

The Church.

"Her Foundations are upon the holy hills."

"Stand ye in the ways and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls."

TORONTO, CANADA, JUNE 8, 1854.

[No. 45]

Vol. XVII.]

Poetry.

"THE DOOMED ONE."

There is a time, we know not when;
A point, we know not where;
That marks the destiny of man,
To glory or despair.

There is a line, by us unseen,
That crosses every path;
The hidden boundary between
God's patience and his wrath.

To pass that limit is to die,
To die as if by stealth;
It does not quench the beaming eye
Or pale the glow of health.

The conscience may be still at ease,
The spirit light and gay,
That which is pleasing still may please,
And be thrust away.

But on that forehead God has set
Indelibly a mark,
Unseen by man, for man as yet
Is blind and in the dark.

And yet the doomed man's path below
Like Eden may have bloomed;
He did not, does not, will not know
Or feel that he is doomed.

He knows, he feels, that all is well,
And every fear is calmed;
He lives, he dies, he wakes in hell,
Not only doomed, but damned.

O where is that mysterious bourne
By which our path is crossed,
Beyond which God himself hath sworn
That he who goes is lost?

How far may we go on in sin?
How long will God forbear?
Where does hope end? and where begin
The confines of despair?

An answer from the skies is sent,—
"Ye! who from God depart,
While it is called to day repent,
And harden not your heart."

THE WANT OF AN ENDOWMENT FOR THE COLONIAL CHURCH.

[From the Colonial Church Chronicle.]

It would hardly be consistent with truth or fact to assert, without limitation, that the Church of England has been permanently founded in the colonies and dependencies of the British Empire. Yet it exercises in them a large influence, and its members constitute a numerous and powerful body. All that can with justice be said seems to be this:—That by God's good blessing, through the efforts and instrumentality of the Society for the Propagation of the Gospel, its polity has been fairly introduced into the colonies; and that it is now provisionally kept on foot, as a model for the colonists to follow; or, to make use of a more familiar and homely illustration, a house has been built for them, which they themselves, at some future time, will be called upon to maintain in a state of tenable repair. But this provisional state must come to an end; the props by which the Colonial Church is now sustained must be in time withdrawn, and the colonists left to their own resources.

How will those resources be elicited? What will be the kind of maintenance which the colonists will provide for the perpetual ministrations of the Church to which they belong? It may be difficult to bring under public notice, or to suggest for public discussion, a topic of more grave importance or of deeper interest. That the Church of England should both retain, and develop to a greater degree, its present influence in the colonies, and continue to spread through the world, cannot fail to be a matter of the utmost concern to those who have realized the office she is calculated to discharge, as an assertor of Catholic and Primitive truth, as a mean between Romanism and the various disconnected, self-constituted communions of Christendom, and as a centre point of union, if ever it should please God to reunite Christians in one visible body, under one confession of faith.

Of course, it is but obvious to remark that this can only be effected by a learned and devoted body of Clergy;—for the absence of either of these requisites will militate seriously against the efficiency of the English Church; taking into account the existing temper, and enlarged knowledge of men in general. Clergymen, as well as other men, must live, though no doubt more moderately than other men,—still they must live. The means of life provided for the Colonial Clergy are now derived chiefly from the benevolence of the Mother Church, or from grants of the Imperial and Colonial Legislatures; and, as in Canada, from an endowment set apart upon the English occupation of the colony. Of the first of these, we hope that it will never be exhausted; of the second and third, it can only be said that they are simply precarious, and may suddenly cease at any unforeseen and unexpected moment. Of the fourth it remains to be seen, whether the endowment of the Canadian Church will be held sacred, or whether it will be diverted into some extraneous channel.

But, supposing all these resources to fail, how is the Colonial Church to maintain its present position? How are the Clergy to live? How, again, is the Church to be enabled to meet the increasing wants of its people; and to reproduce itself in the colonies?

There are but four ways of supporting the ministrations of the Church:

(1.) As in England, by a fixed and permanent endowment. This is not the place to enter upon the vexed question of the union of Church and State; nor to discuss the frequent allegations of Erastianism, as it is called, in the Church of England; although, without attempting to

deny that defects exist in the arrangement of the temporalities of the Church—and indeed what institution will be altogether free from defects in a fallen world, wherein nothing is perfect?—we cannot but think that these charges of Erastianism come with ill grace from many who live happily under her shadow; and must proceed, in a measure, either from disaffection or from thoughtlessness. He was a wise man who said that few there are of so weak capacity, but patient as not to complain, fewer still so public as not to complain, when the grievous inconveniences thereof work sensible smart; but that to see wherein the harm which they sprang, and the method of curing it, belongeth to a skill the study whereof is full of toil and beset with difficulties. And it may perhaps be said here—in the face of manifold murmurings—that the present endowment of the Church of England—though accompanied by some evils—is the best safeguard against the very Erastianism which is so deeply felt, or so greatly feared. At all events it secures to the Clergy that proper degree of independence from external control, which is necessary to enable most men to discharge a public duty with fidelity and sincerity. And further, it may be added that this mode of paying the Clergy has received the sanction of two Colonial Bishops, certainly not among the least able, or the least foreseeing of their order,—the Bishops of Fredericton and Melbourne.

(2.) The second mode of paying the Clergy is that which obtains in France and Spain, for instance, by stipends doled out from the State Treasury. And we select these two instances, because while complaints of Erastianism—whatever that may be in popular estimation, although it seems to be a term often used in a loose unguarded manner—are so liberally urged against the Church of England; yet they are but seldom ventilated against the Church of Rome: as if that Church were altogether free from Erastianism. "We are oppressed, enslaved by the power of the State at home," says Mr. Meyrick. "W. H. here (in Spain) every bishop is nominated by the government, subject only to the approval of the Pope: the Clergy are paid by the State, and, as the *Esperanza*, the High Church paper, complains, they dare not oppose government, which would at once say, 'Be silent, or I will starve you.' For the operation of this system in France, we will refer our readers to a work, to which we alluded in our last number. And we come to the conclusion, that if by Erastianism is meant not only the peculiar tenets of Erastus, but any and every undue pressure of the secular power on the priesthood, it is not easy to conceive a more fruitful source of it than this mode of paying them.

(3.) The third mode of perpetuating the means of grace in a nation, on which we will comment, is that which prevails in the Protestant Episcopal Church of the United States. The Clergy of that Church are maintained partly by the voluntary contributions of the faithful; and partly, in two or three States, by a moderate endowment of the State. The Clergy of that Church, which was held inviolate at the time of the Declaration of Independence; but which, by the tenor of the constitution, is not, we believe, allowed to exceed in value a certain amount. Now we hear much, and we rejoice to hear much of the vitality and prosperity of the Church in the United States; but it is impossible to conceal the conviction that, humanly speaking, speaking only of those outward means by which it pleases God to carry His purposes into effect—that Church does owe a part of its present efficiency to the fact that it has a moderate endowment secured to it, and is not solely dependent upon the voluntary offerings of the people. Of the voluntary element, as exemplified in that Church,—though no doubt in strict accordance with the national feeling,—we hear but little which leads us to regard it with favour, as the sole source from whence the revenues of the Colonial Churches are for the future to be derived. Of this we shall speak further on.

(4.) But it brings us to the fourth division of this subject, namely, the payment of the Clergy, only from the voluntary contributions of the people, in the same way, for instance, as the ministers of the various dissenting communions of this country are supported. For ourselves, we cannot imagine a system (except that of payment from the State treasury) less likely to guarantee the stability of the Church, or less likely to secure that personal independence, which, we have said and repeat, is necessary for the due performance of public duties. It is notorious that in our dissenting communions at home the people lead the pastor, and that the pastor does not lead the flock. His statements must be in accordance with their views, or they are untrue; and, unless he is a person of commanding talents, able to maintain his position, any disagreeable enunciation of truth on his part is followed by a renunciation of his services on the part of his flock;—a severance which is easily effected, because they can at pleasure stop his salary.

Yet it cannot and ought not to be disguised that the voluntary system is that which finds most favour in the eyes of our colonists, and that apparently it will be adopted by them, unless some wise and timely steps are taken to secure a moderate endowment for every one of our colonial dioceses. The Church, as we have said, is now only provisionally established among them; and until it can pass out of this provisional into a permanent condition,

the consequences of this embryo state may be such as we ourselves dread even to contemplate. Suppose a disruption of the colony from the parent State. Yet no man can say how soon such a crisis may arise; and while the opportunity lasts, it would be well to avail ourselves of those warnings of experience. Some of those warnings are couched in solemn language; language can hardly be more solemn than that used by the Bishop of Fredericton in his recent Charge. We will quote it:

"But then there is another view of the subject of great importance and universally overlooked in England. In the United States we see and we greatly admire the immense energy of the nation. Join, in their hands, would be made capable of ten times what it has hitherto been in ours. We admire also the application of this energy to the life of the Church. We admire their noble and flourishing colleges, their missionary zeal, their varied learning, their missionary churches, their useful periodical literature, their reprints of all our great standard English divinity, their increasing love for the past, their aspirations for the future. In all this we are a century behind them. But there is a sad tale on the other side. The States number twenty-five millions. The Churchmen suppose not more than one. In the city of New York we find learned clergymen and stately churches, but where are they to be found in the rural villages? Where are the clergy in such villages as Richibucto, Shediac, Musquash, St. George, St. David, or Grand Falls, in this province? The neighbouring Diocese of Maine numbers 548,000 souls. It has 13 clergy of the Episcopal Church, and I should suppose not over 3,000 churchmen. We have in this diocese 54 clergy, and 10,000 churchmen, and our population is less than 200,000.

"Mr. Godley, in his review of the voluntary system lately published, supposes that the Clergy in the United States receive on an average £200 a year. The real average of country clergy is generally known not to exceed \$500 or £125, and this is not paid regularly, nor all in cash, but by crumbs, and morsels, and presents, a hard method for the pastor who has to pay for his own support, and how many of the Clergy are continually wandering about, some becoming schoolmasters or booksellers, some struggling with poverty and debt. And what is the influence which the Episcopal Church in America exercises on the will of the nation? I pray God it may be greater than I think it to be; but even in New York itself it is not what we could all desire.

"So that great as are the difficulties connected with our system of payment of the Clergy, strong as my conviction is, that we shall never be an earnest, hearty, vigorous, healthy body of Churchmen till it is abolished, yet looking at the question as a whole, I see that our people are so wholly unprepared for its abolition, that I only pray I may be taken out of the way before the tempest comes.

"The only method by which the evil may be remedied is a moderate endowment, or rent charge, left or given to the Church by its more wealthy children. We have had a noble beginning of this in the late Chief Justice, and others ought to follow his example. Let them select their own place, if they think fit, and their own method, but they must not till it is abolished, yet looking at the question as a whole, I see that our people are so wholly unprepared for its abolition, that I only pray I may be taken out of the way before the tempest comes.

But it may be said that this is the language of a man forecasting evil consequences; or, who is only fearing the withdrawal of the revenues from whence he and his Clergy are enabled to live in comparative comfort. Possibly. But that objection cannot be urged against the following passage, which occurs in the *Baltimore True Catholic* for March of this year. The editor is himself a layman; and in speaking of the scarcity of Clergy in America, he urges, in striking terms, upon the laity of that Church the necessity of increased piety—and charity. So that, even in America, the voluntary principle has led good and able men to regard the maintenance of an efficient Clergy, not as an absolute requirement of Christian duty, but as an act of charity.

"It is necessary that the Clergy, as a class, should be more comfortable. At present, in the great majority of parishes, the thing most required of a Clergyman is, that he should be able to live on a little. Undoubtedly it is the duty of every Clergyman, as of every Christian, to be able to live on a little. But there is a minimum below which it is impossible to sink, as if he be single. As the marriage continues, and produces its usual consequences, the demand for money increases. But if the Clergyman look to pew-rents for his support, they are a fixed quantity, which cannot be increased; while the expenses of the Church, but not precisely a fixed quantity, have a greater tendency to increase than to decrease. If his support be derived from subscriptions, they are not exactly a fixed quantity; but each individual subscription is so far fixed, that it will not be increased, except under the pressure of a change in the parish, which involves the election of a new incumbent. Every parish has less than a similar pressure will add a single subscriber to the number. It is, therefore, not an uncommon event for the family of a Clergyman to outgrow his salary. We say again, that we recognise the obligation of every Christian to live within the income which Providence allot to him. But that duty, like every other, involves the idea that its performance is possible.

"When a private Christian finds his income insufficient for his maintenance, he is generally at liberty to seek some more profitable occupation. But if, after making his exertions, he should be unable to work out a support, he has a right to look to his brother Christians for relief. The Clergyman has no such resource, as that of seeking a more profitable occupation. He may seek a place in which to exercise his ministry, where a more liberal subsistence will be afforded him. But will he find it? Every parish has its fixed quantity. It is possible that he may meet with one which is vacant, of which the income may be better adapted to his necessities. But the attempt to remove, may diminish his usefulness where he is, should it fail. It

may do that, which his circumstances may diminish his usefulness. And it is by no means unlikely that he may fail. If he succeeds, he is only transplanted to a new place, to encounter again his old difficulties. Unless he attain that immense prize,—a city parish,—he is never likely to have a comfortable subsistence. If he do obtain it, he is expected to work himself to death, practically he cannot afford a subsistence for two Clergymen, and is too large to be properly attended to by a single one.

"Moreover, until he attain this position, which is only attained by a few, and those, men of a particular description, he has not attained anything like the proper position of a Clergyman. He is not really connected with a corporate body, his anxiety is added to the anxiety which he provides for his subsistence. The vestry, in a vast majority of instances, are only a corporation for the purpose of holding the fixed property of the Church, which is necessary for the due celebration of Divine services, but having no other corporate functions, with their corporate character, and act as the committee of a set of subscribers, to whom individually, he must look for his support. These subscribers have the power of starving their Clergyman out of the parish, by withdrawing their subscriptions. They cannot use their power. This uncertainty is added to the other difficulties of a Clergyman's life.

"He must decide, either to relinquish the comforts of married life, which his position renders particularly necessary to him, or he must subject himself to some children growing up around him, without the instruction which is necessary to qualify them for admission to his profession, or usefulness in any other. He must, moreover, live in continual dread of losing the little income which he has, unless he suffer himself to be governed, in the exercise of his sacred office, by those whom he has no right to govern.

"In every secular point of view, the profession of a Clergyman is a very uncomfortable one. And it will so continue, until there is a great change in the views which the Laity take of the matter. At present, it is expected that the whole business of the Church should be carried on through the self-denial of the Clergy, and that the Laity should bear no part of the burden. A man is willing to give something for the support of his own minister; but it must be as little as possible, and must, in no event, involve the smallest amount of self-denial. It must be the smallest possible proportion of the smallest possible sum, for which a Clergyman can be gotten up. Now Clergymen treat for the smallest possible sum, at a double disadvantage. They are like labourers, in the contest between capital and labour. They have no resources to fall back upon, and must find employment, or starve.

The subscribers are in a better situation than the capitalists; for the latter are losing their property by not making money, while their subscribers are saving their money, while there is nothing damaging, except their souls; the state of which they do not often examine. The other disadvantage of the Clergyman is, that his conscience will not permit him to remain idle, if he can be employed on any terms. He has a charge committed to him; he has sworn to perform a certain duty. That charge he must fulfil; that duty he must perform. Of these circumstances, the most unconscious advantages are continually taken. It is not, then, to be wondered at, that men are so ready to embrace the calling of Clergyman. It will always be so, until the condition of the Clergy can only be, by an increase of Christian piety and charity among the Laity; leading to an increase of self-denial, if we may use that expression with reference to a quality, the very existence of which may be doubted. The Laity must learn, that the first thing to be sought, is the Kingdom of God and His righteousness; and not worldly wealth; and they must learn that these things imply self-denial; the giving up their own wishes and desires, for the sake of the Lord and His Church. When these principles are generally diffused, and when, in consequence, men have learned to conduct the Lord's portion of their own purposes, they will appropriate them to their own purposes, the condition of the Clergy will become such, that a man may enter into Holy Orders without having attained the spirit of a martyr. At present, the Laity expect an exhausted supply of men, capable of the greatest self-sacrifice, and the expenditure of that sum has called forth and the expenditure of that sum has called forth local subscriptions to a still greater amount; so that altogether a sum of not less than £500,000 has been expended within the last 18 years upon the erection of additional churches in the metropolitan parishes.

The 78 new churches, no erected, including ten in the single parish of Bethnal-green, afford accommodation for nearly 100,000 persons. Provision has been made for ten Parsonage-houses, or endowments, and for ten sets of schools in that parish. Upwards of 120 additional Clergymen are laboring in the new parishes. The new parishes, and the expenditure of that sum has called forth and the expenditure of that sum has called forth local subscriptions to a still greater amount; so that altogether a sum of not less than £500,000 has been expended within the last 18 years upon the erection of additional churches in the metropolitan parishes.

Her Majesty's Commissioners for the Sub-division of Parishes have, therefore, underrated the extent of spiritual destitution in the metropolis, to meet which they consider 55 additional churches to be required. A much larger number is evidently wanted.

In a postscript the Bishop states that the operations of the Fund will be extended to the diocese at large, and the Fund will be designated the "London Diocesan Churches Fund."

CONSERVATIONS.—By the Bishop of Chester, Christ Church Claugton, near Birkenhead; by the Bishop of Winchester, the newly-erected parish Church of Belem, Surrey; by the Bishop of Worcester, the new church of the Holy Trinity, Rugby.

TWELFTH ANNUAL REPORT

OF THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

It is with feelings of the deepest gratitude to Him, from whom, alone, all good things do proceed, and without whose blessing all human efforts would be unavailing, that your Committee present this their Twelfth Annual Report. The fact that the income of the Society during the past year was much larger than it has ever been, is not the only one which affords matter for congratulation. New parochial branches have been formed, and the reports which have been received from some of them shew results which could hardly have been expected by the most sanguine well wishers of the Society; others, in consequence of certain local engagements, which had been previously entered into, could remit but little to the Society in this incipient stage of their existence, but they all give good promise for the future. Finding how readily the Laity came forward to assist in carrying on the work of the Church, in most of the parishes visited by your Secretary during the winter, the Clergy, who, in some instances had called their meetings with but little hope of success, afterwards expressed their conviction that such periodical meetings as were required by the Constitution of this Society would not only be calculated to strengthen their hands, and enable them more effectually to carry on their local ecclesiastical improvements, but also by impressing upon the minds of their flock that they should be lively members of the Catholic Body, incite them to evince those fruits of faith—true charity, and the love and unity of the Brethren enlisted under the same banner.

The notes of your Secretary, taken whilst on his journeys in the course of last year and the commencement of the present one, will shortly be published. These, in addition to the several district and parochial reports, which for the most part have appeared in print, and long extracts from which will be found in the appendix to this report when published, will, your Committee hope, satisfy all its members of the wisdom of the Society in adopting the recommendations of the Committee, which in the commencement of the year 1852 were appointed to devise the best means of reforming and giving vitality to it; and also those suggested by the Special Committee which, in February, 1853, was selected to revise the By-Laws, particularly those which related to the Widow and Orphan Fund. A mere glance at the pages of the appendix containing the summary of contributions and collections made in behalf of the several objects of the Society, ought to convince the most skeptical of this, if they have been accustomed to examine the corresponding pages in former years.

INCOME.

The income of the Society, not including monies received on trust or on account of depositary, appears previous to the closing of the books to have amounted to £3,156 19s. 4d. Of this sum £64 13s., however, should be deducted, as that amount was received after the closing of the books last year, but belonged to its income. Last year all monies received during the month of April were included in the income, whereas this year the books were closed on the 6th April, and the sum of £156 has since been received, making the income of the present Society amount to

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| Showing an increase over the past year amounting to £969 9s. 6d. | £3,248 6 4 |
| branches and parochial associations has amounted to, so far as has been yet ascertained, by an increase of Christian piety and charity among the Laity; leading to an increase of self-denial, if we may use that expression with reference to a quality, the very existence of which may be doubted. The Laity must learn, that the first thing to be sought, is the Kingdom of God and His righteousness; and not worldly wealth; and they must learn that these things imply self-denial; the giving up their own wishes and desires, for the sake of the Lord and His Church. When these principles are generally diffused, and when, in consequence, men have learned to conduct the Lord's portion of their own purposes, they will appropriate them to their own purposes, the condition of the Clergy will become such, that a man may enter into Holy Orders without having attained the spirit of a martyr. At present, the Laity expect an exhausted supply of men, capable of the greatest self-sacrifice, and the expenditure of that sum has called forth and the expenditure of that sum has called forth local subscriptions to a still greater amount; so that altogether a sum of not less than £500,000 has been expended within the last 18 years upon the erection of additional churches in the metropolitan parishes. | 2,501 17 10 |
| Being an increase on last year of £821 12s. 7d. | |
| Deduct as remaining Parent Society a little over one-fourth | 790 16 1 |
| | 1,711 1 9 |

To which add monies received on acct. of the late depositary, instalments on loans, and dividends and rents paid for particular trusts

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| | 459 17 6 |
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And the total receipts of the Society and district branches, for the 12th year, amount to £5,410 5 7

The total receipts, as reported last year, were £6,246 4s. 4d.; but it must be remembered that in this sum were included the proceeds of the sale of the depositary stock (£1,400) and debts due to the same, amounting to over £200; whereas this year only about £54 has been received on this account. So far from there being any decrease, the excess in the actual income of the Society and its branches may be fairly set down, as above, at £1,788.

DEPOSITORY.

Your Committee regret to be obliged to report that the affairs of the late Depository are still in a very unsatisfactory state,—large sums being apparently due to it, far more than sufficient to liquidate all claims against it, and leave a large balance to invest, the interest of which might be annually expended in the purchase of books and tracts for gratuitous distribution in the poorer settlements; but only £54 16s. 11d. has been received on this account, few persons having taken any notice of the circulars sent to them at different times. And the late assistant secretary having as yet failed to complete the books, your Committee have refrained from taking steps to enforce settlement; but the accounts have now been handed over to a gentleman to collect on a commission, with instructions to endeavor to close every account without delay.

THE ANNUAL SERMONS.

The proceeds of the four annual collections appointed to be taken up during the past year amounted to £1,291 5s. 5d., of which £223 11s. 8d. have been remitted since the books were closed,—showing an increase of £466 16s. 8d. over the amount collected last year.

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| The Mission Fund collections were made at 171 stations, amounting to | £209 8 4 |
| The second, the Widow and Orphans' Fund, 323 stations, 468 5 2 | |
| The General Purpose Fund, 209 " 368 14 10 | |
| The Students' Fund, 165 " 249 14 8 | |

But short notice was given of the appointment of this last collection; but as the by-laws of the Society require that four collections should be taken up in the several churches and missions, and the financial year of the Society ends on the 31st March, there was no option in the matter. If, as your Committee recommend, the financial year do not henceforward close until the 30th April, then ample time will be allowed for the quarterly collections to be transmitted to the parent Society prior to the day named for the closing of the books.

THE MISSION FUND.

The previous year two collections were appointed to be taken up on behalf of this object: the result was, that collections were made at 173 stations, and the amount realized was £309 5s. 6d. But one collection has been taken up in the past year, and has been made at 171 stations, and has realized £209 8s. 4d. There is invested on this account by the Parent Society, £375, bearing interest. The following Missionaries, Catechists and Schoolmasters, have drawn their incomes in part, or in full, from this fund:—The Rev. C. C. Johnson, Missionary in the Midland District, at the rate of £30 per annum; Rev. J. Kennedy, Assistant Missionary to the Indians on the Grand River, £13 15s. 6d., the greater part of his salary being paid by the New England Society;—this gentleman has lately been appointed to the Mission of Mersea: the Rev. Geo. Salmon, for Missionary

duty in Talbot District, £25; Mr. J. Burditt, Catechist in the Townships of Oro and Orilla during the illness of the late Rev. G. Bourne, and until the appointment of his successor, £25; Peter Jacobs, Indian Schoolmaster at Walpole Island, £50; Chas. Keezwick, Interpreter and Schoolmaster at the island of Newash, Owen Sound, £50; and to a Catechist and Schoolmaster at the Irish Settlement near Sandwich, £10; Travelling expenses of the Rev. Dr. O'Meara, during his summer and winter Missionary visits, drawn for since the closing of the books, £6 10s., so that the charge on this fund during the past year amounted to £210 5s. 6d. Mr. Chane, a gentleman sent out from England last autumn, was engaged at a salary of £50 per annum, to assist Dr. O'Meara, and having been with him some time it is hoped that he will shortly be able to act in the capacity of Schoolmaster and Catechist at Garden Island, but previous to his taking up his residence there, it is imperative that a church and a dwelling should be built; the Society have sent to make inquiries as to the amount of money required to be raised in order to erect these, and your Committee trust that the funds will not be wanting, when an answer to these queries has been received. This Fund is pledged for the ensuing year to pay the sum of £236 10s., a small sum indeed for a Church Missionary Society to contribute towards so noble an object, but your Committee are confident that if our Diocesan can find more Missionaries, there will be no difficulty in raising the amount which may be required for their support.

Two Missionaries, the Rev. A. H. R. Mulholland and the Rev. F. Tremayne, jun'r, draw £60 each from the Mission Fund of the Gore and Wellington District Branch. The Rev. F. Tremayne, sen'r., and the Rev. N. Watkins, have received their stipends in the Eastern District chiefly from the funds raised by the Parochial Branches organized by themselves. The Niagara District Branch would gladly have supported a Missionary if the Lord Bishop could have spared them one.

WIDOWS AND ORPHANS' FUND.

The subscription of every Clergyman has been carried at once this year to the debit of the W. O. F., and so long as all the other objects of the Society are advocated in every parish, such an appropriation can be annually made. The proceeds of the annual sermon has sufficed, and, if the claims on this fund are clearly set before the Laity, will for many years suffice, to pay the annuities.

Your Committee would desire, however, to impress this fact upon the minds of all, viz: that the largest pension it is proposed to pay, is but a very small sum comparatively speaking, and will barely provide bread for the helpless family, much less education for the orphans. They would therefore venture to suggest to the members of the several congregations in the Diocese, that in no better way can they express their attachment towards him who ministers to them spiritual food, than by contributing a trifle individually towards a fund which shall enable the churchwardens to pay the premium required to assure his life, for such a sum as may relieve his mind from all fear that his wife and children shall, at his decease, have to part with everything in order to pay the funeral expenses and other liabilities.

The proceeds of the annual sermon have exceeded those of the last year by £152 13s. 8d., and were collected at 323 stations instead of 180. During the year there has been invested, on account of this fund, the sum of £1086 19s. 9d., making the total now invested £3819 13s. 6d., and after keeping in hand a sufficient sum to pay the half yearly pensions, which will fall due previous to the next collection.

The Committee thankfully acknowledge the receipt of the following handsome contributions to this fund: Hon. Mrs. Macaulay, of Kingston, £25; Messrs. Allan & Robinson, on dissolving partnership, £50 each; and £200 bequeathed by the late Hon. Col. Allan, a gentleman who always manifested a lively interest in the welfare of the Society, and was one of its earliest Vice Presidents. Four widows and fifteen orphans are at present on the list of annuitants.

GENERAL PURPOSES FUND.

The collection on behalf of this Fund was appointed to be taken up in the month of January, a time when most of the Parochial Meetings were being held, and when, therefore, it was supposed the people would be most familiar with the various objects of the Society; it realized £360 11s. 10d. The whole sum received on this account during the year amounted to £1265 15s. 9d., after deducting £100, the proceeds of two instalments on sales of land, which can only be expended in the purchase of other lands. This is the only fund at the disposal of the Society to meet the salaries of its officers, their rent and taxes, the printing of the report, and all other contingent expenses; and yet some persons have expressed astonishment that the grants annually made have been so few, and so trifling in amount; and also some exception has been taken to the resolution of the Society only to aid in carrying out some work likely to be of permanent benefit. Applications for grants towards the purchase or erection of log and frame buildings have been refused, because it was considered that if the by-laws regulating the disposal of the funds of district branches were properly carried out, instead of the course which has been too generally adopted of each parochial branch expending the three-fourths of the monies collected on its own local objects, there would be always money in the Treasurer's hands to meet such claims as the District Committees might approve of.

The report costs a large sum of money annually; it contains in the appendix the name of every contributor, no matter how small the subscription, and a copy is sent to every subscriber of 5s.; of this 5s. only 1s. 3d. is transmitted to the parent Society, and a fraction over one-half of this is returned in the shape of a report, leaving not quite 7d. to defray the ordinary expenses of the Society, and to be distributed amongst its several objects. In many instances the Society has been fully convinced of the great benefit which would be conferred on the Church by advancing the first instalment, or making loans in order to effect the purchase of glebes or parsonages for country parishes; but though its income was apparently large, the greater portion was only on trust for certain purposes, and it was therefore obliged to refuse the required assistance. Your Committee conceive that by-law III. requires that to entitle a subscriber to the privileges of an incorporated member, 25s. ought to be contributed to the funds of the Parent Society, or the sum of £12 10s. remitted to the Treasurer, which would constitute the donor a life member, unless a sum of £20 in cash, or £30 in land, were contributed for the permanent endowment of the Church in any locality. Your Committee, therefore, are proposing no change, but merely carrying out the obvious intentions of the Society, as laid down in by-law III, when they recommend that 25s. should be transmitted from each District Treasurer for every incorporated member residing within its bounds. The charter restricts the number of members, in addition to those incorporated under the act, to 300; this would always insure an income of £375, which added to the one-fourth of the other parochial subscriptions remitted, and the proceeds of the annual sermon, would cause the Society's income to be realized; as the General Purpose Fund of the Society may be applied for the support of Missionaries, for the circulation of the Bible and Book of Common Prayer and Tracts, or other objects, all of which tend to benefit the Church at large throughout the Diocese.

Two of the objects named in the Constitution of the Society, it has not yet been enabled in any way to effect, viz: the augmentation of the stipend of poor Clergymen, or the encouragement of church schools, yet these, as well as a provision for the maintenance of additional Missionaries

might be to a great extent carried out, if every member of our church throughout the diocese contributed a small sum annually towards the General Purposes Fund.

Your Committee are happy to announce that the sum collected for the Jubilee Fund of the Society for the Propagation of the Gospel in Foreign Parts, has been at length forwarded to their Treasurer, and they trust that the members of our Church will be more ready to contribute to this fund, when they are aware that in order to do this, the Society has pledged itself to repay with interest, by four annual instalments, the sum of £384—having been borrowed on the credit of four gentlemen.

Grants of Service Books, Bibles, and other Books and Tracts, to the amount of £46 7s. 6d., have been made during the year.

The Committee cannot too strongly urge upon the attention of the Society, that the General Purpose Fund is wholly unequal to meet the urgent and increasing demands made upon it for the general benefit of the Church.

DIVINITY STUDENTS' FUND.

This year, though as before stated under the head Annual Sermons, but short notice was given of the collections to be made for this object, and it was required to be taken up before the collections for the last object had all been made, yet your Committee are enabled to report that not only has the amount exceeded that of the preceding year, but also that the object was advocated at a greater number of stations. Last year there were only 157 collections, whilst this year 167 have been reported, and some of the clergy have stated that if to get time had been given, dollars would have been paid where they only received shillings. The amount collected last year was £214 17s. 8d., whereas this year £249 14s. 3d. have been received. Eight Divinity Scholarships have been paid to the fund of Trinity College out of this fund, viz: three of £30 each, two of £25, and three of £20, to Divinity Students at Trinity College.

LANDS.

Several deeds of sites for churches and burial grounds have been made out during the year in trust to the Society; a complete list of them will be found in the appendix. Your Committee would draw particular attention to the following, in the hope that other individuals and parishes may be induced to go and do likewise. The South half of Lot 12, Con. 9, in the township of Dunwich, has been granted to the Society by Mr. George Maebeth and wife, as an endowment for the Church at Dunwich.

8 acres and 1 rood, part of Lot 10, Con. 1, township of Hope, have been granted by Dr. Smith, of Port Hope, as an endowment of St. John's Church in that town. This property, being near the town, is at present very valuable.

The parish of Georgina has purchased, as an endowment for St. George's Church, the N. E. quarter of Lot 16, Lake Con., North Gwillimbury, comprising 303 acres.

27,796 acres are now held in trust by the Society, including 4,405 acres are leased, the rental of which amounted during the past year to £196 7s. 6d.

Much valuable information has been obtained concerning some of the lots, and great pains taken in selecting lands to be purchased with the proceeds of the sale, on very advantageous terms, of four lots, but in consequence of the restrictions at present applicable to the sale of Crown lands, only two lots have as yet been bought.

GENERAL.

Your Committee find great cause to congratulate the Church in this Diocese on the aspect of its affairs. The first assembling of our Diocesan Synod was most encouraging, as it was numerously attended from all parts of the Diocese, and no doubt the manner in which its proceedings were conducted, will have its due weight in strengthening the arguments of those who, in the British Legislature, have consistently advocated the rights of the Colonial Churches; and before another annual meeting, it is to be hoped a permissive bill will have passed, giving to the Church in every Diocese, that which all sectional denominations already have—namely, the power, under certain proper restrictions, to manage their own local affairs. Now that the inquiry has commenced to secularize the Clergy reserves, a property set apart for the maintenance of religion by the British nation, simultaneously with the granting a constitution to this portion of its dominions, has been set forth in all its deformity, such a change has evidently manifested itself in the opinions of many who previously advocated such a measure, as to encourage your Committee in entertaining the hope, that if any are hardy enough to introduce a bill on such a sacrilegious question in the Legislature, the voice of the vast majority will be indignantly raised in the negative.

The present system of school education also appears to be better understood by the public than it was, and your Committee trust that the views of the B. N. A. Bishops, expressed at their conference in the year 1852, will soon be adopted by all who believe "that righteousness exalteth a nation." They are thus set forth in the minutes of the proceedings of that important meeting.

Whereas systems of Education are very generally introduced and supported in these Colonies, either (1) excluding religious instruction altogether from the Schools, or (2) recognising no distinction except between Roman Catholics and Protestants, whereby no opportunity is afforded us of bringing up the children of our Communion in the special doctrines and duties of our faith, to the manifest

depravation of their religious principles, and with crying injustice to the Church of England, we desire to express our decided conviction.

(1) That all Education for the Members of our Church should be distinctly based on the revealed religion of the Old and New Testaments, with special reference to their duties and privileges, as by baptism regenerate, and made God's children by adoption and grace.

(2) That all lawful and honorable methods should be adopted to move the Colonial Legislatures to make grants to the Church of England, as well as to the Roman Catholics, and other religious bodies, as they require it, and according to their numbers respectively, for the education of the members of their own Communion.

Your Committee conceive that the thanks of this Society are due to those gentlemen who, by their writings, have endeavored to set these two questions in their proper light before the public, and especially to those many editors of the press, in the three Dioceses, who have so consistently and ably advocated them.

Your committee would here gratefully acknowledge the liberality of the Hon. J. H. Cameron, who in March last made provision for the foundation, in perpetuity, of two scholarships in Trinity College, of the annual value of £25, tenable for three years: open to the sons of Clergymen resident and doing duty in British North America, with a preference *ceteris paribus* to those who intend to receive Holy orders in the Church of England.

The Clergy of the Provinces will recognize in the limitation of these scholarships, a kind and thoughtful appreciation of the peculiar difficulties under which they lie in providing for the education of their children—and we may perhaps be permitted to suggest that if the example of Mr. Cameron's munificence were followed by the addition of a third scholarship, the cycle would be completed, and the son of some clergyman enabled to matriculate every year at Trinity College, furnished with the means of defraying half the expenses of his Academical course. G. W. Allan, Esq., has also very recently communicated to the College Council his intention of founding immediately three Scholarships of the annual value of £30, one in Divinity, one in Law, and one in Physic. Of the particular conditions under which these Scholarships are to be held, early information will be given.

Your committee refer with the highest satisfaction to these acts of enlightened liberality—not only because they tend to secure the permanence of an Institution in which the Church is deeply interested; but also as a general benefit to the community, inasmuch as they invite parents to seek for their children those educational advantages which, in the existing condition of society amongst us, are but too likely to be undervalued.

In addition to the occasional Students in Law and Medicine (in the former 25, in the latter 2) the matriculated Students of the College during the past year, amount to 50, of whom 22 are preparing for the sacred Ministry of the Church.

Your committee rejoice in the continued prosperity which has attended the labours of the two venerable church societies, the Society for the Propagation of Christian Knowledge, and the Society for the Propagation of the Gospel in Foreign Parts, which still continue to manifest proof of their love to us, who under God, are mainly indebted to their fostering care, for the spiritual blessings we enjoy.

It is with great regret that your Committee have learned from a correspondence which has lately appeared in the public prints, that the S. P. G. F. P. have been accused of a corrupt appropriation of their funds to this Diocese, the alleged ground for their partiality being that our venerable Diocesan and the Clergy in general, are not wholly given up to, are at least inclined to look with favour upon the system designated Tractarianism. If by the charge of Tractarianism is meant a leaning towards popery, either in doctrine or practice, your Committee feel called upon publicly to declare that a more unfounded and uncalled for statement was never put forward.

Reports have been received from the sister Societies in the Dioceses of Nova Scotia, Quebec, Newfoundland, New Brunswick and Montreal, all of which tend to show that the members of the Church throughout the N. A. Colonies are becoming more and more alive to their duty, and that she is under the divine blessing indeed "lengthening her cords and strengthening her stakes."

Your Committee cannot conclude their report better than by quoting the language of the New Brunswick Society's report, so applicable to the Church every where, at the present day. We are engaged in this great work at a period of diversity of opinion even among the members of the Church. But whatever the nature of these differences, or the evils to which they lead, we must all agree that, as Christians—members of Christ's Holy Church—we are bound to maintain and to extend, as far as in us lies, the blessings we ourselves enjoy. Among churchmen both in England and the United States, the feeling is said to be every day prevailing, that it is high time to lay all party feeling aside, and as the peculiar people purchased by the blood of a common Saviour, to show forth by united words of love "the praises of Him who hath called us out of darkness into his marvellous light." The work for which this Society solicits the offerings, labours and prayers of her members may, most of all, lead to such a desirable result amongst ourselves. That great spiritual destitution exists, not only in more distant settlements, but every where around us, is notorious. "The harvest truly is plenteous, the laborers are few." Many thousands for whom our Saviour died are born, and live and die without God in the world. Let a sense of this appeal with its full force to every heart, and there will be found little time and less inclination for any thing but what may conduce to the salvation of those whose spiritual wants call upon us for relief. In doing this, the distant members of the Church will look towards us with hope, many now living as heathens will be led to our Communion, and all will see from what the Church is doing, that they will never be led to believe by any other means, that "the Lord of Hosts is with us, that the God of Jacob is our refuge."

endeavor to follow humbly in our Saviour's footsteps. He came upon earth to spread the knowledge of himself; and it is a great privilege for us to be able to spread the same divine knowledge—a knowledge which contained in itself peace, comfort, and happiness both here and hereafter. He felt much encouraged at the great measure of success which had attended the Society, for he found the income increased year after year in a remarkable degree. This year there was an increase, he was happy to find, of £1,788 over the previous year. A most pleasing feature in the Report that had been read were the instances given of the munificence of private individuals. He felt cheered and encouraged at the examples recorded of christian liberality with respect to the widows and orphans' fund and that noble institution Trinity College. They were solemn appeals to those blessed with this world's goods—"Go and do thou likewise."

Moved by G. W. Allan, Esq., seconded by Rev. T. Bousfield:

3. That, as it must be apparent to all, that the General Purpose Fund is wholly inadequate to meet the urgent and increasing demands made upon it; and as it is stated in the Report that no attempt has hitherto been made to carry out one of its objects, viz, the augmentation of the Income of the poorer Clergy, it is the opinion of this meeting that greater exertions should be made to increase the number of those eligible to become incorporated members, as well as an additional number of associated members.

Mr. ALLAN felt sure that it was only necessary to reflect on the nature of the demands made on the General Purposes Fund to see the importance of making every possible exertion to sustain that fund. It was designed not only to increase the means of the poorer Clergy, but to supply additional Missionaries. If new schools are to be built, new churches erected, glebe land purchased, the Bible, Prayer book, and other books and tracts circulated, all this must be done or aided through this fund. At no period was clerical suffering more severe than now. At no other time had the expense of living more increased than within the last twelve or eighteen months; and it would be acknowledged that no class did this press more heavily than on the Clergy. He could not but consider it as a blot upon Churchmen if, when everything is prospering around us, there be not a liberal spirit in contributing to the support of God's Ministers. It was a painful thing, too, when the Parent Society felt itself unable to meet an application from some of the more remote and destitute localities. The resolution, he was persuaded, would have been more effectual had it been preserved in its original shape, with a requirement that every incorporated member should pay in the whole of his subscription, (£1 5s.), to the Parent Society. There can only be 300 incorporated members in connection with this Society; and it surely was not too much to ask the whole of their subscriptions to the Parent Society. He would earnestly deprecate everything likely to impair the efficiency of the Parochial Associations, through the agency of which, in an eminent degree, the claims of the Society are brought home to the hearts of all; but let each incorporated member give to the General Fund his five dollars, and then contribute something additional to the Parochial Association. He could not admit that Churchmen were not as liberal in religious offerings as the members of any religious community, but the contribution to the Parent Society was not the same, if there were more dollars and fewer pounds, the resources of the Society would be more prosperous. He hoped the Clergy would pardon him for the liberty of suggesting that on them mainly depends to bring their people into a train of consistent giving—teaching them that to give is not merely a duty, but a privilege—and that, in this way, more general contribution may be ensured. Those who refused to sustain as they should the Church's ministrations are not worthy to be called her members. With such increased prosperity as this country had been enjoying of late, increased responsibility was entailed; and surely in view of earthly advancement like this it could not be deemed a consistent state of things that in a city like Toronto, for example, Church accommodation should be so deficient. Ought we not to learn a lesson of warning from parts of the United States, where Ministers had been forced to abandon their sacred vocation and have recourse to secular pursuits for a livelihood? He should be glad to see Churchmen more generally deny themselves, and from year to year lay aside a sum to be contributed towards forming a permanent fund for investment. When incorporated members were pressed, as he thought they should be, to send in their subscription unbroken to the Parent Society, they should remember that their duty did not centre wholly in local objects; but that this society is essentially a Missionary Society; that it is the almoner and the steward of the Church; and if the gospel is to spread through the land, to an extent at all commensurate with our spiritual necessities, christian liberality must be manifested much more cordially and more widely in the shape of contributions than now.

Mr. FULLER hailed it as a sign of good that the second resolution embodied an acknowledgment of indebtedness to Almighty God; and he considered it to be another sign of good that we were ready to recognize divine blessing in the prosperity of the Church Societies at home and in the sister colonies, not excluding from our thoughts that beloved sister church which had always so affectionately expressed its sense of all that had been done for it by our common mother church. Travel through the length and breadth of this vast diocese, and where will you find a single church not indebted in some way or other to the Society for Promoting Christian Knowledge? Where, too, would you not find marks of a nurturing care and attention, maintained for a long period, on the part of the venerable sister Society for the Propagation of the Gospel in Foreign Parts? We had indeed every reason for thanking God that He hath blessed and continues to bless us. In the sister colonies the same great work was being prosperously carried on. The Gospel was preached to the poor, and foundations of true religion were laid which were broad and deep and strong, and would last for all eternity. There were thousands now living who were ready to give thanks for the prosecution of this great work and to bless the Societies for the prominent part they bore in it, and thousands yet unborn would do the same. He would single out one remarkable particular in the Report for the Quebec Society. That Society had been enabled to send a tour to the salaries of all the poor clergy in the Diocese of Quebec. Now if this Society were placed in a position to do the same, many of the clergy now struggling with difficulties would thank God and take courage. Let farmers only calculate what they have gained on the advanced value of their crops, and let the Society benefit by that gain. But not only have farmers profited; merchants have found their business increase; and this augmentation of worldly prosperity has extended to many others. If all these would give a tenth of their increase, one-fourth, if not one-half, would be easily added to clerical stipends. He must now take up another matter, which he touched upon with deep regret,—the most unjust attack made on the Society for the Propagation of the Gospel in Foreign Parts. He felt much pain in taking up this subject; but he should feel himself utterly unworthy of addressing such an audience as was before him if he were not ready to stand up and defend that noble Society from the accusations unjustly brought against it. To that Society he himself, personally, was deeply indebted. He had been left an orphan, and the means of his friends were not sufficient to enable him to pursue his studies; but the Society for the Propagation of the Gospel gave him the requisite aid, and, after his ordination, contributed towards his maintenance. That Society had been accused of giving more to this diocese than to that of Calcutta,—a charge untrue in point of fact, and what was the ground alleged for this imagined partiality? That the bishop and a large majority of his clergy are Tractarians. He himself was of twenty years' standing in the diocese, and might say that he was well acquainted with the clergy. If by Tractarianism be meant leaning towards Romish innovations, there was not a clergyman in this diocese on whom he could lay his hands and say, "You are a Tractarian." When he was engaged, not long since, in visiting different parts of England on behalf of the Society for the Propagation of the Gospel, there was a strong and, doubtless, to a great extent, a just feeling against Tractarianism. The question was then put to him, "Are you much troubled in the Diocese of Toronto with Tractarianism?" His reply was, "We have really too much to do to think of such things." He believed that, so far as he followed the Bible as interpreted by the Prayer-Book, he was—to use an expression of the Lord Bishop of Toronto—neither a High Churchman nor a Low Churchman, but a sound Churchman. It was notorious that no six men could see the same thing alike; and it was equally plain that men's minds are differently constituted. Minor differences, then, with agreement in the main, should be borne with. He knew of not a single clergyman here who would not at the bed of the dying point the sinner to Christ Jesus as the sole source and author of salvation. We have had in this diocese no pervasions to Romanism; some we have had to Presbyterianism; some to Universalism; but none to Romanism. But figures, which cannot lie, are the best means of disproving the groundless accusation. Last year Calcutta had received £8,000, Toronto only £3,000, from the Society for the Propagation of the Gospel.

Moved by Rev. T. S. Givins, seconded by Rev. H. B. Jessopp:

5. That this meeting desire to express their indebtedness to those gentlemen who have, by their writings, endeavored to diffuse sound views on the subject of the Clergy Reserves and Common School Education, and particularly to those Editors of the Press in the Diocese who have so conscientiously and ably advocated our rights in the premises.

The Rev. S. GIVINS said that he had hitherto abstained from meddling in the political affairs of the country, inasmuch that, although he had always been possessed of the elective franchise, he had never once voted during the space of 25 years. Circumstances of late, however, had entirely changed his views, and he now considered that it was the solemn, imperative duty, of every clergyman as well as layman, to use all his influence for the right—to take up his position in readiness for the conflict that was now impending. He believed that in olden times, influenced by a misplaced timidity, the Clergy were remiss in their duty. They left the field to their brawling opponents. If they had then come out boldly and manfully the question would have been settled beyond the possibility of agitation. If we, the Clergy, had only taken part from the zeal of his Lordship—a zeal which he firmly believed saved the Reserves from utter ruin—we should not now be harassed with the fears of being sacrilegiously plundered. Nor could he forget the able services of the Venerable Archbishop of York, in the defence of our rights. He heartily concurred in the sense of obligation expressed in the Resolution to those Editors of the Press generally who had faithfully advocated our cause, and stood forward in defence of the Church's property. In connexion with our "Church" paper, in particular, we would all remember the highly gifted successor of Dr. Bethune—John Kent, Esq. Nor could he forbear also from alluding to the services of the Rev. Mr. McGeorge and the present talented Editors. But we must now all at this crisis in the Church history—Clergy as well as Laity—fearlessly do our duty. If we value the respectability and standing of the Church, we must come forward manfully in this battle. A respectably educated Ministry cannot be sustained on the voluntary principle. Of course towns and cities may support a scholar and gentleman as he should be supported, but as a general thing it cannot be done. It had been stated by Mr. W. O. Clarke that information was required on the subject of the Reserves—that many were opposed to us because their minds were misled by erroneous views concerning it. We must do our duty in diffusing correct information. He had not the least doubt but that many who were now hostile, if they knew the true state of the case, would take an active part on our side. There was no occasion to have recourse to the line of action followed by those who would plunder religion. Falshood and slanderous exaggerations were not needed. Our cause was holy and just, and only required to be defended with the weapons of truth. The diffusion of correct information it was that we now were called upon to take an active part in, and if we did our duty in this way, with God's blessing we should win the battle.

Mr. JESSOPP, observed that the secular papers had rendered good service, and had found their way whether the Church might not have reached. The Press, under wise and honorable management, was a distinguished instrument for good; but, if it endorse a lie, it is the worst of curses. Before the approaching election every one who could put his pen to paper, was bound to do so, and to scatter plain writings through the land, which should make the truth as known as farmers' arrests and peasant's hearts. We were about to fight the last battle of a great campaign, and the great naval commander's appeal, might well be applied to our situation, "Canada expects every man to do his duty."

Moved by Rev. Mr. Armstrong, seconded by Mr. R. Denison:

6. That the following Members of the Society be the Officers for the present year:—

THE HON. AND RIGHT REV. THE LORD BISHOP OF THE DIOCESIS. THE VENERABLE ARCHBISHOP OF KINGSTON. THE HON. THE CHIEF JUSTICE. THE HON. THE ATTORNEY GENERAL. THE HON. THE CLERK OF THE PEACE. THE HON. THE CLERK OF THE SUPREME COURT. THE HON. THE CLERK OF THE COMMONS. THE HON. THE CLERK OF THE SENATE. THE HON. THE CLERK OF THE HOUSE OF COMMONS. THE HON. THE CLERK OF THE HOUSE OF SENATORS. THE HON. THE CLERK OF THE HOUSE OF COMMONS. THE HON. THE CLERK OF THE HOUSE OF SENATORS.

Moved by the Secretary, seconded by Rev. J. Shortt:

7. That the Society's Financial year in future shall conclude on the 30th April, instead of 31st March as heretofore; that the Standing Committee shall meet henceforth on the first Wednesday in each month, in lieu of the last Wednesday as heretofore, the months of August and September excepted; and that the general monthly meeting shall be held on the second Wednesday in each month; and the meeting be held next year in the evening, a business meeting of the Society having been held in the forenoon.

The Reverend SECRETARY made some remarks on various matters connected with the efficient working of the Society. He dwelt especially on the benefits that would result from holding the Annual Meetings in the evenings, rather than the hour at which they were at present held. He felt confident that there would be a far more numerous attendance if such were the case, and he was happy to say that His Lordship the Bishop had no objection to alter the hour if the sense of the meeting was in favour of so doing.

The Rev. J. SHORTT was strongly in favour of the evening meeting; and His Lordship the Bishop had been kind enough to waive all consideration of his own convenience, and to state that he would accede to the feeling of the meeting. It would be very advantageous to hold a business meeting previously in the morning, which, with the evening arrangement adopted for the general meeting, would be practicable. Under the present practice the attendance had been diminishing from year to year. Take away from the meeting now in the room the Clergy and Laity who had come from a distance, and then look at the inhabitants of Toronto present; how small the number would be. The class likely to be most profited by the proceedings of these occasions could not attend during the day. A previous speaker had said how desirable it would be

that there should be more dollars, even though there were fewer pounds on the list; but how could the dollars be brought to a meeting at this hour, when they were at work. The hour was to blame for the scanty attendance, not the lawlessness, which it was evident from the Report did not prevail.

The Hon. P. B. DeBlaquiere made some remarks in corroboration of what Mr. Shortt had said.

His Lordship the Bishop stated that, when the proposition to change the hour was made to him, he hesitated, for to hold such large meetings,—the meeting of a general, not a local society,—in the evening, was unusual; but he would certainly not put any impediment in the way of a change, if the meeting at large considered that it would be advantageous.

The customary vote of thanks to the Chair was then moved by Mr. Kirkpatrick of Kingston, and the meeting closed in the usual manner.

COMMITTEE OF SYNOD.

A Meeting of the Committee was held this morning (Thursday), at which the following Resolution was passed:—

Moved by the Hon. P. B. DeBlaquiere, seconded by H. C. Baker, Esq.:

Resolved, That the unexpected difficulty which has arisen in the British House of Commons, in passing a Bill to enable the Colonial Churches to make provision for their self-governance, induces this Committee of the Synod of the United Churches of England and Ireland, in Upper Canada, not to enter at present on the consideration of the important measures as to which they have been delegated by the Synod,—and they would respectfully recommend to the Bishop of the Diocese now presiding at this Committee, to await the issue of what is now pending in the British Parliament, as the proper period, when, under any circumstances, whether favorable or otherwise, this Committee can fulfil the trust thus confided to them; and further, that His Lordship will be pleased to summon the Synod to assemble as soon as the Committee will be thus enabled to prepare their Report.

MISCELLANEOUS NOTES AND TOPICS.

The Rev. BENJAMIN CRONIN was in one of the cars which were not thrown off the track when the late deplorable accident happened on the Great Western Railway; and so, through God's mercy, escaped the death or injury which might otherwise have befallen him. The accident occurred at the top of a steep embankment, and was caused by the train coming in contact with a cow on the track. Four cars, it appears, were thrown off, and two remained on the rails. Six persons, we grieve to say, were killed, and several wounded, some of them very seriously.

The *Notitia Parochialis* sent us by Dr. McNabb, which will be found in another column, is as gratifying as anything of the kind we have ever read. The example it exhibits is worthy of imitation.

It affords us sincere and lively satisfaction to state that owing, under God, to the very skillful treatment of Dr. Horace Green, of New York, the Rev. Edward Denroche, M.A., for more than twenty years Rector of Brockville, is steadily advancing to what we hope will be a complete recovery from his severe *laryngo-bronchial* affection, commonly termed clergyman's sore throat.

We regret to perceive from a communication in the "Colonist," that the proprietors of the "Peerless" have, in consequence of no other boat being on the Niagara route, extended their winter-fare of \$2 into the summer months,—a charge which is certainly exorbitant for this season, and has never been made hitherto, we believe, save during the winter. We are glad to find that there will be soon a fair and wholesome opposition to this route.

Burns, the fugitive slave, was delivered up, and removed from Boston under great popular excitement, which was only prevented from breaking into open riot by a large military force.

The *Echo* is to be removed to this city. Mr. McLea will be the publisher.

TRINITY COLLEGE.

We desire to draw attention to that paragraph of the Church Society's Annual Report which announces the endowment of additional scholarships in Trinity College by George William Allan, Esq. This munificence is quite in keeping with Mr. Allan's character as a churchman, and with the services he had previously rendered to our Church University, of which, from the very outset, he has been a most zealous supporter, contributing to it time as well as money.

One thousand copies of the Rev. H. C. Cooper's address on the Clergy Reserve question, which appeared in our last number, have been issued in pamphlet form, and are for sale at Mr. Rowse's, Those of the Clergy or Laity who may desire to obtain several copies of this reasonable publication for circulation, will have the kindness to send their orders to Mr. Rowse as soon as possible. Price: 12s. 6d. per hundred; 1s. 10jd. per dozen.

THE FREE CHURCH.

Many distinguished members of this body in Scotland have discovered that *voluntarism* does not answer so well as they at first anticipated, and, as a consequence, are turning their eyes back towards the establishment. Our rabid contemporary of the *Examiner* lately published an article from a Scotch paper on this subject, concerning which he makes the following comments:—

"It seems just the natural order of things, that, once having shaken off the State, they should desire to extend and strengthen their position as 'Free' Churchmen in the proper sense of the word. But to find the same men, or any number of the men who protested against the civil power in matters of religion, cringing and crawling back to the bosom of the State to take their place once more in its embrace, is a thing so miserably craven, so utterly repugnant to every manly—not to say every Christian feeling,—that men at once turn away, and say, it cannot be."

DISABLED CLERGY INSURANCE SOCIETY.—A meeting not numerous but important from the unusual number of Bishops who were present, was held at St. Martin's Hall on Thursday, for the purpose of aiding the formation of a society for enabling clergymen to ensure a weekly allowance, not exceeding two guineas, in time of sickness or infirmity, incapacitating them for the discharge of their public duties; and for assisting the clergy whose net incomes are below £300 per annum, in the payment of the premiums necessary for such an insurance.

LETTERS RECEIVED TO JUNE 7.

J. G. Elora; Rev. Dr. L. Grimby; Rev. E. H. D. Sandwich; W. L. Asphodel; Rev. W. B. Woodcock; (the book shall be sent for Rev. J. G. Bell's corners, rem.; a letter has been sent by mail, J. H. Woolwich, ad. sub. rem.; B. R. Stamford.

TO CORRESPONDENTS.

We should be glad to meet the wishes of John Burwell, Esq.; but the publication of his electing address, otherwise than as a paid advertisement, would be commencing a practice which we could by no means undertake to carry out in the Church. We think that Mr. Burwell, on consideration, will agree with us that it would create a precedent which, for an ecclesiastical journal, might be very inconvenient.

The Church.

TORONTO, THURSDAY, JUNE 8, 1854.

CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

GENERAL ANNUAL MEETING.

There was evening prayer in the Cathedral at 2 P.M. Prayers were said by the Rev. Jonathan Shortt, Rector of Port Hope, and the Lessons read by the Rev. Edward Dewar, M.A., Rector of Sandwich.

The meeting was then organised in the St. James' Parochial School House.

Of the Clergy there were present:—His Lordship the Bishop of Toronto in the Chair; the Venerable the Archbishop of Kingston; the Venerable the Archbishop of York, and the following Reverend gentlemen:—H. J. Grassett, R. Mitchele, T. B. Fuller, Jonathan Shortt, J. G. Geddes, Provost Whitaker, Professor Parry, Professor Irving, Dods, H. C. Cooper, Greene, Armstrong, Green, T. Bousfield, W. S. Darling, S. Lett, J. Pentland, Clark of Seymour, F. L. Osler, T. S. Givins, H. B. Osler, Denroche, Dixon, R. J. McGeorge, H. Patton, F. Evans, B. Cronyn, D. E. Blake, A. Sanson, H. Brent, T. W. Marsh, T. B. Read, H. B. Jessopp, G. S. J. Hill, R. Harding, W. Stennett, J. G. D. McKenzie.

Amongst the Laity we observed T. W. Birchall, Esq.; Geo. Wm. Allan, Esq.; Hon. P. B. DeBlaquiere; R. Denison, Esq.; Hugh C. Baker, Esq.; Dr. Paget; J. W. O. Clark, Esq.;

Hon. James Gordon; H. Mortimer, Esq.; T. C. Dartnell, Esq., &c. Several ladies were present, but the attendance, we regret to say, was very small, considering the interest of the occasion; an evil which has been attributed, quite correctly as we think, to the inconvenient hour hitherto chosen, which interferes with secular business and employment of almost every description. The proposed change to the evening for the future, which was determined on at the meeting, will no doubt effect a great improvement in this respect.

After the usual prayers, the able and encouraging Report which appears on our first page was read by the Secretary. Our readers will observe that there is an increase in the income of the Society of upwards of £1700.

Moved by Rev. T. B. Fuller, seconded by J. W. O. Clarke, Esq.:

1. That the Report just read be adopted, and that it be printed under the direction of the Secretary and the Auditors, in such number as to them may seem expedient.

Mr. CLARK said that, though he had been requested at the moment to second the resolution, he was always ready to do every thing in his power to promote the extension of the Church. He could have wished for more numerous opportunities of making himself acquainted with the operations of the Society at large; yet a Report so satisfactory was an easy subject to speak to. It exhibited an extensive and a cheering view on the whole of the proceedings of the past year. It is true the subscription list was not yet what it should be, when we take into consideration the number of Church Members in this Province; but he would hope that in this particular the state of things would be improved next year. He desired to make a few remarks on another point—the Clergy Reserves. This vexed question had disturbed the country, only because it was not sufficiently understood. The Church had been too ready, in time past, to give way for the sake of peace; in faith too that the former settlement of the question had finally disposed of it. The Church had only to put forth her strength, and the rights of the Church would be maintained. All that was necessary was that the Churchmen should be well informed as to the extent to which they were interested in it,—the manner in which they were connected with it.

Let us trust, under God, to our own resources—to our own exertions. It would be unwise to place dependence on any who were likely to disappoint us; that would not be assuming the position which the Church should occupy, whilst an indiscreet dependence on others would diminish the weight of our own opinion and efforts. Let a thorough knowledge of the question be diffused, and, he doubted not, it would be settled to the satisfaction of all Church people.

Moved by Rev. H. Patton, seconded by Dr. Paget:

2. That the encouraging measure of success which has attended the operations of the Society during the past year, should call forth feelings of gratitude and devout acknowledgment to Him, with any other means, that the work is unavailing, and that these should be evinced by greater individual zeal and exertion on the part of the Members of the Society.

Rev. HENRY PATTON, R.D., though suddenly and unexpectedly called upon to propose the resolution, in his hand, felt great pleasure in introducing it. As a meeting of Christian men, all present must feel that the success which had attended the efforts of the Society was due to our heavenly Father, without whose aid nothing effectual could be accomplished. "Except the Lord build the house, their labour is but loss that build it." We are feeble, and should look to Him for assistance and for a blessing on our efforts. We have been highly favoured in many respects in this Province by the Almighty, and we should therefore show by our actions that we fully recognise from whom we receive them. The Church Society is in this colony; most closely connected with the Church of Christ. When twelve years since, our Venerable Diocesan, with far-seeing wisdom, first established this Society, he hailed it as a truly noble work—a work designed to exercise a most important effect on the destiny of the province. And the more carefully he studied the workings of the Society, the more fully assured he felt of its vast importance. All its objects were praise worthy, and its provisions were adequate to the ends required. All that was necessary was that they should be carried out with zeal and earnestness of spirit. Now he would ask who would be initiated by his followers? Is it not his benevolence? And it should be our earnest

endeavor to follow humbly in our Saviour's footsteps. He came upon earth to spread the knowledge of himself; and it is a great privilege for us to be able to spread the same divine knowledge—a knowledge which contained in itself peace, comfort, and happiness both here and hereafter. He felt much encouraged at the great measure of success which had attended the Society, for he found the income increased year after year in a remarkable degree. This year there was an increase, he was happy to find, of £1,788 over the previous year. A most pleasing feature in the Report that had been read were the instances given of the munificence of private individuals. He felt cheered and encouraged at the examples recorded of christian liberality with respect to the widows and orphans' fund and that noble institution Trinity College. They were solemn appeals to those blessed with this world's goods—"Go and do thou likewise."

Moved by G. W. Allan, Esq., seconded by Rev. T. Bousfield:

3. That, as it must be apparent to all, that the General Purpose Fund is wholly inadequate to meet the urgent and increasing demands made upon it; and as it is stated in the Report that no attempt has hitherto been made to carry out one of its objects, viz, the augmentation of the Income of the poorer Clergy, it is the opinion of this meeting that greater exertions should be made to increase the number of those eligible to become incorporated members, as well as an additional number of associated members.

Family Reading.

THE LIGHT OF TRUTH. 'Detestable Phantom!' cried the traveller, as his horse sank with him into the morass; 'to what a miserable end have you lured me by your treacherous light!'

ROMANISTS MOURNING AT THE GRAVE OF BISHOP BEDELL.

Yes! it was a strange spectacle to behold the rebel chiefs gathering their armed forces in sorrowful silence, and proceeding with the train of true mourners who bore the "deposit of William Bedell" to its resting-place; to hear them respectfully requesting Mr. Clogy to perform the burial service, promising that they would not interrupt in the least; and then firing a general volley over the grave with unanimous shout.

QUEEN'S COLLEGE, LONDON.

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MRS. CROMBIE'S YOUNG LADIES' SEMINARY.

THIS ESTABLISHMENT will be re-opened, after the Christmas recess, on Thursday, the 5th of January, 1854. Reference kindly permitted to the Hon. and Right Rev. the Lord Bishop of Toronto, the Rev. John McCaul, L.L.D., President of the Board of Education, the Rev. H. J. Grassie, R.D. Rector of Toronto, Rev. Edmund Baldwin, M.A., Assistant Minister of St. James's, Rev. G. D. McKenzie, M.A., Incumbent of St. Paul's, Toronto, and the Rev. T. S. Kennedy, Secretary of the Church Society.

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