

Mr. GEORGE COX seconded this resolution; the Chairman put it to the meeting, and it was adopted unanimously.

The Rev. Dr. Lewis, of Brookville, then rose and proposed the third resolution, as follows:

"That the present state of the Church in this colony emphatically appeals, not only to the Clergy but to the Laity, earnestly and actively to employ their time and means to the best of their ability, in supporting and invigorating the Christian efforts of the Church in all its departments."

Dr. Lewis remarked that this meeting was unattractive; that if it were a meeting for missionary objects in New Zealand, or any similar foreign station, there would probably be crowds to listen, for that the hair-breadth escapes and singular adventures of missionaries in heathen lands, had an attraction for all, but especially for the young; but that this home Missionary Society, with its self-denying, unattractive, practical aspect, and dry, uninteresting details, had no fascination for the people. It is clear that the Church Society is an unpopular Society, but for what reason? If you have any thing to object to in its management, let the people state the objection which induces them to withhold their contributions, and it can be changed. If I look at this Report (said the speaker, taking up the Church Society Report for 1859) I am ashamed, yes, ashamed to name the amount contributed by Canadian Churchmen for the support of this Society during the past year. Of the population of Upper Canada, the Church of England embraces a fourth; we possess a large proportion of the wealth of the Province; we may certainly claim a fair share of the intellect; what then, does this population, wealth and intelligence produce for the support of the Church? This is a selfish age, selfish in proportion to its intellectual enlightenment; and it is a common scoff with the infidel, for with infidelity or semi-infidelity Canada abounds, hard to bear but harder to disprove, that the Christian professing to value religion above all things, will yet give nothing but what, as the phrase is, "he will not feel," to her support. It is the Clergy who have to bear this taunt, often repeated, and it is one which the inconsistency, the painful inconsistency of professing Christians makes but too applicable. Some time since the *Leader* newspaper, taunted the Church with the small amount of her voluntary contributions, stating the who's amount for the year to be £3,000.—This was a partially dishonest statement, for it merely noticed what was contributed to the Society, passing over without mention all that had been done in individual parishes for the erection of Churches, the support of the Clergy, Parochial Schools, and charitable purposes. It is no part of the Church's system to blazon her charities and parade her liberality before the world; but if these amounts were added up, we are confident that they would compare favourably with the sums given by other denominations. Yet this is nothing to what we might reasonably expect; there is nothing here to which we can appeal in reply to the scoff of infidelity; but we can throw back the taunt by turning to the mother country, where we behold the Church in its perfect organization—where there is now awakened a spirit of liberality and devotion to the cause of Christ only equalled in primitive times. Independent of all State endowment, four millions of dollars have been raised by voluntary contribution every year for the past ten years for the erection of Churches alone, besides a large sum, also voluntary, for the endowment and restoration of churches; and this irrespective of all other objects of liberality. We find the Universities of Cambridge and Oxford, as has been already referred

to, responding to Dr. Livingstone's appeal in the noblest manner. We see one English Churchwoman endowing the Bishopric of Columbia; and find on every side private instances of liberality prompted by the same Christian spirit. What is the reason that we do not find the same spirit manifested in Canada? It cannot be that crossing the sea and the change of climate can have changed the hearts of the sons of the Church. No; I believe the true reason is that we are too much isolated: there is too little communication between our parishes—too little of the union designated as the communion of saints. We are too anxious for our own churches, forgetting that our benevolence should be comprehensive and diffusive, that we should endeavour to have the mind of Christ, to have love and sympathy, and help for all. Men should never allow themselves to say, that because they are building a church they cannot give to other objects. We will always find that the light which burns the brightest sends its rays the farthest; the soundest heart is the one which sends the blood with the most regularity to the extremities; that the individual, the parish, the nation which is the most active abroad, is the one which does most at home; and that which, in the language of Holy Writ, "scatters not, neither increases," equally unproductive, abroad or at home. To take but one object of the Society—that of preparing young men for the Ministry—it is one which must commend itself to you, when you reflect that in the present state of the Church of England in this Province, there is no inducement for any young man to enter Holy Orders but from the highest motives. When a young man takes Orders the Bishop says to him—"Young man, you go out as a missionary, to encounter all the hardships, the self-denial, the trials of missionary life; you will receive five hundred dollars, perhaps (it may not be regularly paid; but we will say five hundred dollars,) in your parish; you may labour ten, twenty—thirty years in that parish; your family may increase; you may have children to educate and provide for; but your means will not increase; you may lose your voice, or be otherwise disabled; but you will not be permitted to eke out your living by farming, store-keeping, or in any other way—if you did you would lose caste, the prestige of your calling; possibly in the course of years you may exchange into a wealthier parish, but the chances are against you; you may be a young man of talent, have a laudable ambition, a desire to rise, but you must give up every hope of doing so on the very threshold of life." I ask you what mechanic, what store-keeper, what professional man, would make up his mind on his outset in life never to have an income exceeding five hundred dollars? Yet there are young men of piety and ability willing to take upon themselves this self-denying life; but the majority are poor, and they must be educated, (we have a certain standard of education for the Clergy, which is necessary that they may be enabled to cope with the indifference and infidelity around them; and God forbid that it should ever be lowered;) their parents are not able to assist them; they cannot support themselves at Trinity College, and the Society has not means to assist them as she would if properly supported. The Ministry is actually at a stand-still. I do believe that even if Perth were now to guarantee five hundred pounds to supply the destitution of Kenfrew, the Bishop has not men to send there; there are no more than enough to supply vacancies caused by death. Wealthy men in instances which have come to my own knowledge, would not permit their sons to enter the ministry, and will you not be convinced that there can be no motive to hypocrisy here, and do what you can

to put the Society in a position more effectually to assist Divinity Students. Remember your responsibilities are increased to-night; if you never understood before the claims of the Society, they have been brought before you now—you can no longer plead ignorance, you are now responsible. If you have never before been appealed to, I appeal to you now. I appeal to you secondly because you will be judged by your works. Our Lord himself teaches us this in reference to the Judgment Day. The Faith which proves itself by deeds is the only saving faith. Inasmuch as you did it—inasmuch as you did it not unto the least of these my brethren, ye did it not to me. On which side of the Judge, think you, will you stand, if you have not listened to the cry of your destitute brethren, if you have refused them the Bread of Life, if you have dashed the cup of Salvation from their lips, if you have refused them the garment of praise. If you want a more powerful motive still, I would appeal to you lastly for the love of Christ, of Him who gave Himself for us, who for our sakes became poor that we might be rich, who healed the sick, restored the blind to sight, taught the ignorant, restored the dead to life, and finally died for us. Imitate Him in His expansive, diffusive benevolence, in His widespread charity, in His universal love—the love of Christ constraining you.

The Reverend gentleman concluded by expressing a hope of better things from us, that when again we meet together he might greet us with words of congratulation only.

Mr. BRELL having seconded this resolution, the Chairman put it to the meeting and it was unanimously adopted.

The Rev. R. I. Stephenson then read the report of the Ladies' Sewing Society.

To the Rector and Congregation of St. James's Church, Perth.

We present our report three months earlier than usual this year, as it is deemed advisable that it should be submitted to you at this season. We are not without reason for gratification and thankfulness, in regard to the amount added to our funds, within the last nine months, since our Annual Meeting in April, 1859. We had then in the Montreal Bank \$120, besides a small sum in the hands of the Treasurer. On the 31st of last month we paid into the Montreal Bank \$220, which, with a balance of \$10.23 now in the Treasurer's hands, makes up the sum of \$350 now subject to our order. Of the \$220 last paid in, \$44.45 were the proceeds of the monthly payments, and \$180 were made by a sale of work, held during Christmas week, after a fortnight's preparation. It will be observed that the amount of the monthly payments is very trifling, and you will conclude with justice that we have still reason to deplore the small number of members attending our Society meetings, and the little interest manifested in its working, by the women of the Congregation at large.

Yet surely if we look at the results of the Society's labours since its organization in 1856, we may find enough to encourage the most desponding, and urge the most careless to unite with us in our good work. We will briefly state the proceeds of each year:—

First year ending April, 1857.....	\$ 63.00
Second year ending April, 1858.....	42.73
Third year ending April, 1859.....	562.75
Fourth year ending Feb., 1860.....	205.44

Making a total of.....\$863.88 made by the Society since its organization. If we add to this the amount made by the Bazaar held in 1855, \$400, we find that the women of the Congregation have made within the last five