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St. George's Parochial Branch

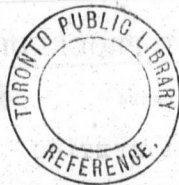
OF THE
CHURCH SOCIETY OF THE DIOCESE
OF TORONTO.

REPORT AND PROCEEDINGS

OF THE
ANNUAL MEETING
HELD IN ST. GEORGE'S CHURCH,
On Thursday the 30th of March, 1854.

TORONTO:
PRINTED AT THE "BRITISH CANADIAN" OFFICE,
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St. George's Church, Toronto.

The Annual Meeting of this Association was held on Thursday evening the 30th March, in St. George's Church. The Church being open for the usual Lenten service, at the conclusion of evening prayer which was said by the Rev. R. Mitchele, M.A,—the chair was taken by the Rev. Stephen LETT L.L.D., Incumbent.

The Meeting was numerously attended, among those present we noticed, the Rev. D. E. Blake, Rural Dean; the Rev. James Beaven D.D.; the Rev. T. S. Kennedy, Secretary of the Church Society; the Rev. R. Mitchele, the Rev. W. S. Darling, the Rev. J. G. Armstrong, the Hon. Mr. Vice-Chancellor Spragge, Messrs. Arnold, T. P. Robarts, George W. Allan, T. Baines, Colonel Duggan, G. A. Barber, Robert Denison, Dr. Bovell, E. T. Dartnell, James Moffatt, George Munro, S. B. Harman, H. Rowsell, G. S. Vankoughnet, Messrs. Parnell, Daly, Harrison, Bell, Selby Cameron, Viner, Mons. Deslandes, Wm. Bright, Clarke, A. Fleming, Campbell, Donelly, Maughan, Villers, David Burns, Lanetree, Armstrong, and many other friends and supporters of the Society—with a large attendance of ladies.

The Rev. CHAIRMAN then said, that it was with much pleasure he saw them all assembled there that evening, as on looking over the list of the subscribers to that Parochial Branch of the Society, he rejoiced to find that they were all spared to be present this year, with one exception, Captain Lefroy, whose energy and talent were ever directed in the right way, and the benefits of which this congregation had felt financially and otherwise. He trusted that the increased interest which was being taken in the affairs of the Society, would be followed by increased vitality, and without further remarks he would call on their Secretary to read the Report.

REPORT:

Another Anniversary of the St. George's Parochial Association of the Church Society, having arrived, the Local Committee have prepared their usual Report, together with a brief retrospect of the past years transactions. A period replete with interest to Churchwardens, when the many interesting and convincing proofs of the Church's progress and stability are received and considered.

The Collection of this Parish for the past year, as well as its appropriation, has been almost exactly similar to that of the preceeding year. The Subscription list amounted to £80 7s. 6d., of which £20, or one-fourth was paid over to the Parent Society, and the whole balance less the expenses of collection carried as in the previous year, to the Debt Fund of the Church; at the end of this Report the Dr. and Cr. items of this account are given in tabular form.

The Committee regret that their subscription list should not show an increase, but it must be borne in mind, that the Balance of the Church Debt, although arranged and *guaranteed* by the Congregation as to its eventual extinction, still presses heavily in the steady maintenance by the

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few of the Building Society Stock, which forms the groundwork of that capital, by which under God's help it will mainly be wiped off—and the large annual call that has to be made on the many to raise a sum of nearly £100, to cover interest alone.

This latter call having to be annually made at this season, and immediately preceeding as it does the circulation of the Collectors Book of the Parochial Branch, must of necessity influence the extent of Subscription which might otherwise flow into the Treasury of the Church Society.—The Committee having entered fully into the particulars of the Church Debt, its position, and arrangement in the last Report, had not on the present occasion intended to have resumed the subject, but on reflection this brief reference and explanation seemed the more necessary as your Committee have to record the gratifying event of the Church having been Consecrated in the Fall of last year—an event which could not, consistently with the regulations of the Lord Bishop, have been effected without the Debt having been first guaranteed—while they feel confident that the blessing of feeling that their Church has been finally and solemnly dedicated to the Worship and Glory of God in all ages, will only excite the Congregation to fresh zeal, not merely to guarantee, but to extinguish as speedy as possible the remaining liability—then, and not till then, can this Association enter with alacrity, and assurance on a more liberal support of this important Society, a few particulars connected with the prosperity of which extracted from the last General Report of the Parent Society, your Committee now subjoin, as not merely interesting matter of detail in themselves, but as likely to stimulate us as Churchmen in realizing a spirit of membership in the general cause of the Church, in the faithful discharge of the duties of which “we being many become one body in Christ, and every one members one of another.”

Commencing with the objects of the Church

Society, the following concise summary of the general purposes contemplated in her constitution, is given in the report read at the general meeting in June last.

"The objects of the Church Society, are of such a nature as to enlist the sympathies of all professing Churchmen; no matter how they may differ upon minor points, all must admit that it is necessary the Church should send forth Missionaries, and with them the Bible, the Book of Common Prayer, and religious tracts; that she should make provision for her aged or infirm labourers, and when they are called away, for their widows and orphans; that she should make provision for the education of her children in sacred and religious principles, and that she should aid the poorer missions in the building and endowing of their Churches. If as we surely ought, we make common cause, the Church Society with the blessing of God, will be enabled to effect all these objects."

Your Committee are thankful to report, that these subjects are now enlisting a lively interest in Churchmen throughout the Diocese as evinced by the increasing prosperity and efficiency of the Society—in proof of which your Committee again quote the report, which after attending as matter of account to the temporary depression, the Society experienced from the disarrangement of the general accounts two years ago, proceeds to state—

"Previous to the trouble above alluded to, too little interest was taken in the operations of the Society, too many of our members were satisfied with having contributed a certain sum towards an object, which, as Churchmen, they felt bound to support, and with seeing their names printed in the lists appended to the Annual Report, who, because they had not considered the *permanent* good which they had been called upon to aid in accomplishing, cared but little about the working of the Society. It pleased God mercifully to permit good to spring

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"out of evil, for all at once a spirit of enquiry became manifest, and an interest in the operations and welfare of the Society exhibited which has happily survived the cause which aroused it. The minute books of the Society show that at no previous period of its existence have the monthly meetings been so numerously attended, or the subjects brought forward so fully discussed as during the past year."

While on the subject of account, the general report shows an increase in the subscription list of 1852-3, over that of 1851-2, of upwards of £800.

The marked success and prosperity of Trinity College (an Institution in which this Congregation has ever felt peculiar interest,) is next noticed in the Report, under the head of the collections made for the Divinity Student Funds.

The paragraph in the Report referring to this great work, is of so interesting a nature, that your Committee cannot refrain from making one or two somewhat lengthy extracts therefrom.—as affording much important information.

"The third object mentioned in the Constitution of your Society is, 'For granting assistance, where it is necessary, to those who may be preparing for the Ministry of the Gospel within the Diocese.' In a country like this, where young men of character and ability, can, at the age of 18 or 20, obtain situations offering pecuniary remuneration, at least equal to what the Church can afford, after they have attained the age of 23, and when the circumstances of the generality of the inhabitants are considered, it is not to be wondered at that so few are ready to devote their children to the service of the Ministry. The laudable desire not to be a burthen upon his parents any longer than he could help, may have deterred many a young man, who would have done credit to the service from urging them to provide the means necessary for his support whilst qualifying himself to enter upon it. When, therefore, the magni-

"tude of the field to be cultivated, and the paucity
 "of labourers to be found are duly considered,
 "no one object of the Society will more readily
 "commend itself to the hearts of Churchmen.

"During the past year there have been eight
 "scholarships paid by this Fund; two of £30,
 "four of £25, and two of £20. Since their last
 "Report, a Royal Charter has been granted to
 "this Institution, erecting it into a University,
 "and enabling it to grace with appropriate Ac-
 "ademical distinctions the Students who may be
 "educated within the walls. It must also be
 "regarded as a matter of special congratulation
 "that the University, thus constituted, should
 "be represented so honourably as she is in the
 "person of her first Chancellor, the respected
 "Chief Justice Robinson. Liberal aid has been
 "extended to this our College during the course
 "of the past year by members of the sister Church
 "in the United States, as well as by Churchmen
 "at home.

"Within the province we have to record the
 "munificent donation of land and money made
 "by an aged and highly respected resident of
 "this City, a donation of great material worth,
 "yet of ten-fold value, as furnishing to others a
 "high example of the generous and pious dedi-
 "cation of wealth, to the service of learning and
 "religion.

"In addition to the occasional Students in
 "Law and Medicine, the matriculated Students
 "of the College amount to 36, of whom 22 are
 "preparing for the sacred Ministry of the Church.

"The sum of £1000 granted to the College from
 "the Jubilee Fund of the Society for the Propa-
 "tion of the Gospel in Foreign Parts, has been
 "appropriated to the endowment of two Divinity
 "Scholarships; two Scholarships for Students
 "in Arts have likewise been founded as a memo-
 "rial of the munificence of Dr. Burnside; and
 "two Scholarships endowed by the late Duke of
 "Wellington have been transferred during the

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"current year from the University of Toronto to Trinity College."

Since the date of the foregoing report, your Committee are informed that the College has been endowed with two additional Scholarships of £25 each by a member of this Congregation.

The gratifying Report from which the foregoing extracts are taken referred to the operations of the Society for the financial year ending 31st March 1853. During the year closing this day, your Committee are informed as far as the accounts are yet received, that a great and considerable increase has again marked the progress and working of the Society. In one of the Collections, that for the Widows and Orphans of the Clergy, the Collection for the present year as already ascertained, shows an increase of upwards of £130.

Your Committee feel that they have somewhat travelled beyond the general boundary of a Local Statement in making these lengthy quotations from the Society Report, but they again venture to urge that it is only by thus extending our review of the affairs of the Church beyond the limits of our own immediate sphere, that we can realize our deep responsibilities as members of that pure and Apostolic Church to which we belong. A perusal of the General Report of the Parent Society which your Committee warmly recommend, will open the eyes of many to the greatness of the work in which The Church is engaged, and the increased necessity there is for the liberal support of her members, threatened as she again is with the spoliation of her small remaining endowment.

Before leaving the consideration of the general position of the Parent Society, and having referred in a previous paragraph of this Report to the temporary difficulties which embarrassed her in 1852. Your Committee think it cannot be made too prominently known, that the Society has attained a high degree of efficiency in her account

department under the care and direction of the present respected and indefatigable resident Secretary.

Before concluding their report it only remains to your Committee to subjoin their Annual Statement of the steadily increasing fund for the erection of a Parochial School House.

The sums reported last year invested and in the Treasurer's hand amounted to.... £191 16 2

The following items have been since added :—

Thank offering	£60	0	0
Ditto—land valued at	35	0	0
Ditto—note bearing Interest payable when the founda- tion is laid.....	25	0	0
Offertory on occasion of consecration ...	19	0	0
Donations principally from School Chil- dren	8	9	2
Interest on Invest- ments	16	1	3
		163	10 5
Probable gain to be realized on rein- vesting funds	55	0	0
	£410	16	7

The thank offering first named above was tendered in lieu of a Share of Building Society Stock named in the last Report as being maintained by a zealous member at that time of this Congregation for the benefit of the School House Fund, with further reference to which the following resolution passed at a Committee Meeting of this Association in November last is subjoined merely suppressing the name of the worthy donor at his own request :

Resolved, That the offer of a late member of this Congregation who has removed his residence to another Parish of the City, to give an imme-

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diated [payment of £60 to the Treasurer of the Parochial School House fund in lieu of continuing to maintain the Share of Building Society Stock originally subscribed by him for that purpose be accepted, and that the thanks of this Committee are hereby recorded and cordially tendered to (the donor) for his very liberal and generous contribution.

Continuing their Statement of Account to the sum above named of£410 16 7

is to be added the following sums payable by the Donors when required for the purposes of commencing the Building, namely—

Thank offering	200	0	0
Promised Loan at 6 per cent., mentioned in the former report	100	0	0

£710 16 7

Your Committee in submitting the above Statement feel assured it must operate as an encouragement to the Congregation to persevere with unabated zeal till the School House is built, and the Church enabled thereby to collect the scattered lambs of the fold, and by efficient daily teaching carry out and confirm the commencement made in the Sunday School. The numbers attending the latter at the present time frequently approach 400, to erect a School House adequate to the accommodation of so large a number it will at once be apparent is a work of no small magnitude.

In the previous Report a hope was expressed that the past year might have witnessed the accomplishment of this great work, but on obtaining estimates for a Building at all commensurate with the requirements of the Parish, your Committee found that the funds at their disposal were still far short of the sum required. The great interest however which they feel is enlisted in this important object confidently assures them that the Congregation will not allow it to be deferred much longer. In the meantime they

have agreed for a lease of the land, guaranteeing the rental £15 per annum from the funds of this Association.

Your Committee conclude by appending their Statement of Account Current.

The Treasurer in Account with the St. George's P. B. of C. S.

	Dr.	
To Subscriptions rec'd	£80	7 6
	Cr.	
By Collectors com. 5s.	£4	0 0
" Printing Reports, &c.,	0	18 9
" ½ paid to Parent Soc'y.....	20	0 0
" Churchwardens fr. Debt Fund ..	55	0 0
" Balance	0	8 9
	£80	7 6

Sermons Preached in compliance with the requirements of the Church Society.

1853.

Sept. 18. For Widows and Orphans £21 5 0

1854.

Jan'y 8. For general purposes.... 9 10 0

The Hon. Vice Chancellor SPRAGGE said, he had much pleasure in moving that the report now read be adopted, affording as it did a record of the past, and hope and encouragement for the future. It was true, it did not show matters as they might be, and as we had a right to expect, but still they should be thankful for the measure of success which had crowned their efforts. Before the establishment of the Church Society in this Diocese, there were not the means of supplying the different branches, but since then it had acted as a hand-maid and almoner to the generous, who were through it enabled better to distribute their offerings, but the contributions to its funds were not such as there was a right to expect. The number of the members of the Church Society were hitherto small in

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proportion to the number of her adults in the Province, but he hoped it would not be so henceforward. (Hear, hear.) Trinity College would also prove an auxiliary to the Church. We referred to it with pleasure, and well we might, (hear, hear). It owes its existence to the indomitable energy of the Bishop, who saw undismayed his former labour almost of a life crushed by the repeated blows upon it, but he was only the more determined to raise another institution in its stead, on a better foundation. (Hear, hear.) In this he has succeeded, and henceforward Trinity College will be able to furnish us with sound scholars and a Christian Clergy, who would do their duty ably and conscientiously. (Cheers).—The bench also no doubt would be indebted to it for men who will “execute judgment and maintain truth.” He was glad to find that their school fund was encreasing, thanks to a few individuals, one of whom ever foremost in every good work, he saw with pleasure was present on this occasion. A Parochial School was a great blessing, by means of it the young are brought up according to the teaching of the Church, and thus learn to love it. With respect to the debt which had pressed so heavily upon them, he as an individual must say he was truly grateful to whose who had subscribed to the building fund to discharge that liability. He did not suppose they had done so from sympathy for him, but he believed they were actuated chiefly if not entirely by the high sense of religious duty. He would now refer to the state of their Parochial Branch Fund. The report told that there was no increase over the previous year, though all around was prosperity, but the reasons given for the non-increase afforded

hope that the next year might show an increase of funds. He would not trespass at any length upon them, but before closing his observations, he could not avoid referring to the little attention paid in the Church Service to the responses by the congregation, and he illustrated the pleasure with which he heard the full congregation with over thirty Bishop recently repeat the responses in the Church of the Holy Trinity, in the City of New York, and he suggested that some understanding should be come to among the congregation, whereby this deficiency might be remedied. (Hear, hear). The learned Vice Chancellor then concluded by moving his resolution as follows :

"That the Report now read be received and adopted, and that it be printed and circulated among the Congregation."

JOHN ARNOLD, Esq., seconded the resolution, which with all the others were carried unanimously.

The Rev. D. E. BLAKE, Rural Dean, moved the second resolution, which he was glad to find was one of no ordinary character though he was not prepared to address them at any length that evening. It expressed our thanks to the Supreme Ruler of all things for the measure of success which had attended the labors of the Society. There was scarcely one but would acknowledge HIM as the Ruling Power, but from the corruption of our nature and the power of our passions, we were sometimes led into a deep error in ascribing to material and inanimate objects the gratitude which was due to the Great Author of our being. We should thank him then for all his mercies. The resolution in his hands well expressed these thanks

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which we should freely give to him who requires us to worship him "in spirit and in truth." The subscriptions in aid of the Church given through this Society afforded visible proof of the spirit of the people. The Society was generally useful, enlisting as it did a feeling for the wants of the Church. Look at the erection of this very building in which they were then assembled, how much had been contributed for the purpose, and he would ask was there one present who would not wish ere the next year to have it said that all had contributed but him. One of the objects of the Society was to aid from its funds in the building of churches in destitute places, but this object was perhaps at times defeated by the rules of the Society requiring that the building should be substantial and permanent when perhaps local means would not allow other than a temporary erection to begin with. He doubted the wisdom of this rule, but this was not the place to discuss it. The Church in this country was now in a critical position, and if they were desirous to promote its prosperity and stability it must be by their influence and by all uniting to support her, and preserve for the purpose the endowments which a pious sovereign had given us for the purpose. With these observations he would move the resolution entrusted to him.

"That the brief retrospect we have taken of another years transactions, and the many interesting and convincing proofs they afford of the Churches' progress and stability—fill us with gratitude to Him, whose is the Kingdom, the Power and the Glory for ever and for ever."

T. P. ROBARTS, Esq., seconded the resolution.

Geo. W. ALLAN, Esq., said he was sure the resolution entrusted to him would be responded to, it was as follows :

"That this meeting hails with heartfelt joy the increasing prosperity of the *Church Society*, and trusts that by the united support of churchmen, the Society may gain daily vigour, and become, as she was designed to be, the great succour and hand-maid of the Church in her vast and noble field of missionary labour."

Now it might be well to state that in the first year that the Church Society was established, only one hundred pounds could be placed at the disposal of the Bishop for the missionary objects of the Society ; that had been divided among four missions. Since then £200 had been contributed annually for this purpose by the Parent Society and £390 by Branches in furtherance of its missionary objects. Another of its objects was the providing a fund for the relief of the Widows and Orphan Children of deceased missionaries, and he thought we might take courage when we were told that the sum now invested for this purpose was in or about £4000. As to Education we must acknowledge that the Church Society has well discharged her duty, Trinity College stands a noble monument of what might be done, and though he would freely admit its existence was due to the untiring energy and perseverance of one man whom nothing could damp, yet if it were not for the facilities which the organization of the Church Society afforded him it probably could not have been carried into effect. It was now a powerful aid to those entering the ministry, and scholarships were now kept up through the Church Society within its walls. This must be considered a great boon when we look around and see

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the vast field so ready for the harvest and so few to enter in and labor there. These scholarships were a great aid to those whose means were not otherwise sufficient to afford a College education. Through the agency of the Society books of Prayer and the Bible were also circulated, and if means were adequate much more might be done as a Bible and Tract Society by the Church Society, and he would here draw attention to the fact so that if any were desirous to circulate them there was a proper channel for doing so. Last year eight churches received grants in aid from the Society. He would now conclude by moving the resolution already read by him.

Rev. T. S. KENNEDY in seconding the resolution said, that he could not of course enter into the details of the Church Society's proceedings for the past year, but he would say that in every one of its funds there was a vast increase. He had been travelling much in the discharge of his duty as Secretary, and he had no hesitation in saying that the meetings lately held had been productive of much good, they give the people an interest in the Society, and make them feel that they are members of the Church, and that the Church Society is the machinery by which they are to carry on the good work. And he would ask is not each a member of Christs body? are they not "a peculiar people zealous of good works?" He would tell them that they were each bound to do their part for Christs Church according to their means, imitating the great captain of their salvation, doing good. The Church Society by means of its Parochial schools endeavours to "train up

the child in the way he should go" relying on the promise of the Almighty that "when he is old he will not depart from it." It endeavors to train him for Eternity, not only making him a useful member of Christ's Church here on earth but an inhabitant of his kingdom in heaven. That was the object of the Church, for there was a treasure beyond all purchased for him by the treasure of his Saviour's blood and if he fulfilled his part that treasure is his. Our hopes of happiness here may often be dashed to the ground but there can be no failure of the Treasure in Heaven. The Church wishes you to be happy here whilst laying up treasure in heaven where there is a mansion prepared for those who do his will. If then the Church thus makes us happy should we not do all in our power to make it known and extend its blessings to others, and when wordly means were at our disposal, shew that we believed ourselves to be members of that Church by contributing to its missionary fund and so enable many large congregations to be brought together if the means were available. Christ says "if ye love me keep my Commandments" and we are especially enjoined to promote an increase of his gospel. By means of the Church Society we may encourage missionary labour, and place in the hands of the children of our Church tracts very different from what they may purchase from hawkers, many of which tracts denied the very things which the Church asserts, and which we should impress on the children's mind. Thus tracts are circulated which teach them to laugh at the ceremony of Confirmation of our Baptismal vows, and at the use of prayers from a

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Book. In such publications we see but little said of the means by which alone they could come to the Lord Jesus, and when we tell people they should come to Christ, we should also point out the way to them. In subscribing to the funds of the Tract Branch of the Society, there was a guarantee for the nature of the tracts issued. Surely no Churchman could refuse his aid to such a society. Here in Canada many of us know too well what it is to be deprived of religious comfort, and that being the case there was the greater necessity for sustaining the fund for the relief of the Widows and Orphans of those who laboured as missionaries. In collecting our contributions there is one error into which we too often fall and which is particularly evidenced in the list of subscribers in city Parochial Branches—we overlook the contributions of the poor. (Hear.) If we take up the list of contributors to this Branch it will be seen that we overlook the fact that each should have the privilege of contributing. Such was the case in the rural parishes, but here very few of the humbler classes were enrolled. A great many more names should appear here. There were many around who would be glad to give their shilling, and many a child to give their penny. We get our collectors, we pay them a percentage, and they wont lose their time collecting small sums. Now could they not in this congregation pick up so many ladies who would say that in the Church of God there should be no difference, and if they did he was sure there was not a house they could go to in which they would meet a refusal. The report offered what he thought an invalid excuse for this deficiency of subscription, yet it struck him that no So-

ciety could prosper unless there were regular and systematic work extending over the whole financial year, which closes on 31st March, instead of leaving our efforts to the last moment and causing an uncertainty as to the estimate of the Parent Society's resources for the year. Before sitting down he would reply to the objection started by the Rural Dean. The income of the Parent Society from each locality is small, it receives one-fourth of the contribution while the locality retains three-fourths, and in allocating this small fund we must see that what is done with it is done well and permanently, leaving it to the parochial parties to deal with temporary provisions for temporary necessities, and although thus at first they may have but a log church raised at an expense of not more perhaps than fifty dollars, yet from that beginning a frame church may arise and be in time followed by one of a more durable nature.

S. B. HARMAN Esq., moved the next resolution.

"That a desire to contribute more liberally to the support of the Church Society should prompt us to persevere in the removal of the local pressure that has hitherto exercised a first and powerful claim upon us *in the resolution, to free our Church from Debt*, and that the recent consecration of the Church should also stimulate us to provide promptly for the liquidation of the remaining liability in the shape of the Debentures issued last year, and of the annual interest that must be provided, till the building Society shares are realized to cancel the liability they cover to the Bank of Upper Canada."

Mr. Harman having read the Resolution, stated that after the feeling addresses on the subject of the Church Society which had

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fallen from the speaker who preceded him, he could not say anything that would add weight to their advocacy of the cause of the Society. That this Church had as yet done but little in the support of the Society, no one felt more deeply than himself, and he hoped the day would yet arrive, when, relieved from the local pressure that had hitherto retarded every external effort in the Church's cause, the Congregation of St. George's would not be satisfied with merely sending in a list of subscriptions, but they would send forth a Missionary by the individual effort of their own body, who might, perhaps, be styled "The St. George's Church Missionary." But as the resolution referred to the causes that had *hitherto exercised a first and powerful claim upon us in the resolution to free our Church from debt*—he might as briefly as he could trace the *history* of the debt, and its arrangement and position at the present time, as he felt so doing must give encouragement to persevere in our exertions. In taking up the subject he would allude in the first place to the difficulties the Churchwardens had to contend with at first, from the undefined and indefinite position in which the Church debt was placed. When he was appointed by the congregation in connection with a gentleman whose name must always, he was sure, be heard with feelings of esteem by that Congregation, Captain Lefroy, (applause,) they set to work to ascertain what the debt really was. In enquiring what was the amount due to one creditor, they were told it was *about* £1,600. In another case it was *about* £500—in a third *about* £100, and so on.—That word *about*, he believed, retarded the

payment of the debt more than anything else; in fact, the Congregation had never looked the difficulty in the face. In the labours that ensued in the arrangement of the debt the word had been carefully avoided—and after recapitulating at length the reduction of the debt as stated in the reports of the Churchwardens to the Easter Vestries of 1852 and 1853, consecutively, which he held in his hand, he came to the present position of the debt which was, he would not use the word “about,” but tell them honestly, £1,250 due to the Bank of Upper Canada, and £300 of debentures. With regard to the former, the Bank had with much kindness accepted an assignment of the Building Society Shares he had alluded to in his previous explanations as maintained by a few zealous members of the congregation, for the purpose of paying off in a few years, the principal due to the Bank, but the Churchwardens had specially *covenanted* with the Bank, for the punctual payment of the interest, and this reminded him that next Sunday the annual sermon would be preached, after which this interest would be taken.—Mr. Harman further alluded to the careful way in which the Debentures had been issued, and recognised by the Congregation as represented in the vestry—an endorsement having been made on the debentures by vote of their vestry stating that they were “Confirmed and guaranteed in full vestry.” Such was the position of the Church debt when he retired from the honorable office of Churchwarden last Easter. Since then the Bishop taking, he felt bound to say the *kindest* view of the exertions of the congregation, and satisfied with the guaranteed

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position of the debt, had consecrated the Church and showed his confidence in the congregation to see that all went right. For his own part (he spoke individually) he (Mr. H.) almost had preferred that his Lordship had not trusted them—but as he had, should not an appreciation of that confidence on the part of *their* good Bishop stimulate every exertion to come up to the mark when called upon to pay instalments of either principle or interest." Great as was his desire to contribute more liberally to the Church Society, the debt of the Church had for him a paramount claim—with what feelings could the congregation hear the precepts of morality preached from the pulpit that stood behind him, which told them to "owe no man any thing," when they could not conscientiously say that very Pulpit was paid for. To return to the resolution entrusted to him, he would feelingly urge its adoption in its fullest spirit—"That a desire to contribute more liberally to the support of the Church Society, should prompt us to persevere in the removal of the local pressure that had hitherto exercised a *first* and *powerful* claim upon us in the *resolution to free our Church from debt.*" The call made next Sunday, would, he trusted be nobly responded to, and then that instalment, that difficulty being provided for, for the time and banished from their minds, he hoped the Collection Book of this great Society would this year shew a collection more worthy of the Congregation of St. George's Church.

R. DENISON Esq., said this resolution had been so well spoken to that there was little left to him to say in seconding it. We too often make mountains of mole hills. In this

Church assemble the wealthiest Congregation in the City, comprising the highest and the lowest, the laborer, the mechanic, the man of business deriving his business profits, the land speculator, and the professional man all receiving their incomes. We have Honorable gentlemen with their Honorable income, Judges and Chancellors and when we recollect that one tenth of their income should go to a charitable purpose it must be allowed that we make mountains of mole hills, and look on this £80 or £90 which we are to make up next Sunday as a large amount. But we will not be called on to give then a tenth, or a twentieth part of our income, but if we give each one three hundred and sixty fifth part how different would the appearance of our plate be on that day. This is the way it should be, and instead of our difficulty being how to make up this £90, our difficulty should be what we would do with the excess,—Were this plan realized we might soon build our School House, erect a parsonage and send out our missionary clergy to the back townships: and what good should we thus do? what pleasure this would afford us? It was well known that twelve members of the congregation had taken the payment of *our* debt upon themselves, and merely ask us to pay the interest on it. Now will you in the face of these facts allow these gentlemen to be compelled to put their hands in their pockets to pay the interest also. He need not say more than cheerfully second this resolution.

The Rev. DR. BEAVAN moved the next resolution which was as follows:

“That the recent Consecration of our Church, by which solemn act of dedication it has been

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finally set apart to the Glory and Worship of God in all ages, is cause for our repassing in its fullest spirit, the resolution adopted on two former occasions, namely:

"That it is matter of regret, that we are obliged to hold our meeting in this Sacred Edifice, and that this necessity should excite us to renewed exertions to liquidate the remaining liability of the Church, in order to justify us in building a School House, where not only may the children of our Parish receive a sound and scriptural education, but also where similar meetings may not be held."

He said he was much gratified at the business observations of the last speakers. He would now draw their attention to the necessity of building a School House, not merely for the use of their Sunday School, but that the children might assemble elsewhere. Meeting here might generate irreverence from a want of due order and habits not in accordance with the sacred edifice. After some remarks upon the successful efforts at improved responses in the church service, he said if practical schools be conducted as they ought they become available for all church purposes. By being ushered in with prayer they become liturgical--and for it we train up the children day by day. Then as to education, here again those Schools would be most important. Some will tell us that our common school system was adequate. Under that system, religious instruction must be out of the school. Now we believe that you can not build up a system of morality if you exclude from the course of instruction the doctrines of Christianity. Yet in those schools nothing in the shape of religion could be taught unless what might be agreed on by the parents of all denomina-

tions whose children attend, and when we have some who deny the Godhead of Christ how can we base christianity on teaching in which that Godhead is denied? There are other matters which Churchmen also think it essential to teach; such for instance as our Church Catechism. The official documents of the School System show that in other Countries a higher system of instruction prevails than here although we are told we follow the Prussian systemt. Why go for a system to Prussia a Country which rejects Episcopacy. But we do not follow even the Prussian System. In the Prussian Schools they are taught to study the life and death of Christ. The History of Christianity. The History of the Reformation. The Catechism. The compendium of Christs Doctrine. Thus then the course of teaching in the Prussian Schools testifies against us. It is said there may be an agreement with the Teacher to teach the Catechism, now there are various Catechisms in use among the various denominations, and can we imagine any one teacher with heart and belief teaching all these different Catechisms? He must do it as a mere matter of routine, or form, not of heart. Is it the way to Instruction to be taught by a man who teaches what he does not believe? He thought not. We are told we may have separate Schools but there could only be separate Protestant Schools where there Roman Catholic Teachers, but where there were Protestant Teachers, no matter of what demomination, there could be no separate Church School, thus the liberty was extremely limited. As then the Common School act effectually cuts us out from

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Church Schools we must provide our own. It was with surprise he saw some one or two of the Conservative Journals in this City disposed to deny our request for separate Schools and join with Romanists in opposition to Protestantism but we cannot have Common Schools unless we have them in the way we would teach—as they are common to Unitarians and Universalists but we must have distinct teaching and not rest until we have it.

Rev. J. G. ARMSTRONG of Berwick said, Dr. Lett had called on him to second this resolution, which had just been moved and spoken to by Rev. Dr. Beaven. He would endeavour to do so, but as the previous speeches had been long—although most interesting—and the hour being very late, he felt it would exhibit very bad taste on his part were he to occupy the meeting with a consideration of his subject in detail. He fully agreed with his Rev. brother Dr. Beaven as to the impropriety, and even irreverence often occasioned by holding meetings, in which many secular objects had to be considered, within the the sacred walls, which were consecrated for the worship of God, and that the same objection equally obtained against holding our Sunday-schools in our Churches. But as these two points had been so ably entered into by the mover of the resolution, he felt it would rather appear presumption and egotism on his part to say any thing further, with the view of proving it to be more worthy of the support of the meeting. The establishment of a Parochial school had also been spoken of in the resolution under consideration. He believed that in cities and large towns Schools of this class could be successfully founded, in which the members of the Church could have their children trained in the Church's doctrines and practices, and he knew of no parish in which an establishment of this kind was more desirable and would work better than in St.

George's, in which so many of the residents are Church people. (Hear, hear.) He was not desirous at that late hour to take up the question, and argue it through its various features. He felt rather disposed to pass from theory to practice and to look at the principle as it could be successfully applied in the higher seminaries of education. He would refer to the University of Trinity College in this city, and he felt proud to be enabled to point to that Institution as an example of the almost unprecedented success of the principle, as applying to University education. He spoke of this College with greater pleasure because he observed that evening, there was not a speech delivered in which some reference had not been made, directly or indirectly, to the success of their infant University. It was indeed gratifying to him to find that so many Lay-Gentlemen of such standing, in point of talent, wealth, and attainment, as those who had addressed that meeting, now ready to express their confidence in Trinity College. It would be a subject of extreme gratification to our Venerable and pious Bishop to hear of their warm approval expressed in such emphatic language of the Diocesan University. He (Mr. Armstrong,) would feel that he was guilty of a neglect of duty did he not raise his humble voice in congratulating his Lordship on the success of the College, particularly as he had the privilege of speaking from experience of the working of the whole establishment, as little better than eighteen months had elapsed since he had had the honour of holding a Scholarship in that University and residing within its walls. And can we wonder at this great success, when we consider the causes to which alone it must be attributed? (Hear, hear). In the first place we have a staff of Professors of first class talents and attainments—second to none in the Province. It matters not to which of the five departments of the College we look—that of Law, Medicine and Chemistry, Classics, Mathematics, or Divinity, we find in each, gentlemen of great ability. (Hear, hear, hear).

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If we look to the Medical department. He need only make allusion to one of the Professors—the Dean of the Faculty—Dr. Bovell who is not only distinguished as a Medical man, but in a far higher position and profession, that of being a good Christian, and a sound and zealous churchman, as has been proved by his having been elected Lay-Secretary at our first Diocesan Synod not long since? Look again to the Law Professors—and will not the names of Cameron, Hagarty, and Vancoughnet be sufficient guarantees in themselves of eminence in the legal profession—gentlemen we may add not less distinguished for liberality and every other Christian virtue. And the encomiums which have been passed upon the characters of the Provost and Professors of Classics and Mathematics, by our esteemed Diocesan and the learned and worthy Chancellor, in inauguration addresses show us without going farther, the high recommendations which they have to public respect and confidence. (Hear) Can we wonder then, I say, Mr. Chairman, that our University should be anything else than successful with such singular advantages as these? But not to this cause only—however it may contribute—and contribute largely and efficiently to the success of the College—not to this only, I say, are we to attribute its prosperity. It is to the course of instruction pursued—a course not only of sound secular, but also sound religious education—the training not only for time, but also for eternity; and not only in this course the Students of Divinity, but the others of the Institutions. This is the great cause of success. But, Sir, I am desirous here to embrace the opportunity now afforded me, surrounded as I am by such a large intellectual and influential assembly—to answer one objection which is occasionally though most falsely raised by the laity of this Diocese, and two or three of the clergy against the Theological course taught in Trinity College. It has been said—and without the slightest ground whatsoever—that extreme principles—or, as they are some-

times called Puseyite principles—are inculcated in the Divinity lectures. Now, sir, I mention this that I may declare to this meeting from my own experience that the charge is most false and unfounded. I can allow for Dissenters making such a charge; for they often accuse us with holding extreme views when we only hold the Church's doctrines in their purity. I can respect a Dissenter or a Romanist, if I find one or the other acting from conviction; but I cannot respect the man who calls himself a church-man, yet all the while advocates the principles of the non-conformist—I cannot conceive how a man can conscientiously with the one hand subscribe to the Articles and Liturgy of our Church, and with the other—yes with left-handed awkwardness,—with many a crooked stroke and unseemly blot, stain those formularies—compromise these great and holy and Scriptural principles. Let us be at least honest; sir, and if we are churchmen—whether clergymen or laymen—carry out the creed in which we profess to believe. The College of which we are speaking, and which we so much admire and desire to support, is essentially a College of the Church of England and Ireland in this Province, and, therefore, the Provost of that College would be guilty of neglect of duty did he not inculcate the doctrines of that church. These doctrines—these distinctive doctrines—and these alone—are supported and lectured upon by him within our University, and upon these principles, and nothing more or less, do we base the strength of our most holy faith, and look for the prosperity of Trinity College, and for our own happiness in time and for eternity. (Mr. Armstrong) afterwards spoke in flattering terms of the great liberality of the Hon. J. H. Cameron, in founding two Scholarships for the benefit of the sons of the clergy of this diocese, and hoped others would imitate his most praiseworthy example, in rendering assistance in this way to the children of the clergy—of men holding the highest

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profession, yet the worst remunerated in the country; and concluded his speech by recommending these objects of the resolution to the support of the meeting.

Moved by Dr. BOVELL, seconded by Edw. T. DARTNELL, Esq.,

"That the following gentlemen be requested to form the Parochial Committee during the ensuing year, together with the Incumbent and Churchwardens, members, ex-officers, — Mr. Harman as Secretary. Messrs. Arnold, Bovell, D. Burns, R. Denison, Fleming, McCleary, Robarts and Rowsell."

The meeting then closed with prayer and the assembly separated.
