

the kind, and it was hard to make him understand his duty in that respect. He alluded to the great labours of clergymen and the small remuneration they received therefor; he referred to the power and influence of the Church—she was the Church of England, and if her members did their duty she would become essentially the Church of Canada. He looked with pride and satisfaction upon the number of clergymen assembled around the platform—a staff of young clergymen that were a credit to the country and would be an honour to any land—who only wished for an opportunity to slave on for the benefit of their fellow creatures; and he hoped that all would assist—they were only called upon to contribute their mite, and that they ought to do cheerfully.

The Rev. Dr. LEWIS, of Brockville, moved the next resolution:—

"It is the opinion of this meeting that it is the bounden duty of all who profess and call themselves christians systematically to set apart a certain portion of the talents with which they are entrusted by the Almighty for the promotion of His glory and the welfare of his Church."

The Rev. Dr., in introducing the resolution, said that he took it for granted that the point of the resolution to which he had to direct their attention, was that portion which referred to systematic contribution. The fact of giving systematically, more than giving in some shape, was the chief thing for consideration, for all professing christians were expected to contribute in some way or other to the support of the Gospel. He mentioned it as a striking fact, that that which was characterised as being "the root of all evil," should have so great an influence on the progress of religion. To do their work effectually they must be supplied with money—without it they could effect comparatively little. Money was the great instrument. Money was the test of sincerity in religious matters. If the contributions to a religious society be large the reports are usually couched in congratulatory language for the abundant grace bestowed upon their operations. On the other hand, if the contributions be small, the fact is generally announced in terms of regret. It is not unreasonable, therefore, to conclude, that if, when the contributions are large it is attributed to the grace of God bestowed, so when they are small it should be attributed to a withdrawal of that grace. He remarked that there was much need of increased zeal in the cause of Christ. A large portion of our population, if not professedly infidel, were at least secretly sceptical, and this class should be reached and influenced. It is now well understood that religion, to be popular, must be cheap, and the expense of religious establishments afforded the sceptical an excuse for connecting himself with any church. He then spoke of the mode of contributing, and urged that they should contribute regularly, steadily and systematically. Every thing which came from the hands of God was systematically done, and all that man does should be systematically done if he desires the approval of his Maker. He then entered upon a lucid course of argumentation to prove the correctness of his position:—the works of creation were systematically performed—the plan of salvation was systematically devised—man himself was systematically fashioned. This was a systematic age—it was well understood nothing great could be accomplished without system; to effect certain purposes clubs were formed, societies organized, and various associations devised,—and shall the church be wanting in this respect? God forbid! St. Paul in his epistles laid down a plan to guide us in the duty of contributing. "Upon the first day of the week, let every one lay by him in store as God has prospered him,"—"by which," says Archdeacon Paley, "I

understand St. Paul to recommend the being charitable upon a plan."—He next referred to the work going on in England in ecclesiastical matters under the voluntary system. Wonderful progress had been made there within the past 20 years by voluntary contributions; \$40,000,000 had been raised for the building of churches, and within the same period 2,000 churches had been erected, more than had been built since the days of the reformation. He said God had a claim upon the people—they were the trustees of Jehovah, and it was as bad to withhold from Him a portion of their means, as it would be to deprive their neighbour of his just right. He made an earnest and eloquent appeal to those present to do their duty and lend their assistance, for the furtherance of the objects of the Church Society,—and concluded in flowing language, by saying that unless all our works of piety and charity proceeded from that living principle, *love to Christ*,—unless that precious jewel pervaded every heart,—the chariot of the Gospel would move but slowly onwards while hearing the glorious news of salvation to all mankind.

Mr. COUSSENS, of Ottawa, seconded the motion, which was adopted by the meeting.

The Rev. Mr. ARMSTRONG, of Hawkesbury, moved the next resolution, as follows:

"That since growth is the great proof of life, the Church, in order to prove her possession of that spiritual vitality which belongs alone to the mystical body of Christ, must ever seek to enlarge by earnest missionary exertions the sphere of her holy influence."

The Rev. Gentleman said he had great pleasure in addressing so large, respectable and intellectual an audience; he congratulated the Churchmen and women of Ottawa upon having secured as their minister the Rev. Mr. LAVER, who was an old college friend of his, and of whom he spoke in the most satisfactory manner, and to whose exertions he doubted not much of the interest manifested on the present occasion was owing. He regretted he was not prepared to speak to the resolution as he would like; he would throw himself upon the bosom of their indulgence, and felt sure they would overlook his many imperfections. If growth was the great proof of life, then was the Church of England a living Church, and to prove that assertion he had only to refer to her influence. He referred to the success of the church in order to prove her vitality. He admitted that at one period the influence of the papacy had so encircled the church as well nigh to crush out her vitality, but her vital life had not been entirely destroyed—the lamp of life, though burning dimly, was not entirely extinguished. And after a period of darkness, shaking off the dark veil which had been thrown around her, she emerged again to light and eminence. He spoke of the assistance which England gave to religion, and laboured to show that England was not a selfish empire. In Canada, he said, the church was making rapid progress. At the origin of the Society there were only 40 or 50 ministers in the diocese of Toronto—now there were 150; the people then were very few—now they were very numerous—this was another proof of the vitality of the church. If they wished to prove that the Church of England was a missionary church they must give their worldly goods for her support. He referred to the spiritual destitution existing in various places around here, and said he felt certain that the people required only to be made acquainted with the true state of the case, and to be spurred on a little, to induce them to contribute largely. He spoke of the emigrant, the pleasures and the comforts that were within his reach in his native land, and his trials and deprivations in this the land of his adoption; his feel-

ings and his position; and in a feeling manner contrasted his present with his past life and enjoyments. He referred to the noble endowment bestowed on the church in Canada by that wise and christian monarch George III; how the church had been despoiled of her heritage, and had now to depend upon her own resources and the alms of her children. He appealed to the people of Ottawa, the proud city of Ottawa, the city of Canada, to come forward and set an example to other congregations becoming their position. He desired Canada to become a truly religious country, and the Canadian people a religious people; and he hoped they would set an example in well-doing worthy of being followed by others—even by the people of the land from whence they came.—He closed with a warm and urgent appeal to their generosity and christian feeling in support of the Society.

The Rev. Mr. BAKER, of Pembroke seconded the motion. He said he felt great diffidence in rising to speak after the appeals that had been made. He would confine himself to some practical observations, and present a few particulars in order to show the necessity that existed for missionary work around them. He came from the highest up mission on the Ottawa, that of Pembroke, where they had no church, not even a burial ground; and the church people there had not spiritual comfort but what he could afford them. There were six congregations in his mission, numbering from 50 to 150 members each. There was a field for missionary labour lying at their doors to cultivate, a wide field whereon a rich harvest of souls might be gathered and saved. He had been sent to the mission of Pembroke at his own request, and had hoped and laboured hard to succeed, but regretted to say that he had not—one-fourth of his support came from the Church Society; some of the congregations had contributed to his support, but some of them had not, and were not able to do so. His mission extended over four and part of the fifth township, and was 100 miles above this city. Between his mission and that of Fitzroy and Pakenham there was another mission, containing about 2,000 members, in which no minister of the church laboured. To show the many disadvantages under which the people up there laboured, he would state, that women have carried their children on their backs to him for baptism, some of them as much as forty miles. He had celebrated divine service in a scoop-roofed log shanty, which was crowded with people, and many could not find room inside, but had to remain on the outside during the service—some of whom had come in canoes 25 miles, some came on ox teams, and many of them had not so much as a shoe on their feet. They had no church. Such was a sample of the disadvantages and hardships which the people in his mission had to suffer. He implored the assembly seriously to consider the situation of their brethren on the Upper Ottawa—they asked for their prayers, and would depend upon their alms. He had been solicited to go 80 miles above Pembroke to celebrate the Lord's Supper, but could not comply. The people are the poorest of the poor. He witnessed great changes going on here, evident marks of progress, and saw prospects of increase. Little did the people here know what the people had to endure in the new settlements. He had celebrated divine service, read evening prayers, and lived amongst people who were not able to supply a light to their table—their only candle was a blazing rag in a bowl of fat. Ottawa he said had grown to be a city and had been made the Capital of Canada; she had derived much of her revenue and trade, and consequently importance, from the country above her—indeed she would not now be what she is, were it not for that