotas, littoribus novis, Dignatur arces visere, queis opes, Non elaborata coacta Arte, suas dedit alma tellus.

Tuque, innocentis præsidium rei, Celso precamur Justitæ loco Descende paulisper, forsique Linque super vacuos labores.

Corde disertas sit tibi paululum Fovere musas, sit juvenilibus Curâ fatigatus severâ His studiis recreare vires.

Adsis patronus, sive quid imminet Cœci furoris, sive que ardui, Veroque inassuetas periclo Sollicitat mala cura mentes.

Jam Musa tali præsidio ferocis, Nec ingruentum murmura civium, Nec tulmen horrescit tyranni, Nec nimum popularis aura

Capit favorem. Ter patriæ formam Bellum interebat perniciem tuâ; Ter arma, cessantes, ad arma? Audieras, strepitum que pugne

Constans. At absint talia; vix tyranni Decet jocosam sanguis et horrida Clades, nec inausas canamus Insidias, meliora passi.

Ne quis tutum nunc timor irruat Rebus secundis: præside nobili Superbiamus nec priorem D. decore mala lama iustum.

Longa O, (quod omnes dicimus) efferat Etas honores laude superstitie; Et nostra te votis secundet Progenies, et honore digno.

Clara hæc nec ullo tempore copula Solvatur; omnes et memores Tui Degamus, alterni que amoris Lenibus officiis fruamur,

The reading ended, Mr. Phillips, was lead up to the Chancellor, who presented him with a prize volume as a reward for his successful pursuit of a University education.

Mr C. E. THOMPSON then again ascended the rostrum and read the following Congratulatory poem:—

The watcher oft, in day's declining hour, When angry tempests all around him lower, Gazing adown the sun's red western path, Reads in the heav'ns the cloudy signs of wrath;

Such was the night that closed upon our land, When vent'rous power put forth a spoiling hand, And learning, stript of all her sacred guise, In sad bereavement hid her weeping eyes;

When might our Zion with a bitter cry, Mourn her fair flower that blossomed but to die, Mid her despair so hopeless, so forlorn, There dawned no prospect of a fairer morn. Hope slept, and still amid the gathering gloom, We paid sad homage to her early tomb;



And what if now a joyous boast be ours,  
Of triumphs gained by more than human powers?  
His be the praise alone, that Rock of Might,  
Whose favor is the charter of our right;  
May He, in whose blest name these walls are  
raised,

Here, morn and eve, with grateful lips be praised;  
Hence prayer's pure incense float to Heaven above  
For further increase of such wondrous love.

Him too we name, with no ungrateful lays.  
Who reared this lasting monument of praise;  
His Christian charity, his godly zeal,  
Toiled without ceasing for the Church's weal;  
The shepherd of our infant Zion's fold,  
No faithless hireling, bought with sordid gold,  
Who, when the hungry wolf assails the sheep,  
Deserts the helpless charge he feigned to keep—  
Of other mould, through evil, and through good,  
Firm champion in the righteous cause he stood,  
No true Religion, wed with generous lore,  
Might hold her seat on broad Ontario's shore.

And thou, our chosen Guardian and our guide;  
Thy country's foremost son, her earliest pride,  
Here where thy childhood played, thy manhood  
grew.

Here reap the honours to thy virtues due.  
Not mid the din of war arose thy fame;—  
The olive, not the laurel wreath's thy name;  
With victories won by no ensanguined sword,  
In halls of justice, not at martial board;  
Thine is a heritage of bright renown;  
The glory of a bloodless civic crown.

Here at some future day a hoary sire,  
His dull eye kindling with a grateful fire,  
Shall view perchance, these walls of aspect grey,  
And from a heart so charged with love, shall say,  
"Within these halls, in time of early youth,  
"I mingled earthly lore with heavenly truth;  
"And, till life's latest hour, my lips shall bless  
"The first good Bishop's work, and not the less  
"His name, who, pupil, counsellor and friend,  
"Aided in guiding to a glorious end  
"This labour: faithful still through toil and loss  
"Fair Learning's vine to train upon the Cross."

The applause having subsided, Mr. THOMSON was also led up to the Chancellor, who presented him with a volume as an acknowledgement from himself which he trusted he would receive as a proof of Collegiate approbation of his successful progress in poetry, a talent which all admired and which he hoped this would induce him to cultivate.

Mr. E. BEAVER was next introduced to the Chancellor who presented him with a handsome volume as a trifling recognition by the College of the services rendered by him in the superintendence of the Chapel Choir.

The Chancellor then proceeded to read his reply to the addresses as follows:—

MY LORD BISHOP,  
MR. PROVOST, AND PROFESSORS,—

The honor of being placed in so prominent a position in this University, and of being the first to fill it, is enhanced by several considerations which make me feel more sensibly the distinction conferred upon me by the appointment of the Council.

Among these is the remarkable manner in which this institution has with almost unexampled rapidity been called into existence, through the ability, decision, and activity of our venerable Bishop, under circumstances extremely discouraging to the members of our Church.

Another is the thoroughly sound and satisfactory principles on which the University is established—principles which we, who are concerned in its government, are persuaded must so strongly recommend it to the confidence and zealous support of every sincere and faithful believer in the doctrines of the Church of England, that no doubt can reasonably be entertained of its increasing and permanent success.

It might seem ungracious, if I were to make no allusion to the laudatory terms in which I have just been addressed; and indeed it is not possible that I could feel otherwise than highly gratified by the favourable and kind consideration of a learned body united for purposes so sacred in their character, and so important in their influence upon society as those which it will be the labour of Trinity College to promote. But I need hardly say that I rather regard this portion of the proceedings as something which custom has sanctioned as appropriate to such occasions. I must disclaim any such delusion as could suffer me to receive this kind mention of my name in a graver sense; for it is but too true that if for the discharge of such duties as are to devolve upon me in connection with the University, any such qualifications were indispensable, as could deserve to be distinguished by the name of scholarship, I could not have been so inconsiderate as to accept the nomination, if it had been indiscreetly offered. It seems that the custom which regulates these matters has been long so indulgent as not to leave this a ground of difficulty. But there was one

consideration which I desired should receive the attention of the Council; and that is, the probability of my presence here being called for on public occasions, at times when I might find it impossible to withdraw myself from other duties. I mention this now, because I would unwillingly be thought hereafter to have forgotten or neglected anything incumbent upon me to do here, when I may happen to be prevented by duties of such a nature that all others must necessarily give place to them. The contingency to which I have alluded was considered, and it has seemed not difficult, I believe, to make arrangements by which any inconvenience will be obviated.

I shall probably not find it necessary during my connection with the University to allude again to any personal topic, but I may venture at this time to make one other remark of a nature even still more personal. I may be pardoned for mentioning on this occasion the fact that the first of my father's family who came from England to America, was one of the original Governor's of William and Mary College, founded in the colony of Virginia, and that his name is to be found among the Trustees nominated in the Royal Charter, which issued under the Great Seal of England, on the 8th of February, 1692. I rejoice that in the contest which nearly a century afterwards ended in the separation of that Colony from the Crown, his descendant took such a part as has enabled me to give my assistance, unimportant as it may be, in establishing at this late day in another British Province a similar institution, founded under happier auspices, and with a reasonable prospect, under the vivifying influence of Episcopal superintendence, of far greater and more enduring results.

In looking to the future, I do not perceive that the Act which has been passed by the Legislature during its present Session is likely to affect materially the interests of Trinity College. It is true that the funds which had by a Royal Grant been appropriated to the support of an University in connection with the national bureau, are by this last Act authorized to be applied in some degree to objects which may seem to be even more at variance with the purposes of the original grant than those which had been sanctioned by previous measures; but it can scarcely be said with accuracy that they do in fact deviate more widely, for when we reflect that by the Royal Charter King's College was founded, and was afterwards by Royal Grant endowed as a seat of learning for the education of youth in the principles of the Christian Religion; and for their instruction in the various branches of science and literature, we can hardly look upon it as a greater departure from these objects that its property should now be employed, as it is to be henceforward under this last Act of the Colonial Legislature, in supporting an University in which it is expressly provided that nothing whatever shall be taught, than that it should have been left to be expended as it would have been under the former law, in maintaining an institution in which the doctrines of no Christian Church were to be inculcated, nor the religious services of any Christian denomination enjoined.

The new act however, does provide that besides supporting the University of Toronto in which it is enacted that there shall be no Professorship, or other Teachership whatever there shall also be maintained from the property which had been granted to King's College another institution to be called University College, in which instruction is to be imparted, but with the same exclusion of Divinity Professors and of the Religious service of any Church, which had characterised the University of Toronto under the former law. The people of Upper Canada therefore will continue to possess the Colleges established in defined and strict connection with their principal religious communities, but unsupported, or at least with no assurance of support from the public revenue; and besides these they will possess one other institution deriving its income from the property which had been granted to King's College—but an institution which can not be in connection with any religious denomination—which can inculcate no form of doctrine; nor impose any religious service, as part of its discipline for in this respect it is provided with scrupulous precision that "no religious test or profession or religious faith shall be required of any of its professors, lecturers, teachers, students, officers, or servants." Of such Colleges there may possibly in time be more than one, for there is a general provision in the last Act to which I refer that "any surplus of revenue shall constitute a fund to be from time to time appropriated by the Provincial Parliament for academical education," and of course upon such conditions as the Parliament may think proper to impose.

The members of the United Church of England and Ireland in this Diocese form a

very numerous body; and making all the allowance which it is reasonable to make for the members of those who, having been educated in the tenets of other denominations, will naturally resort for their education to those Colleges respectively which have been found in communion with their faith; and making also allowance for the numbers of those who may be sent by preference to receive their education in seats of learning which in religious matters exact no assurance of faith, and recognize no standard of doctrinal truths—we need not fear that there will not be found ample employment within these walls for those reverend and learned Professors who, with the earnestness of conviction, and in the assurance of that "truth which makes them free," shall devote themselves to the religious, as well as to the moral training of the youth committed to their charge.

The Legislature of the Province, it must be thankfully remembered, in the time of our difficulty, promptly and freely conferred the legal powers and capacities, that were necessary for enabling the members of our church to endow and manage this College which they have founded, and for preserving and promoting its interests. The grant of the Royal Charter which has followed the Act of Incorporation, was also kindly promoted by the Colonial Government, as soon as some apparent grounds for hesitation had been removed; and Trinity College at present stands both as regards its legal capacity and its privileges, on as favourable ground, I think, as its best friends could desire. It rests now with those entrusted with its government to take such measures as may be in their power, for rendering it efficient and attractive. It can not be attractive unless it be efficient—and to maintain its efficiency there must be the assurance of adequate funds.

Upon the present generation of Churchmen in Upper Canada, the duty then is thrown, which they will regard rather as a privilege, or laying a secure foundation for the independence of this University; and guarding it against any discreditable embarrassment from the want of indispensable support. The liberality of those who come after us will impel them from their greater abundance to crown the work which we have had the happiness to see begun.

It is an inestimable advantage to Trinity College that almost at the commencement of its existence, one generous donor, Dr. Burnside, a member of its Council, has set an example to his brother churchmen, of a benefaction on a scale so generous, that if of those who could imitate him a very few would do so, we should be relieved from all anxiety on the ground of revenue.

The Council of Trinity College, and all who desire its success have observed, and most thankfully acknowledged the important services which have been rendered by the Venerable the Archdeacon of York, and by the Rev. Dr. McMurray, Mr. Fuier, and Mr. Givins, in procuring assistance from the members of the Church, both here and abroad, towards accomplishing what we have so much at heart. It need hardly be said how grateful we are for the success which has attended their zealous and persevering exertions. Of course for sustaining and increasing what it required more than our own resources so quickly to establish, we must hereafter mainly rely upon the Churchmen within this Diocese, and of the existence of the spirit which we may hope to see exemplified; a most agreeable and encouraging proof has been afforded in the success which instantly attended the appeal made yesterday to the friends of this University, to establish within it a scholarship under the name of the Bishop Strachan Jubilee Scholarship, as a tribute due to the Right Rev. Prelate, to whom the University itself owes its existence. It was a graceful compliment happily suggested by the Rev. Henry Patton, the present Incumbent of the Rectory of Cornwall, who desired that we should thus commemorate our gratitude to Divine Providence, which has preserved the Right Rev. Prelate to crown his valuable services to the Church and to the cause of sound religious education, in this fiftieth year of his ministry—a ministry which I saw commenced in the year 1803, in the same parish in which Mr. Patton is now so efficiently serving.

To the young gentlemen who are now reaping the first fruits of these exertions in which our Venerable Bishop has been engaged, and in which he has been so affectionately seconded by his pious and faithful Clergy, the present times are full of hope and promise. The rapid expansion of enterprise in this country—such indeed as it is wonderful to witness, is opening new fields to the application of science, and of the arts, and creating new avenues to 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 most 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 a life is vanity that is not honest—and that there is no real happiness but in solid piety."

The applause which followed the reading of this most admirable address was loud and lengthy. The Venerable ARCHDEACON OF YORK then rose and spoke as follows:—

MR. CHANCELLOR, MY LORD, THE VISITORS' AND GENTLEMEN OF THE COUNCIL.

I venture to express it as the feeling of the Reverend Gentlemen whose names are associated with mine in the reference to our humble services which you have just made, that while we highly appreciate the compliment it expresses, we feel it a great honor to have been employed in the cause of Trinity College, and to have contributed in the slightest degree to the success and stability of an Institution, so deservedly dear to the Churchmen of this Province. We have been but adding our humble testimony to the value of a principle, which we trust will ever be guarded and maintained, that religion not less in the highest than in the lowest departments of education, should be interwoven with and sanctify all secular learning; and that, in the effort to effect an accomplished scholar, the obligation is the more bounden to furnish him with the armour of a Christian.

As Clergymen too, we have not been unmindful in the progress of our humble efforts on behalf of this rising Institution,—and that recollection has cheered us in our work,—that it is the constituted nursery of those who are to be the labourers in the vineyard of our Lord in this diocese; who are to occupy our own places when we shall be called upon by the most dignified to render an account of our stewardship.

In cheerfully rendering the services to Trinity College, which the acknowledgement just made so flatteringly expresses, we have but to add here on this public occasion our warmest wishes for its success, and our hope and prayer that benefactors will never be wanting to secure to it an efficiency and progress proportionate to the rapidly increasing prosperity and population of this Colony.

Mr. GIBSON, the senior student of the University, then read the following address from the Students to his Lordship the Bishop:—

MY LORD BISHOP,—The honourable and grateful part which has been assigned to me in the proceedings of this day, is that of conveying to your Lordship in the name of our society, our heartfelt congratulations on the complete organization of a University, the establishment of which has long been the object of your anxious solicitude and unwearied efforts.

We have met here, my Lord, on other occasions of a joyous character—we have seen you lay the foundation stone of this College,—we have seen you preside at its inauguration,—you have kindly joined in our festivities at the close of our Academic year,—and you have been present also at its commencement, to witness the accession of new students to our numbers; but a peculiar interest attaches to our present assemblage, inasmuch as the University is now, for the first time, assuming its perfect form, and exercising in the person of its chief officer, those powers with which it has been graciously invested by Royal Charter.

We are assured, moreover, that it must be a matter of the highest satisfaction to your Lordship, that the College Council, in electing one to the important office of Chancellor, have been enabled to secure the services of a gentleman so pre-eminently qualified to discharge its duties. It would ill become me to make more explicit reference to virtues and accomplishments which are universally acknowledged, or to attempt to define diversified claims to our confidence and admiration, which can be duly appreciated only by long experience and mature judgment. I may, however, be permitted to express a hope that we may not indolently rest in the honour which we derive from the association of such a name with our University—that we may not be content merely to acknowledge it as our "presidium," as our "dulce decus," but that we may rather bear in mind the maxim,—

"Dus est magna parentum  
"Virtus."

and that every son of this noble institution may strive to inherit, by the patient pursuit of moral and intellectual excellence, the virtue of him, who has been first called to



hold the parent's place in our Academic household. But, my Lord, I hasten to safer ground,—to topics which I may hope to handle, in the presence of our Chancellor with less risk of transgressing limits which, I am assured, he would wish me to observe. There are recollections which must render the ceremony of this day an occasion of the liveliest satisfaction to your Lordship. The poet tells us that the "child is father to the man," and as you, my Lord, look on the man, you cannot but remember with honest pride and joy, that to you was confided the nurture and guidance of the child. It must be to you an unspeakable gratification to have seen the pupil of past years growing up into the friend—the counsellor—the ally of your maturer age—your helper in every good work, "requiting," in the noblest sense, "his parent." And, I am assured that I am only expressing your Lordship's profound conviction, in imputing the honourable and happy issue of the relation which subsisted in past years between yourself and our Chancellor mainly to the influence of those moral and religious principles, by which through life the conduct of both has been governed. It is Christian friendship alone which is immortal, survives the chances of the world, and enriches us even in this life with that which is not corruptible.

I beg you therefore, my Lord, to accept our warmest congratulations on the events of this day—on the consummation of a work which your Lordship has had much at heart—on seeing that chaff filled, and filled by one whom you have loved in his youth, and both loved and honoured in his riper age.

This address was also received with great applause.

The CHANCELLOR then called up Mr. GIBSON, and presented him with a book, saying, it was evident from the character of the composition, they had chosen well in making him their mouth-piece on this occasion.

His LORDSHIP then read the following reply:—

MR. CHANCELLOR, LADIES AND GENTLEMEN,  
AND MY YOUNG FRIENDS.

Your heartfelt congratulations on this auspicious day, in the name of your Society, are most acceptable to me, and a source of great and abiding satisfaction. For, although deeply sensible that I am far from deserving commendations so strong and affectionate, yet, I am not unwilling to believe that the anxious share I have taken in promoting the happy results which we are now commemorating has not been in vain.

You very happily allude, in a series, rising as you proceed, in interest and importance, to the hopeful and agreeable meetings which we have already enjoyed here; and, with truth, observe that a peculiar interest attaches to our present assemblage, because the University of Trinity College assumes for the first time, her perfect form, and exercises in the person of her chief officer, those valuable powers with which Her Majesty the Queen, the fountain of honour, has been graciously pleased, by Royal Charter, to invest her.

You do but justice to my feelings in expressing your kind assurance, that it is a matter of much gratification to me, that the College Council has, by their unanimous vote, elected to the important and dignified office of Chancellor of this rising Institution, one who has been long so dear to me, and so eminently qualified to discharge its weighty, as well as delightful duties.

I remark, with great satisfaction, your modest resolution (and I trust the firmer because modestly expressed) not to rest in the honor you derive from the association of such a name with our University as the Chancellor most justly acquired, and that you will not be content merely to acknowledge it as your "præsidium," as your "dulce decus," but that you will rather bear in mind the maxim,

"Dus est magna parentum  
"Virtus,"

and that every son of this Royal University will strive to inherit, by the patient pursuit of moral, religious and intellectual excellence, the virtue of him who has been first called to hold the Parent's place in your Academical Household.

"Virtute macte esto, et macti estote."

The affectionate tenderness with which you identify me with your gifted Chancellor is a subject upon which you will feel that I cannot enlarge. Allow me then, to reciprocate your warm congratulations on the events of this day, and the consummation of a work which promises to yield, from age to age, the most precious blessings to this flourishing Province.

But, on this occasion, so long wistfully anticipated and so grateful to our hearts, I

must be permitted a few words of a more general bearing.

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 any man 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 these 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 more precious, is our first and greatest object. But we neglect not secular knowledge and 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 Seminary, is to lay the foundation of sound knowledge, temporal and spiritual, and to impart the power of future 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 always disposed to give them credit for honor 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 favourite 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 word and perhaps deserving the name of graet and learned, as well as Christian, will only so far feel himself 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 the Kingdom of God."

This University is already surrounded with interesting and endearing associations. It is the offering 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 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 gifts of hundreds of Church members, scattered through many regions and all in-

fluenced 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 devote 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 baptized, 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 connected with it, are mingled with the dust. But the glorious effects 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, when the benefactors and builders-up and cherishers of Trinity College will be astonished to behold the infinite good, in all its fullness, 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 host of Heaven.

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

His LORDSHIP was frequently interrupted in the reading of this address by the most enthusiastic applause.

His Lordship then pronounced the benediction and the proceedings closed.

The Rev. C. C. BROUGH said, ere they separated he would make one observation. The Chancellor had made allusion to the College of William and Mary in Virginia, with the early foundation of which his ancestor was connected. He thought the link of connexion would be perpetuated, and the interest we took in the name displayed, if the Ladies, many of whom were present, would undertake the opening of a subscription list to create a fund to endow another scholarship to be called the "Mary Scholarship."

This suggestion was received with loud applause.

On the previous evening it was proposed to commemorate the event mentioned during the proceedings, namely, the Jubilee of the Bishop's ministration, by founding a scholarship in Trinity College, to be denominated "the Bishop Strachan Jubilee Scholarship," value £30 a year; for which the sum of £500 was subscribed upon the spot. At a meeting of the friends of the College held after the installation, a voluntary subscription of £5000 in aid of the funds of the institution was started, and more than one 3d of the amount was subscribed that same night.

#### CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

FIRST ADJOURNED MEETING.

Toronto, 1st June, 1853.

The Society met at the Parochial School House at 3 p.m. The whole of the Clergy who were present yesterday, and many of the lay members of the Society, including the Hon. T. G. Goodhue of London, H. C. Baker of Hamilton, Dr. Mewburn of Stamford, Col. Kingsmill of Niagara, and W. Bottom Esq. of Kemptville, were present.

The Lord Bishop in the Chair.

After the usual prayers,

The LORD BISHOP said that as matters of business important to the general interests of the Society would now require their attention he would take the opportunity of addressing a few words to them. The first matter of importance was the consideration of the By-Laws, by which it was proposed to vest the patronage to the rectories in the Bishop for the time being. In reference to this he would venture to suggest considering the present peculiar position of the Church, that it might be more convenient to keep the question of the patronage in abeyance, until after the proposed division of the Diocese had taken place, (hear, hear.) Another matter of importance, on which he desired to make some remarks was the proposed conference of the Clergy and Laity. He would observe that for its guidance it would be absolutely necessary to supply those attending with the fullest statistical information on the state of the Church in Canada and with that view he would transmit a circular of enquiry on such points as were necessary to

to the Clergy and Churchwardens, in each mission whose answers to the queries when received, he hoped would leave nothing in the way of information wanting. There was another matter to which he must refer. It had lately come to his knowledge that there was a movement in progress in reference to the rectories, the incomes derived from which by some of the incumbents were deemed excessive. Now he would say that so far as their present income, this impression is incorrect whatever they may produce hereafter. He would observe whatever grounds there might be for this movement, that no rector whatever could be disturbed in the enjoyment of the income derived from his incumbency, without his own full concurrence, and for his own part he would say that in his opinion, in the exercise of patronage he thought no incumbent should have an excessive income from his living, but that after yielding what might be an ample provision for the incumbent, the surplus ought to be set apart to meet the wants in other parts of the Diocese (Loud cries of hear, hear.) This was the case in New York particularly, where the surplus endowments were applied to the general benefit of the whole diocese. So it was in England where the surplus was paid over to the ecclesiastical commissioners for the general benefit. These now were matters of importance, the consideration of which he thought properly belonged to the members of the Church in conference, and which he thought we were not competent to enter upon now, particularly as no notice had been given of the intention to discuss them, such notice being required by our By-Laws. It might be well however to name a committee from this meeting, to enquire into these matters, and collect information which could be laid before the Bishop and Clergy, and Laity in conference, but at present they were totally unprepared to go into the matter further than with a view to those preliminary steps to procure that information necessary to discuss them, when assembled as a full Church of the Diocese,—the Bishop—the Clergy, and the Laity, (hear, hear.)

The Secretary then read the minutes of the adjourned May meeting.

The Secretary then rose to a question of order; He said that a resolution had been introduced, by a respected member of the Society, at the close of yesterday's proceedings, which, as it was one, the general tenor of which must commend it to the vast majority of the members of the Society, readily found a seconder. For his part he heartily concurred in its spirit, the only question with him was, whether it might not be brought forward as a precedent, and lead to the introduction of resolutions, which, not having been first submitted to the Standing Committee, who were responsible for the resolutions to be submitted at the annual meeting, might lead to discussions which would tend to disturb the harmony which ought to prevail at such meetings. These meetings were not business meetings, but were open to the public, a report of the proceedings of the Society during the past year was to be read, and resolutions founded on that report were entrusted to members of the Society, to advocate its several commendations. The Society only followed the course adopted by all the bodies who proposed to get up a public demonstration, it confided the responsibility of drawing up the programme to a Committee. At any other meeting of the Society, any member might bring forward a resolution, or give notice of motion, but upon such occasions as he had referred to, he submitted whether such a course was not out of order.

It was ruled that the Secretary was right in the view he had taken of the question and on the consent of the mover of the resolution above referred to, it was agreed that he should introduce it after the notices of motion had been disposed of.

To be continued in our next.

We had flattered ourselves that we should be enabled to give a full and correct account of the whole of the proceedings of the Church Society, at its meetings last week, but the gentleman whom we engaged to report for us, having twice left the city, without leaving us a copy of his notes, we have been greatly delayed, and are now obliged to defer the remainder to our next issue.

#### BIRTH.

At Cornwall, on Saturday the 8th inst. the wife of J. Dickinson, Esq., of a Daughter.

On Thursday the 9th June, Mrs F. W. Wright of Queen Street, of a son.

#### MARRIED.

In Trinity Church, Wolf Island, on Tuesday, May 31st, by the Rev. Thomas Boufield, Mr. Alexander Fraser to Miss Ellen Ann Anderson, both of Wolf Island.

#### DIED.

On Tuesday morning the 31st, of May, after a short illness, at the residence of his brother at Otterville, St. George Bullock, B. A., of Clare Hall, Cambridge, son of the late Rev. John Bullock, of Kadwinter, Essex, England, much regretted by a large circle of acquaintances.