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# The Canadian Ecclesiastical Gazette;

OR

MONTHLY CHURCH REGISTER FOR THE DIOCESES OF QUEBEC TORONTO, AND MONTREAL.

VOLUME III.

TORONTO, MAY, 1856.

No. 5.

## Ecclesiastical Intelligence.

### DIOCESE OF MONTREAL.

CHURCH SOCIETY'S OFFICE,  
7th May, 1856.

A meeting of the Central Board of the Church Society was held this day, the Lord Bishop in the chair:

The following report was presented from the Lay Committee:—An application was received from the Rev. Joseph Griffin of the Gore, Ottawa, for aid towards the erection of a church in his mission, at a supposed cost of £600, affording accommodation for 350 persons, 58x86, of stone. The incumbent states that much of the materials required in its construction are already on the ground, and your committee recommend a grant of £50, payable one half in July next, and the balance in Jan'y 1857.

A letter was received from George W. Osborne, Esq., on behalf of the residents of the Portage du Fort, Upper Ottawa, praying for aid towards the building of a church at that place, and setting forth the very destitute state of all spiritual instruction under which they labour and the very great exertions made by the laity and their friends towards the desired object, which have been indeed most praiseworthy. Your Committee, also, considering the great advantage that such a mission, posted at the very farthest point of the Diocese, will certainly afford a population who have never had divine service performed within the walls of a church, strongly recommend this application to the favorable consideration of the Central Board and suggest that a grant of £50 be made, payable in July and January next.

Both the above grants to be under the usual supervision and direction of this committee. The whole respectfully submitted.

J. S. McCord,  
Ch. Lay Com.

The secretary presented a letter from the Rector and Churchwarden of St. Stephen's Church, Chambly, thanking the Board for the grant of £15 towards the liquidation of the debt on the parsonage house.

The following sums have been received since the last meeting.

Rev. J. A. Young .....	£1	17	6
Rev. Canon Gilson .....	1	17	6
Rev. Edward J. Rogers .....	1	17	6
Rev. J. S. Sykes .....	1	17	6
Parish of St. George } per Rev. Canon .....	6	6	3
St Thomas } Townsend .....	2	5	0
Trelisbury per Rev. Canon Reid .....	11	0	0
Rev. Canon Reid .....	1	17	6
Collection at Clarendon } .....	3	2	6
per Rev. J. S. Sykes .....			

### DIOCESE OF TORONTO.

#### NOTICE.

Toronto, 20th May, 1856.

REV. AND DEAR SIR,—I herewith transmit to you a form of Prayer to be used in the Churches of your Parish or Mission on the day appointed by his Excellency the Governor General as a day of Thanksgiving for the restoration of peace.

I rely on you to give due notice to your congregations on the previous Sunday, and to use your best endeavours to insure the proper observance of the day appointed.

I remain, Rev. and dear Sir,

Your faithful friend and brother,

JOHN TORONTO.

To the Clergy of the United Church of England and Ireland in the Diocese of Toronto.

The minutes of the proceedings of the Synod will shortly be published in pamphlet form. Any person observing errors or omissions in the Report given in this number, will confer a favor by informing the Secretary of the Church Society of the same.

#### NOTICE.

Wednesday, the 4th inst., being appointed to be kept as a Day of Thanksgiving. The Standing Committee of the Church Society, will meet on Thursday, the 5th, at 3 P. M.

The Annual Meeting-of the Church Society will be held (D. V.) on Wednesday, the 11th of June. There will be Divine service at the Cathedral at 11 A. M.: the members of the Society will then proceed to business, and there will be a public meeting in the evening. The Clergy are requested to appear in their robes.

T. S. KENNEDY,  
Secretary.

COLLECTIONS MADE IN THE SEVERAL CHURCHES, CHAPELS AND MISSIONARY STATIONS TOWARDS THE SUPPORT OF THE THEOLOGICAL STUDENTS IN THIS DIOCESE, APPOINTED TO BE TAKEN UP DURING THE MONTH OF MAY, 1856.

Previously announced .....	£12	15	6
Perrytown .....	£0	11	4
Elizabethtown .....	0	6	2
Per Rev. J. Hilton .....	0	17	6
Bellaville, per Rev. J. Grier .....	3	13	7
St. George's, Etobicoke, per churchwarden .....	0	18	9
St. George's, Godorich, per Rev. E. L. Elwood .....	2	10	0

St. Peter's, Credit .....	£2	10	0
Sydenham .....	1	1	3
Per Churchwarden .....	3	11	3
Trinity Church, Cornwall, per Rev. H. Patton .....	3	15	0
Trinity Church, Burford .....	£2	0	1
Wier's School House .....	0	14	11
Per Rev. J. Padfield .....	2	15	0
Mesaen, per Rev. J. Kennedy .....	0	15	0
St. John's, Stamford .....	0	13	4
St. George's, Drummondville .....	2	5	0
Per Rev. C. L. Ingles .....	2	18	4
Fort Erie, per Churchwarden .....	0	10	6
St. Paul's, Norval .....	1	10	8
St. George's, Georgetown .....	1	0	0
Per Rev. Thomas Marsh .....	2	10	8
Berkeley, per Rev. Dr. Beaven .....	0	19	2
Georgina, per Rev. W. Ritchie .....	1	1	6
St. George's, Clarke .....	1	0	0
Newton .....	0	5	0
Per Rev. H. Brent .....	1	5	0
Northport, per Rev. Thos. Bousfield .....	0	3	9
St. George's Church, St. Catharines, Per Rev. A. F. Atkinson .....	6	12	0
St. Peter's Church, Cobourg, per Ven. A. N. Bethune .....	12	0	0
Christ Ch., Holland Landing .....	0	13	2
Trinity Church, Aurora .....	0	11	0
St. Paul's, Nowmarket .....	0	10	6
Per Rev. F. S. Ramsay .....	1	14	8
St. Mark's, Niagara, per Rev. T. Green .....	0	11	1
Trinity Church, Tecumseth, per Rev. F. L. Osler .....	0	18	9
St. John's, Cavan .....	0	15	0
St. Paul's, " .....	0	15	0
Per Rev. J. Allen .....	1	10	0
Barriefield, per Rev. E. C. Bower .....	1	5	0
St. Jas., Ingersoll, per Rev. J. Marsh .....	1	10	0
Elizabethtown, per Rev. W. C. Clarke .....	0	17	10
Orillia Church .....	1	0	0
St. George's, Medonte .....	0	5	0
St. Luke's, Coldwater Road .....	0	5	0
Per Rev. T. B. Read .....	1	10	0
Christ Church, Hamilton, per churchwarden .....	8	17	6
St. John's, Portsmouth, per do .....	1	0	0
Ascension Church, Hamilton, per do .....	4	0	0
Trinity Church, Streetsville, per Rev. R. J. McGeorge .....	1	5	0
Christ Church, Port Stanley, per Churchwarden .....	2	1	0
St. Luke's Church, Camden, per Rev. Paul Shirley .....	0	17	6
Christ Church, Emily .....	0	15	0
St. James' .....	0	2	3
St. John's .....	0	1	6
Per Rev. R. Harding .....	0	18	9
St. George's, Grafton .....	5	2	2
Trinity, Colborne .....	1	12	10
Per Rev. J. Wilson .....	6	15	0
Cartwright, per Churchwarden .....	0	12	
Trinity Church, Thornhill .....	1	6	5
St. Stephen, Vaughan .....	0	9	1
Per Rev. D. E. Blake .....	1	15	6
Christ Church, Huntley .....	0	14	0
Goulbourn .....	0	11	0
Per Rev. T. Godfrey .....	1	5	0

Holy Trinity, West Hawke- bury.....	1 0 6	St. John's, Sandwich.....	0 17 3	Cavan .....	7 15 0
St. John's, Vankleekhill... 1 0 0		Windsor.....	0 14 6	Grafton.....	6 0 0
Per Rev. H. L. Stephenson.....	2 0 6	Irish Settlement .....	0 12 9	Colborne, per Ven. A. N. Bethune...	7 2 6
Christ Church, Amherstburg, per Rev. P. Mack.....	0 13 6	Per Rev. E. H. Dewar.....	2 4 6	Port Burwell, per Rev. H. B. Jessop	3 5 0
Vienna.....	1 15 0	Christ Church, Mohawk.....	0 6 8	Newmarket, per Rev. F. S. Ramsay..	2 10 6
Port Burwell.....	0 15 0	Trinity Church, Shannonville.....	0 4 1	Orillia, per Rev. T. B. Read.....	4 16 0
Per Rev. H. B. Jessop.....	2 10 0	Per Rev. G. A. Anderson.....	0 10 9	Mono, per Rev. J. Fletcher.....	17 0 0
St. Peter's, Brockville, per Rev. Dr. Lewis.....	9 10 0	Wellington Square and Nelson, per Rev. T. Greene.....	1 10 0	Tecumseth, per Rev. F. L. Osler.....	18 0 0
Mountain.....	0 5 0	Trinity Church, Howard.....	0 16 0	Cavan, additional, per Rev. J. Alien..	0 10 0
Edwardsburg.....	0 6 3	Clearville Sch. House, Oxford.....	0 11 0	Elizabethtown, per Rev. W. C. Clarko	2 19 1
Per Rev. J. Harris.....	0 11 3	Ridgeway.....	0 5 0	Elora, .....	7 16 0
Christ Church, Brampton, per Rev. R. Leech.....	0 14 1	Per Rev. C. C. Johnson.....	1 12 0	Church of Ascension, Hamilton.....	8 9 4
St. John's, Sandwich.....	0 12 10	St. Peter's, Credit.....	3 7 6	Christ Church, Hamilton.....	34 8 1
Windsor.....	0 13 4	Sydenham .....	0 13 6	Guelph .....	14 1 3
Irish Settlement.....	0 11 6	Port Credit .....	0 9 6	Dundas.....	9 16 3
Per Rev. H. Dewar.....	1 17 8	Per Rev. S. Givins.....	4 10 0	Galt.....	12 4 6
Ancaster, per Churchwarden.....	1 0 0	London, per Rev. C. Brough.....	2 10 0	Nelson, Wellington Square.....	7 10 0
Christ Church, Mohawk.....	0 7 1	Rawdon .....	0 10 4	Brantford.....	8 8 9
Trinity Ch'rch, Shannonville.....	0 3 6	Roslyn .....	0 2 0	Mohawk and Tuscarora.....	7 4 1
Per Rev. G. A. Anderson.....	0 10 7	Per Rev. F. J. Groves.....	0 12 4	Ancaster.....	5 6 6
St. John's, Jordan.....	0 11 3	St. Phillip's, Markham.....	0 4 6	Oakville.....	6 1 1
St. James', Dalhousie.....	0 8 9	Grace Church.....	0 12 6	Palermo.....	3 0 0
Per Rev. A. Dixon.....	1 3 0	Per Rev. Geo. Hill.....	0 16 0	Norval.....	3 10 2
Christ Church, Woodbridge, per Rev. J. Armstrong.....	2 15 0	St. John's Church, Richmond, per Rev. C. B. Pettit.....	0 13 2	Georgetown.....	3 17 10
St. Paul's, Yorkville, per Churchw'en	11 18 6	WIDOWS AND ORPHANS' FUND.		Milton and Lowville .....	5 7 2
Caledonia .....	0 10 0	Mission of Woodhouse, per Rev. E. Evans .....	6 16 0	Upper Cayuga.....	1 15 9
Cayuga.....	0 7 3	Rawdon .....	0 10 7	Mount Pleasant .....	2 1 3
York.....	0 7 9	Cook Settlement.....	0 4 0	Bimbrock and Saltfleet .....	2 8 8
Per Rev. B. C. Hill.....	1 5 0	Roslyn .....	0 5 0	Barton and Gleanford .....	2 12 3
Rico Lake, per Rev. J. W. Beck.....	1 5 0	Clare's Corner.....	0 2 10	Hornby .....	4 2 3
St. Peter's, Barton.....	1 16 10	Nesbit Reid's .....	0 1 1	West Gwillimbury .....	7 2 1
St. Paul's, Gleanford .....	1 6 7	Per Rev. F. J. Groves.....	1 3 6	Holy Trinity, per Churchwarden.....	6 0 0
Per Rev. G. A. Bull.....	3 3 6	Church of Ascension, Hamilton, per H. C. Baker, Esq.....	10 10 0	Streetsville, per Rev. R. Macgeorge..	1 5 0
St. John's Church, Peterboro', per Churchwarden.....	2 0 0	West Gwillimbury, per Rev. A. Hill... 3 1 3		Woodbridge.....	8 12 6
Grace Church, Milton.....	1 6 11	Christ Ch. Woodbridge .....	3 5 0	Grahamsville .....	1 11 0
St. Stephen's, Thornby.....	0 18 4	St. John's, Gore Toronto .....	1 3 0	Gore of Toronto .....	4 18 3
Lowville .....	0 9 9	St. Mary's Tullamore.....	1 5 9	Tullamore, per Rev. R. G. Armstrong	14 17 7
Per Rev. F. Tremayne .....	2 15 0	Grahamsville .....	0 13 5	Credit, per J. Magrath, Esq. ....	9 5 4
Mimico, per Rev. H. Cooper.....	0 3 0	Per J. G. Arm-troing .....	6 7 2	St. James's Mudlake, per Rev. R. Harding .....	1 11 3
Trinity Church, Chippawa, per Rev. W. Leeming .....	6 12 6	Christ Church, Mohawk.....	0 11 9	Lloydtown & Albion, per Rev. B. Osler,	13 5 3
St. Mary's, Warwick.....	0 12 9	Trinity Ch., Shannonville.....	0 5 8	Cremore Mills.....	8 1 0
Brooke.....	0 7 4	Per Rev. J. A. Anderson.....	0 17 5	Collingwood, per Rev. J. Langtrex...	7 11 9
Warwick East.....	0 7 9	Colchester, per Rev. J. G. Elliott.....	1 0 0	Shanty Bay, per W. E. O'Brien, Esq.	1 0 0
Per Rev. J. Smytho.....	1 7 10	Wilmot, per Churchwarden .....	0 13 7	Scarboro', Christ Church .....	3 16 10
92 Collections, amounting to.....	£158 9 2	London, per Rev. C. Brough.....	3 0 0	St. Paul's, Scarboro' .....	2 5 2
GENERAL PURPOSES FUND.		MISSION FUND.		St. Jude's, the whole per Rev. W. Belt	4 2 0
Previously announced.....	£158 9 2	Brantford, per Rev. J. C. Usher.....	3 0 0	Thornhill, per Rev. D. E. Blake.....	8 15 0
Brock, per Rev. R. Garrett.....	0 12 6	Norval, H. C. Baker.....	1 19 7	Vaughan, per do.....	2 8 2
Georgina, per Rev. W. Ritchie.....	1 5 0	Indian Missions West Gwillimbury		Sandwich, 1/4 .....	0 11 3
Vienna.....	£0 15 0	Per Rev. Arthur Hill.....	3 0 0	Windsor, 1/4 .....	3 4 1
Port Burwell.....	0 10 0	Colchester, per Rev. J. G. Elliott ..	0 15 0	Per Rev. E. H. Dewar.....	3 15 4
Per Rev. H. B. Jessop.....	1 5 0	London, per Rev. C. Brough.....	2 10 0	Mohawk and Tuscarora, per Rev. J. A. Anderson .....	2 1 3
St. John's, Mono.....	0 13 0	PAROCHIAL BRANCHES.		St. Catharines.....	19 12 6
St. Luke's.....	0 2 9	Moore.....	£7 17 11	Thorold .....	9 19 2
St. Mark's.....	0 8 7	Sarnia.....	7 15 9	Niagara .....	8 18 7
Trinity.....	0 6 6	Per Rev. A. Williams.....	£15 13 8	Chippawa .....	29 0 0
Per Rev. J. Fletcher.....	1 10 10	Hawkesbury & Vankleekhill, per Rev. R. L. Stephenson.....	5 14 0	Stamford and Drummondville .....	7 13 7
St. John's, Tecumseth, per Rev. F. L. Osler.....	0 16 9	Cartwright, per Churchwarden.....	2 10 0	do do W. O. F., special	4 0 0
Brantford, per Rev. J. C. Usher.....	6 2 0	Perrytown, per Rev. J. Hilton .....	3 6 2	do do Students' F. do ..	0 5 0
Banbrook .....	1 6 3	Elizabethville, do.....	1 2 9	do do G. P. F., do..	0 5 0
Stoney Creek.....	0 5 0	Plympton, per Rev. A. Williams.....	1 2 6	Dunnville.....	2 10 0
Per Rev. J. Alexander.....	1 11 3	Goderich, per Rev. F. L. Elwood.....	3 5 0	Louth .....	2 15 0
Church of Ascension, Hamilton, per Churchwarden.....	5 10 0	Mersen, per Rev. J. Kennedy.....	0 15 0	Etobicoke .....	11 13 10
Christ Church, Woodbridge.....	2 7 2	Amherstburg, per Rev. F. Mack.....	6 7 6	Mimico, per Rev. H. C. Cooper .....	3 0 0
St. Mary's, Tullamore.....	0 17 8	St. James's, Toronto, per Church- warden, balance for next year .....	19 2 6	Markham per Rev. Geo. Hill .....	18 11 2
St. John's Gore of Toronto .....	0 8 6	City of Ottawa, per Treasurer.....	14 8 6	Ashton.....	1 15 0
Grahamsville .....	1 0 6	Simcoe, per Rev. F. Evans.....	6 17 0	Richmond, per Rev. C. B. Pettit .....	1 3 1
Per Rev. J. G. Armstrong.....	4 13 5	Georgina, per Rev. R. Ritchie.....	2 12 0	Cremore Mills (additional), per Rev. J. Langtrex.....	0 5 0
Colchester, per Rev. J. G. Elliott.....	0 15 0	Burford, per Rev. J. Padfield.....	3 10 0	Weston, .....	18 1 2
		Cobourg.....	20 0 0	ANNUAL SUBSCRIPTIONS AND DONATIONS.	
		Darlington, the whole .....	12 10 6	George Hamilton, Esq. ....	£1 5 0
		Clarke, per do.....	5 0 0	John Hamilton, Esq. ....	1 5 0
				Rev. R. L. Stephenson .....	1 5 0
				Donation of a domestic, per Rev. W. S. Darling .....	5 0 0
				Rev. E. L. Elwood.....	1 5 0

Henry Joseph, Esq. ....	2	10	0
Rev. J. Padfield .....	1	5	0
Rev. J. Kennedy .....	1	5	0
Rev. F. Mack .....	1	5	0
Hon. G. S. Boulton .....	5	0	0
Hon. P. B. DeBlaquiere.....	5	0	0
Rev. F. Evans .....	1	5	0
Rev. G. Salmou .....	1	5	0
Rev. Dr. Beaven .....	2	10	0
Rev. R. Ritchie .....	1	5	0
Rev. — Birtch .....	1	5	0
W. Gooderham, Esq. ....	1	5	0
Rev. J. A. Williams ..	1	5	0
A. Gaviller, Esq. ....	1	5	0
Special from Elora, for 1854, G. P. F.	5	9	6
Special from Grand River Settlement, 1855, G. P. F. ....	28	0	0
Special, Paris, G. P. F. ....	12	4	6
Special, Milton and Lowville, G. P. F.	5	7	8
H. Mortimer, Esq. ....	1	5	0
St. James's Parochial Branch—			
H. Mortimer, Esq. ....	1	5	0
Mrs. Marsh .....	1	0	0
Miss Marsh .....	0	5	0
Per H. Mortimer .....	2	10	0
Rev. F. L. Osler .....	1	5	0
Donation through Rev. F. L. Osler...	5	0	0
Rev. W. C. Clarke .....	1	5	0
Rev. J. G. Armstrong .....	1	5	0
Rev. R. Harding .....	1	5	0
Rev. William Logan .....	1	5	0
Rev. A. Hill .....	1	5	0
Special, W. O. F., per Rev. D. E. Blake .....	3	15	0
Rev. E. H. Dewar .....	1	5	0
Rev. J. Langtrej .....	1	5	0
Rev. J. W. Allen .....	1	5	0
Rev. R. J. Macgerge .....	1	5	0
Rev. G. A. Anderson, xiii & xiv .....	2	10	0
J. W. Brent, Esq. ....	1	5	0
Norral, Special G. P. F. ....	1	19	7
W. M. Westmacott .....	1	5	0
Rev. C. Brough .....	1	5	0
Rev. T. B. Read .....	1	5	0
Rev. J. Marsh .....	1	5	0
Rev. H. B. Osler .....	1	5	0
Rev. S. Givins .....	1	5	0
Rev. S. S. Strong .....	1	5	0
Rev. F. A. O'Meara .....	1	5	0
Rev. John Butler, annual subscription and first instalment .....	2	10	0
Rev. A. Dixon, .....	1	5	0

On Wednesday, April 31st, the spacious area of the cathedral was filled with the clergy assembled in Visitation, with such of the Lay Delegates as had agreed to take part in the next day's meeting. The sight must have filled with thankful emotions the heart of our venerable Bishop, who remembers the day when three clergymen (of which he himself was one) constituted the clerical force of our church in the whole of Upper and Lower Canada. An excellent practical sermon was preached by the Rev. Mr. Fuller.

At three o'clock the clergy again met in the cathedral, when the sacrament of the Lord's Supper was administered. Afterwards the roll of the clergy was called by the Bishop's secretary, and the Bishop delivered the following valuable charge:—*Echo.*

MY REVEREND BRETHREN,

It is now verging on three years since we last met in Visitation; during which time our Lord and Master has continued us who are present in this, our state of trial—years of which we shall have to give an account to Him, and to which even now it becomes us to examine our hearts and consciences, with the knowledge that God constantly sees us, and reads our most secret thoughts.

Short as this space of time appears, we have lost during its progress two of our brethren, who, I trust, have made a happy exchange from this world of sin and sorrow to a blessed immortality.

The Rev. William Greig, who was a Presbyterian of the Episcopal Church of Scotland, and of good standing, came to this country about ten years ago. From the first he answered, in every respect, the strong recommendations of his Bishop, brethren and lay friends, which he brought with him. He constantly discharged his sacred duties in the most faithful and edifying manner and with an earnestness and humility which proved that his heart was in his work. He was good-tempered, quiet, and inoffensive, and at the same time cheerful and not gloomy; and, in truth, possessed an innocent and playful humour, when not in acute pain from disease, which delighted and won the friendship of all with whom he associated. It pleased God to try him with much severe and long suffering, arising from a disorder which was unhappily found beyond the reach of any human remedy, and under which he sank at last.

Mr. Greig persevered in the regular discharge of his duties long after his body was too frail to answer the demands of his zealous and ardent mind. And when his Church (St. Paul's) was accidentally burnt, and it was thought that he would give way under the calamity, he seemed to revive and rise above it. He soothed his affliction with the hope of replacing his Church with a better and a worthier. Having this favourable and noble object in view, he overlooked his extreme feebleness, and for a time travelled round the Diocese for subscriptions, and gathered refreshment and consolation from his encouraging success. At length the weakness of the body could no longer contend with his ardent spirit—the hour of his departure arrived, and he fell asleep in the Lord.

We have also to bewail the loss of Rev. John Reynolds Took, one of the most hopeful of my young Clergy, at a moment when he was giving promise of a long course of useful labour in the Lord's vineyard. But God was pleased to order it otherwise, and to take him to himself in the prime of life, just as he was commencing the eighth year of his Ministry. The Rev. Mr. Took was noted for sincerity and warm-heartedness: he was at the same time active and charitable; faithful in the discharge of his clerical duties, and much esteemed by his people. I had formed so favorable an opinion of his ability and increasing usefulness, that I had sent him the choice of two Missions, (not knowing that he was sick)—each more favourable than Marysburgh; but it was too late; he had been called hence, and it is hoped to a far more blessed state of existence.

He leaves a beloved wife and several children to bewail his early departure, as well as many kind Christian friends, who will long hold him in affectionate remembrance.

The position of the Church in this Diocese is indeed singular, and perhaps without a parallel in the history of Christian Colonies.

The Legislature has declared by solemn enactment what it calls the separation of Church and State. This divorcement was coupled with the confiscation of her property—saving the life interests of present Incumbents, or the computed value thereof. It is not perhaps easy to define how much this strange enactment may or may not imply. If it was the intention of the Legislature to place the Church entirely free, and on a perfect equality with all other denominations of professing Christians, they have failed,—because, the branch of the United Church of England and Ireland in Canada has connexion with the Mother Church and the Constitution of the Empire which the Colonial authorities are incompetent to dissolve. And although the Imperial Government has so far sanctioned the proceedings of the Colonial Legislature, as to approve of the 10 Vic., cap. 21, the difficulties are not, and cannot be removed without further legislation, either by the Imperial Parliament or by that of the Colony, with the full consent of her Majesty's Government. Till the necessary steps for effecting this be taken, the Church remains in an anomalous condition, or rather in one of suffering. Nor can she return to that intimate and cordial intercourse with the Mother Church, which she has so long enjoyed, and desires ever to maintain. But, though we have been made independent as it were by violence, the act affects nothing more than our connexion with the Colonial Government, and therefore we shall continue as faithfully as ever to acknowledge the Royal prerogative, so far as it can be applied to the Church in the Colonies; and we doubt not that when those antiquated laws by which we are fettered are no longer allowed to operate, the supremacy of the Crown will again be so exercised as to be gratefully felt,—and instead of impeding our healthy progress, will promote it in a wise and benevolent spirit.

The great work of religion is to govern the passions and the will. It is from its very nature a restraint on all authority, unless purely and faithfully exercised, because it comes in the name of a Divine Law. To subdue, mortify and direct human nature is its great object. It is therefore always opposed to what is incorrectly called liberty, unless under its own guidance, and to arrange and to accomplish this is the mission and hope of the Christian Church. This of necessity brings religion in contact with politics, for they are inseparable in the nature of man. Hence he that is loose in the one will be loose in the other; and therefore those who reject religion and a salutary obedience to her commands, can never be good subjects, good citizens, nor good members of society. Our Church embodies in her ministrations the purest form of Christian doctrine; and, not content with demanding of her faithful members that they be good subjects, she aims at something far beyond this, even to make them fellow members with the saints and of the Household of God. If therefore we find many, apparently, good men, proceeding to an extreme in politics, and fashioning their religion according to their fancy, and in all this think that they are doing God service, and seeking in this way to benefit their souls and bodies,—it arises from their neglect or ignorance of their real duty to God and of His holy law and ordinances, and of what is revealed in the Book of Life.

The prevailing spirit of the times is the casting off all authority, and substituting in its place the widest diversity of opinions on all subjects, religious and social.

Now, surely this cannot be of God. It is true, He permits such wickedness to enter into men's hearts, that he may hereafter correct and purge them, and especially those of them who have been placed as partakers and dispensers of divine blessings which they have intercepted instead of conveying to those for whom God had intended them, but they are not held guiltless.

It may be that we ourselves, my brethren, have been to blame—that while we ought to have stepped forward boldly in the strength of the Lord, and manfully defended the gifts which he had bestowed upon us, we sat with our hands folded in disgraceful repose, and looked at the threats of our enemies in fear, or with listless and aimless apathy. But although we may have, from the want of zeal and energy, encouraged attacks on our Church, the motives of the assailants have been evil, and belong to anti-Christ instead of the Gospel. But let us not despond. The men who destroy religious institutions will themselves be deceived to their ruin. Some no doubt begin honestly, and are deluded into the belief that they are able to purify the society around them; but through want of patience, and prayer and a submissive spirit, they fall into constant murmuring and complaining; and being at length thoroughly corrupted, they become haters of the good which they had at first acknowledged, and at length sink into reprobates, despising God and His Christ, and so perish for ever.

In the meantime, it becomes our duty strenuously to uphold and strengthen whatever there is yet left of God's spiritual and temporal heritage in the colony—nor to be deceived because those who, under the pretence of reform, put forth their sacrilegious hands to pull down the Ark of God, are for a time prosperous and successful, that it will always be so.

Even should we be unable to stay the torrent of destruction, let us at least discountenance its promoters, and not come into their secrets. It is our privilege, and as it ought to be our firm resolve, to remain true to the Church of our Fathers in her temporal, as well as her spiritual concerns, even when there is no possibility, humanly speaking, that we can prevail. We can wait for deliverance, as the Jews did, in God's good time. There is yet true light in the country, and it is our duty to cherish it into active life. That many of our public men are careless of the true interests of Christianity, and inflict upon us one injury after another, the few past years more than testify. When we address them for justice, they postpone from time to time to grant claims which they are ashamed directly to refuse, till the matter loses interest or becomes impracticable, or falls into the hands of men still more indifferent. Even the common measure of civility is sometimes wanting; and we are repelled and accused of mixing up public affairs with religious, as if we and our affairs had nothing to do with religion. Are we not citizens and subjects, and amenable to the laws? Is the discharge of our various duties to society of no value; and are we to sit still and say nothing, while our dearest rights are invaded? That the word Politics may be used in a bad sense we readily admit, but religion has nothing to do with anything bad; and the politics which religion employs are for the promotion of human happiness in the most extensive range.

In all things there is a right and wrong; and it is not a matter of indifference which side a man takes, for all of us will be judged hereafter for the side we take. Men doubtless act in general from mixed motives, and therefore they are not all at once in fearful peril; but the

avowed doctrine of the day is, that religion has nothing to do with public affairs—a doctrine which can never be true while God governs the world and rules over all things, human and divine. And although we may submit to injustice for Christ's sake, yet we are not called upon to be entirely passive under repeated injury. The Gospel indeed restrains rash and rigorous resentment; yet, where the honour of the divine law is concerned, it fully warrants the salutary restraint of offences and injuries, and prevents their repetition by various degrees of punishment. St. Paul wrote against his enemies, and pleaded against his accusers. Our Lord vindicated his doctrine and conduct against the rancorous calumnies and malignant violence of the Scribes and Pharisees. The breach of unity and godly love is with those who attack our Church and her doctrines, and not with those who are compelled to defend them.

It is not, however, from the operation of antiquated legislation that we have much to fear, because it will soon be swept away. But it is from other more extensive and vital causes that our sacred interests are at peril. There is at present an unexampled activity and life in what is called the religious world, which seems, I lament to say, rushing towards evil, rather than to good, and which it becomes all wise and truthful men to exert themselves to regulate and direct into the true path. For although we are but a small branch of the Catholic Church, yet as a portion of the Church of England, the bulwark of Protestantism, it will be expected of us not to sit idle and in apathy, merely to contemplate at a distance this spirit of life and activity. We must meet it with boldness, and endeavour with all our might to bring it under the guidance of that wisdom which is from above, and with zeal and confidence in God's assistance, direct and mould it to the advancement of the Gospel. This religious movement, as it respects this Province, is of a peculiar character, and has operated in a way very different from what it does in most other places. The population of Canada may be said to be nearly equally divided between Protestants and Roman Catholics. By the last census the difference in favor of the former being something less than fifty thousand, but rapidly increasing.

Now, it might have been expected, that in the presence of so formidable a front as the Roman Catholics present, our fellow Protestants would have rallied around the Church for the maintenance of the principles of the Reformation. But since the union of the provinces dissenters as well as Roman Catholics, have been united as our enemies; and however much they differ from each other, they are at all times ready to forget such differences for the purpose of doing us an injury.

In England the majority of the dissenters have in times of peril acted very differently from what they do here, and have not hesitated to acknowledge that they felt the Church of England to be the most prominent and illustrious of all the Protestant Churches, and they have readily admitted that her martyrs' liturgy, her articles, and the profound learning and writings of her ministers, have given witness to the truth, such as no other Protestant Church can produce.

Her founders sought not to innovate, but to reform. They were too pious and wise to be carried away by that improvident recklessness which rejects the good, because accompanied with some transient or accidental evil; nor did they cast away the truth of the primitive Church, but separated from it the dross of later times.

And thus they held fast the foundation laid by the apostles and prophets, and to this we continue faithfully to adhere. The pure gospel has now been the teaching of our Church for three centuries. The scriptures are free and open to all,—her ministrations are clear and easy to comprehend—she has no novelties or recent institutions to justify or explain—her truth and order, which she exhibits in all her services in every part of the world, are as old as the days of the apostles.

The population of this country presents two aspects—political and religious. With the latter we shall deal by and by; but at present we confine ourselves to the former. And here, we remark, that the crusade against the property of the Church of England has from the first been purely selfish and political, and has been pursued in a spirit of the utmost virulence. In fact violence and turbulence were the only weapons, for there could be no license to commit sacrilege either from law or equity. The great majority of those who desired to destroy the property of the Church had come into the country long after it had been set apart for religious purposes by the Crown and Parliament of Great Britain, by virtue of their indisputable right, and could urge no claim whatever to any share, by gift or distribution. It was natural for the Crown and Parliament, while they respected and guaranteed the far more ample possessions of the Roman Catholic clergy, to grant a like provision also for the sustenance of a Protestant clergy, so that both properties might stand upon the same title. And being thus granted and disposed of, they could not be resumed, even by the donors, without manifest injustice; much less applied to secular purposes. Under these circumstances it might have been expected that the Roman Catholics would, from principle, have abstained from any interference; but the course they have pursued has been quite the contrary. They have proceeded hand in hand with our enemies in every measure that has been taken against us, and by thus acting, have laid the foundation at some future time for a larger series of bitter dissensions than has yet been seen in Canada. It was their duty and interest to aid in preserving to the Church of England her vested rights. No Roman Catholic can be so obtuse as not to read in the fearful denunciation—"Secularization of the Clergy Reserves"—temporary forbearance to the Roman Catholic Church and future proscription. The crusade against the temporalities of our Church still continues, with increased virulence. Lord Seaton, towards the close of 1835, established 57 Rectories for the benefit of the Church, but only 44 were completed before his departure. Each Rectory was endowed with Crown Lands to the extent of about 400 acres. These lands consisted chiefly of lots which had been selected for the purpose at a very early period, or at the original surveying of the township in which they were situated. The lands so disposed of amount to 17368 acres, which, at the time they were devoted to this pious object, might have been purchased at about one shilling per acre, or at less than one thousand pounds currency. Moreover, the lands having been long in possession of the Church, are, in many of the Rectories, much improved by the Incumbents and congregations, and on some of them valuable and extensive buildings have been erected. So iniquitous did the attack on the Rectories appear when first made, that the following resolution passed the House of Assembly, in 1837, three years before the union, by a majority of 18, being 38 to 20.

"Resolved, That this House regards as invio-

lable the rights acquired under the patents by which Rectories have been endowed, and cannot therefore either invite or sanction any interference with the rights thus established; and as an impression seems to prevail that Rectories so established are entitled to enjoy and exercise general and exclusive spiritual and ecclesiastical power, and it is expedient to remove all grounds of fear and apprehension on this head, an humble address be presented to His Majesty, praying in earnest and strong, but in respectful language, that His Majesty will be graciously pleased to convey to the Imperial Parliament the anxious desire of the House in behalf of the great body of the people of this Province, that, as the Provincial Legislature is restrained from legislating on the subject, except under peculiar and embarrassing circumstances, an act of the Imperial Parliament may be passed in plain and explicit terms, that the establishment and endowment of Rectories in this Province shall not be construed to confer any right to exercise any ecclesiastical or spiritual power whatever, except over the members of the Church of England."

So much to show the animus of both Dissenters and Roman Catholics in regard to our Church, as respects her temporalities. Nor have we any reason to believe that they are less hostile to our religious principles. But we now turn to a worse foe than either Dissent or Romanism, which is rapidly approaching.

#### MODERN INFIDELITY.

By this worse foe we mean open infidelity, and as it is most important that the eyes of all, and especially of the Clergy, should be opened to the real existence of such a danger, and its actual presence among us, I feel it my duty to notice it on this solemn occasion. You are aware that movements are going on in Europe, as well as in America, avowedly for the destruction of Christianity, and that among many the very idea of Divine and human authority is disappearing. Indeed the contest between Atheism, in its various forms, and the Christian faith has already commenced. Take a few quotations from authors said to be popular and in extensive circulation: "What is religion," says one, "but another feature of romance, with its wonders upon wonders—its hopes—its terrors—its fictions? And to believe that it is all true—that the prophecies, the miracles, the morals, &c., &c.—and yet to sweep away these ideas and clear the ground, how sad it seems—how blank the place where they were. It is hard for reason and for history to struggle against such romance as this—to throw off the glorious promises, and to awake to common life."

They tell us "That the mind of man, the instincts of animals, the sympathies, so to speak, of plants, and the properties of stones, are results of material development, that development itself being the result of the properties of matter, and the inherent cause or principle, which is the basis of matter."

"I do not say," exclaims another, "that there is no God, but that it is extravagant and irreverent to imagine that cause, a person. I cannot believe in a God as implied in the idea of a Creator and Creation, nor can I believe in any beginning or end in the operations of nature. The operations in nature or of nature are eternal and immutable."

"Is there nothing in that faith which seeks for happiness out of itself in the happiness of others, and the glories of nature—content, that in death the sense of personality shall pass away, and you shall be as you were before you were—in a sleep for evermore."

"The human being, a mystery considered as an individual, becomes a simple and natural phenomenon when considered in the mass; and morals—that part of the system of things which seemed least under natural regulation or law—are thoroughly ascertained to be as wholly so as the arrangement of the heavenly bodies," &c. &c.

But infidelity is not merely a denial or negation: it seeks to embody itself into an actual system, as the writers of the works from which we have quoted have actually done. Some even deny their unbelief, and call themselves rational Christians. To effect this, all the doctrines peculiar to the gospel are carefully weeded out; hence, the nature they worship knows none of them. She has no redemption from sin—no gift of divine grace—no danger from the tempter—no priesthood, no sacraments—in a word, she has not one of those things to which salvation is promised.

Such infidelity is no longer confined to the closets of philosophers, as in former times, but threatens to become more and more general among our people. It already forms the subject of a portion of our periodical literature, and, what is worse, the Church is not entirely free from the contagion. Nor are some of our valuable moral institutions altogether untainted by this moral leprosy. Their abettors are presumptuous and daring—exalting themselves against all that is called God, while in works they deny him. Upon the young and unwary they too often exert a fatal influence. Such are easily inveigled by the wiles of sophistry, and disturbed and distracted in their minds with impious doubts, even when not totally lost. To such persons the Apostle's salutary admonition is most needful, lest they be spoiled or led astray through philosophy and vain deceit, for if they walk in the steps of such men as deny both the Father and the Son, they are no longer the followers of Christ. To what but to the increasing influence of infidel principles are we to attribute the material education now so much the fashion among us—the banishment of the Bible from our schools and families—and the avowed attempts to desecrate the sabbath?

#### EDUCATION.

The system of education established in Upper Canada seems, at first sight, to have something very favorable in its general aspect. It proceeds upon the principle, that the great, and indeed the first object of education is to give men and women such instruction as shall serve the purpose of their temporal advancement in the present life, and shall enable them to pursue with efficiency any calling to which they may turn their attention. And so far as it furnishes the tools and instruments best adapted for the advancement of the scholars in the arena of social competition, it promises a fair measure of success. Religious subjects are not allowed to interfere with any of its arrangements, nor is the necessity of adopting any distinct religious teaching admitted. On the contrary, to avoid all such difficulties, the Gordian knot is cut, and the process of instruction is almost entirely secular, and confined to that description of knowledge of the practical utility of which there can be no doubt, and Christianity and its doctrines are left to be dealt with by every one according to his pleasure.

This I believe to be a fair representation of the teaching of common schools in Upper Canada. The system has assumed great dimensions, and no labour or expense is spared to promote its efficiency.

On referring to the Chief Superintendent's

Report for 1854, I find the number of schools to be 3,244, being an increase of 243 upon 1851. The schools in which the Holy Scriptures are to any extent used may be taken at two-thirds of the whole number, as there appears only a trifling difference since 1851,—showing that of the 3,244 common schools in Upper Canada in 1854, two-thirds (2163) read the Bible, and one-third (1081) did not.

One new feature, which I consider of great value, and for which I believe we are altogether indebted to the able Superintendent, deserves special notice. It is the introduction of daily prayers. We find that 451 schools, or about one-seventh of the whole number, open and close with prayer. This is an important step in the right direction, and only requires a reasonable extension to render the system in its interior, as it is already in its exterior, nearly complete. But till it receives this necessary extension, the whole system, in a religious and spiritual view, may be considered almost entirely dead.

I do not say that this is the opinion of the Rev. Dr. Ryerson, who no doubt believes his system very nearly perfect; and so far as he is concerned, I am one of those who appreciate very highly his exertions, his unwearied assiduity and his administrative capacity. I am also most willing to admit that he has carried out the meagre provisions of the several enactments that have any leaning to religion, as far as seems consistent with a just interpretation of the law. But with all this, I am fully convinced that the whole system of education over which he presides is rotten to the core, and that its tendency is to produce general unbelief. For surely the cold and scanty recognition of the Gospel which we have noticed, and the partial reading of the Scriptures in a portion of the schools, merely by sufferance, and the permitting prayer at the opening and closing of one-seventh only of their number, will be found quite insufficient to prevent this unhappy result. Much more is required to cherish and bring forth the fruits of true religion. How so many able and good men continue so long to support such a system, may not be easily accounted for. But it may, in a great measure, arise from hearing assertions constantly made that its basis is Christianity,—assertions which a thorough and earnest examination would prove utterly fallacious. In the meantime, I conscientiously feel that such men, however good their intentions, are labouring under an unhappy delusion, which nothing short of a thorough knowledge of the Scriptures can remove.

If the children are confined to arithmetic, geography, algebra, &c., while religion, as matter of instruction, is never introduced, it is absurd to affirm that under such arrangements you are giving them education. Education requires much more: it is to give your pupils a moral training favourable to the good order of society, to the performance of their duties to God and man, and to become useful to them here and hereafter.

Now this cannot be done separate from the Christian religion. At page 14 of the Common Schools' Report for 1854, we have the sum of the religious instruction ever given in these summaries. In each school the teacher should exert his best endeavours, both by example and precept, to impress upon the minds of all children and youth committed to his care and instruction the principles of piety, justice, and a sacred regard to truth, love to their country, humanity and universal benevolence, sobriety, industry, frugality, chastity, moderation, temperance, and those other virtues which are the ornament of



society, and on which a free constitution of government is founded." &c

Now it so happens that these very same words (which the Council of Public Instruction for Upper Canada quotes from an avowed Unitarian source) are literally copied by Lord John Russell in his speech before Parliament on the 6th of March last, when introducing his resolution on Education. And what comment does his lordship make upon them? "It is obvious," says he, "that so far as these words are concerned, they might have been enacted by the Senate of Rome before the introduction of Christianity, for there is nothing in the words which bear the mark of any distinct Christian character."

After admitting that many eminent men were in favour of the Secular System, and who think that to attend the Public School during the week and afterwards receiving on the Lord's Day distinct religious instruction, either at Sunday-school or at home, children may be brought up good Christians, his lordship adds, that those favourable reports are nevertheless called in question; and while offering no opinion of his own, he says, with regard to our own country, there are great authorities against it, and there is a strong public sentiment which would not approve the enactment of such a system. He quotes two authorities only, that he might not be tedious—Dr Arnold and the Rev. Mr. Cook. Dr. Arnold says, "the moment you touch on what alone is education—viz., the forming of the moral principles and habits of men—neutrality is impossible. It would be very possible if Christianity consisted really in a set of theoretical truths, as many seem to fancy; but it is not possible, inasmuch as it claims to be the paramount arbiter of all our moral judgments; and he who judges of good and evil, right and wrong, without reference to its authority, virtually denies it."

This opinion of Dr. Arnold is confirmed by the Rev. Mr. Cook, a gentleman of great experience and intelligence.—"I have confined my observations hitherto to the secular aspect of school studies, because objections are generally made by persons who believe that the time of children in our National Schools is absorbed by the Church Catechism and unintelligent reading of the Old and New Testaments. But I do feel bold once more to record an opinion deliberately formed, and confirmed by a long and minute acquaintance, with the working of elementary schools, that the one great influence which has elevated and developed the intelligence of those children—which has given clearness and accuracy to their perceptions—which has moulded their judgments, exercised their reason and expanded their imagination—has been the careful, daily and uninterrupted study of the Word of God. The eligious instruction of our best schools is of an excellence which has never been rivalled in any system of National Education, and which can be appreciated only by those who have had opportunities, both of constantly examining the children under instruction, and of watching the effects of that teaching upon their conduct in after life.

"I know many young men and women who are now doing their duty heartily and faithfully in their appointed sphere of action, who gratefully attribute the measure of success which has rewarded their exertions to the impressions, instructions and habits, acquired in our National Schools."

His lordship then asks, whether will you have Schools confined to those secular objects to which I have adverted, or whether you will introduce into them moral instruction; and concludes with rejecting Secular Schools, because

every body requires more than they can give, and introducing the Holy Scriptures. Now, I firmly believe, notwithstanding the apparent acquiescence in the system of Schools established in this Province, that the general feeling here is the same as in England, and that most parents consider a 7 plan of education imperfect which does not instruct their children in their duty, both to God and man, on a Christian foundation.

Fortunately, this system, vicious as it is at present, may be very easily amended, and without losing a particle of its value, may be made to supply with efficiency all that is wanting.

1st. Let Separate Schools be admitted in all villages, towns and cities, when required, and let the same privilege be extended to the country, whenever the population warrants their introduction.

2nd. Till this regulation take effect, let it be provided that all Public Schools whatever be opened and closed with prayer, and a portion of the Holy Bible be daily read; and farther, that the Lord's Prayer, the Apostles' Creed, and the Ten Commandments, be regularly taught in every school; provided, nevertheless, that no child be compelled to receive religious instruction, or to attend any religious worship, to which his or her parents shall, on conscientious grounds, object.

These simple provisions would interfere with nothing of importance that exists in the present system, nor in any way disturb its elaborate machinery, which would apply, as well as it does now, to every exigency that might occur. All the different denominations which desired it, might have their Separate Schools, and could arrange, according to their particular views, the religious instruction of their children. Hence all the heartburnings that at present exist would be removed. Nine-tenths of the Protestant, and all the Roman Catholic population would be satisfied; and throughout the country, where the thinness of the settlers prevented the establishment of Separate Schools, the inhabitants would rest content under the second provision, till they were able to support them.

Before passing from this important subject, there are two or three points in which we, the ministers of religion, are especially interested, and to which I therefore request your serious attention.

We must not wait for the adoption of these amendments to our system of Education. Thankful shall we be for them when obtained. But in the meantime, we must redouble our exertions to protect our flock, and especially our children and youth, by increasing the number of our Sunday Schools. You ought to have one at each of your stations. The difficulty to find teachers, I know from experience, to be great; but I likewise know that in most cases it may be overcome by activity and kindness. In most places we shall find, by a diligent search, sober and pious individuals, willing, under your occasional assistance, advice and encouragement, to undertake the labour. If sincere in the work, they will soon become themselves anxiously alive to the progress of their classes, and begin soon to discover that their regular attendance is rather a pleasure than a toil.

Great care must also be taken as to the manner and value of the instruction imparted.

You must not be content with merely teaching the Articles of Faith and forms of devotion. These can be very soon learned by the children; but without a tender and minute explanation, they do not reach the heart.

Young persons taught in this way are apt to consider themselves possessed of religion, when it has as yet no sure foundation; and finding

that it does not enable them to withstand temptation, nor when they have sinned, does it excite a lively remorse and repentance, they infer that it is useless, and become indifferent. Hence, when assailed by wicked companions, they easily fall into transgression. Again, when they find themselves defenceless against ordinary evils, and feel surprised at their inability to answer them, instead of seeking more correct information, they too frequently fall into corrupt unbelief, which they discover to be more acceptable to their passions and a solace to their ignorance.

In imparting religious knowledge, every portion should be patiently and thoroughly explained as we proceed. This, no doubt, requires natural ability in the teacher; some acquaintance with sacred and profane history, and a readiness to illustrate what he is inculcating, with apt examples from the bible and other sources. But in all this they will find encouragement from you; and, with the help of a few well chosen books, to which you can direct them, they will rapidly acquire the knowledge necessary to enable them to dispense it with satisfaction to their scholars. Your teachers, while instructing others, will rapidly advance in learning themselves, not merely intellectually, but morally; and after a time they will become more patient and forbearing—more cheerful under labour; and at the same time firmer and more just in their decisions.

The teachers receive great encouragement when the minister catechises in public. It is the mode of instruction which was universal in the first ages of the Church, nor is it long since it was general in our own. It was sadly neglected during the latter part of the last century, and the early part of this; but it has of late years revived, and is extending on every side, and may be considered one of the most healthy signs of the times. Such public catechising not only benefits the children themselves, but confers a blessing upon all present, and is peculiarly interesting to the teachers, and more especially when you can induce them to ask you to explain any difficulties that come in their way, and encourage them also to question their own hearts as to the progress they are making in their spiritual life.

There are times when all clergymen of a serious and reflecting character feel painfully dissatisfied at the little intercourse which has been kept up between themselves and those of their flock, whom they have prepared for confirmation.

The intimate acquaintance which grows up between the pastor and his youthful parishioners during the preparation for this holy rite naturally produces confidence and good feeling, and is commonly attended with many acts of kindness and affection,—but all seems dissolved and gone when the Bishop departs. Not perhaps always, because the first communion in many well-ordered parishes soon follows and keeps up the endearing connexion. But in general, the confirmed are to a great degree lost sight of, and the tender influence which the clergyman had acquired is gradually loosened, till it altogether disappears. Now there seems no better plan for continuing this salutary influence and strengthening the moral habits which may have been commenced, than that of establishing occasional meetings with the confirmed, perhaps once a-week, or even once a-month, to converse on religious subjects. Such meetings may, by a judicious clergyman, be turned to infinite advantage. It is the father meeting his children, and instructing them as their parent,—conversing with them indulgently and frankly and encouraging them

to impart their difficulties, their hopes, and their fears, that they may be counselled and directed. He can suggest such books as may be most profitable for them to read, and as occasions offer, he can point out the pernicious tendency of promiscuous reading, and the errors of such popular publications of the day as come in their way. Such intercourse begets confidence, and in time friendship,—and may, under a wise guidance, be made exceedingly pleasant and salutary, while it extends the influence of the pastor over many minds who will be prepared to assist him in promoting schemes of benevolence and good will throughout the parish and neighbourhood. The progress of human knowledge can never be arrested, nor, when rightly understood, is it opposed to Divine law. They are not rivals or enemies, but in the closest agreement, for they both come from God. The written Word and the unwritten page of nature equally manifest His power and glory, and both are essential to social improvement. The Gospel of Salvation and of human knowledge join hand in hand in promoting the moral and mental amelioration of our fallen race.

Let, then, the good angel of the Lord preside over all our educational institutions, with the Bible in his right hand and the volume of human knowledge in his left.

#### THE BIBLE.

One of the steps in the progress of infidelity is to banish the Holy Scriptures from the Common Schools—wholly if possible, or partially when a full interdiction cannot be effected. Now, the dissemination of the Scriptures has been justly called the bulwark of the Reformation, and it is pleasing to reflect that in no age of the Church since that period has this been more warmly felt, and more strenuously carried out than during the last fifty years.

Nevertheless, we find in this Diocese that in more than 1081 schools the bible has not yet been introduced; but, on the other hand, we have the satisfaction to announce that public opinion has compelled its adoption in 2163,—that is, in two-thirds of the Common Schools; and we are encouraged to believe that in a short time the same happy influence will not leave one single school unprovided.

"The Bible, or the Holy Scriptures," says Sir William Jones, "contain, independently of a Divine origin, more true sublimity, more exquisite beauty, purer morality, more important history, and finer strains of poetry and eloquence, than can be collected within the same compass from all other books that were ever composed in any age or in any language."

Henry Hallam, the son of the historian of the middle ages,—a youth of great promise, who was soon removed to a brighter world—was accustomed to say that "the Bible fits into every fold of the human heart. I am a man, and I believe it to be God's book because it is man's book. I am determined to receive the Bible as divinely authorized, and the scheme of human and Divine things which it contains as essentially true."

And how enlightened and rational was the conduct of good King George III; and how noble his saying, that he hoped to see the day when every poor child in his dominions should be able to read the Bible. This day may be said to have come. The Bible is to be found in almost every religious family in Protestant Christendom. Its principles are leavening the human mind through the vast circle of civilization. The holy Bible gives the history of our race from the creation to the present day, and

in its prophecies continues that history to the end of time. The Bible connects all parts of man's history together from the beginning, and at every step points out that there is a God who reigneth, and whose moral government directeth all things in heaven and on earth. It brings prominently before us the Church and the world, which, though consisting of the same human beings, exhibit two societies as distinct from each other as if each of the parties composing them were of different natures. Now, what are we to say to those who ignore this inestimable book? Even as a source of knowledge, it is most precious. Are we anxious to know whence we are and whither we are going, where shall we seek for information but from the bible. What is Rousseau compelled to say, though unhappily an infidel—"The majesty of the Scriptures strikes me with astonishment, and the sanctity of the gospel addresses itself to my heart." It is the source of all sound literature. In no other book is our written tongue found so pure and so elegant—hence it has remained the standard of the language of England and of her Faith for more than three hundred years.

The old and new testament, in all their fulness, bring before us in every age, the principles and progress of moral improvement—in which all our duties and virtues are prescribed—rising in a series, ever ascending till consummated in Heaven. It brings before us the kingdom of Heaven upon earth, with all the struggles required for its extension and establishment, and all the sublime and holy relations which take place between man and his maker, and between man and man. Its teaching, as may be seen in our Lord's Sermons, is so beautiful and simple that it can be understood even in early infancy, and becomes more and more applicable to our wishes, wants and necessities to the end of our lives. It directs us to our Father in Heaven, who looks on all his creatures with love and compassion, and teaches us to regard him with all those sentiments of filial boldness which good children feel towards a kind and benevolent parent. It invites us to address Him with deep and unfeigned reverence and confidence, and to worship Him in spirit and in truth. Again, as children of the same Father in Heaven through Christ, and united to one another by one Lord, one faith, one baptism, one God and Father of all, who is above all and in us all, we acquire the most noble and endearing affections, which not only purify our hearts, but all our social relations and institutions. In the view of Christ and of God, as represented in Holy Scripture, there can be no peculiar people on earth. All are called to become the disciples of Christ and the children of God, and to be at length gathered into one fold.

This sublime doctrine—the Bible largely unfolds. Hence it follows that the contempt and hostility with which different nations treat each other will gradually disappear, as the knowledge and influence of the Bible extends, and as its blessed spirit pervades the minds and hearts of all. Then will our kindly charities be fostered in private and public life. Enemies will forgive as they hope to be forgiven; and every human being, whatever his position or difference in colour, habits, and condition, will be at once regarded as the child of the same father, and an heir with ourselves of a blessed immortality.

This future and higher state which the Bible, and the Bible alone, opens to our view, is most glorious and ennobling. Rising in knowledge, our powers and capacities shall expand. Perfect freedom will be given us from all low and

sinful propensities. Communion with beings of far more exalted and purer natures will be ours, and we shall enjoy a progressive felicity, which shall never have an end.

Beholding all this infinitely more in vision, than in sight, well might the blessed apostle exclaim—"O death, where is thy sting. O grave, where is thy victory. Thanks be to God, who giveth us the victory, through our Lord Jesus Christ."

Such is the book; full of the most precious knowledge—*historical, moral, and religious*,—the book which unites us with our God and Saviour, and which in the hour of darkness and distress consoles millions and millions of our fellow creatures. Such is the book which infidels are seeking to repudiate and destroy. Not all the books on earth would compensate the loss of the Bible to mankind; for it is the Bible, and the Bible alone, that points the way to the mansions where God in Christ for ever reigneth.

#### THE LORD'S DAY.

The adversaries of religion have been so successful in their assaults upon the Bible, both in Great Britain and America, that they are proceeding to undermine the sanctity of the Lord's day. Now, precious as the Bible is, beyond any human calculation, it would be deprived of half its value were it not embodied in our Sunday services, and made the substance and foundation of our public worship and private devotions.

But, as usual, our opponents proceed stealthily. They merely propose, as a beginning, that it would promote the moral and intellectual improvement of the working classes if the collections of natural history and of art in the British Museum and National Gallery were open to the public inspection after morning service on Sunday. The same privilege, as a natural consequence, would be extended to every city, town and village where any such institutions are established. Now, although this may appear a very little matter to the cursory observer, we ought to be peculiarly and severely jealous of admitting anything that might have the smallest tendency to weaken the religious basis on which the Sabbath rests, and which might ultimately lead to its desecration. There is nothing more to be feared than such admissions. They may be almost imperceptible at first, but their poison advances by slow degrees, till the corruption becomes general, and the institution is destroyed. What would such a resolution naturally lead to, should it become the law of the British Empire? First, to the opening of the theatres and every place of public amusement, now only permitted during the week. Then, to commence trading; and thus, by degrees, to the total desecration of the Sabbath day.

Those who are in favour of this pernicious relaxation nevertheless appear full of pity and tenderness for the labouring portion of the community, and anxious that they should enjoy open fields and fresh air, after having been pent up all the week in the pestilential atmosphere of their factories or their miserable and squalid dwellings. How much more to the purpose were they to urge upon the Legislature the duty of considering in a favorable spirit the just claims of labour, so that the poor might half enjoy a second day in the week, or at least the of one, without either diminishing their wages or intruding upon their sabbaths, and thus acquire some leisure to enjoy the recreations offered them, or rather others more fitted to their condition and moral progress.



Instead of giving, they take away half the poor man's blessing, and when he asks for bread they give him a stone.

Were not the subject so very serious and important, the equivalent offered to the poorer classes for the loss of half their sabbath might be dwelt upon as exquisitely ludicrous. They are to go to the museum to admire the remains of antediluvian animals, volcanic rocks, geological strata and decayed fossils; or to the zoological and botanical gardens, to muse upon the wild beasts and the vegetable kingdom.

Not that such things are wrong in their place, or unworthy of attention of the learned and the curious, who have leisure. But to say that the masses would receive any moral benefit from such spectacles, seems to indicate a strange ignorance of human nature. But happily the people themselves repudiate such trifling with their best feelings, and manifest throughout the whole country something like an instinctive horror at the injudicious attempt to deprive them of one of their most valuable privileges.

I am certainly no advocate for the severe rigour of the Jewish sabbath, but I am the friend and advocate of a devotional sabbath—a day so regulated as to detach the mind from earth to heaven—a day which withdraws our thoughts from our secular and material interests to those of eternity—a day which brings us more immediately into the presence of our God in the performance of our religious services; and the sweet feelings, holy thoughts and high resolves which these services engender, refresh the body as well as the soul, and this in a far greater degree than the mere abstinence from daily labour can of itself effect.

The sabbath ought not to be made so gloomy and repulsive as to admit of no sort of recreation; nor must there be an overstrained indulgence even in devotional exercises and duties. All attempts to continue such services throughout the whole day must fail, because, taxing human nature beyond its powers, which are unable to maintain for any length of time an intensity of moral and religious feeling. And indeed no piety can be acceptable to God which is not cheerful and improving to all the kindly feelings of our nature.

God delights in mercy more than in sacrifice, and our Saviour declares that the sabbath was made for man, and not man for the sabbath, and that it is lawful to do good on the sabbath day.

And here it may be observed that there are many exercises, though not strictly devotional, which are yet in most beautiful harmony with that state of mind which enlightened devotion imposes, and by which the hours of the sabbath not employed in public worship and domestic duties may be occupied, not only to maintain its sanctity, but to render it an occasion of delightful satisfaction.

Thus everything which binds us more strongly to our fellow creatures, and strengthens our natural love of our relations, everything which enables us to do good to the distressed, the young and the ignorant, or generally promote good will among men, gives refreshment and additional interests to the hours of the sabbath.

In general, we best fulfil the purpose of the sabbath by devoting a suitable portion of the day to public and private devotion, and yet so employ the remainder of our time as to intermingle with these devotional exercises and duties such relaxation as, without partaking of the nature or character of business, have the

best tendency to awaken in the mind all those sort and grateful emotions which bind us more strongly and willingly both to the giver of all good, and to the interests of those with whom we are connected.

By spending the sabbath in this way, we render it not a day of gloom, but of pure enjoyment.

In fine, the sabbath should be so kept as to advance our preparation for heaven, while it affords a foretaste of celestial occupations and happiness. But whatever disqualifies us for pious meditation, or interferes with public worship or domestic instruction; whatever unfits us for its sacred duties, and tends to counteract, or rather not to promote the growth of spiritual affection, is inconsistent with this holy instruction; goes to defeat its most important purposes, and is injurious to our best interests. Hence, it becomes our duty to resist to the utmost of our power the slightest approaches towards the desecration of the Lord's day.

#### PROGRESS OF THE CHURCH.

The progress of the Church depends, under God, entirely on ourselves. If we discharge our duty in humble dependence upon our blessed Lord, nothing can keep her back; but if we are cold and indifferent, and fall out among ourselves by the way, instead of advancing, she will wither and decay. Never let us forget for a moment our great responsibility, or leave anything undone which devoted affection can suggest, to preserve our Church and people from the dangerous encroachments of Rome on the one hand, and the frightful errors of dissent on the other. We are seemingly a little band, surrounded by numerous and powerful adversaries; but as we hold the truth, let us dispense it in righteousness, and not withhold spiritual sustenance from our people, or discourage them from bearing their part in the defence of the Church of their Redeemer. Be not careless or indifferent in your manner of performing divine offices, but show that your heart is in them, and then you will reach the hearts of your congregation. Let the ministrations of the sacraments be duly and reverently performed; and if you find your people negligent in their attendance, and disposed to undervalue their privileges, endeavour by meek persuasion to convince them of their spiritual importance, and win them back to the habits and feelings of former times. Be not ashamed to bring the Church prominently forward in her spiritual and sacramental character as the body of Christ and the dispenser of His word and ordinances; for you have solemnly promised so to present her in all her fulness, principles, claims and privileges as the kingdom of heaven upon earth. Let her teaching and holy practice be systematically offered to your people, with impressive explanations, that they may be able to give a reason for the faith that is in them, and be no longer surprised or confounded at the cavils of her enemies.

In the decent and regular discharge of your ministrations, beware of giving an exaggerated or undue importance to externals. If anything be wanting or deficient, gradually approach nearer and nearer to the system prescribed by the prayer book; and if you proceed with a frank and honest discretion, there will soon appear among your congregations a great increase of piety, devotion and charity. Do nothing harshly or unadvisedly; and should you be driven into controversy, direct your studies to the subjects, and after careful prepa-

ration and in a Godly spirit, deliver the result. Condemn not without anxiously reading and making yourself thoroughly acquainted with the real opinions of those you contend with. This is absolutely necessary in any controversy, and particularly with Rome. In such you must be at special pains to arm yourself with the soundest weapons of defence. Here, weak argument, incorrect statements, and hasty conclusions, will only bring you to shame. They are skillful controversialists, and desire nothing better than an antagonist, whose notions of Popery are gathered from the flimsy declamations of popular orators at the public meetings of the day. Do not suppose that the Romish Church is only a medley of fooleries and blasphemies; nor expect to cry it down as if it were feeble and had nothing to urge in its defence. Those who think so can have no adequate conception of so corrupt and wonderful a system.

If Romanism contained nothing more deep and true,—nothing more subtly adapted to the cravings of man's heart than that which such silly opponents recognize, it would not be the formidable enemy that we find it. And as there are few of its doctrinal corruptions which are not attached to some original truth, the result of such indiscriminating assaults is, that one class of inquirers is hurried on to reject the truth and the corruption together,—and another is driven by an indignant revulsion of feeling to cling to the overgrowth of error, as well as to the root which it encumbers.

In fact, the formidable character of Romanism arises from this very possession of much truth; for with this it deceives, offering the primitive verity to the eye, and giving the modern corruption into the hand. Moreover, by the late invention of the doctrine of development it can from time to time furnish new doctrines at pleasure; one instance of which—the Immaculate Conception—is of recent occurrence. In this, however, Rome seems to have forgotten her usual caution, for in the Book of Revelation there are no novelties. It came as pure and perfect from heaven as God intended it. Accordingly, the most awful anathemas are pronounced upon those who add thereto, or diminish therefrom. Thus Moses, in the 2nd verse of the fourth chapter of the book of Deuteronomy, says, "Ye shall not add unto the Word which I command you, neither shall ye diminish ought from it,—that ye may keep the commandments of the Lord your God which I command you."

Again, St. John the Apostle and Evangelist, says in the 22nd chapter of the Book of Revelation, 18th, 19th and 20th verses, "For I testify to every man that heareth these words of the prophecy of this Book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of life, and out of the Holy City, and from the things which are written in this Book. He which testifieth these things saith, surely I come quickly. Amen, even so come, Lord Jesus."

"Many of the leading doctrines of Popery," says Bishop Heber, "are to all appearance subversive of some of the plainest and most essential articles of the Christian Faith. Yet I cannot read the lives of Bellarmine, C. Borromeo, Vincent de St. Paul, Fenelon, and Pascal, without feeling that they were holy and humble men incessant in prayer, and devoted to God, and to their inquiries after truth,—or without a painful consciousness that with all the clearer

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Dr. Strong; and the Hon. P. B. DeBlaquiere, the Hon. J. H. Cameron and Judge Boswell.

The same Committee were requested to draw up an Address of Congratulation to His Excellency the Governor-General.

It was moved by the Rev. Mr. Fuller, seconded by the Rev. F. Evans, and carried by acclamation.

That the Rev. M. Van Rensselaer, of Grace Church, Rochester, being present, be invited to take his seat on the floor of this Synod.

Moved by the Hon. J. H. Cameron, seconded by

That S. B. Harman, Esq., be Treasurer, and J. W. Brent and John W. Gamble, Esqs., be Auditors. Carried.

Moved by the Rev. S. B. Ardagh, seconded by Dr. Bovell,

That the Rev. the Secretary of the Church Society, be entitled to take his seat and to vote at the Synod. Carried.

H. C. Baker, Esq., presented a petition from the Church of the Ascension, Hamilton:—

At a meeting of the vestry of the Church of the Ascension, held on the evening of Easter Monday, 9th April, 1855, the following Resolution was adopted unanimously:

Resolved, That it is the opinion of this congregation that the Synod, when determining under the 13th Article of its Constitution the method of raising the sum required for its necessary expenses, may beneficially establish as a basis for assessment the actual yearly income of each cure or congregation, including therein all congregational collections and subscriptions, the pew-rents and any income derived from public or other endowments, either for the congregation or the Incumbent; but not including marriage-fees payable direct to the Incumbent. Thus, it is suggested, that an equitable basis would be established and a careful yearly return insured, which might be found of more than usual value in encouraging some congregations in their yearly exertions.

FRED. A. BALL,  
*Vestry Clerk.*

The Rev. Mr. Fuller moved, seconded by Dr. Bovell, That the petition do lie on the table. Carried.

The Hon. J. H. Cameron read the Report of the Committee appointed to draft a Petition to the Legislature for the purpose of having a bill passed to remove doubts respecting the action of the Synod: also the draft of a bill.

#### PETITION.

To the honorable the Legislative Assembly of the Province of Canada in Provincial Parliament assembled.

The petition of the Bishops, Clergy and Laity of the United Church of England and Ireland hereby sheweth:

That your petitioners, being desirous of meeting in Synod to make rules and regulations for their own guidance and government in the management of the affairs of the Church of England and Ireland in the Diocese of Toronto, and of obtaining the same rights for the members of their Church in all the Dioceses of this Province, obtained from your honorable House during the last session of the Provincial Parliament, an address to Her Majesty asking for the repeal of any English statutes which disable the members of the United Church of England and Ireland in Canada from meeting in Synod; and by the answer to that address, which has been transmitted to your honorable House, your petitioners have been made aware that Her Majesty has given her favorable consideration to the just demands of your petitioners, as expressed by your honorable House, and has evinced

her willingness to give assent to any measure that the Legislature of this Province may pass for that purpose; and your petitioners therefore pray that your honorable House will pass a bill to enable your petitioners to regulate and manage their own Church affairs in the same manner as other religious communities, and thereby relieve many conscientious persons from the doubts which they sincerely feel against any Synodical action until authority is given by Legislative enactment.

#### BILL.

Whereas doubts exist whether the Members of the United Church of England and Ireland in this Province have the power of regulating the affairs of their Church, in matters relating to discipline, and necessary to order and good government, and it is just that such doubts should be removed, in order that they may be permitted to exercise the same rights of self-government that are enjoyed by other religious communities: Her Majesty, &c., therefore enacts as follows:—

That the Bishop, Clergy and Laity, members of the United Church of England and Ireland in this Province, may meet in their several Dioceses, which are now, or may be hereafter constituted in this Province, and in such manner and by such proceedings as they shall adopt, frame constitutions and make regulations for enforcing discipline in the Church, for the appointment, deposition, deprivation or removal of any person bearing office therein, of whatever order or degree, and for the convenient and orderly management of the property, affairs and interests of the Church in matters relating to and affecting only the said Church, and the officers and members thereof, and not in any manner interfering with the rights, privileges or interests of other religious communities, or of any person or persons not being a member or members of the said United Church of England and Ireland; Provided always, that such constitutions and regulations shall apply only to the Diocese or Dioceses adopting the same.

2. The Bishops, Clergy and Laity, Members of the United Church of England and Ireland in this Province, may meet in general Assembly within this Province, by such Representatives as shall be determined and declared by them in their several Dioceses, and in such general Assembly frame a Constitution and regulations for the general management and good government of the said Church in this Province. Provided always, that nothing in this Act contained shall authorize the imposition of any rate or tax upon any person or persons whomsoever, whether belonging to the said Church or not, or the infliction of any punishment, fine or penalty upon any person, other than his suspension or removal from office in the said Church, or exclusion from the meetings or proceedings of the Diocesan or General Synods; and, Provided also, that nothing in the said constitutions or regulations, or any of them, shall be contrary to any law or statute now or hereafter in force in this Province.

Hon. J. H. Cameron moved, seconded by Hon. P. B. DeBlaquiere,

That the Rule No. 3 of section 3 of the Rules for the preservation of order be suspended. Carried.

Hon. J. H. Cameron moved, seconded by the Rev. T. B. Read,

That the Petition prepared by the Special Committee to the three branches of the Legislature for the passage of a bill on the subject of Synodical action be adopted, and that the petitions be presented by the whole body of this Assembly to both Houses and the Governor-



General to-morrow. Carried: Mr. Ermatinger dissentient.

Moved by J. W. Gamble, Esq., seconded by Judge Armstrong,

That the draft of the bill submitted be printed for the use of the members of the Synod. Carried.

The Archdeacon of York submitted an Address of congratulation to the Governor-General from the committee appointed to draft the same.

TO HIS EXCELLENCY SIR EDMUND HEAD, GOVERNOR-GENERAL,  
AC. AG. AC.

*May it please your Excellency:—*

We, the Bishop and Clergy and Lay Representatives of the several parishes and missions of the Diocese of Toronto, in Synod assembled, beg leave to avail ourselves of this our first meeting after your Excellency's assumption of the Government of this Province, to offer to your Excellency our respectful and hearty congratulations.

We earnestly pray that, with the blessing of Divine Providence, your Excellency's administration of the Government of this Province may serve to promote the welfare and contentment of the people, respect for the Institutions of our great Empire, loyal devotion to our beloved Queen and a reverent obedience to the commands and will of our God and Saviour.

We deeply feel the conviction that the furtherance of these great objects will engage your Excellency's unceasing anxiety and care; and we need scarcely express to your Excellency the assurance that the Clergy and congregations of the Church of England in this Province will be found amongst the foremost in the duty of co-operating in an object so high and holy as that of promoting obedience to constituted authority, and diffusing the blessed influence of sound Christianity.

Your Excellency, we feel assured, will fully concur with us in the persuasion that a wide and thorough inculcation of the principles of pure Christianity constitutes the only real safeguard of the public welfare. It will, therefore, we believe, afford your Excellency satisfaction to learn that the unceasing diffusion of the genuine principles of the Gospel, as embodied in the constitution, ritual and doctrine of our beloved Church, affords reasonable promise of its practical influence upon the subjects of your Excellency's Government.

We pray Almighty God to take your Excellency and family into His gracious keeping; to vouchsafe to you every temporal and spiritual blessing, and to crown with abundant success your Excellency's endeavours, that "peace, happiness, truth and justice, religion and piety, may be established among us for all generations."

Rev. Dr. Beaven moved, seconded by Mr. Simpson,

That the Address be adopted, and that it be presented to the Governor-General at the same time as the petition.

#### ● REPORT OF COMMITTEES.

His Lordship called for the Report of the Rural Deans on the Episcopal Endowments. The Committee not being prepared, the report was deferred till to-morrow.

The Report from the Committee on the "Temporalities Act" was called for.

The Hon. G. S. Boulton, on behalf of the committee, stated that the matter had inadvertently been overlooked.

It was moved by C. Gamble, Esq., seconded by the Rev. Mr. Brough,

That the Committee on the Temporalities Act be discharged. Carried.

#### NOTICES OF MOTION.

1. Rev. T. B. Fuller.—That, in order to expedite the business of this Synod, it is required for the future that the Clerks of the several Vestries in this Diocese send to the Lay Secretary of this Synod, within six days after their election, the names of the Lay Delegates elected at the Vestry Meetings during Easter week; and that the Lay Secretary of this Synod do attend at the place where the Synod is to meet at nine o'clock of the first day of meeting, to record the certificates of said Lay Delegates.

2. Hon. J. H. Cameron.—(Disposed of).—Notice of motion for concurrence in the adoption of draft of bill to remove doubts respecting the action of the Synod.

3. Rev. Dr. Beaven.—That a committee be appointed to examine what part of the ecclesiastical law of England is applicable in this portion of the Church; to advise such additions as may be required by the circumstances of this country, and to report to the next meeting of the Synod a body of Canons corresponding with the results at which they may arrive:—Venerable Archdeacon of York, the Provost of Trinity College, the Rev. H. J. Grasett, the Rev. D. Blake, the Hon. Chief Justice Macaulay, the Rev. E. C. Dewar, the Rev. F. J. Boswell, and the mover.

4. Rev. Francis Evans.—That the Lord Bishop be requested to appoint the Clergy and Lay Delegates of the proposed Western Diocese, to be a permanent Committee for the purpose of completing and securing the endowment for that Diocese, to report from time to time to the Lord Bishop, and, if possible, to report to the Synod before they separate.

5. Rev. S. S. Strong.—To change the titles of proposed New Dioceses.

6. Rev. W. Beutridge.—That a committee be appointed to draft an Address to the Hon. J. Hillyard Cameron, conveying to him the cordial thanks of this Synod for his unwearied and invaluable services in furthering the interests of the Church in this Province, and that such address be engrossed.

7. Rev. Dr. O'Meara.—On Indian Missions:

That a committee of this Synod be appointed to consider the state of our Indian Missions, and that measures shall be taken for securing their efficiency and permanence.

8. Rev. Dr. Lewis.—To amend the second clause of the Constitution:

Provided that no person shall vote unless he be a stated attendant of the church for which said Representative is nominated.

9. Hon. J. H. Cameron.—For Executive Committee:

That inasmuch as it would facilitate the despatch of business and ensure a more effectual consideration of all matters to be discussed at the meeting of Synod, there shall be an Executive Committee, to be nominated and presided over by the Right Rev. the Bishop, and to consist of twenty-five members, thirteen chosen from among the Clergy and thirteen from among the Lay Representatives of the Synod; the election to be, as in the case of other committees, for a period extending from one Synod to the opening of the next.

2nd. That it shall be the duty of the Executive Committee to prepare in due form all such matters as the Bishop or any member or members of this Synod, clerical or lay, may desire to have brought before the Synod, and to issue a circular under the Bishop's direction, stating the nature of the business for the ensuing Synod and the order in which such business will be discussed.

3rd. That the business to be submitted to the Synod be sent to the Executive Committee two months before the meeting of Synod; and a circular, containing a statement of the business to be submitted be forwarded to each Clergyman and parish, one month before the meeting of Synod.

His Lordship named the following Committee:—Ven. Archdeacon of Kingston, Ven. Archdeacon of York, Revs. Dr. Beaven, Rural Dean Blake, W. Bettridge, Dr. Cronyn, Rural Dean Fuller, Rural Dean Givins, H. J. Grasett, Rural Dean Palmer, Rural Dean Patton, J. Short, Dr. Lett; The Hon. P. B. DeBlaquiere, Hon. J. H. Cameron, Hon. G. S. Goodhue, H. C. Baker, J. W. Gamble, D. J. Hughes, Thos. Kirkpatrick, Dr. Mewburn, James Patton, H. B. Simpson, S. B. Harman, Esqs.

10. Rev. E. Denroche.—To re-appoint Committee on the Temporalities Act.

11. Hon. Mr. DeBlaquiere.—To amend No. 3, of section 3, Rules for preservation of order.

12. Rev. Dr. Lett.—To appoint a Committee for revision of the Constitution of the Synod:

That the Executive Committee be authorized to revise the Constitution of the Synod; that said committee do report to the next meeting of the Synod, and that the Constitution so revised be printed and forwarded to the Clergy and Lay Delegates one month previous to the meeting thereof.

That the "Constitution of the Synod" and the Rules and Regulations thereof be referred to a Committee for Revision, said committee to report at the next meeting of the Synod.

13. Mr. Ermatinger.—That the Clergy and Laity respectively, in future, do meet in separate houses.

14. Rev. F. L. Osler.—For Committee to make a new selection of Psalms and Hymns:

That a Committee be appointed to consider whether a better selection of Psalms and Hymns than that now in use may not be obtained or compiled for general use in this Diocese; and to report at the next meeting of the Synod.

The Treasurer, G. W. Allan, Esq., presented his report, shewing the amount of receipts and the amount of liabilities.

Mr. Baker moved, seconded by—

That the notices of motions be printed and furnished to the members of the Synod.

#### UNFINISHED BUSINESS.

The Rev. Mr. Denroche moved, seconded by the Rev. Dr. Lett,

That the latter part of clause 14 of the Constitution of the Synod, commencing with the word "excepting," be expunged, and a new clause, to be numbered 15, be adopted and read thus: "Whenever a meeting of Clergy and Lay Representatives shall be held for the election of a Bishop, the nomination shall proceed from two-thirds of the Clergy, and shall be confirmed by two-thirds of the Laity,—reckoned by parishes represented therein."

Mr. Baker moved as an amendment, seconded by the Rev. J. Short,

That all after "the" and "that," &c., be omitted, and the following inserted: "Whenever the Clergy and Lay Representatives shall be assembled to elect a Bishop, or to agree upon a recommendation in such behalf to the Crown, the powers and duties of the two orders shall be the same in every respect,—the Lay Representatives voting by parishes."

Upon this a lengthened discussion ensued. At six o'clock a motion was made to adjourn till the next morning, when the meeting of the Synod should be preceded by Prayers in the Cathedral, at nine o'clock. Carried.

The Bishop pronounced the Benediction and the Synod adjourned.

FRIDAY, SECOND DAY, 2ND MAY, 1856.

Prayers in the Cathedral at 9 a. m.

The meeting organized at 10. The Lord Bishop taking the Chair.

Prayers were read by the Rev. H. J. Grasett.

The minutes of yesterday's proceedings were then read by the Clerical Secretary.

One correction, in (No. 14) changing the word *legalize* "to remove doubts respecting the action of the Synod," being made, they were confirmed by the meeting.

Reports of Rural Deans on Episcopal Endowments being called for,

Rural Dean Evans presented the following report of the Rural Deans of the Western section of the Diocese:—

The Rural Deans of the Western Section of the Diocese of Toronto present the following Report concerning the Episcopal Fund:—

Subscriptions have been obtained towards the fund, amounting to £10,000. These subscriptions, by the heading of the subscription list, were due on the 1st of January, 1855, and bear interest from that day.

A Committee was appointed in March last to take measures to collect the subscriptions or to obtain securities for them, and at the suggestion of the Lord Bishop they applied to the Hon. J. H. Cameron to give them instructions how they ought to proceed. Mr. Cameron stated that the only body which could take charge of the fund was the Church Society, and that he would propose a resolution at the Church Society accepting the trust, and providing for the management of the fund.

Whenever, then, Mr. Cameron is able to prepare that resolution at a meeting of the Church Society, and to furnish the necessary instructions, the Committee is prepared to proceed with energy, and we feel assured that in a very short time a large part of the subscriptions will be placed in such a position of security as will be perfectly satisfactory to his Lordship the Bishop and to his Excellency the Governor General.

FRANCIS EVANS,  
BENJAMIN CRONYN,  
ARTHUR PALMER, } Rural Deans.

#### REPORT OF THE RURAL DEAN OF THE HOME DISTRICT.

With reference to the steps that have been taken in compliance with the suggestions of the Lord Bishop's Pastoral, towards raising contributions within the bounds of the Home Rural Deanery in aid of the Episcopal Fund for the endowment of the intended new See of Toronto, the Rural Dean begs leave to report—

That the preliminary meeting of the Clergy and Lay representatives for the nomination of a Central Committee of Management, and the carrying out of the various other suggestions of the Pastoral, was by the Lord Bishop's directions appointed to be held at Toronto on the 4th May, 1854.

That upon that day, a large number of the Clergy and Lay representatives of the Deanery were in attendance, who were pleased to receive the Lord Bishop's proposals with the utmost deference and cordiality; and proceed to pass such resolutions as were deemed necessary to carry them into effect.

A Committee of Management was appointed, and resolutions passed requiring the Clergy and Lay delegates to ascertain, with all convenient speed, from the assessor's roll, the value of the ratable property belonging to members of the church within their respective parishes.

Such information was considered very desirable, inasmuch as there apparently existed no other basis upon which to found an equitable assessment.

An anxious wish was therefore expressed that the desired information should, if possible, be obtained and furnished without delay, for the guidance of the Committee at its meeting appointed for the following month of June.

Previously to that meeting however, distinct intimation was received from various quarters, that insuperable obstacles stood in the way of obtaining the desired information from the assessment rolls; nevertheless data sufficiently accurate to enable the Committee to adopt what seemed to them an equitable scale of assessment was at the same time furnished.

An assessment was therefore made according to that data, and the Secretary was requested to address a circular letter to the Clergy, informing them of the amount which their respective parishes, in the opinion of the Committee, might reasonably be expected to contribute. An earnest request was also preferred that immediate steps, in accordance with the Lord Bishop's Pastoral, should be taken to ascertain whether the sums named could be obtained, and to secure them if possible without delay.

Replies, either verbal or written, to that circular, were in due time received from all the Clergy, approving in every instance the object; and in most cases expressing the opinion, that the assessment was just and equitable and could be raised; but all, with one exception, declared that for various cogent reasons it was most expedient to postpone further action in the matter to a future day.

Matters having been carried thus far, the Managing Committee deemed it proper to have recourse to the Lord Bishop for further advice and direction. Accordingly the various documents relating to the matter were submitted to him, when his lordship was pleased to express his approbation of the action of the Committee, and to decide that the matter should be allowed for the present to be in abeyance.

The fact that the See is full, and the earnest prayer and expectation that it may long continue so, caused the foregoing decision of the Lord Bishop to be received with much acceptance by all the Parishes.

Such, in so far as the Home Rural Deanery is concerned, is the present position of the Episcopal Endowment Fund; and the Rural Dean feels justified in expressing his opinion, founded upon the above statement, that when the period shall have arrived at which it may be deemed prudent and necessary to again press forward the matter, the members of the Church resident in the Home Rural Deanery will not be found wanting in the most cordial and strenuous efforts, to meet the wish and just expectations of the Lord Bishop and the Synod.

The Rural Dean cannot close this Report without mentioning the Lord Bishop's munificent donation of £100 cy. to the fund.

All which is respectfully submitted,

DR. BLAKE,

*Rural Dean, Home Rural Deanery.*

THORNHILL, May 1st, 1856.

#### REPORT OF THE RURAL DEAN OF THE NIAGARA DISTRICT.

The Rural Dean of Niagara begs leave to report—that soon after the Pastoral letter of the Lord Bishop of the Diocese, in regard to the endowment of the Bishopricks, into which it is proposed to divide the diocese—a public meeting, composed of most of the Clergy of the Rural Deanery, and of several of the leading Lay-members of the Church, was held in St. Catherine's; and an address to the members of the Church, prepared by the Rural Dean, was adopted, signed by those present, and afterwards by other Lay gentlemen; printed and generally circulated; meetings held in several parishes and the work of subscription commenced with every prospect of good success. At this stage of the proceedings, the Rural Dean had a conversation with the Lord Bishop on the subject; and His Lordship, having given it as his opinion that it was unnecessary at present to proceed with the subscriptions in that part of the Diocese, which will remain the Diocese of Toronto, after the proposed division thereof, nothing further was done in the matter.

All which is respectfully submitted,

T. B. FULLER,

*Rural Dean of the Rural Deanery of Niagara.*

Toronto, May 2d., 1856.

*The Report upon the Endowment Fund from the Deaneries of Carleton and Lanark, made to the Synod of the Diocese of Toronto, 1st May, 1856.*

Shortly after the Lord Bishop of Toronto issued his pastoral letter, bringing under the notice of the Clergy and Laity the mode by which it was proposed to raise an endowment for the new Sees, a meeting of the Clergy and Lay delegates of the Deaneries of Carleton and Lanark was held at Ottawa, at which a committee of General Management was appointed, and arrangements made for soliciting contributions from every parish.

In February and March of the present year two meetings of the Clergy and Lay delegates were called, one at Richmond and the other at Ottawa, for the purpose of ascertaining the progress made in collecting funds, the former of which was attended by only one Clergyman, the latter by four.

From the reports of the parties who attended this latter meeting, it appeared that little or no progress had been made in raising the Endowment Fund. This was accounted for by the proceedings taken at Kingston, which led the people of the various parishes to suspect that the measures which had been carried on for the elevation of the Rev. Thomas Hincks to the See would be successful, in which case it appeared to be the general determination to withhold an endowment.

The publication of the despatches announcing the intention of the home government to leave the election to the Colony came too late to enable the Clergy in country parishes to do anything before the assembling of the Synod, but there can be no doubt that with few exceptions, the people of these Deaneries will contribute a just and fair proportion of the necessary funds.

From only one mission (Perth) have I received a decided discouragement, and that arose from a large expenditure being necessary to meet its own immediate wants in building a Church and the support of its Clergyman.

At Ottawa, I have been induced to delay the raising funds, from the financial condition of this section of the province, which has so sadly suffered in the past year from depression in its principal branch of trade. I am assured,

however, that this delay will be ultimately beneficial, and that with the return of peace and prosperity, the people will evince a more enlarged bounty, than if funds had been asked for during a period of depression. To say that nothing has been done here, would be wrong, since a few individuals have promised £25 each; and now that free action is left to the Synod, many, no doubt, will follow their examples.

S. S. STRONG.

The Rural Dean of the Johnstown Deanery presented the following report:—

ACTUAL STATE OF THE EPISCOPAL FUND IN THE JOHNSTOWN RURAL DEANERY, MAY 1, 1856.

PARISHES, ETC.	AMOUNT OF ASSESSMENT.	AMOUNT SUBSCRIBED.	ADDITIONAL SUM ON WHICH INTEREST IS PLEDGED.	TOTAL SUBSCRIBED OR SECURED.	ANNUAL INCOME AT SIX PER CT.	REMARKS.
1. Brockville .....	900 0 0	500 0 0	400 0 0	900 0 0	54 0 0	
2. Prescott and Maitland .....	525 0 0	366 17 6	525 0 0	525 0 0	31 10 0	
3. Cornwall and Moulinette .....	425 0 0	97 10 0	58 2 6	425 0 0	25 10 0	
4. Kempsville, &c. ....	210 0 0	210 0 0	112 10 0	210 0 0	12 12 0	
5. Williamsburg and Matilda .....	210 0 0	150 0 0	250 0 0	250 0 0	16 0 0	
6. Hawkesbury .....	210 0 0	100 0 0	60 0 0	210 0 0	12 12 0	
7. Ganabruk, &c. ....	170 0 0	100 0 0	100 0 0	100 0 0	6 0 0	
8. Merrickville, &c. ....	170 0 0	75 0 0	50 0 0	125 0 0	7 10 0	Subscribed without conditions.
9. Lamb's Pond & North Augusta .....	125 0 0	42 10 0	125 0 0	42 10 0	2 11 0	
10. Rev. F. Trenayne's Mission .....	80 0 0	100 0 0	100 0 0	100 0 0	6 0 0	
11. Edwardsburg and Mountain .....	100 0 0	12 10 0	12 10 0	12 10 0	0 15 0	
12. Gannoque and Front of Leeds .....	130 0 0	12 10 0	12 10 0	12 10 0	0 15 0	
13. The Bishop of Toronto's sub'n .....						
14. Mr. Harvey (Catechist's) coll. ....						
15. Rev. N. Watkins' own sub'n....						
				3137 10 0	188 5 0	

From the above Table it appears that we have secured in this Deanery the interest on the sum of £3137 10s., almost the whole of which is pledged on the express condition that the privilege be conceded to the Synod of electing our own Bishop.

HENRY PATTON, Rural Dean; J. D.

REPORT OF SIMCOE RURAL DEANERY.

The Rural Dean of the Simcoe Rural Deanery begs to report—

That having consulted with the Clergy of that Rural Deanery respecting the raising the necessary portion of the Episcopal Fund, it was thought right to defer the matter to

a future day, with the hope that our present revered Diocesan would long be spared; and considering that in the Simcoe Rural Deanery the parishes are all rural, by deferring the matter for a time, a much larger subscription would be obtained.

All which is respectfully submitted.

F. L. OSLER,  
Rural Dean.

Rev. Rural Dean Givins verbally reported respecting the Midland Deanery Episcopal Endowment Fund.

NOTICES OF MOTION.

1. Report of the Committee to enquire into the law of Marriage Licenses was read by Rev. Dr. Beaven. After reading it he mentioned, that as there was a doubt whether the Church Society had a right to direct the Committee to report to the Synod, he would give notice of a motion on the subject.

2. Rev. A. Townley gives notice that he will move to-morrow that this Synod petition the Provincial Legislature to extend the right of Separate Common Schools to the United Church of England and Ireland within this Province; or that this Synod adopt such other means as in its wisdom may appear best suited to secure the inestimable blessings of moral and religious education for the children of the Church within this Province.

3. Mr. Farrell gives notice that he will to-morrow move that the Lay Delegates embrace this opportunity unanimously of informing the Clergy with what animation and gratitude they have witnessed their unbounded liberality and devotion to the cause of religion, by surrendering to the Church the compensation money lately received by them from Government, and to assure them that they on their part will endeavour to spread abroad among the people the desire of imitating so bright an example of self-denial and zeal.

4. Mr. Farrell gives notice that he will, to-morrow, move the following amendments to the Constitution of the Synod:

*Article 1st.*—That all after the word "souls" be expunged and the following words substituted: "and of lay representatives, to be elected as hereinafter provided." "Those of the Clergy holding office in any college or school under the jurisdiction of the Bishop, and not under Ecclesiastical censure, to be honorary members of the Synod, but have no right to vote."

5. *Article 7.*—All after the words "meetings of the Synod" to be expunged, and the following words substituted: "but have no vote thereat."

6. *Article 8.*—That the original article be expunged, and the following words substituted: "The Bishop shall appoint the time and place of meeting of the Synod, which shall continue in session until the business brought before the body is concluded, or a final adjournment carried by a vote of a majority of two-thirds of the members present; and a special session shall be called by the Bishop whenever a requisition to that effect shall be presented to him signed by the delegates of not less than fifty parishes."

7. *Article 13.*—That after the word "purpose" the following words be added: "And no lay delegate is to have a seat in the Synod whose parish has not previously paid such assessment."

8. *Article 14.*—That all after the word "valid" be expunged, and the following words inserted: "without being carried by the votes of a majority of the members present; and when such vote shall be equally divided, the Bishop, or, in his absence, his appointed deputy, shall have the casting vote."

9 That the following article shall be added to the Constitution of the Synod: In the event of the demise of a Bishop, the \_\_\_\_\_ shall, within \_\_\_\_\_ months after that event, appoint a time and place for the Synod to meet to appoint a successor to the vacant See, and that such \_\_\_\_\_ shall be chairman of such special Synod.

10. Judge Hughes, on Marriage Licenses.

11. Notice of motion by James Patton—To amend 3rd Clause of Constitution:

"That all after the words "any Cures" shall be struck out, and the following inserted: "shall be limited to one, and that each congregation holding their Easter Vestry shall have the privilege of electing their representatives."

The Hon. J. H. Cameron informed his Lordship and the meeting that the Governor General had appointed 4 o'clock to meet his Lordship and the members of the Synod, and moved, That as the Synod were to present their address to the House at 3 P. M., the Synod do adjourn at a-quarter to three P. M.

#### UNFINISHED BUSINESS.

Rev. Mr. Ardagh renewed the discussion on the Rev. E. Denroche's motion.

Rev. J. T. Lewis, D.D., seconded by W. B. Simpson, Esq., moved in amendment:

That inasmuch as the subject under debate is one which this Synod, as at present constituted, will not be called on to carry out practically. Resolved—That the question be postponed, in order that each of the two Dioceses may take that course in reference to it, which it may deem most expedient for itself.

Rev. J. T. Lewis, with leave of the chair, withdrew his amendment. He then, seconded by Rev. H. J. Grasset, moved the following amendment:

That so soon as the endowment shall be completed for each of the two contemplated new Dioceses, the Clergy and Lay Delegates of each section respectively shall meet at such time and place as may be appointed by the Bishop, to organize the new Diocese; such meeting to be presided over by the Bishop.

H. C. Baker, Esq., withdrew his amendment.

Rev. J. T. Lewis's amendment was then carried unanimously.

Hon. J. H. Cameron, seconded by Mr. Whitmarsh, moved the adoption of the draft of Bill presented yesterday—carried.

The Bishop at 2½ P. M. requested the Synod to accompany him in a body to the Government House to present an address and petition to His Excellency, and also to both Houses of the Legislature to present petition. The Synod to return to the hall afterwards.

#### FRIDAY, AFTERNOON.

Sitting resumed, after presenting petitions and address to Governor General.

The following is the reply to the address presented to the Governor General:

*My Lord, Reverend Gentlemen, and  
Gentlemen of the Diocese of Toronto:*

I receive with much pleasure the address which you, in Synod assembled, have done me the honour to present. I thank you for it, and for the earnestness with which you solicit a blessing on my administration of this Government.

The happiness of all our fellow-subjects will be best

promoted by the pure doctrines of the Christian religion, and by a steady submission to established law.

As pastors and members of the English Church, your exertions will, I know, be directed to securing these great objects. May it please God to bless your efforts with success!

I acknowledge with gratitude your concluding prayer on behalf of myself and my family, and I desire to assure you that I join heartily in your petitions for the general welfare of the people of Canada.

#### CONSIDERATION OF NOTICES.

1. Moved by H. C. Baker, Esq. (on behalf of the Rev. Mr. Fuller), and seconded by J. H. Cameron. Carried.

2. (Dispensed with.)

3. Moved by S. Beaven, and seconded by Hon. J. H. Cameron. Carried.

4th and 5th, withdrawn.

6. Moved by the Rev. Mr. Bettridge, and seconded by the Rev. Dr. Lett.

The Rev. Mr. Mortimer supported the motion. Carried.

The Bishop nominated the following to draft the same:—Rev. Messrs. Bettridge, Lett, Patton, and Mortimer.

7. Moved by the Rev. Dr. O'Meara, and seconded by the Rev. Mr. Flood. Carried.

The following committee were appointed:—Rev. A. Nelles, Elliott, McMurray, Flood, Rev. Dr. O'Meara, Hon. De Blaquiere, Hon. James Gordon, Tallourd Esq.

8. Suspended.

9. Moved by the Hon. J. H. Cameron, and seconded by the Ven. Archdeacon of York. First, second, and third resolutions carried.

10th suspended till evening.

11th " " "

12. Moved by the Rev. Dr. Lett, and seconded by Mr. Simpson. Carried.

13. Withdrawn.

Six o'clock, adjourned till half-past seven.

#### EVENING SESSION

##### MOTION.

14. Moved by the Rev. Mr. Osler, and seconded by the Rev. Mr. Fletcher. Lost.

#### NEW NOTICES OF MOTION GIVEN THIS DAY.

1st and 2nd, withdrawn.

3. Moved by Mr. Farrell, and seconded by J. H. Cameron, and carried.

4, 5, 6, 7, 8, 9, 10, 11 withdrawn.

Moved by Judge Armstrong, and seconded by Mr. Patton:

Resolved,—That the thanks of this Synod are justly due, and are hereby given, to J. W. Gamble, Esq., and to those members of the Parliament who have consistently supported the Church of England and Ireland in this Province in the defence of her rights, and who to the last moment defended the maintenance of her property.

The Rev. T. S. Kennedy supported the motion. Carried by acclamation.

Moved by John W. Gamble, Esq., and seconded by H. C. Baker, Esq.:

Resolved—That this Synod, fully alive to the necessity of establishing a Sustentation Fund as recommended in the opening address of the Lord Bishop, beg leave most respectfully to request that his Lordship would be pleased to take such steps, and at such time as he may deem most expedient for carrying out this most important object.

Moved by Rev. Henry Patton, and seconded by Judge Hughes:

Resolved—That respectful memorials be transmitted to the venerable the Society for Promoting Christian Knowledge, and to the Committee of Bishops for Establishing Colonial Bishoprics, praying that the Society and the Committee respectively would be pleased to make grants in aid of the Episcopal Fund now being raised in this diocese for the endowment of the proposed two new Sees, the one east and the other west of the Central Diocese of Toronto; and that the Venerable the Archdeacon of York the Rev. Dr. Cronyn, the Hon. John Hillyard Cameron, George W. Allan, Esq., and the mover, be the Committee to draft the same, and that the Lord Bishop, the President of the Synod, be requested to transmit them to the Ven. Society and to the Committee of Bishops.

Moved by the Rev. B. Cronyn, and second by Judge Hughes.

Resolved—That the thanks of this Synod be respectfully offered to the Clerical and Lay Secretaries who have so kindly and efficiently afforded their services during this Session.

Hon. J. H. Cameron moved that the Rev. T. S. Kennedy, Secretary of the Church Society, be Assistant Secretary, and that all communications be addressed to him.

Rev. H. Patton objected that the constitution did not provide for such appointment, in the United States the Secretaries, as soon as elected, were permitted to appoint an assistant.

The Secretaries here stated that, feeling the necessity of such an appointment, they had requested Mr. Kennedy to assist them, and he had kindly done so from the commencement.

Hon. J. H. Cameron said if the meeting concurred in this arrangement, he would not press his motion agreed to *nem. con.*

Moved by the Archdeacon of Kingston, seconded by Dr. Bovan,

Resolved—That the thanks of the Clergy be respectfully offered to the Right Rev. the Lord Bishop of the Diocese, for the valuable Charge addressed by him to the Clergy at his Lordship's Visitation on the 30th inst., and that his Lordship be requested to permit the same to be published for the most lasting edification of the Clergy.

Moved by Archdeacon of York, and seconded by Rev. Dr. O'Meara :

Resolved—That the thanks of the Clergy be offered to the Rev. Rural Dean Fuller for the excellent Sermon delivered by him at the Visitation of the Lord Bishop on the 30th inst., and that he be requested to allow the same to be published.

Moved by the Rev. A. Palmer, seconded by the Hon. J. H. Cameron, and carried by acclamation :

Resolved—That the cordial thanks of this Synod be most respectfully tendered to the Lord Bishop for the great ability, the unwearied patience, and the paternal kindness both to the Clergy and Laity, with which he has presided over the deliberation of this Synod.

Dr. Bovell, seconded by W. B. Simpson Esq.

That this Synod, being obliged to incur expense in the discharge of its business, it is resolved that an annual assessment of £5 on city churches, £3 on town churches, and from £1 to 10s. on rural congregations, be levied, to be devoted solely to the expenses of the Synod, and brought up by the Lay delegate.

The Lord Bishop then adjourned the Synod, and pronounced the Benediction.

Moved by Dr. Bovell, seconded by Rev. T. S. Kennedy,

That S. B. Harmon, Esq., be requested to act as Treasurer, and J. W. Gambie, Esq., M.P.P., and as Auditors.

REPORT OF THE MOYO PAROCHIAL BRANCH OF THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO, PRESENTED AT THE ANNUAL MEETING, HELD FEBRUARY 19th, 1856.

Following the example of the Church in the apostolic age, we are again assembled to hear or to rehearse some of those great things which God has wrought by means of this Church, both here and in other lands. Here indeed we have passed through a fiery ordeal, and our enemies have apparently triumphed; yet we have reason to bless God that he has made the wrath of man to praise him, and by his power he has restrained the remainder of that wrath which was intended to be poured out upon us; our enemies have raged, and the people have imagined a vain thing, but God has in a great measure brought their counsel to nought, and made their devices of none effect, so that by their own act, the small residue of the property of the Church that remains to her has been for ever put beyond the reach of their hands.

That the members of this association may fully understand the means by which this has been effected, the Committee consider it necessary to observe that by the

Imperial Act giving permission to this colony to legislate upon the Clergy Reserves, the incomes of present incumbents were specially guaranteed so that the enemies of the Church here could not interfere with them according to this plan as the several incumbents were removed by death, their incomes would die with them, and thus in a short time the Church would be altogether thrown upon the people without the shadow of an endowment. But as the colonial bill offered the Church, the alternative of commuting the life for its present value, although such commutation would give to the Clergy not more than two-thirds of the amount which they would have actually received through that guarantee, it was accepted, and thus they received the sum of about £223,000, which, with an unanimity altogether unprecedented, was made over by them to the Church Society as a permanent endowment for the Church. The annual interest upon this sum (about £13500) is not, however, sufficient to meet the present incomes of the Clergy who have commuted; they therefore consider that as they have given up an imperial guarantee for the permanent benefit of the Church, it is but a small thing for them to expect that the laity in their respective

charges will come forward with greater spirit than they have hitherto manifested, and not only make up the deficiency caused by the perpetration of the foul crime committed by our Provincial Parliament (probably about £6000 per annum) but also increase their liberality to such an extent as will enable the Church to go on continually enlarging the borders of her tent, and stretching forth the curtain of her habitations.

The amounts contributed for ordinary church purposes in this mission during the past year show a trifling increase over the receipts of the preceding year, and are as follow :

Collection for General Purposes	
of Church Society . . . . .	£ 1 0 8
“ Students’ Fund . . . . .	1 2 6
“ Mission . . . . .	1 12 9
“ Widows & Orph’s’ . . . . .	1 5 0
Subscriptions to Parent Society . . . . .	15 13 4
“ Minister’s Stipend . . . . .	4 1 9 0

£62 2 3  
against £56 7s. 9d. in 1854. Through the amount thus contributed to the Society, another instalment has been paid upon the Glebe since our last anniversary.

The subscriptions to the Church Society



and the minister's stipend have have been contributed, as follows:

	Min. Sup.	Ch. Sty.	Min. Sup.	Ch. Sty.
Mono	17	12	0	10
Mt. Murray	4	0	1	0
Adelphi	7	2	1	5
Toscoronto	4	0	0	1
Calton	0	12	0	2
Albion	0	12	0	1
Amaranth	1	5	0	0
Tarrasfraxa	1	14	0	12

The Committee respectfully submit that under the present prosperous condition of the country and adverse state of the Church, the foregoing is not a sufficient contribution to the treasury of the Lord from such a mission as this. They base this opinion upon the following facts:

1. The rate of payment to the above objects was regulated about six years ago, when farm produce was much less than one half its present value, consequently the dollar subscription of 1850 ought properly to be looked upon as equivalent to more than double that amount at the present time; and if the scriptural injunction with regard to religious contributions "let every one of you lay by him in store as God hath prospered him," be binding on us, as the Committee think it is, the whole amount of our own contributions should be now at least double what it was then.

2. The Church population of the four townships constituting this mission is now about 2,500, or 500 families: of these twenty-one families contributed to both the objects in which this mission is interested, thirty-three to the support of the minister only, and forty-two to the Church Society only; that is ninety-six families at an average of 9s. 3d. each, leaving about four hundred families who have not given anything towards either of these objects. If, however, each family had contributed only a dollar per annum, (about 13d. per week) the contributions would be more than double their present amount.

3. The performance of ministerial duties is sought for and obtained by non-paying members of the Church as well as by those who contribute to her support. The Churches are free to all; the sick are visited, children baptized, and the dead buried without enquiry having been made as to whether the persons desiring those services assist in supporting the Church or not. Then, at least one half of the congregations consist of members of families who do nothing towards that object, four-fifths of the baptisms, or ninety-one out of 113; eight, that is the whole of the funerals; and fourteen out of nineteen marriages were performed for families similarly situated. Neither the Committee however, nor the minister, desire that the ministrations of the Church should be confined to contributing churchmen; but they consider that those who are ready to profit by the services of their clergyman, and able to do much or anything towards the support of the Church, should imitate the example of David, who would not offer burnt offer-

ings to the Lord his God of that which did cost him nothing, and should therefore give to either or both the objects for which contributions are expected according as God has prospered them.

The Committee think that this want of a more generally diffused spirit of contributing towards the maintenance of the church arises from the too frequent use by churchmen of the dissenting term of "hearers" as applied to persons attending upon the regular ministrations of the Church; but they would respectfully submit that churchmen should not look upon themselves merely as hearers, but rather as sons of the Church, and as such, should manifest their affection by doing all that lies in their power to further the objects she has in view, both in their own immediate locality and in the more distant parts of this extensive diocese. It should, however, be observed that the sum of £70 has been contributed towards the erection of St. Mark's Church, principally by persons residing in its locality. While this probably has had the effect of diminishing the contribution towards the ordinary Church purposes of the mission, it has been the means of placing the building in such a state as to lead to the hope that it will be ready for service early in the spring. The Committee here thankfully acknowledge the kindness of J. R. Williams Esq., of Tecumseth, who, with his usual liberality, has contributed £10 towards the expense of building it, and also of Alexr. Gamble Esq., of the same township, who has given \$5 towards the same object.

During the past year the contributions to the Parent Society from the diocese at large did not answer the expectations of those who thought that the fragrant breach of public faith experienced by the Church would have called forth an outburst of attachment to her which would at once restore her to her previous condition, but now, as the extent of her loss is in a great measure known, and as the Parent Society has taken upon herself the making up the deficiencies in the salaries of the clergymen who have cominuted, it is hoped that the members of the Church will stand in the breach and give her that assistance which she so fully deserves and so much stands in need of.

When the last annual report of the Parent Society was published, four widows and fourteen orphans looked to her for maintenance, but death has since that time been busy among the labourers in the Lord's vineyard, two of whom have been lately transferred from the scene of their labours, leaving their families also in care of the Church. Eight candidates for orders are assisted by her in the prosecution of their studies, and portions of the salaries of several missionaries, catechists, school

masters and interpreters, are paid out of her funds.

From the melancholy view that we have been compelled to take of the state of the Church in this diocese, it is pleasing to hear of her progress in other parts of the world. From the many proofs of this fact published in the report of the Society for the Propagation of the Gospel in Foreign Parts, the Committee select as examples the Diocese of Barbadoes, where the missionary spirit of churchmen is not satisfied with labouring in their own lands, but is sending the gospel to benighted Western Africa, and the diocese in the Southern part of that continent, where, at the time that our government was setting its seal to what will be a lasting disgrace to Canada, theirs was authorizing the expenditure of £115,000 per annum in maintaining missionaries among the heathen; justly considering that a band of Christian ministers will be more effectual in putting a complete stop to savage violence than the most powerful military organization.

WINTER OPERATIONS OF THE OPEN-AIR MISSION.—At a meeting of about forty of the agents and friends of the Society, the Earl of Shaftesbury in the chair, it was stated that 200 services had been lately held out of doors, and 250 visits paid to the common lodging houses on Sunday evenings. The missionaries were refused admittance on only eight occasions. Generally from twenty to sixty listened with eagerness to short addresses and the reading of the Scripture. The Bible Society supplied Bibles, and the Religious Tract Society gave the *Sunday at Home* and *Leisure Hour*, which are always well received. There are 1,800 of those lodging-houses in London, and the order and comfort which have been introduced into them, all by "Lord Shaftesbury's Act," seems to have been followed by a sudden manifestation of readiness to receive instruction, especially on Sunday evenings. *English Paper.*

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