

perhaps, than in the city; but we are happy to see that it is a rule observed by this society. The report in question bespeaks the past and present character of St. Andrew's congregation. It shows that twenty-nine years ago they commenced the good work of ministering to the poor, and supplying the wants of the needy. It is a pleasing evidence that it continues to flourish under the pastoral care of its amiable pastor. We trust, that those who are following the steps of "the holy woman of old," who ministered to our Lord and his servants, will be enabled to persevere in operations such as flow from a gospel faithfully preached, and truly believed. To quote the words of Sir Thomas Browne: The object of the preached word is, "to apparel the nakedness of the soul; but its genuine fruit is to clothe also the body."

In connection with the same congregation, our readers will also find that a Bazaar is to be held in the early part of June. We understand that the object is the acquisition of means to enable the congregation to make some repairs upon their church. The building in question is a fine old church, and well worthy the efforts of the worshippers to keep it in that good order in which "that beautiful house in which our fathers worshipped," ought to be kept. The church, as we first entered it, reminded us of old Scotland's houses of prayer. Unpretending *without*, it contains every comfort *within*, with those sounding qualities which are so comfortable to a stated clergyman, and relieve him from much painful exertions of voice. Now, that old St. Matthew's is gone, that venerable relic of the past! we must speak in future of old St. Andrew's. This teaches us that, though it be comparatively short, we have a history even in this Province, and that able and devoted men have officiated in our pulpits. St. Matthew's *new* church cheers us with the evidence, that we have many zealous and liberal people, who are prepared to build their father's altars, and old St. Andrew's church appeals to the fond memories and feeling hearts of many, who can recall dear friends, whose faces are still familiar through the mistiness of the past, clouded with troubles, whose lips mingled in the praises, and whose hearts breathed the prayers of that sanctuary, and who are, as survivors fondly hope, swelling out the anthems of holy triumph before the throne of God and the Lamb.

REPORT.

In again presenting an Annual Report, your Committee would, according to custom, preface it with a few observations by way of appealing *anew* to the members, supporters, and friends of this Benevolent Society, for renewed means to carry out its charitable objects.

The exercise of beneficence is a duty demanded from all. The kind and examples of it must be guided generally, in a great degree

by each one's circumstances and ability, pecuniary or otherwise, and by the opportunities and occasions which may be presented to them. Some occasions present themselves to every one, and frequent occasions to the rich, who are expressly appointed by God the stewards and dispensers of His bounty. But there are cases and occasions which so plainly demand the exercise of active benevolence, that to neglect and overlook them would be to disobey the spirit and precepts of the Christian religion. The inspired words which we have quoted and prefixed to these remarks, indicate such occasions and describe such classes, to enforce the obligation of active charity, or positive beneficence. Here the apostle pleads before us humanity as in the most forlorn, destitute circumstances, in the bitterest bereavement, and under the severest losses: children helpless, because deprived of one or both their parents; widows in their affliction and anguish, because left to struggle through life with less sympathy and with greater and more responsibilities than before. Who does not know that every community is, more or less, never without such cases of distress, and never without proofs that the "Poor man ceaseth not out of the land." Now to assist, to comfort and relieve,—to sympathize with, to console and console such as these,—is undoubtedly the exercise of true benevolence and wisely secured; and further, it is an effect—a mark of religion "pure and undefiled."

It is scarcely necessary for your Committee to remark that the means of relief entrusted to them for distribution, have been appropriated in accordance with the general objects of this Society, which is, "To afford relief in clothing, provisions, and, if judged necessary, in money, to destitute widows and orphans, the sick, to the aged, and to the friendless. None will be found to deny the proper class of such classes, and if any having "the world's goods," and seeing them, their brethren, in need, but still shut up their compassion from them, we may well say—"How dwelt the love of God in them?"

But though your Committee thus see that they are persuaded that those to whom they have appealed in former years, are still subject to the claims of the poor and needy, and that notwithstanding the many calls made upon them, they will not "Withhold from them to whom it is due, when it is in the power of thy hand to do it."

Your Committee are well aware that there is such a thing as *pretended* want, or what comes to about the same thing, want produced by extravagance and intemperance. By personally visiting the objects of distress in their own abodes, they have endeavored to find out the whole circumstances before giving any relief. But whilst it is our duty to recognize the justness of suffering for delinquencies, we are also called upon to rectify and relieve present evils and misery; at least, let us mitigate the sufferings of children, even though they be, because of the sins of the parents.