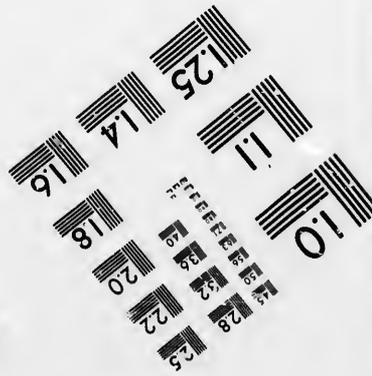
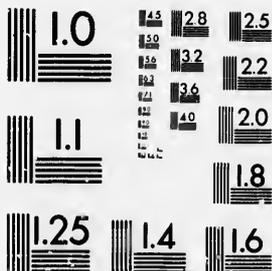


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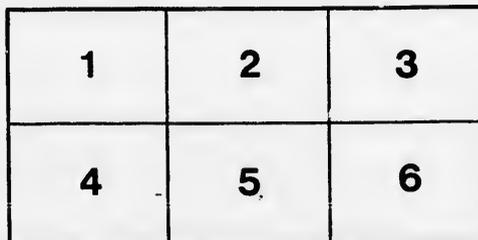
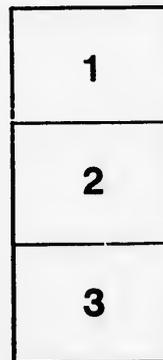
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SUPPLEMENT TO "THE CHURCH."

A CHARGE

DELIVERED TO THE CLERGY OF THE DIOCESE OF TORONTO,
AT THE VISITATION IN MAY, M DCCC LI,

BY

JOHN, LORD BISHOP OF TORONTO,

WITH APPENDIX.

TORONTO:
PRINTED AT THE DIOCESAN PRESS.

1851.



MAY 7 1937

DIOCESE OF TORONTO.

PASTORAL LETTER

To the Clergy and Laity of the Diocese of Toronto.

MY DEAR BRETHREN,—

Having been prevented, by necessary absence in England, from holding the Triennial Visitation of my clergy last summer, I have appointed Thursday, the first day of May next (God willing), for the discharge of this important duty.

My clergy will, therefore, be pleased to assemble in the Church of the Holy Trinity, in their full robes, on that day.

The Service to commence at Eleven, A. M.

It has been suggested, and even pressed upon me, by many of the most pious and respectable members of our communion, both lay and clerical, that the Church, now so numerous in Canada West, ought to express her opinion, as a body, on the posture of her secular affairs, when an attempt is again making by her enemies to despoil her of the small remainder of her property, which has been set apart and devoted to sacred purposes during sixty years; and that it is not only her duty to protest against such a manifest breach of public faith, but to take such steps as may seem just and reasonable to avert the same.

Having taken this suggestion into serious consideration and believing it not only founded in wisdom, but, in the

present crisis of the Temporalities of the Church, absolutely necessary, I hereby request every clergyman of my Diocese to invite the members of his mission or congregation, being regular communicants, to select one or two of their number to accompany him to the Visitation.

For the sake of order, it is requested that such lay members be furnished with certificates from their minister or churchwardens that they have been duly appointed, to entitle them to take part in the proceedings which may take place subsequent to the Visitation.

It is expected that such missions or congregation as accede to this invitation, will take measures to defray the necessary expenses incurred by their clergymen and representatives in their attendance on this duty; which will be strictly confined to the consideration of the temporal affairs and position of the Church.

I remain, my dear Brethren,

Your affectionate Diocesan,

JOHN TORONTO.

Toronto, April 2, 1851.

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RURAL DEANS.

The great increase of my Clergy, and the consequent extension of the Church in the new settlements, with the necessity of giving system and order to her proceedings, rendered it expedient, if not necessary to establish a more easy and confidential channel of communication with the Bishop than heretofore; not merely to ascertain more carefully by inspection the state and wants of each locality, but to give such direction and encouragement to the proceedings of the different congregations as mature experience may suggest.

Moreover the Bishop found that his epistolary correspondence, especially with the younger Clergy, for advice and instruction in their parochial arrangements respecting the building of Churches, Parsonages, School-houses, &c., was becoming physically oppressive: that in such matters he might be relieved by his elder Clergy, were one of experience always at hand to suggest to his younger brother the wisest course, and encourage him to prosecute it to a successful issue.

Above all, the inestimable interests of Christian Faith and Clarity under the sanction of regular authority and the enforcement of discipline, not by severe remonstrance, but by friendly affection and fatherly counsel, in which the feelings and the mistakes of the young might be touched tenderly and kindly would be essentially advanced, and thus give unity and force to the Church as a body in all her proceedings.

These are some of the grounds which induced me to think of Rural Deans as a most useful element of Church Government, and very much in accordance with the parental superintendence of the Church in her primitive days.

With such views and expectations I selected ten Presbyters of ability, zeal, and long standing in the Diocese, for Rural Deans, purposing to increase their number should the benefits looked for be realized, and the duties (which are gratuitously discharged) prove from the great extent of some of the Deaneries, too onerous.

The Rural Deans with the Archdeacons will constitute a standing body always watching over the wants, the perils, the discipline and well-being of the Church.

Although the Reports of my Rural Deans are not yet all before me, I have great reason to be well satisfied with their disinterested services. They have been in general well received by the Clergy and Congregations of the Missions which they have visited, and by their kindness, discretion, and practical knowledge, have smoothed many difficulties and promoted in various ways the healthful position of several parochial localities.

Permit me to add, that if in any case a Rural Dean has not been received with the cordiality to which his office and kindly visit entitled him, it must have arisen from some unfortunate misconception; but it should be remembered that a willing obedience in all things lawful is our bounden duty, and especially required in this Diocese, surrounded as we are by so many difficulties requiring a firm and cordial co-operation.

THEOLOGICAL SEMINARY.

You are aware that our Theological Seminary at Coburg, (which has been conducted with so much ability, and has been of so great benefit to the Church by the great number of zealous and active Clergymen which it has furnished) was intended from the first to be temporary.

But so long as King's College existed and enjoyed a religious character, and had not only a Professor of Divinity to prepare our youth: inclined to the Church for Holy Orders, and to conduct regular service evening and morning and on Sundays and Holidays,—there was no urgent necessity for making any alterations in its constitution or efficiency.

But when the Legislature of this colony passed an Act suppressing King's College, and excluding from the new University which it established all religious instruction

according to any form of doctrine; prohibiting any form of prayer and every act of public worship; and in a measure disqualifying any of the under graduates in holy orders from appointment to the senate, the time for remodelling the Cobourg institution seemed to have arrived.

The members of the Church, thus deprived of a University with which they could in any sense as religious men co-operate, felt it was their duty to sacrifice endowment rather than principle, and that it was impossible for them, great as the sacrifice was, to hold connection with an institution now essentially anti-Christian, though originally bearing the revered name of the Sovereign of the empire, and expressly established for religious purposes.

They determined, therefore, to use their utmost efforts to establish a University in direct connection with the Church, from their private means, and which should recognize the principles of Christianity as the basis of education.

An appeal was first made to the clerical and lay members of the Church of the Diocese, which was nobly answered, by contributions in land and money, amounting to the value of something more than twenty-five thousand pounds.

Encouraged by this generous liberality, which proved that the Church was wholly with me, I proceeded to England and renewed my appeal to our brethren the members of the mother Church; and they, applauding the object and confiding in the faith and sincerity of our supporters here, gave largely of their bounty, the two great Church Societies and the University of Oxford taking the lead in this work of Christian love.

Since my return to the Diocese, a temporary College Council has been organized, a site has been purchased for the College, which is to be called Trinity College, and contracts entered into for the erection of the buildings. The institution is intended for the whole Diocese; and in case of division, it is proposed to give the new Bishop or Bishops the same authority and interest in its proceedings as the Bishop of Toronto.

The position chosen is most beautiful; and the College, when completed, will present a striking object and a great ornament to the rising city.

DIVISION OF THE DIOCESE.

Soon after my arrival in London, the Diocese of Quebec was divided into two Sees, Quebec and Montreal.

This encouraged me to submit to the proper authorities some considerations in favour of dividing the Diocese of Toronto into two or more Bishoprics.

Such a division had already been contemplated as of growing necessity, because the Diocese had become far too large for the effectual superintendence of one Bishop; but the necessity had somehow given way to more pressing claims.

There had also been some reluctance on my part in pressing the measure, from a feeling of delicacy. The Bishopric of Toronto had been established so recently as 1839, and it seemed too soon to propose a division, as the incumbent had scarcely served long enough to be entitled to any diminution of his labours, and it was but reasonable that he should continue to discharge them while it was possible for him to do so with advantage.

Recognising the force of all this, I contented myself with sending a brief statement of the facts of the case to the Most Reverend and Right Reverend the Archbishops and Bishops forming the Council appointed to arrange measures in concert with Her Majesty's Government for the erection and endowment of additional Bishoprics in the colonies and dependencies of Great Britain, feeling assured that by leaving it entirely to their judgment, action in the premises would not be long delayed.

As the letter referred to appeared in the "Church" newspaper, soon after my return to the Province, I do not quote it in detail on this occasion.

I would without delay. For Bishops should long as the Government more especially brethren.

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I would, however, suggest the wisdom of taking steps without delay to establish an episcopal fund within the Province. For it is very desirable as a general rule that our Bishops should hereafter be selected from among our Colonial Clergy; but there will be great difficulty in effecting this, so long as the endowments for their support are furnished by the Government or its friends in England, and to this fact I would more especially and earnestly solicit the attention of our lay brethren.

GORHAM CASE.

On landing at Liverpool, I was met by the decision of the Judicial Committee of Her Majesty's Privy Council on the Gorham case, and found it had set the whole Church in commotion.

Nor was this surprising, since it assails the inestimable doctrine of Baptismal Regeneration, which our Church has ever held, and which is in close connection with all Gospel truth and the commencement of the Christian life.

To find their faith and hope, their ingrafting into Christ by holy baptism, made a matter of doubt and uncertainty, became to thousands of the most simple and devout members of the Church a source of the greatest perplexity and distress, I may say of life and death.

The Church of England was, for 1500 years before the Reformation, Catholic; and her object at that period was not to abandon her Catholicity, much less to establish a new Church upon such platforms as Luther, Calvin, and Zuinglius might in their ingenuity devise; but to purify herself from all the corruptions and superstitions which, from ignorance and other causes, she had contracted during many centuries, and to return to the perfection and integrity of the primitive times.

She did not give up her Catholic character because she withdrew from Papal supremacy, or hesitate to retain her position as the pillar and ground of the truth. And she still continues, as she has ever been, a living reality,—an existing energy in which dwells the Divinity—creating, conceiving, bestowing, and supporting life, even life eternal.

One condition she requires of all her children: a firm belief, not of the mind only, but of the whole man; mind, heart, soul, and spirit—the whole will and inner being in all her doctrines, as set forth in her Articles and Book of Common Prayer.

The kingdom of grace and the kingdom of the exterior world are ever at work. The Divine agency neither slumbers nor sleeps. The Father worketh, saith our Saviour, and I work. In the outer world, creation is never for a moment suspended. One generation succeeds another. And so it is in the spiritual creation:—the Church, the body of Christ, is ever adding to her members by holy baptism such as should be saved, and moulding them through the Redeemer's blessed agency for their heavenly inheritance.

Surely the mystery of holy baptism, in making us children of God, members of Christ, and inheritors of the kingdom of heaven, is not more wonderful than the constant work of creation, in sending body and soul united into the world. But because the latter is a fret of daily experience, the most sceptical dare not call it in question. "I will praise thee, for I am fearfully and wonderfully made: my substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."^{*}

The mystery which surrounds both births, that of nature and of grace, is to be received in all humility by faith. In either case the divine power is manifest. The Father worketh, and I work.

In concluding this part of my subject, I feel bound to declare my deep conviction to be, that the unequivocal teaching of our Church is, that all infants do, by the application of the merits of the Saviour in and by baptism, receive the grace of regeneration. This conviction is supported, as I conceive, by the sure word of scriptural testimony, the belief of the Catholic Church in all ages, and the preponderating weight of human interpretation.

JUDICIAL COMMITTEE OF THE PRIVY COUNCIL.

The Court which decided the case to which I have alluded, consisted of six members of the Judicial Committee of the Privy Council, with the two Archbishops and the Bishop of London as assessors. The six lay members were unanimous in their judgment. The two Archbishops also gave it their approbation; but the Bishop of London refused to concur.

The judgment was received favourably by one portion of the Church, because it appeared to countenance their particular views; but by a still greater portion with indignation and alarm, because though a lay tribunal, it seemed to decide points of doctrine.

Independent, therefore, of the decision, most thinking members of the Church were dissatisfied with the composition of the Court, and considered it altogether incompetent to entertain spiritual causes. There is nothing which requires them to be even professing members of our communion; they may be Dissenters and enemies of the Church, and ought not therefore to sit in appeal on the sound principles of her foundation.

How would the Methodists like to have a Committee, as it has been pertinently asked, to decide on their doctrines, and without consulting their Conference, to place or displace their ministers? Such a Court is an anomaly, or rather a grievance, which must soon be removed; for so long as it exists, the integrity of the vital doctrines of Catholic truth are placed in jeopardy.

The true remedy for this, and all the other evils which afflict the Church, is to restore her to complete freedom of action.

With respect to the fearful consequences which we are told must arise from the decision of the Judicial Committee, I feel little apprehension. The Court declared it had nothing to do with spiritual things, and that its judgment had no reference to doctrine, but only to a matter of fact. If it is so, the Court has been singularly unfortunate in its manner of expression.

But be this as it may, the Church of England as a Church has never formally recognized such a Court or any of its decisions; and it is not likely that the mistake which it has committed, in adjudicating at all on a question which ought never to have been referred to its decision, will ever be repented.

As regards the Royal supremacy, about which so much has been said and written, we acknowledge it within the British dominions in all things temporal and spiritual, that is according to law. Now, the Crown can make no statutes without Parliament, neither can it settle doctrines without Convocation.

Let us all, therefore, rest assured that the authoritative doctrine of the Church of England remains unchanged, and will so remain in spite of a thousand such decrees. "The scripture, upon which it rests, the creed which proclaims it, and the words of prayer and praise, of exhortation, of instruction, of dogmatic statement, which, throughout her liturgy, bear witness to it, are all with us in their integrity. The truth which they enshrine came not from man but from God. Its duration is eternity. No judgment of man can overthrow it."[†]

Instead of pursuing this subject any farther, I think it would be better to refer you to the masterly review of the whole case, and its probable consequences, in which I entirely concur, as given by the Lord Bishop of London in his recent

^{*} Ps cxxxix. vs. 14, 15, 16.

charge. It is most encouraging to have so eminent a Prelate at such a crisis presiding over the largest and most influential Diocese of the mother Church.

PAPAL AGGRESSION.

We have all heard so much of what is called the Papal aggression, that I would have gladly passed it over had it been possible, because I have never viewed it in so formidable a light as many around me.

I begin my brief notice with observing that so far as it offends against the Royal Supremacy and the Constitutional Law, the Imperial Government have the remedy in their own hands, and it should be completely effective in meeting the evil. Nothing less ought to be contemplated, and such a remedy might be found without returning to any of those penal enactments, which, whether wisely or unwisely have been recently repealed and should never be renewed.

The time has gone by when an Italian Monk could parcel out England as he pleased and set her Queen and people at defiance. England can never be Roman Catholic,—the nation will never allow it. The Pope and his advisers know little of the character of Englishmen,—they are trustful, unsuspecting, slow to move, hearing long with growing evils before they rise against them.

For many years the movements of Popery were almost imperceptible in Great Britain. They might be seen in Ireland in their most rampant aspect, but the honest-hearted English seldom looked so far, and there was nothing around them to excite suspicion.

Seeing little or no increase of Papal adherents, and its old pretensions in a measure dormant, they believed in their simplicity that all such were entirely given up, and that the time had come to ward to Romanism the most liberal toleration. This was accordingly done, and amidst the complacency and self-pride of bestowing favors, the good people of England began to think that the character of Rome and her policy were altogether changed or had become harmless.

Indeed the present generation had grown up so ignorant of the machinations of Popery and the true causes of the Penal Enactments that had been at their several periods adopted against it, that many rejoiced in their total repeal, and even thought that the Court of Rome, and Roman Catholics generally, had not only given up their exclusive principles, but had gone so far as to recognize our Church as a Branch of the true Vine.

From all this we have been suddenly awakened, and we find (as the better-informed well know) that the principles of Popery are ever the same. It tolerates no other religion and suffers no other opinions than its own.

Wherever Popery lifts her head and extends her branches, all freedom of thought withers and disappears.

In his Bull which has made so deep a sensation, the Pope considers England peopled with heathens. He takes no notice whatever of our Church as if it had really no existence, nor does he acknowledge a single Christian in the British Isles except those who belong to his own fold. To be separate from Rome is to be cut off from the true Church and from her Divine Head. Union with Rome is said to be present life and future safety. Apart from the Pope's pastoral care there is neither grace nor hope.

As Rome was before the Reformation so is she now; and yet many eminent statesmen thought her changed, and believed that she had shared in the common benefits of civilization, and had become more disposed to be liberal to other denominations. But Rome changeth not. Being infallible, she can neither retract nor disavow. The very rescript of the Pope establishing the new Sees in England thus begins:—“The power of ruling the Universal Church committed by the Lord Jesus Christ to the Roman Pontiff in the person of

Peter, the Prince of the Apostles, &c., &c.,” acknowledges no Church but that of Rome.

When therefore the Pope ignored our Church, it was not as many supposed for the first time. It was indeed done with more than former arrogance, and in language the most offensive, but it was the same assumption of unjust power which Queen Elizabeth resented.

What then it may be asked are the results which are likely to happen to the Church from the disturbances caused by the Gorham case and the Papal aggression?

I answer boldly, an irresistible and successful call to truth of doctrine and unity of action,—results which, when obtained, will place her in a far stronger position than ever she stood in before.

GORHAM CASE.

1st. As to the Gorham Case:—It is not believed that there are six men in England of any authority as Divines, who entertain the extreme views of that gentleman, and if all who repudiate such views were openly and heartily to join in doing so, the Church's doctrine would soon be vindicated so far as it may have been impugned, and thus truth and peace might through God's mercy be restored.

The controversy which has been so keenly conducted on Holy Baptism for some time past, has brought most reflecting men in the Church to think, that the difference between the parties who have manifested so much bitterness against each other on the question, is much less than had been supposed, and is rather of degree than of principle.

All are ready to confess that some positive and intelligible benefit is conveyed to the infant in Holy Baptism, and is designated by the word Regeneration. The difference then is as to the degree of the spiritual gift or blessing conferred, and this again resolves itself into a degree of Faith, some believing the grace bestowed stronger, some weaker; but a stronger or a weaker faith arises from a variety of causes over which we have frequently no control, and is no justification of heat or enmity.

If the leaders of the two parties were to meet in a truly christian spirit, they would soon unite in some form of agreement which, while it affirmed Regeneration in Baptism, would guard against any disparagement of the further grace of conversion where needed. Such a consummation would be of inestimable value, and for it, we shall be indebted to the Gorham case, which will thus by Divine Providence be overruled for good.

PAPAL AGGRESSION.

The Papal Aggression is contemplated by men of influence and piety with very opposite sentiments, by some with alarm, by others with increasing strength and courage.—Those who think that it places the Church in peril are swayed by the deep impression left on their minds by the awful testimony of former times, and they feel a pious horror at any thing which threatens the foundation of our glorious Church, laid as it was by the hands, and cemented by the blood, of martyrs. But although somewhat desponding, they will be no less resolute in the hour of battle than their more sanguine brethren, and none will be more earnest than they, to promote by their prayers and charitable deeds, as well as personal exertions, a successful issue for the glory of God and the benefit of the Church and Empire.

Hence we have another call for combined exertion, and thus united in purity of doctrine and of action we may defy all the powers of darkness.

SECESSORS TO ROME.

In regard to Romish converts from our Church a word must suffice. They are in general weak or faithless, perhaps both. But even from them we derive great benefit, because

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they refuse to be silent, and will, to the infinite damage of Rome, give reasons for their defection.

They remind me of an incident which took place in a neighbouring Colony. From some necessity a military officer was appointed a judge in one of the civil courts. Not acquainted with law, he asked the Chief Justice of the Supreme Court how he should act. "Decide honestly and to the best of your ability, without fear or favor, and nine times out of ten you will be right; but never give reasons, for they will be generally wrong and betray your ignorance."

Now it would have been well for the seceders to have given no reasons for their departure, and to have left the fact for speculation and mystery. They have done otherwise, and the reasons they have assigned are in many cases so exceedingly silly, and exhibit such a deplorable deterioration of mental vigor that they seem to have fallen under the strong delusion mentioned in Scripture, that they should believe a lie; and on leaving the Church to have left all moral influence and intellectual ability behind them.

Moreover, it appears that long before they left us, most of them were acting against us, and eating the bread of the Church while the slaves of Rome. To prove this, Messrs. Fisher, Dodsworth, and Newman might be quoted. How melancholy to compare Henry Wilberforce's excellent essay on the parochial system with his recent letter to the parishioners whom he has deserted. The essay is a work of merit, but the letter is a tissue of superstitious absurdities. It would seem that on breaking his ordination vows, God had withdrawn from him all grace and enlightenment.

The same may be said of all the perverts; and from the desertion of such the Church can receive no damage. They may be objects of pity in charitable hearts when their memory rises up, and of sorrowful sympathy among their former friends, but they will never be heard of more for good.

The English character is so honourable in keeping its word, and so hostile to anything like hypocrisy and double dealing, that their disgraceful repudiation of recorded promises, and of all truth and justice, without which society cannot exist, as exemplified in them all, lay and clerical, has done infinitely more to strengthen the Church, than their flight to weaken her.

What a corrupting religion must that be that could induce Lord Fielding to conduct himself in a manner so derogatory to the character of a British Peer.

You shall not add, saith God, to the Word which I command you, neither shall you diminish aught from it. But Rome is from time to time adding new doctrines and practices regardless of God's commandment. Every word of God is pure. "Add not to his word (saith Solomon), lest he reprove thee, and thou be found a liar." "If any man shall add unto these things, God shall add unto him the plagues that are written in this book."

Yet, notwithstanding all this, Rome is ever adding; and that she may continue to do so without hindrance or molestation, she has invented the doctrine of development, to furnish new principles and practices whenever she considers their publication useful and convenient for her purposes. But in the stable and unchangeable lessons of Divine Truth, there is no such development. For their perfection we have not to wait the slow process of observation and discovery handed down from one generation to another. The Book of Revelation is not therefore like the book of nature, it came complete from Him to whom all things, past and future, are present.

CLERGY RESERVES.

The recent publication of two dispatches on the subject of the Clergy Reserves, renders it necessary for me to direct your attention to their avowed object, and the influence they

are intended to exercise on the temporal affairs of the Church in Canada.

Since this property first attracted the notice of the Colonial Legislature in 1817, the members of the Church, including both Clergy and Laity, have been content to act entirely on the defensive and with calm and peaceful forbearance.

At that early day, in order to prevent agitation in the Colony, an offer was made to refer the claim of the Church of Scotland, then our only competitor, to the highest authorities in England, on condition that both Churches should acquiesce in the decision whatever it might be.

This proposition, from various difficulties in carrying it out, ultimately fell to the ground, and from time to time disposition of the Church property became a subject of controversy in the Provincial Legislature; and this, because the Imperial Government from neglect, or enmity to the Church, refused to give that protection to her Endowments which they readily accorded to those of the Roman Catholic Church in Lower Canada.

Yet so long as this Diocese remained a distinct Colony, no measure detrimental to the claims of the Church ever took effect. Even under the management and prevailing influence of that able and unscrupulous politician, the late Lord Sydenham, a bill disposing of the Clergy Reserves was carried by one vote only, a result which sufficiently proved that it was not the general wish of the people of the Colony to legislate on the subject.

Small however as this encouragement was, it enabled his Lordship, then Governor General, to force the subject on the notice of the Imperial Parliament, having adroitly stated that the final settlement of the Clergy Reserves was essential to complete the union of the two Canadas.

Accordingly, a bill for this purpose was introduced into Parliament in 1840, by Lord John Russell, her Majesty's Secretary of State for the Colonies, and after protracted negotiations and mutual concessions in the spirit of conciliation, between the Archbishop of Canterbury and the Bishops then in London, acting with his Grace on the side of the Church, and Lord John Russell for the Queen's Government on the other, a compromise was at length agreed upon, and the result was the 3rd and 4th Victoria, chap. 78, which provides as the preamble expressly declares, for the final disposition of the lands called the Clergy Reserves.

The Church of Scotland was also consulted on this occasion, and approved of the provisions of the bill before it became a law.

A reference to the debate and proceedings on the measure in the Mirror of Parliament, will prove to every reasonable and honest mind, that the object of all parties concerned was, to settle the whole question now and for ever.

The great anxiety to put an end to the possibility of again agitating the Colony on this subject is further manifest, from the care taken by the Imperial Legislature to meet by its enactments the requirements of the different interpretations given to the words Protestant Clergy, in the 31st Geo. 3rd, chap. 31. For twenty-eight years they were held to mean the Clergy of the Church of England only. In 1819, the Law Officers of the Crown gave it as their opinion that they embraced also the Ministers of the Church of Scotland, not as entitling them to endowment in land, but as enabling them to participate in the proceeds of the Reserves whether sold or leased.

In 1828, a Select Committee of the House of Commons extended the construction of the words Protestant Clergy to the Teachers of all Protestant Denominations; and this interpretation, though considered very extraordinary at the time, was confirmed by the Twelve Judges in 1840.

Hence the 3rd and 4th Victoria, chap. 78, recognizes them all, and makes this recognition the basis of the settlement; nor does it exclude the Roman Catholics, although they are not distinctly named.

The proceedings under the provisions of this Act, since it became law in August, 1840, are simply thus:—The two National Churches of England and Scotland in the Province have taken their shares of the Reserves annually, as allowed them by the State. The Wesleyan Methodists and Roman Catholics receive such a portion as the Governor General in council judges right and reasonable. The Free Church of Scotland has not, so far as I know, yet spoken; but taking the principles of that large and respectable denomination to be those of the late Dr. Chalmers, there is nothing to prevent her from doing so.

The other denominations, it is said, refuse to receive any relief from the Clergy Reserve; Fund and some of them allege that they do so from conscientious principles.

Be this as it may, and referring to the census of 1848, it appears that out of 723,332, the population of Canada West, more than two-thirds feel disposed to avail themselves of the advantages which the 3rd and 4th Victoria, chap. 78 allows them, and less than one-third decline such advantages. Or, if we deduct the Free Church, because she has not yet decided, we have still nearly two to one content with the statute, and therefore not inclined to disturb it.

Moreover, since its enactment in 1840, there had been, till the last session of the Provincial Parliament, no agitation or complaint against it in the colony. The settlement was deemed by all parties absolute and final. It is true the Church of England respectfully petitioned the Legislature to grant her the management of the small portion of the patrimony left her, as there was ample proof of its being unreasonably wasted and sacrificed by the Provincial authorities; but the prayer was refused; and seeing no remedy, she quietly submitted, and instead of disturbing the colony, sought to do her best with the scanty revenue which this injudicious management was likely to allow her. We had even learned to trouble ourselves no longer with the painful departure from honourable trusteeship, which was daily passing before our eyes.

But from this patient and general acquiescence we were suddenly awakened, by the Commissioner of Crown Lands again introducing the Clergy Reserve question, on the 18th of June last, to the notice of the House of Assembly. This gentleman, not satisfied with what has been admitted by both Governments, that the subject had been finally settled, now seeks to confiscate the small remainder, and thus to deprive the Church of every vestige of endowment.

That a member of Government could have so far forgotten the duty of his position, or have been suffered by his colleagues, to re-open a question which, after producing infinite trouble, had been settled in the most solemn manner by the Imperial Legislature, and in which all the most eminent statesmen took an anxious interest, was not to be anticipated. Yet such is the case; and for the convulsions and evils which this fatal step may produce, the Executive Government of Canada is wholly responsible.

We were the less prepared for this extraordinary movement on the part of the Provincial Government, because, on the 29th of April, 1846, a select Committee of the Legislative Assembly, of which the same Commissioner of Crown Lands was a leading member, made a Report on the Petition of the Church of England, praying for the management of her share of the Reserves, which report was received and accepted by the Assembly; and although it refuses the prayer of the Petition, establishes the following points:—

1. That the question of the Clergy Reserves was considered, by the Imperial Parliament, finally settled by the 3 & 4 Victoria, chap. 78.

2. That it was accepted as such final settlement by the inhabitants of the Province of Canada.

3. A strong recommendation is added, that no change or deviation from this settlement be sanctioned by the Legislature.

Hence we find that the pledged faith and solemn guarantee of the Imperial and Colonial Legislatures have been given to this settlement; that the property, so far at least as regards the two National Churches, has been granted and received by them; and though under trust, is actually in their possession. We therefore contend that it is not competent to any power to legislate again upon their shares without their consent and approbation.

Again, the main question of renewing agitation on the Clergy Reserves was carried in the Provincial Assembly by two votes only, the mover and seconder, both avowedly hostile to the two Churches of England and Scotland; and surely this meagre majority did not justify the colonial authorities in disturbing the peace of the community, and placing themselves in opposition to a British statute, their own recorded assent, and the faith of the Imperial Government.

We are, nevertheless, hound in charity to believe that all the facts were not communicated as they ought to have been to Earl Grey, who was in all probability ignorant of their existence, because it does not seem that he took any part in the passing of the 3rd & 4th Vic., chap. 78, for his name does not appear in the proceedings.

Indeed, the more we consider this subject, the greater is our amazement at the infatuation of our Colonial Government, in forcing it back, after a silence of ten years, for no other reason it would seem but to inflame the public mind. This course was the more to be lamented, because there had been a courteous exchange of social civilities between the Churches of England and Rome from the first settlement of the Province till the union of the two Canadas in 1840, during which period they pursued their different objects in harmony and peace.

But since that unwise measure, causes of irritation and estrangement have been gradually arising. The Church of England feels that she no longer possesses her just influence in the Legislature of the colony, and is thrown, on all occasions where her interests are concerned, into a hopeless minority. She finds her ancient opponents, the Dissenters, who were in former times often in a minority, or so weak as to be unable to refuse her justice, now reinforced on all occasions where she may be mortified or injured by the Roman Catholic votes from Lower Canada. She feels that she lost her University by this unhallowed combination; and when she requested separate schools, for the religious education of her own children, her prayer was rejected by the votes of Romanists, while they secured the same privilege for themselves.

Thus, in the course of a few years, our holy Church has been deprived of the power of educating her children in her own way, and is now threatened with the loss of the remainder of her patrimony; while the Romanists who have brought about all these evils have been gratified in every wish, and possess an endowment of twenty times the value of that which they are assiduously wrest from the established Church of the Empire.

It might have been hoped that the Roman Catholics would have abstained from voting on such matters as concerned our Church, and left them in the hands of the Protestant members of Upper Canada, to whom they more especially belonged. And I regret that this course was not pursued; because it involves a delicate point of honour, worthy of respect; and because the destruction of the patrimony of the Churches of England and Scotland, and of such

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other Protestant denominations as may claim the advantages which the law assigns them, can be of no service to the Roman Catholics of Lower Canada, while it may greatly disturb the peace of the colony.

In this new aspect of things, what is the Church to do? Hitherto, in all her proceedings, she has respected the Roman Catholic endowments. So long as she was sustained in her property, devoted as it was to sacred purposes, she felt it her duty to respect that of the Church of Rome.

While retaining their respective endowments, small as ours is, the two Churches met on something like equal terms. But if, through Roman votes and influence, we are deprived of our endowment, is it still our duty to continue to respect their property as heretofore?

But the solution of this question may be wisely postponed. There is yet time for the friends of the Church of Rome to pause, and henceforth to abstain from voting against us in matters which concern our Church, as conscientious Roman Catholics do in the British Parliament. Were they to do so, it would without doubt be our duty, even if from other causes we should lose our patrimony, to assist them in protecting theirs. But if they continue to act as they have been doing since the fatal union, it may not be so clear that we should continue passively to submit to the additional injuries which this increased power may enable them to inflict.

If it could give the Roman Catholics any satisfaction as Christians, to see our Church deprived of her endowment, they might at least have the sagacity to reflect, that in a very few years they will form a more decided minority in the Province of Canada; and if they are then the only Christian community possessing endowments, such endowments will be quickly swept away, and the injustice they have assisted to accomplish upon us will be returned upon themselves seven-fold.

Surely the torrent of infidelity and radical licentiousness which is threatening pure and undefiled religion, and all the foundations of social peace and order, calls for the union of all conscientious denominations of Christians for its effectual resistance, instead of permitting it to attain irresistible force, by joining in its objects. In a firm and disinterested combination against this common enemy, there would not only be hope, but a certainty, under the Divine blessing, of preserving for each their rights and privileges, and of insuring the extension of truth and the peace and prosperity of the country.

I nevertheless trust, that, in discharging our duty on this trying occasion, to ourselves and our posterity, we shall abstain from all unseemly agitation, and stedfastly adhere to those principles of peace and social tranquility for which we have been always distinguished. And although compelled to change the place and mode of our proceedings in defending our rights and resisting oppression, our love to our holy Church, and loyalty to our Sovereign, will continue to bind us to charity and forbearance in the face of this new and unlooked for provocation.

But I pass from these more general considerations on this emergency in our ecclesiastical affairs, and proceed to observe, that it has been commenced by the same persons who brought so much misery on the Province in 1837 and 1838, and which formed the excuse for our disastrous union with Lower Canada.

They are intrinsically few in number, but they are sure, in the present age of innovation and irreligion, to obtain the countenance of all those who agree on no other subject but in their aversion to the public support of the Christian Faith.

The Unitarian, who hates our Holy Church for the purity of her Creeds; the infidel, who regards her as a powerful instrument to disseminate Christianity among the people; the innovator, who would sacrifice the best interests of his country

for the sake of carrying out a favorite theory; the Reformer, who sees abuse in every thing, and is only at ease amid changes and revolutions; and the mere Sectarian, who hopes to reduce the National Churches to an equality with himself. To these we may add a few ignorant, though sincere Christians, who, from some extraordinary obtuseness of intellect, persuade themselves that true religion will be most effectually extended by destroying its support, and laying the axe to the root of the tree which has hitherto produced the fruits of righteousness in this Colony;—and to these we may perhaps add, some men of talent and piety, whose general character as members of society we may respect, though their opinions on this subject we regard with equal wonder and regret.

Most of these will tell you, that for the government to support religion or establish it in the land is a monstrous enormity, a masterpiece of Satan's wiles for poisoning the streams, and blasting the influence, and repressing the progress of the Gospel. Hence they exhaust their genius, in the vain labor of exhibiting the great evil of assisting from the Clergy Reserves, Emol, or any public source, the Churches of England and Scotland.

Nay, it is more than sufficient to answer all such senseless declamation, to tell them that our Saviour, during his whole life on earth, was a member of an Established Church; that he was most scrupulously attentive to all its ordinances; that he preached in its Synagogues;—and both by precept and example recommended it to the people's regard. So far was He from deeming such Establishments unjust, that he declared them good, and confirmed the attachment of the people to what our wise politicians denounce as the very bane of Christianity.

Nay, the Church was once established by God's own command, and if we rely upon the truth of ancient prophecy, it will again be established upon his authority.

To say therefore that religious establishments are unjust, is in direct terms to charge God with injustice; no doublings and windings, no shifts, expedients, or tergiversations that have been or may be had recourse to, can avail to explain away the plain meaning of the words, or to exonerate those who declare the principle of establishments, or the public support of religion to be unjust, from the gross impiety of charging injustice upon God, who has undeniably acted upon this principle, and that not casually or under extraordinary circumstances, but regularly and for ages.

The period has arrived when the Church in this Diocese must assume her responsibility as a body, and act as a whole, Lay and Clerical; and this the more especially when her former unobtrusive mode of proceeding has been publicly derided and condemned.

Let us then proceed as St. Paul did, when about to be oppressed by an unjust judge, he appealed unto Caesar. We must appeal to the law and testimony—to the principles of the constitution—to the acts, pledges, and promises of the Government and Legislature, and keeping honestly within these limits, we must speak boldly. Those of our professing friends who have occasionally kept in the back ground, fearing to identify themselves with the Church and her interests, must be reminded that such a crooked policy will be no longer tolerated, and that all who shrink from defending her in this her time of need, will be cast off as rotten branches.

Our people must be made aware that, in the discharge of their social as well as other duties, they should act conscientiously and agreeably to the word of God, and if they do so as Christian men, they will never assist any one in acquiring office or a seat in the Legislature who is not the friend of God and of his Church, and a man of justice towards his neighbour. What said Jethro to Moses: "Take ye wise men, men of understanding and known among your tribes"—

they were to be "able men, such as fear God, men of truth, hating covetousness."

For after all, our Bibles are the true standard of civil Government, and according to its rules ought we to select our representatives.

But I shall be told that this is entering into politics, and that religion is not political. Now, to this I answer, that the word "Political" has a bad sense, and religion is nothing that is bad. But there is also a good sense of the word, and whoever says that religion is not political, speaks as erroneously, and offends with his tongue as certainly, as if in St. Paul's time he had said it mattered not whether he was a Christian or a heathen.

For what the question of Christian or no Christian was in the Apostle's day, such are what we call questions of politics now. It is as right to take one side, and as wrong to take the other, in the social matters which come daily before us, as it was right to become a Christian in St. Paul's day, or wrong to remain an idolater.

Hence, in all social duties there is a right and wrong, and it is not a matter of indifference what side we take. In truth nothing can be indifferent in a Christian man's life. There is no part of that life without its duties, and to trifle with any one of them is to trifle with eternity.

We daily hear indeed of political rights and privileges, and we are told that we may do with them as we please.—Our neighbour says, I have a right to do this or that, to give my vote to this person or that person, to forward this or that measure. Now, doubtless he has such a right, because he has the right of freewill; he is from birth-right a free agent, and has the power of doing right or wrong, of saving himself or ruining himself. But it will be a poor consolation to him in the next world, to know that his ruin was all his own fault.

Men do not lose their souls by one act, but by a course of acts; and the endless, or party and selfish exercise of political rights this way or that way at our pleasure, is among the acts by which we forfeit our salvation. All men have the power of doing wrong if they will, yet there is but one right way, while there are a hundred wrong ways.—They may do as they please, but the first who exercised that right was Satan, when he fell; and any man who does this or that merely because he wills it, is so far following his example.

Hence I maintain, without fear of any rational contradiction, that the individuals comprising the Legislatures of Christian nations ought to be men of Christian principles, and should not only conduct themselves by the Word of God, but see to the support of His regular worship, and teaching, as the New Testament so clearly ordains, "Preach the Gospel to every creature."

VOLUNTARY SYSTEM.

But whatever may be the result of our proceedings in regard to the small property which still remains to the Church, whether it shall be retained or lost, the time is more than arrived when we must look the problem of supporting religion throughout this Diocese in the face, and no longer shrink from grappling with its solution. Nor will this difficulty be much lessened, should we be able to secure the portion of the Clergy Reserves still remaining.

Reasoning from the past management, and what may be anticipated as to the future, it will scarcely yield at any time a maximum revenue of £25,000 per annum. Now taking the increase of the Clergy to be merely equal during the next fifty years, to what it has proved during the past fifty, we may in A. D. 1900 have two thousand or more Clergymen in Upper Canada.

But taking only half of these, or one thousand, the in-

crease of the Church, allowing no other contingency, of which however there must be many, it would scarcely allow twenty-five pounds per annum to each Parish or Mission, towards supporting a Clergyman, and building a Church, a Parsonage and School-house.

Not despising this pittance, small as it is, and scarcely worthy of being taken into account, what is to be done?—And here it may be asked by the worldly and lukewarm, why keep it and make it the bone of contention? We answer, because it is sacred property, devoted for sixty years to religious objects, and we have no power to relinquish it; because, small as it is, it may still serve as a nucleus as it has already done, and encourage to regular exertions; and, above all, because it is our duty to resist evil.

But, with or without its aid, there is nothing of moment left for us but the Voluntary Principle; and although it has never succeeded in any place or country, in bringing the Gospel to every creature, as the National Establishment of Christian kingdoms and countries have effected, it is all that is left for us to work upon.

Now, I am not here to advocate the voluntary system in itself; for I consider it exposed to the gravest objections; and I believe it to be as much the duty of every Christian Government to provide for the religious instruction of its people, as it is for the father of a family to train up his children in the ways of Gospel truth and holiness.

But the necessity is upon us: there is now no alternative; and, because it is a necessity, I am convinced that God will bless it, and from this I take comfort and encouragement.

It is, as all must confess, of high antiquity. It began to be acted upon in the days of the Apostles; and, according to the zeal and exertions of the Clergy, has produced very different results. In some regions they have been very favourable; and although nowhere equal to a regular provision under the legal authority of the state, they were, nevertheless, of infinite importance in preserving and extending the Church, her ordinances, and teaching among the people.

Not that any Government has ever, from what might be called its own resources, supported the Christian religion. Such support has been gradually received from the munificence of individuals from age to age. Nor are we to think so poorly of the Christian spirit, as to believe that such individuals are extinct, or that there is a less disposition to give God his portion now, than during the infancy of the Church, when they had all things in common.

Henceforth we must rely more, under God, for the sustenance of his Church upon the generous efforts of her children, acting from their own free will, and influenced by that variety of considerations which are comprehended under the desire to do good.

To this principle must we in future look for the support of religious worship and the spread of the Gospel through this Diocese. We must look upon the unrestrained affection of our people, and especially of those who love the Saviour, to preserve in her holy efficiency his body the Church.

If the timid and weak of faith tremble for the result, it is because they know not what the true friends of Christ are able to accomplish when their whole energies of body and mind are directed, sustained, and devoted to his glory, by the special grace of the Holy Spirit.

Time would not permit, nor is this the most convenient place, for entering into minute details of what may be considered the statistical view of this important subject; and yet I dare not hesitate to submit for your thoughtful reflection some of the more obvious difficulties which seem universally to impede the working of the voluntary system, and which have up to this day so far prevailed as never to have afforded

one single example of its carrying the Word of Life to every family and individual of a whole nation, or of parceling it out in small divisions and parishes capable of being completely superintended and instructed by one Clergyman.

Hence I infer, as I have already said, that it is the duty of every Christian nation to provide for the religious instruction of all its people; but as this is denied us, we must, under all the circumstances of the case, and trusting in Divine assistance, do for this purpose all we are able.

It is not the least of the obstacles to the due working of the voluntary system, that our people have been so long accustomed to look wholly to Government for the support of religion, and never to lean upon their own exertions. Recent emigrants from the mother country have never been called upon in their own favoured land to sustain religion in any way. The Parish Church is free; the Clergyman is supported from his endowment; and his flock, unless perhaps a very trifling fee for marriages and baptisms, contribute nothing; and consequently they come to think it no part of their duty, and that to demand it is unjust. Moreover, when they arrive in this country, they are told that ample provision has been made for the sustenance of religion by Government; and if it is not as free here as in England, the Clergy and not the Government are to be blamed. And although the true state of the matter is quite the reverse, there is no getting the unwilling to believe it: hence they do not perceive the necessity of making any efforts, and if pressed too frequently refuse even the smallest assistance.

Nor is it easy to get the well-disposed to believe that religion can be sustained to any extent by the hearts and hands of those who are truly sincere, and keep their eyes on the primitive days of the Christian Church.

Other obstacles of a different character are not wanting. Our people are much scattered and separated from one another, and are thus exposed to many temptations to neglect the interests of their souls. There is also the frequent separation of the father from his wife and children, and thus the old associations and influences of family ties are suspended or lost. The removal from abundant means of grace, and the force of public opinion, which powerfully restrains from the commission of scandalous sin, lead many astray.

To all these, emigrants are peculiarly exposed. They remove at once from the midst of a Parish where they never thought of absenting themselves from public worship and keeping holy the Sabbath-day, and go to the backwoods to a life of anxious labour, without the encouragement of kind friends or the influence of religious neighbours. The next settler is perhaps miles distant, the Sabbath passes without notice or in drowsy listlessness, and before the settlement gets compact and a Clergyman makes his appearance, many of the first inhabitants have become insensible to religious impressions, and have long ceased to feel public worship as a want. If they ever were religious in heart and life, they are in danger of becoming cold and indifferent, amidst incessant toil and engrossing cares; and with their love for religion, they lose their disposition to support it.

Add to all this, the solitary life they lead, their many privations and difficulties for years and years, by which their feelings become blunted, their ideas contracted, and their generous sentiments altogether absorbed in the gulf of selfishness.

These are merely a specimen of the many obstacles which impede the serious work of developing the voluntary system in a new country; but, though most arduous, they are not desperate, and may be overcome. What has already past, may encourage us to hope for the future.

In 1800, the Clergy numbered five; two of the five are now before you. And in 1851, we are one hundred and fifty: an increase which I allow to be slow for so many

years, and yet full of promise, for were we to go on at the same rate during the next fifty years to come, we should number some thousands.

But how is this to be accomplished? The responsibility, my brethren, rests with us. The Apostles were sent through the world to convert all men, and to bring them to the knowledge and possession of salvation; and this commandment is still as fresh as when it was first delivered, and as imperative on the Clergy at this day as it was on the first disciples, and (I will add, for our comfort) far more easy of accomplishment.

This Diocese contains about two hundred thousand souls and daughters of the Church of England. Now, upon the voluntary system, the religious instruction of this entire population will soon depend, embracing our Churches, Clergymen, Colleges, Schools, Missionary Societies, and all other lawful means necessary for promoting the knowledge of the Gospel from one end of the Province to the other. And where can this principle be found except in the good will of our people, especially of those who are true to their baptismal vows and graces, and love the Saviour.

Still more: not only must this principle continue to do all the good it is now doing, but it must be daily expanding as the population increases, to meet and supply its new wants. And what this will require may be conceived from the fact that the annual increase is not less than one-twelfth, or, in round numbers, sixteen thousand.

This would require us to build sixteen new Churches and supply the same number of Clergymen every year. But in practice, a smaller number will be found to answer, not certainly effectually, but to a greater extent than many suppose.

No doubt those who have been accustomed to the Establishments of England and Scotland, the regularity of the Services, the comparative smallness of the Parishes, and the completeness of all the necessary appliances, are ready to consider such exertions hopeless.

But not so; the prospect is not so desperate as that which met the Apostolic Missionaries, so long as Christians do their duty in humble and heartfelt reliance upon God. It is not a matter of speculation but of actual practice.

The sixteen Churches may not all be erected in one year, or the sixteen Clergymen sent, because School-houses or private dwellings may for a time suffice, and one Clergyman may serve two or three congregations. But something will be done for all, and as the population becomes more dense, the various deficiencies will be gradually made up.

DUTY OF THE CLERGY.

But how are we to awaken the spirit which is to give reality to all these things? The spirit comes indeed from God, but we have no warrant to expect it to come except through the means which He has appointed; and thus coming, it will be awakened, cherished, strengthened, and rendered sufficient for the accomplishment of them all. There is an energy indigenous to new countries, which, if directed under the influence of religion can do wonders.

The self-reliance and enterprise which enable an emigrant to quit the endearments of his home and the comforts of more civilised society, for a life in the woods of America, amid wild animals, sometimes wilder men, pestilential marshes, and innumerable privations, are of themselves a basis upon which we may securely build. Such men soon learn to disregard difficulties, to surmount obstacles which in other states of society would repel them, and to do many things which in happier circumstances they would expect others to do for them.

We must therefore teach our people to exercise the same energy, self-reliance and enterprise in the cause of religion, which they exhibit in their private and domestic affairs.—

Thus, when a new Church is called for, we must induce them to consider whether they can build it without help. For to lean upon others is to a true settler offensive, and such a spirit when roused often leads them to discover that they can accomplish by their own efforts what at first they dared not hope for.

Moreover the solitude of the forest is favorable to reflection, and if improved it leads to the feeling that religion is necessary even to the temporal well-being of society. Hence, we have some elements furnished in the most unpromising localities, which, if tenderly touched with humble reliance on our Lord and Saviour, may be followed with abundant fruit.

And shall we not touch them, and not merely convince, but manfully pursue the work of evangelizing the whole diocese, for which our Church makes such ample provision, and in doing so we shall find a remedy for all the evils which afflict us. Our people will prosper in body and soul; they will delight in giving God his portion, and recognize the truth that they who wait at the altar, are partakers with the altar. Even so hath God ordained that they who preach the Gospel should live of the Gospel.

Now, when I speak of the provision made for the spiritual improvement of her children by our Church, and which is so far superior to that possessed by any other denomination—I allude more particularly to the Book of Common Prayer, which contains the most effective and beautiful form of Public Worship that was ever set forth by any branch of the Catholic Church. Our first step therefore, on taking possession of a Parish or Mission is, to persuade all our people, old and young, to furnish themselves with a Bible and Prayer-book, the former to prove by Holy Scripture, the certainty of all that our Church teaches and believes, and the latter to instruct them how to worship God in spirit and in truth.

In this manner the Gospel is adapted in all its principles and duties, to the hopes and necessities of human life. For as the body grows from a small beginning, and gradually advances to youth, manhood, and old age, so runs the Book of Common Prayer into every portion of the heart and life, and leaves nothing untouched from the birth to the grave.—At every stage of our earthly pilgrimage it offers its word of preparation, admonition, or encouragement. At every halting place it presents the form and manner in which our Church would have us to think, to pray, and to act, and daily reminds us that we are her children, and that she is continually watching over us for our good.

In this way the Church becomes to our flocks in reality a home, a refuge from the storms of life. The powers and inclinations which God has implanted in their nature are gradually brought under a holy influence and lead to higher and divine objects; and we, who are the humble instruments of the Church in conveying to them so precious blessings, soon acquire their good-will and ready obedience, and if we persevere in discharging our duties with a steady kindness, we, by degrees, secure their hearts and affections, and in a far shorter period than we had anticipated.

It is true our whole time must be devoted to our parochial labours, and as it belongs to the Church, we can look for no permanent fruit if we spend it in frivolous occupations. We have so many opportunities of proving our sympathy and making favorable impressions on the hearts and understandings of our people, that I believe no Clergyman who goes earnestly to work in his master's service will ever fail in bringing the greater number of his flock with him; and once they are become sincere Christians all further difficulties cease.

Let no Clergyman forget that the teaching of our Church must be worked out as a whole with the same earnestness and self-devotion which are applied to the most active schemes of human labor; and then only can we hope for a successful

result—a partial use of the Church's means of grace will never succeed.

The use of preaching for example to the depreciation of the Sacraments and the Prayers will produce superficial, unreal, and vain characters, and on the other hand the exclusion of earnest and simple preaching, and attempting to work through the higher means of grace alone, will commonly result in a formal and heartless profession.

We should also recollect that our public ministrations in the Church may be carefully and decently performed, and yet no promising progress be made, if other opportunities be neglected.

Personal intercourse, for instance, is essential to a Clergyman's success, and may produce the most beneficial consequences in cases where the public ministrations of the Church cannot reach. In a short conversation he may be able to give much instruction, and remove many difficulties, show the advantage of private prayer as a source of comfort and of strength in bearing distress, and he may correct irreverence and breaches of the third commandment.

A word in season may bring before them their true condition as sinners, their state as to their responsibilities and gifts in holy baptism, and it may frequently awaken a consciousness to certain sins and errors of thought and conduct which had never been noticed before.

Say not that such personal intercourse is impossible as your range of duty is so extensive, for under a regular and systematic division of your time much may be accomplished.

Again, incidents are continually happening which give an opening for the most friendly and interesting exchange of thoughts. A baptism in a family calls for a kind visit and a conversation on the subject, the duties of the parents, the holiness of the institution, the blessings which attend it, the benefit of sponsors and their solemn responsibilities.

Seasons of Confirmation afford opportunities of surpassing value for impressing on the young the leading doctrines of the Church.

Times of sickness, when thoughtfulness and anxiety, and often alarm, make our admonitions and consolations useful and acceptable.

Deaths and Burials may generally be improved to the great spiritual advantage of the whole neighbourhood as well as the family more immediately concerned.

In fine, the religious acts of a Missionary life,—his baptisms, his confirmations, his burials—are all acts full of the deepest instruction in Christian truth, and if carefully improved, and the more public ministrations at the same time decently and earnestly conducted, the Pastor will be felt to be the friend, consoler, and benefactor of the whole Parish or Mission, and become in their estimation worthy of the most grateful return.

It is something in this way that we must proceed to meet the urgency of the times; and if we go forward in singleness of heart, and leaning on our Saviour's help and encouragement, we cannot fail.

Not that many will live to see the full success of their labours; but we are in God's hands, and must never despond. "They that sow in tears shall reap in joy: and he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."*

EDUCATION.

There are two extremes in public education: the one is where every child is considered the child of the state, and is educated without any regard to the wishes and views of the parents; the other is where the state pays no regard whatever to the matter, but leaves the parents to give their children education or not, as they please.

In this Province, the system adopted cannot with accuracy be said to come under either of these two. Schools are established throughout the Province, and worked by a very complicated machinery; but, not being based on a recognition of the Scriptures, cannot possess God's blessing.

It is, however, but justice to say, that the Normal School, since its first establishment, has been conducted with ability and success; and where it has failed, it has not been the fault of the teachers, but of the principle on which it rests. It may further be remarked, that the Chief Superintendent has been diligent in his office, and seems to have done all the law permitted to introduce something of religious feeling and knowledge, by adopting the books made use of by the Irish Board of Education. So far, therefore, he deserves commendation, and indeed what is wanting in the system is not to be attributed to him.

It is, nevertheless, such a system of education as would not be permitted to exist for one day in Great Britain. And why?—because civil and religious liberty are well known and defined in the parent state, and education is reduced to principle. Hence all religious persuasions receive equal assistance from the Government in educating their youth. No damp is thrown upon their peculiar opinions; the children are not in this matter separated from their parents.

To take away the power of the parents to judge and direct the education of their children, which is their natural privilege from God, as our schools virtually do, will never be allowed in Great Britain.

There, money is advanced to assist and support schools in connexion with every religious denomination; and the Government is restrained from all interference with the religious instruction, discipline, or management of such schools: there, we have true liberty; gold, and not alloy. But, in this Province, Christianity is not so much as acknowledged in our school-law. The Bible appears not among our school-books; and a belief in Christianity is not included among the qualifications of school-masters; and I am credibly informed that there have been instances of candidates for schools disavowing all religious belief.

Now the remedy is with you, my Brethren of the Clergy and Laity. We must insist upon the correction of this intolerable degradation, or our children will become infidels. We must demand what the Roman Catholics have already obtained—separate schools; and I honour them for insisting on this just concession. A request so reasonable cannot be long withheld from us, for unjust class legislation cannot endure long in any country.

In Great Britain, the National Society represents the Church of England Schools; the British and Foreign Society represent various Dissenters; the Wesleyan body, with the Free Church of Scotland, represent their several denominations. All are in correspondence with the Committee of Council, and receive assistance in the maintenance of their schools, and all proceed in educating their children in their own way, in harmony and peace; and why is not the same Christian justice dealt out to us here?

It is indeed surprising, that this system, which ought to have been from time to time carefully considered by the framers of the School Acts for this Province, since it offers so very easy a solution of the problem of suiting education to a mixed religious population, should have been neglected; the more especially as it will be very easy to modify our laws, so as to work exactly as they do in the English system.

All that is wanting is, to give powers to the different boards or authorities to grant separate schools, as they now do to the Roman Catholics, to all localities desiring them, and furnishing a reasonable number of scholars.

Not that this can perhaps be done without opposition from the irreligious, but they are few in number; and we do

not again expect the Roman Catholics in the Legislature so far to neglect the true principles of the Constitution as to seize upon privileges for their own benefit which they refuse to others. The continuance of such a course will have a melancholy end, for it would be better for Protestants to perish than submit to such oppression much longer, and to look passively on while their children are brought up in popery or intolerance.

As to any opposition from other parties, if left to itself, it would appear in its true colours, altogether contemptible, because it would be seen to be the emanation of the most narrow selfishness, which allows of nothing unless it accords with preconceived notions; and as they have no religious principles themselves, their desire is to crush such principles in others.

We must therefore petition the Legislature for separate schools. In the meantime, it will be our duty to establish a Church school at every Church or station, and also a Sunday school, both of which to be under the care of the resident Clergyman, whose duty it will be to see that the instruction is on the Church system, upon which she speaks most decidedly. Whenever she treats of education, she means catechising as the principal part. This she takes as her standard, from the practice of the primitive Churches.

Now this must be carried out as she directs, for the benefit of her baptized children, and of this education the baptismal promises and preparation for confirmation form an important and necessary part.

The whole arrangement depends upon you, my Brethren, and you must give your personal attendance to commence and keep it in motion. You must never forget that you are the commissioned instructors of the children of God's Holy Catholic Church, who are to lead them from baptism to confirmation; from confirmation, to their first communion; and from that, to the bar of God!

Compared to this, all other instruction is worthless; but such is the capacity of youth under proper discipline, that with all this they may be made to surpass in every kind of secular knowledge those of the same age who are brought up ignorant of the Gospel and its holy requirements.

Hitherto our people have not perceived the tendency of the present system. They are apt to think, that because some of the books consist of partial portions of Scripture, there is some religion taught. But our religion must be taught systematically by its great doctrines and creeds, as it has ever been, proving them by Holy Scripture, and thus giving them union, power and life. In this way the young Christian drinks conviction from the first fountain of eternal truth, and finds with lively satisfaction that every word which had been taught him by the Church has the sanction of the pure Gospel.

CONCLUSION.

In my Pastoral Letter of the 2nd of April last, invoking the presence of the Laity as well as the Clergy at this visitation, I mentioned that such a combination had been suggested to me by many respectable members of our communion.

They believe, that in the present crisis of our secular affairs, the Church, now strong in numbers and intelligence, ought to express her opinion as a body on the attempt making to despoil her of the small remainder of her property, which has been set apart and devoted to sacred purposes, during sixty years.

Adopting this suggestion, as wise and reasonable, I congratulate you as well as myself on the numerous and goodly assemblage before me.

In October, 1836, there was a meeting somewhat similar to this, held under the then two Archdeacons, but according to the usage of our Church, it was altogether clerical. It was called in consequence of the protracted absence and feeble health of our late excellent and Venerable Diocesan. His Lordship was too far gone in the disease which soon after

Clergy one hundred and fifty, scattered over a vast region, and thus much separated from one another, it must needs be that difficulties and offences arise; and how are they to be dealt with?

The Bishop is in most cases powerless, having indeed jurisdiction by his Royal appointment and Divine commission, but he has no tribunals to try cases, and to acquit or punish, as the case may be.

He therefore feels himself frequently weak, and unable to correct reckless insubordination and sullen opposition, even in matters spiritual.

At one time, he may be accused of feebleness and irresolution; at another, when acting with some vigour, he may be denounced as tyrannical and despotic.

On such occasions, he requires the support and refreshing counsel of his Brethren, and their constitutional co-operation in devising and maturing such measures as it may be thought necessary to adopt for the welfare of the Church.

My advisers replied, that under such circumstances, they did not apprehend any great difficulty in obtaining all we required, more especially as the Colonial Church had already forced itself on the notice of Government, and we could exhibit so strong and urgent a case, that it would not be easy or even gracious to refuse us. But they added, you must proceed with much caution and deference to existing authorities, for your request is new, and pregnant with momentous results to the Church in the Colonies.

Nor must you forget, that you are at present part and parcel of the United Church of England and Ireland, and as much subject to the Archbishop of Canterbury as if you were in England. And above all things remember, that in such matters your proper channel of communication with the Government is through his Grace the Primate of all England.

I have now brought my observations to a close, and have great need to apologize for trespassing so long upon your patience; but the various topics which I have brought under your consideration are all of so great weight and importance, as I trust may furnish an admissible excuse.

Moreover, this is the first time that the whole Church of this Diocese, lay and clerical, has assembled, and it will in all probability be the last, because new sees will soon spring up within its limits.

It is a meeting therefore of much greater consequence than many may at first perceive, and I trust it will pass harmoniously over, and become an example to other Dioceses seeking for the same objects.

Our meeting and proceedings will begin a new era in the history of the Colonial Church, and may be the prelude, not only of Diocesan Synods, but of the ultimate union of all the British North American Bishops, to convene at stated times in general Synods or Convocations.

This happy consummation I may not see; but like Moses, overlooking the promised land, I see it afar off, and it will hereafter be a source of great comfort to my more aged Brethren, as well as myself, to have assisted at its commencement on this happy day.

And now my Brethren, having touched, however imperfectly, on all the topics upon which I proposed at this time to address you, I commend you to Him who is able to perfect, establish, strengthen, settle you.

May God replenish you with the truth of his doctrine, and adorn you with innocency of life, that both by word and good example you may faithfully serve Him, to the glory of his name, and the edification of His Church.

FINIS.

removed him to his place of rest, to permit him to examine and approve of our proceedings, which were all sent for his consideration, but they did not on that account fall to the ground.

The objects considered were—a division of the Diocese, provision for the new Bishop, the induction of the Clergy, and annual Convocations. Of these, the first three have been obtained. The Diocese has been divided, and the Bishop provided for, the Rectories legally established, and the Incumbents inducted.

The question of the Convocation alone remains in abeyance.

Soon after my Consecration, in 1839, I deemed it my duty to bring it under the consideration of the late gifted Archbishop of Canterbury, and of other Clergymen of high standing and learning in the Church.

The substance of my gatherings from such high authorities, I detailed at some length, in the tenth section of my first charge, in September, 1841; and to which I would request your careful attention.

The opinion at that time was decidedly against a convocation, and more especially the lay element with which it was to be incorporated.

It was agreed, that all the advantages that could reasonably be expected from annually assembling the Clergy in Convocation, might be obtained in a more convenient and effective manner through the usual Episcopal Visitations, the meetings of the Church Societies, and the associations of the neighbouring Clergy for friendly intercourse and spiritual edification.

Now it must be acknowledged, that the division of the Diocese of Quebec into two, and recently into three Bishoprics, and the approaching division of this Diocese into at least two more, make Convocations in some respects far less necessary; more especially as there is no impediment in the way of the Clergy to meet their Bishops in conference, from time to time, on the temporalities of the Church.

But, on the other hand, her rapid growth, and the increase of her Clergy, present many new and urgent arguments for some ruling power to enforce a stricter discipline and greater unity of action than she has yet enjoyed in this Diocese.

So feeling, I resolved again to inquire into the matter, during my last visit to England; and instead of confining myself to the Clergy, as in 1839, I went to the most eminent ecclesiastical law authorities. They received me with the greatest courtesy, and were frank and ready in answering my inquiries; but I was at once met with the maxim, that no Diocesan Synod can be held without leave and license from the Crown. They further stated, that if such could be held, they would be of no sort of advantage without the establishment of Courts to enforce and carry out such rules and regulations as they might adopt for the better conduct of their ecclesiastical affairs.

I then asked, whether such license and Courts might not be obtained, if it could be shewn that it was of the first importance to the further extension and well-being of the Church in Upper Canada, to possess some power within herself to insure obedience in all things lawful on the part of the Clergy, and equal justice on that of the Bishop. I added that some such power would soon become absolutely necessary, as it may indeed already be considered so in the See of Toronto.

When the lay members of the Church in any Colonial Diocese number more than two hundred thousand, and the

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APPENDIX.

MINUTES OF PROCEEDINGS AT THE VISITATION OF THE LORD BISHOP OF TORONTO, HELD IN THE CHURCH OF THE HOLY TRINITY, TORONTO, ON THE 1st MAY, 1851.

VISITATION OF THE LORD BISHOP OF TORONTO.

THURSDAY, MAY 1, 1851, *the Festival of St. Philip and St. James.*

This being the day appointed by the Lord Bishop of Toronto, in his Pastoral Letter, dated 2nd of April, 1851, for the holding of the Triennial Visitation, there was Divine Service at the Church of the Holy Trinity, Toronto, at Eleven o'clock, A. M.

Prayers were said by the Rev. E. Denroche, A. M., Incumbent of St. Peter's Church, Brockville; the Lessons were read by the Rev. Saltern Givins, Incumbent of St. Jude's Church, Oakville and Rural Dean of the Midland Deanery; the ante-Communion Service was read by the Venerable Archdeacon of York, the Rev. Saltern Givins reading the Epistle; the Sermon was preached by the Rev. W. M. Herchmer, M. A., Chaplain to the Lord Bishop, from the 2nd chapter of Malachi, 7th verse; Holy Communion was administered by the Lord Bishop, the Ven. the Archdeacon of Kingston, the Ven. the Archdeacon of York, and the Rev. H. J. Grasett, Domestic Chaplain to the Lord Bishop.

Divine Service being ended, the Lord Bishop stated that he would deliver his Charge at Three o'clock.

Three o'clock.

The clergy and the lay representatives from their several missions or congregations whom they had invited, at the request of the Lord Bishop, to accompany them to this Visitation, having taken their places in the Church,

The names of the clergy were called over by the Rev. H. J. Grasett, Chaplain to the Lord Bishop; when the following clergymen answered to their names:

[See List of Clergy and Laity attending the Visitation, published in *The Church* paper.]

The Lord Bishop, having desired the clergy and lay representatives to be seated, delivered his Charge.

* * * * *

The Charge being ended, the lay representatives from the several parishes or missions were desired to come forward, and hand in their credentials to the Lord Bishop's Chaplain; which, having been done, the clergy were desired to occupy the right side of the Church, and the laity the left.

His Lordship then addressed the assembly, as follows:

REV. GENTLEMEN AND GENTLEMEN,—

I remarked in my Pastoral Letter, that the business to be brought under your consideration would be confined to the temporal affairs and position of the Church; and I trust that you will allow me to exercise the privileges which belong to me, on such occasions, without comment or offence.

These are: that in all Diocesan meetings of the clergy, over which the Bishop presides, no proceeding shall be introduced without his previous sanction, nor be considered carried without his approval.

This much being premised, I have to state that the business which I have to bring before you this time, may be conveniently comprised in the form of two questions:

1. Shall we, the Church of the Diocese of Toronto, take any steps to protect her property and endowments?

2. Shall we, the Church of the Diocese of Toronto, apply for permission from the Crown, to hold Diocesan Synods or Convocations?

Should both questions be answered in the affirmative, I would then propose the following course of proceeding, as appearing to me the most convenient.

In regard to the first, we should petition the three branches of the Imperial Parliament to protect our endowments, and secure them for ever, to the sacred purposes for which they were set apart.

We should petition the three branches of the Colonial Legislature against disturbing the 3rd and 4th Vic. chap. 78; and should deprecate the continuance of the intolerable injustice of having to contend against Roman Catholic votes upon questions embracing the confiscation of Church property, as tending to breed a religious rancour that can never be appeased, till all such property in both Provinces shall be swept away; a result which the petitioners would earnestly deplore, and which they seek by this solemn protest and warning to avert.

We should also petition the Colonial Legislature for separate Schools, wherever they may be required; as the Church has the same right to this privilege as the Roman Catholics, or any other denomination, and which cannot be refused without manifest injustice.

In regard to the second question, if decided in the affirmative, the most expedient and proper method of proceeding will be to petition Her Majesty the Queen, through His Grace the Archbishop of Canterbury, for leave to hold Diocesan Synods,—a copy of the petition to be at the same time forwarded through His Excellency the Governor General, Earl Elgin, to Her Majesty's Principal Secretary of State for the Colonies. And here I notice a ground of encouragement: the Australian Colonies, with fewer Church members and clergy than this single Diocese contains, are at this very moment soliciting some such measure as we have in contemplation.

I have only to add, that should this assembly agree to the course of proceeding which I have ventured to suggest, there would be no necessity for detaining the members after the two questions had been solemnly decided, as a committee may be appointed to draw up the required documents, under the sanction and approbation of the Bishop, and to forward them to their several destinations.

His Lordship then requested the meeting to appoint two Secretaries,—one clergyman, and one layman.

It was moved by the Rev. S. S. Strong, of Bytown, seconded by the Rev. M. Harris, A. M., Rector, Perth, and Rural Dean of the Bathurst District,

“That the Rev. J. G. Goddes, B. A., Rector, Hamilton, be requested to act as Secretary, on behalf of the clergy, at this meeting.” Carried.

Moved by Geo. Crawford, Esq., of Brockville, seconded by Dr. Mewburn, of Stamford,

“That Dr. Bovell be appointed Secretary, on behalf of the laity.” Carried.

His Lordship then proposed two questions for the decision of the meeting:

1st. Shall we, the Church of the Diocese of Toronto, take any steps to protect her property and endowments? Which was answered in the affirmative.

2nd. Shall we, the Church of the Diocese of Toronto, apply for permission from the Crown to hold Diocesan Synods or Convocations? Which was also answered in the affirmative.

The meeting was then adjourned to the following day (Friday), at Ten o'clock, to meet for prayers at the Church of the Holy Trinity; after which, his Lordship dismissed the assembly with his benediction.

FRIDAY, MAY 2, 1851.

Prayers were said by the Rev. S. S. Strong, of Bytown, the Rev. John Wilson, of Grafton, reading the Lessons.

The Lord Bishop took the chair.

The names of the lay representatives were called over by Thomas Champion, Esq., acting as Lay Secretary to the Lord Bishop, from the certificates presented the previous day, as follows:

[See List of Clergy and Laity attending the Visitation, published in *The Church* paper.]

The Rev. J. G. Geddes, Clerical Secretary, read the minutes of the proceedings of the previous meeting.

Moved by Sir Allan Napier MacNab, M.P.P. of Hamilton, seconded by the Rev. T. B. Fuller, Rector, Thorold, and Rural Dean of the Niagara Deanery.

1. "That the Bishop, clergy, and laity of the Diocese of Toronto, in Conference assembled, by request of the Lord Bishop, at his Triennial Visitation, holden 1st and 2nd May, 1851, do solemnly protest against the alienation to any secular purpose whatever, of the lands, called Clergy Reserves, originally set apart by Act of 31st George III., cap. 31, and finally sanctioned by 3rd and 4th Victoria, cap. 78, for the maintenance of religion and religious knowledge in the Province; as being opposed to the constitution of the Church of God in every age—at variance with the principles acted upon by all Christian nations—subversive of the recognized rights of British subjects—and in violation of the fidelity and integrity of parliamentary enactments and the decisions of law." Carried unanimously.

Moved by Colonel Kingsmill, of Niagara, seconded by Absolam Shade, Esq., of Galt.

2. "That no class or condition of persons in this Province can be endangered in estate or conscience by the maintenance of this religious property to its original purpose." Carried unanimously.

Moved by the Hon. George S. Boulton, of Cobourg, seconded by the Rev. Michael Harris, A. M., Rector, Perth, and Rural Dean of the Bathurst Deanery.

3. "That the maintenance of this property for its original purpose is necessary; because it has been found from experience, that Religion cannot be generally diffused or permanently supported, in any country, upon the purely Voluntary principle: its maintenance upon this system is proved to be inadequate, even in towns and villages of considerable size; while it is discovered to be wholly impracticable in rural districts,—a large proportion of the inhabitants of which are comparatively poor." Carried unanimously.

Moved by J. H. Hagarty, Esq., of St. James's Church, Toronto, seconded by the Rev. Benjamin Cronyn, M. A., Rector, London, and Rural Dean of the London Deanery.

4. "That in countries where the support of Religion is entirely dependent upon voluntary contributions, it does not maintain its proper influence, but is uniformly found, amongst the great mass of the people, to degenerate and decline; and that religious division and animosity increase—erroneous tenets gain strength and prevalence—and infidelity itself spreads to an unwonted extent." Carried unanimously.

Moved by Geo. Crawford, Esq., of Brockville, seconded by Edmund Deedes, Esq., of Woodstock.

5. "That this meeting regards the maintenance of the Clergy Reserves to religious uses, according to the intentions of a pious Sovereign expressed in various Acts of Parliament of the United Kingdom, to be one of the best boons and blessings which can be secured to this colony,—as tending to insure, with the Divine favour, the propagation of true religion within its bounds, to the end of time." Carried unanimously.

Moved by Edmund Murney, Esq., of Belleville, seconded by the Rev. Henry Patton, Rector, Cornwall, and Rural Dean of the Johnstown Deanery.

6. "That a petition, embodying the views now expressed as the solemn opinion of the Clergy and Laity of the Diocese of Toronto in conference assembled, be presented to the Provincial Parliament during the approaching Session, and be also transmitted to the Queen and other branches of the Imperial Legislature; and that the Venerable the Archdeacon of Kingston, the Venerable the Archdeacon of York, the Rev. B. Cronyn, the Rev. A. Palmer, the Rev. M. Harris, the Rev. H. Patton, Edmund Deedes, Esq., G. Rykert, Esq., J. H. Hagarty, Esq., the Hon. G. S. Boulton, George Crawford, Esq., and J. A. Henderson, Esq., be a Committee to draft the same subject, subject to the approval of the Lord Bishop of Toronto." Carried unanimously.

Moved by the Rev. A. Palmer, A. B., Rector, Guelph, and Rural Dean of the Gore Deanery, seconded by Thomas C. Dixon, Esq., of London.

7. "That this Meeting is of opinion that for the more effectual exercise of the discipline of the Church, and the more advantageous management of its temporal affairs, it is expedient and desirable to apply to the Crown for the establishment of a Diocesan Synod or Convocation, consisting of the Laity as well as of the Clergy so as best to meet the requirements of the Church in this Diocese; and that the Committee aforesaid do draft a memorial to the Queen, founded upon the observations upon this subject expressed in the Episcopal charge of the Lord Bishop delivered yesterday." Carried unanimously.

Moved by the Rev. E. J. Boswell, Rector, Williamsburgh, seconded by Laurence Lawrason, Esq., of London.

8. "That this meeting desires to express its sense of the paramount duty of connecting religion with secular education; and, in order to carry out this obligation, they deem it to be necessary to petition the Colonial Legislature to permit the establishment of separate Church Schools; and that the assessments ordinarily paid by Churchmen for the support of Common Schools be applied to the maintenance of such as are in connexion with the Church, where such appropriation is practicable and desired; and that the Committee aforesaid be empowered to draft the same." Carried unanimously.

Moved by Sir A. N. MacNab, M.P.P. of Hamilton, seconded by George Crawford, Esq., of Brockville.

"That the thanks of this meeting are justly due, and are hereby most cordially tendered, to the Lord Bishop of Toronto, for the extraordinary degree of zeal and energy which he has manifested in the present critical emergency of the Church in this Diocese; and also for the dignified, impartial, and courteous manner in which his Lordship has presided over our deliberations."

This resolution was put to the meeting by the Venerable Archdeacon Stuart, and was carried by the whole assembly rising to testify their approval.

At the suggestion of the Lord Bishop, it was ordered:

That the thanks of the clergy and laity be presented to the Rev. W. M. Herchmer, M. A., for his eloquent Sermon on the first day of the Visitation; and that, on behalf of the Bishop, the clergy, and the laity, he be very respectfully solicited to publish the said Sermon.

The meeting was adjourned by the Lord Bishop, with his benediction.

JOHN TORONTO.

J. GAMBLE GEDDES, Clerical Secretary.
JAMES BOVELL, Lay Secretary.

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