

Branch is duly organized, their combined exertions will, with God's blessing, produce more favourable results.

STATEMENT.

	Parochial Subscriptions.	Remitted.	Special Collections.
Ottawa.....	£51 16 0	£13 17 9	£13 9 8
Richmond..	43 16 4	12 10 0	4 15 0
Perth .....	7 10 0	7 10 0	6 12 6
Pembroke..	7 10 0	7 10 0	
Fitzroy .....	23 4 4	5 10 0	4 8 9
Franktown.			1 10 0
Carleton Place.			4 16 8
Smith's Falls.	3 10 0	1 18 9	1 11 3
Huntly.....	8 2 2	4 8 7	1 14 9
Total...145	8 10	53 5 1	39 8 7
Total Remitted.....	£92 13 8		

Your Committee might assign many reasons for the subscriptions and collections in this District being so small, but they fear they cannot give sufficient reason to exculpate the Churchmen of the District from the charge of withholding what duly belongs to God; of preferring their own comforts and conveniences to the promotion of God's glory, and the good of their fellow-creatures.

The wants of the District generally, imperatively demand our attention. It is within the ability of the Churchmen to provide for those wants, if they will only arise to the importance of their position. Churchmen had never such reason for cheerful and energetic action; and, in conclusion, in view of all, we say—"Arise! awake! or be for ever fallen!"

All which is respectfully submitted.

The Rev. J. A. MORRIS, of Fitzroy, moved,—"That the Report now read be adopted."

The reverend speaker said he regretted the absence of the gentleman who had been selected to discharge the important duty which he was now suddenly and unexpectedly invited to assume. He trusted that the meeting would look with charity on his efforts, and by a ready and willing acquiescence leave him no occasion to lament any loss of their interest, in practical sympathy, for the society, the report of which for the present year they had heard read, and their adoption of which he begged to urge. He was entirely opposed to the too prevalent habit of the several branches of the society, as well indeed of other bodies, congratulating themselves at their annual meetings on the success which may have attended their operations. He could see no good, but, on the contrary, much harm to result from such a practice; because it had the effect of deluding people with the idea that they had fully discharged the whole duty of giving, when in reality they had not all realized a sense of its value—nay of its necessity. He would, for example, contrast the amount which, according to the report, the adoption of which he was now moving, has been subscribed, professedly for the promotion of the missionary interests of the church by the immense number of respectable, intelligent and wealthy members of her communion within the district, with their incomes and the object which they have been called upon to aid. Such a contrast affords no subject of congratulation, but rather cause of shame. He would, however, be far from insinuating that so apparently discouraging a contrast should induce a feeling of despair. He (the speaker) felt his hopes by no means affected by unsatisfactory antecedents. The cause of the inadequate response hitherto made to recent earnest, urgent, and repeated appeals of the clergy to the members of the church on behalf of the Church Society, her great and only organiza-

tion for gathering in and distributing the offerings of her children for the advancement of her great work, he would prefer to attribute to themselves rather than to them,—rather to the imperfect knowledge possessed by the laity of the nature and objects of the society, than to their indifference to their duty or to her claims—rather to ignorance of the society's missionary character, than to a studied and determined intention to reserve for the gratification of selfish and material desires that portion of their worldly substance which by right does not belong to them but to God, which it is an important religious act to devote to His service, and which, by such application of it, blesses, consecrates, increases and imparts additional value to the remainder. Had the Church Society, been longer known to them, the knowledge of its operations been more extensively understood, and its machinery more efficiently worked, he had no doubt whatever that the financial part of the report would present a much more correct reflection of that piety, liberality and intelligent appreciation of duty which constitute the groundwork of the mutual constitutions of the members of the church. He assumed it to be an incontrovertible fact that the church being a divine agent for the overthrow of error and vice, and for the true enlightenment of the soul in all points of social as well as spiritual interest, she has been endowed with sufficient power from on High for the execution of so sublime and unselfish a purpose. If she has not fulfilled her design, it must be because she has not put forth her power. Speaking in the abstract, he would throw the blame on her of all her unfinished work. But when it is remembered that according to the divine decrees human and material appliances are absolutely essential to the advancement of the Spiritual Kingdom of Christ—that as it is by God, so also it is by man, that man shall be saved—that their money and religion—gold and the gospel, are inseparably connected,—he would put it to their own consciences to say what proportion of blame they would and ought to assume to themselves, and what they would impute to the church. Has she mis-used the means which they placed at her disposal? Have not the results produced been commensurate with the aid administered? And has that aid been sufficient for the purposes? No doubt whatever could exist that she has not been sustained—the selfishness and cupidity of christians have been and still are stumbling-blocks in the path of the church—impediments and obstructions in her way. He hoped and believed, that they would not exonerate themselves from all blame—that as the consciousness of error is the first step to amendment, they would see in their past neglect of their missionary duties the necessity of an immediate change of feeling and of action—that their sympathies and practical interest would in future bear a juster proportion than hitherto to their high privileges, their position and duties as members of the purest branch on earth of the church catholic—that church whose militant and peaceful spirit is not manifested alone towards the infidel and the heathen, but is likewise exerted towards all those religious societies by human organization whose errors and separation she deplores, and whose reunion with her, it is her most cherished hopes and desire to accomplish, that all may once more, as of old, be joined together in the unity of the spirit and in the bond of peace.

The Rev. Mr. TANE, of Osgoode, seconded the resolution, which was carried.

The Rev. R. L. STEPHENSON, of Perth, moved the next resolution,—

"As the constitution of the Church Society has

for its object the building up of the Church, and seeks to accomplish it under God through the instrumentality of an educated Ministry, circulation of the Word of God, the book of Common Prayer, and Tracts of approved reputation, it has a special claim upon the prayers and hearty co-operation of the members of the Church."

The Rev. Mr. STEPHENSON, in supporting this resolution, gave some interesting information relative to the Church Society, its objects and purposes, and the success which had attended its operations. He said the Society was a voluntary religious association, and was established on the 28th April, 1842, by the Lord bishop of Toronto. It had for its object the sending of ministers to remote settlements; giving assistance to young men to stud for the ministry; contributing towards the maintenance of the widows and orphans of deceased ministers; encouraging and supporting day and Sunday Schools; aiding in the erection and endowment of churches and parsonages; and assisting superannuated ministers; repeating, enlarging, and forcibly and effectively bringing these different objects separately before the meeting. He then referred to the efforts which have been put forth by churchmen to extend the benefits and comforts of the Gospel and its ministrations to the red men of the forest, while at the same time the destitution of religious instruction in their own land had been greatly overlooked. He spoke of the labour of man, and the return he received for such labour. The church did not wish to impoverish any man, or interfere with his necessary comforts; it was merely asked that each and all should contribute a portion of their incomes; all that was required was merely a portion of the substance of every churchman, for the advancement of the Gospel of Christ; he referred to the teachings of the New Testament in that respect: to the Mosaic law, when under the Jewish dispensation one-third of the goods of the Jewish people were demanded for the support of their church; to the patriarchal times, to Jacob and Abraham and their gifts,—contrasting their free-gift offerings with those of enlightened christians of our own times. He said if there were parts in this land unprovided with the Gospel, it was not the fault of the Society, but of churchmen, who withheld their claims from God. He spoke of the disadvantage under which the people residing in the back townships near Perth laboured from the want of spiritual comforts, and the urgent necessity that existed for missionary labour in that section of the country; saying that while the people had contributed to the support of missionary labor in India, the Sandwich Islands, and even amongst the French Canadian people, our own countrymen in the remote settlements had been almost totally neglected. Such a state of things, he hoped, would not be allowed long to continue, and he trusted the people of Ottawa would earnestly consider the matter, and set an example in well-doing to other congregations in this section of the country.

Judge ARMSTRONG seconded the resolution. He congratulated those present on the increased interest manifested in the objects of the Soc.ety; it was most creditable to the city, and to him was one of the most satisfactory occurrences of the season. He agreed fully with the remarks which had fallen from the last speaker respecting the disadvantages under which members of the Church in the back settlements labour, and conceived it to be the bounden duty of their more favoured brethren to put forth efforts to improve their spiritual condition and to advance the interests and requirements of the Church. The emigrant left an endowed Church establishment in the land of his nativity—there he was not called upon for its support; here he found nothing of