

analyze the extract

duty of the Clergy,
ACCORDING TO THEIR
required from all to
possess of paying,—
means"? Not the
who is to decide
or "more" than
poor that "they can
called on "TO TEACH
RESPECTIVELY UNDER-
l, by "withholding
Church," that "OLD
Church Membership is
ord and Doctrine."
happily illustrated
ean, to one of his

six shillings, to the
ty to apprise you of
not sufficient, by the
of a family, to the
t of attendance at
lth for each member
, ten shillings is the
hat of extreme pov-
ead of a family who

gation of these con-
t of the Society."

Committee of the
tising an unusual
of the far-famed
ernor's credulity,
f of the Society's
nd confidence of
hat "its income
ars from £170 to
vere themselves
is remembered
ceived, and that
at of 1846, and

of these four two were absent when the said Resolution was adopted.

As the statement, however, has been made known to the public, and is such as to convey a most erroneous impression to the mind, it is necessary to offer some explanation of it, easy indeed to be effected by simply publishing certain suppressed facts. Until the year 1845 the Society was a purely charitable association, having for its object the furtherance of the Gospel, and supported by the *voluntary* offerings of Churchmen, *over and above* their annual contributions to their ministers. A single instance will suffice for an illustration;—In 1845, the Rev Messrs. Bridge and Blackman received for their own private use, from their congregations, a sum amounting in the aggregate to (say) £250—whatever it was, it was *not* thrown into the funds of the Church Society. In the same year, charitable members of their congregations subscribed as they thought proper towards the Church Society's objects, which subscriptions, amounting to about £150, *alone* appear upon the Society's books. In the out-harbors similar circumstances occurred;—the people giving according to their means towards the support of their own particular Ministers, as well as for the repairs of their Church, Parsonage-house, &c., and in some places additional collections being made in behalf of the Church Society. But in 1845 a complete change was effected in the Constitution of the Society; since that period *all* payments to the Clergy, except fees, have been stopped, and the contributions of the people throughout the Island, towards *Ministers, Churches and Parsonage-houses* have been thrown into one common stock,—*the purse of the Church Society*—and thus, the swelling of its income from £170 in 1845 to £1800 in 1852, is without difficulty accounted for,—the boastful announcement vanishing into smoke.

With every disposition to exercise a reasonable degree of the christian grace par-excellence, it is indeed hard to believe that the author of this statement—aware of all the facts connected therewith,—did not perceive, even before his ink was dried, the duplicity of the characters his pen was tracing. Moreover, how verily absurd and ridiculous is the assumption, that the augmentation of its income furnishes the best evidence of the Society's increasing in *favor* with Churchmen, when those Churchmen are compelled to pay towards its funds, or subject themselves to be affronted by their Clergygymen and denied the Ordinances of the Church! Did the writer know how many Churchmen would immediately