

tion might be still further increased, and hoped that the number of boxes circulated this year might be doubled. Coming back to the greater amount of contributions from the city than from the country, he stated that he supposed one reason given by their country friends would be, that a large amount had been spent in the country for the building of churches, school-houses, &c. He looked upon the building of churches as very important; indeed, its importance could not be readily over estimated. The exertions of the last year gave reasons to hope for more success this year. Much yet remained to be done in the country; he contended that the avidity with which the teaching of sects—even of doctrines so wild as those of Millerism—were received by some portions of the people, was proof that the teachings of the Church would be well received. The people were anxious to receive religious truth, and that was the reason they seized teachings that bore resemblance to it, which were presented to them in its name. He found hope rather than discouragement from this fact. It was a sign to him that the truth, which was in possession of the Church, and which had been handed down through all ages, would be well received. The carrying of truth to that portion of the people was to help those who could not help themselves, and its being regarded in that light should make the members of the Church more earnest. Much evil existed that they could not hope to touch, but they should direct their efforts where they could make an impression, and by the blessing of God they might hope for success.

George Moffat, Esq., seconded the motion. He was sorry that some abler person than he had not been appointed to speak to it. The general objects of the Society had been so often stated before, that he did not suppose it was necessary for him to repeat them there. But he would specially refer to one or two points; and first to the education of clergymen. Intellect was not confined to any particular class, and the parents of many of those who would like to study to fit themselves to be clergymen were poor, and had not the necessary means. He mentioned an instance that he was personally acquainted with. A friend of his early in life had lost his father, and when he arrived at such an age as to enter a profession he was very anxious to study for the Church, but as his mother did not possess the means to give him an education fitted for the ministry, he was forced to abandon his views. He came out to this country, where he amassed a competency, and to this day he regrets not having been able to enter the Church. An important object of the Church Society was to assist in the education of clergymen. Next, with regard to the funds of the Society, he did not think that the increase mentioned in the report was so much as it ought to have been, nor that the total amount of contributions was so much as ought to be expected from the Churchmen of this Diocese. Estimating the number of members of the Church of England in the Diocese of Montreal at only 20,000 members, (and that was surely a small enough number out of the 45,000 members in Lower Canada belonging to the Church of England, as given in Mr. Hogan's Prize Essay,) at 1d. per week for each, would give £4000 instead of £1037, as mentioned in the Report. From Montreal alone, where, by the last census, the members of the Church of England were put at about 4000, if they had subscribed 1d. per week, the income this year would have been about £800 in place of £500, while last year it was about £226. Was the increase anything to boast of? He had never, he was ashamed to

say, taken much interest in the Church Society before, and he did not know that he should have done so, if he had not been asked to second the resolution. He next alluded to the stipends given to clergymen. These he did not think were sufficient. Some of them did not equal the salaries ordinarily paid to clerks in mercantile houses, and many would turn from them with disdain, if they were offered them. Yet clergymen were expected to maintain themselves respectably on the pittance allowed them, and to clothe themselves well. They were expected too to be men of education; and travelling Missionaries were expected to pay their own expenses. He held that this subject was worthy of consideration with the view to reform.

His Lordship put the motion, and it was carried unanimously.

Rev. Canon Gilson moved the next resolution. It was intended that the Bishop of New York should have done so, and it was much to be regretted that he had been prevented by circumstances from attending that meeting. They could not forget his kind words of encouragement on a former occasion nor his kind words of sympathy with Great Britain's struggle. Living under different institutions and another country, he still had common sympathy with them in their undying love for freedom. The Rev. gentleman here read the resolution:

"That this meeting acknowledges with deep thankfulness the progress of the Missionary work now carried on through the instrumentality of the several branches of the Reformed Church throughout the world, and hails with increasing satisfaction the unity of spirit manifested in their various operations."

The resolution made mention of the Missionary work of the Church, and though that was not the present business of this meeting, yet its introduction required no apology. The Church Society was essentially a Missionary Society; the work of the Clergy in Canada was essentially Missionary work. If the Church in Canada had hitherto done but little for foreign Missions, it was because its scanty resources had all been needed at home. But he hoped the time would come when the Church in Canada would do its part in the Missionary work of the world. It was a good sign that the Church in Canada desired to do its duty. He had great faith in the too commonly much abused maxim that charity begins at home. He knew it was often used as the cloak of avarice, but he held that that Church was best entitled to be called a Missionary Church which did its duty best at home. That family that best performed all the charities of home, would be the one most likely to render aid when an appeal was made to it. He did not doubt that when his Lordship the Bishop called them to assist in the work of foreign Missions they would cheerfully answer his summons. The resolution spoke of the debt of gratitude they owed to Almighty God for the progress that Missionary work was making throughout the world. There was cause for making that acknowledgment. Let any man take a map of the world and he could hardly find a country marked down on it in which the banner of the cross was not unfurled. Was there not cause for thankfulness to God for that? He referred particularly to the progress made in New Zealand, and showed how the Gospel had succeeded in doing away with the atrocities that formerly prevailed there. During the last 150 years extraordinary progress has been made for which they ought to be grateful. They ought not to be discouraged at the difficulties that still presented themselves. These should rather stir them up to make more earnest,

prayerful efforts, and more self-denying offerings.

B. Chamberlain, Esq., said he had great pleasure in seconding the resolution, the greater that after the eloquent speech of the Rev. Canon who preceded him, he had little left to say. But as he knew his name was not put down on the resolution as its seconder because the name itself would give it any weight, he felt he was expected to say something, no matter how feeble, to urge it upon their attention. He quite agreed with the resolution itself and the remarks of the Rev. mover—that we had much cause for thankfulness that so much good had been done by the missionary spirit of the church generally, yet as Canadians they had much cause for humiliation that they had contributed so little, absolutely nothing to do so good a work. Like his friend Mr. Moffat he had a confession to make, and were it not irreverent to use a passage of Scripture he would say it was well for them to be there. As Mr. Moffat confessed he should never have taken any interest in the Church Society, if he had not been called upon to second a previous resolution, so he should have gone on making the excuse he had made in previous years that the constant pressure of his daily avocations was such as to leave him no time to read the records of efforts of the Missionary organization of the Church had he not been called upon in like manner. Now he had taken time to read them, and their perusal had caused him mortification when comparing our labors with those of others. He believed the Bishop considered the statement in the census of the Church people in the Diocese at 30,000 as an under estimate. Their contribution to the general fund of the Society was £1000, or, only 8d. per head. Now he found in the report of that venerable Society, which had been a nursing mother of our Church here, that the congregation at Pictou, not numbering one man of wealth among them, had contributed 10s. per head in one year. Thus we give one-fifteenth part of as much as our brethren in this other Diocese. If we gave at the same rate as they, the Society would have an income of £15,000. But take away half for those parishes which, building churches, parsonages, schools, &c., had no spare funds for the Society, and we have a revenue of £7,500. On taking the heads of families at 6000, if each contributed £1 6s. (the sum necessary to constitute a member of the society,) and this would give the same amount. How many heads of families had a less income than \$500? and surely a hundredth part of one's income was not too much to contribute to the Church. We should never rest satisfied until we raised the revenue of the Society to the amount named. But it was not alone to be regretted that we did not give enough, as compared with others of our means, but as he read the Reports he had already referred to, he found the Society for the Propagation of the Gospel desired to found other Missions, but could not for lack of means. And why was this? Why, because we here in Canada, who live so well and dress so well, and drive about in carriages, &c., we are pensioners on her bounty, and absorb a portion of the revenues which should be devoted to other objects. A wider field was being opened up in Turkey. A better opportunity was offered now than ever before in China for Missionary effort. In India, a vast field exists calling for more aid and more laborers. In South Africa, the Bishop of Grahamstown whose diocese extends over the seat of the Kaffir war, desires and is desired by the Governor of the Colony to send out Missionaries among those tribes as a means of civilizing