

diminished this season. Nearly all our great general societies have already felt the pressure in a most decided falling off. And this is to be expected, as a matter of course, in the case of all those who, like the rich man in the Gospel, cast of their superfluity into the Treasury of the Lord. If men supply all their own wants and wishes first, and then give unto God only what they can spare without missing it, of course, in hard times like these, the amount will shrink wonderfully. Hence, with such men, their "charities" are the first things on which they begin to economise. Subscriptions for religious and benevolent purposes are reckoned among "superfluities," not necessities of life; and they are therefore the first to be curtailed, and the last to be resumed.

But this is not the way in which God can be served acceptably. The great gifts of the rich, who gave of their "superfluity," pleased not Him. He rather looked upon the poor widow, whose one farthing was more than they all had done: for it was all that she had, even all her living. In giving from our abundance, there is very little of the work of faith: for God has blessed us already, and we are only returning to Him a part of what He has already, in much greater quantity, given us. It is not self-denial; for we keep all that we want or can well spend on ourselves first, and then give, only of the remnant. But to give all that one has,—this is a work of faith, because one freely trusts in God for what is not yet received;—faith being the substance of things hoped for, the evidence of things not seen.

Now which of these two principles ought Churchmen to act on? God hath sent upon the country a severe chastisement, smiting it in the midst of its overflowing prosperity, and drying up the streams of its wealth, as the water sinks into the sands of the desert. How shall we apply this just judgment of God upon a people rolling in wealth, yet too sadly forgetful of the God that gave it? Shall our first change under it be, to become more niggardly towards Him than ever? Is this what our Father means to teach us by His chastening hand? We trow not. When Israel of old was smitten of God in like manner, His prophet told them boldly the reason why. The devourer had been in their land; he had destroyed the fruit of their ground; their vine had cast her fruit before her time in the field. They were cursed with a curse. And what was the reason? "Ye have robbed Me," said the Lord, "ye have robbed Me, in tithes and offerings." This they had done in the day of their prosperity. And this is what we have done in ours.

And what is the cure? Shall we stop all tithes and offerings until money is plenty in the market once more, and the "times are good?" Not so. We may now be poor: but it is out of our poverty that we are bound to give first, in faith,—(it requires faith to give from our poverty.)—and if we give thus, God will bless the offering of faith. It was to Israel when poor, and miserable, and impoverished by their sins, that the command was thus given:—"Bring ye all the tithes into the storehouse, that there may be meat in mine house," that was the first thing, and prove. No now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The true way, therefore, to profit spiritually by these hard times, is for every Churchman to resolve, at once, conscientiously, though in the midst of his poverty, to increase greatly his tithes and his offerings, beyond any thing that he has done before. The Lord's Hand sendeth trial on us for our good: and it would be an ill return for us to make, that He should lose by that which profiteth so greatly to our soul's health. The poor need more than ever. The Church charities

and societies of all kinds will need more than ever. Our own souls need more than ever before, as we are nearer than ever before to the end of our days, and the rendering an account of our own stewardship. Therefore let us send our treasure before us, that our heart may be there also.

If this be done, then though all the ground be dry, yet shall the fleece of the Church be heavy and wet with abundance of dew. Though the world be stricken with want, yet the Church's treasury shall overflow. Thus it was in the hard times twenty years ago: and thus, we doubt not, it shall be with us now. Then the gifts and offerings of Churchmen both here and in England, exceeded those of any previous year: and now let us, also, so improve the present trial, that the footings for the year 1857 shall far exceed all the years that have gone before it. We must not be content merely to hold our own: we must continue to advance. And if we continue to advance, under such circumstances, and while others around us are falling behind, the spiritual effect upon ourselves, and the moral effect of our example upon others, will prove most powerfully, not only that the trial has been of God, but that His grace has indeed blessed it unto our souls.—*New York Church Journal.*

#### HARD TIMES HELPING CHURCH WORK.

We gave the theory on this subject last week. A clerical brother shows us how they practice it in the heart of Indiana. We hope the East will do as well:—

The pressure, I hope, if properly considered in its lessons and its responsibilities, will not injuriously affect our Missionary work. At the meeting of the Board in October, I was disposed to think that we could not at such a time make special appeal to our people. I therefore said that I should take one and only one collection. That purpose I have changed. *The people are willing.* And I believe it will be seen, if only the Clergy are faithful in this emergency, that out of the deep poverty of our congregations, will "abound the riches of their liberality." I had the satisfaction of sending the other day a collection for the Domestic Committee, larger by about fifty per cent., than any collection for the same object previously taken in the parish. A few more "pressures," turned to so good account, throughout the Church, and our treasuries would overflow.—*New York Church Journal.*

#### CHURCH SOCIETY.

The Society met on Wednesday, the 9th, at 3 p.m.

Present:—The Lord Bishop in the chair; Revs. Rural Dean Givins, Dr Lett, Thomas Leach, Thomas Campbell, H. Mortimer, Esq., and the Secretary.

Prayers were read by the Secretary.

The minutes of the previous meeting were read and confirmed.

The statements and balances of the several accounts were read over and laid on the table.

On application of the Rev. C. L. Ingles, a set of service books was granted for the new Church at Drummondville.

Books and tracts to the amount of £2 10s. were granted to the Rev. W. A. Johnson, of Weston, for distribution in his mission.

An application from the Rev. E. H. Pless was read for a loan, in order to enable the parish to obtain the patents for the glebes in Ameliasburg, and a statement showing how it was proposed to repay it. The Society not being able to loan the

money, agreed to permit one lot to be mortgaged if the money could be obtained on the terms named by Mr. Pless.

The Secretary was directed to forward a power of attorney to J. B. Crowe, Esq., giving him authority, conjointly with the Rev. J. Grier, Rector of Belleville, and Messrs. Robert and Henry Grass, of Sidney, to manage the seven acres in Sidney, near Frankford, for the benefit of the Trust.

The Secretary was also directed to forward a power of attorney to the Rector and Churchwardens of St. John's Church, Port Hope, to manage for the benefit of the Trust the land given by the late Dr. Smith,

The Secretary read the following resolutions, which had been forwarded to him by the Hon. P. B. DeBlaquiere, who was unable to attend the meeting:—

*Resolved.*—That the Secretary be instructed to address the Clergy of the Diocese, stating that the General Committee of the Society, finding the expense of printing the Annual Report had been greatly increased, by including in it the names of subscribers in every mission, whilst the contributions of several of them have not sufficed to defray this additional charge, which, being placed against the General Purpose Fund, renders it quite inadequate for the more urgent demands upon the Society. It was determined to solicit the Clergy to take the usual number of the Report, at a small charge for the same, in order to meet the exigency; and that in many cases this has not only not been complied with, but orders for a diminished number of copies have been received by the Secretary, thus leaving a large number undisposed of, the expense of which was incurred under the impression of a very different result. The Secretary be instructed to inform the Clergy, (it is hoped they may still render their kind assistance in the matter,) as from the total exhaustion of the General Purpose Fund, the Society have been obliged to postpone several claims for assistance to churches. The Secretary also to inform the Clergy, that in future the Lists of Subscriptions will only be published by those missions who may bear a reasonable share of the expense which the publication of lists from each locality entails upon the Society.

The Secretary was directed to call the attention of the Clergy to the subject in the next Gazette.

The following memorial from some of the younger Clergy was read:—

*To the Church Society of the Diocese of Toronto, the Memorial of the undersigned sheweth,*—

That the undersigned Missionaries, in seeking aid from your Society, do not desire to dwell upon the results produced by the present inadequate provision for the younger Clergy, as seen in the fact, that though many fields over the Province are white unto harvest, and several missions now lying waste, but one of all the students who entered Trinity College this year did so professedly to study for the ministry, while several of those who formerly entered with this intention have turned aside from their purpose. Nor would they dwell upon the manner in which their energies are paralysed and their ministry hindered by inadequate provision; nor yet the degradation they feel in being compelled first to solicit, and then to collect their own stipends; nor would they, being young men, presume to lay down any plan for the attainment of their object, though they feel confident that if some general measure were adopted, they could do far more for the income of the Society than they can for their own. But your petitioners would desire emphatically, though respectfully, to say in their own behalf, and in behalf of others of their brethren who have by letter expressed very decidedly the same