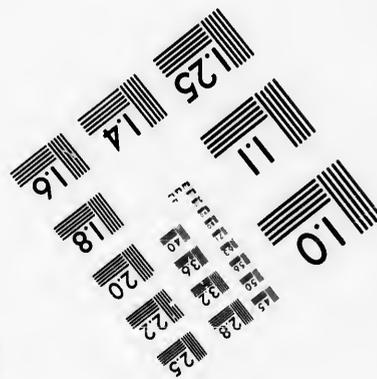
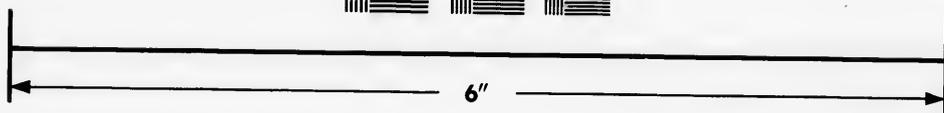
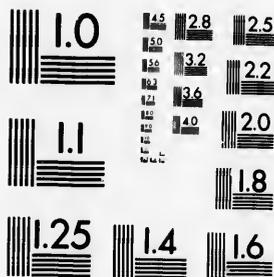


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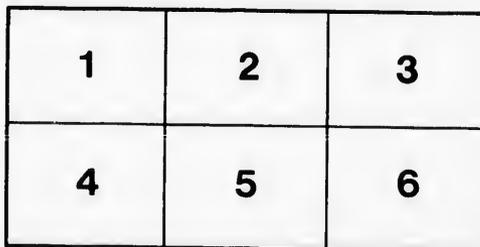
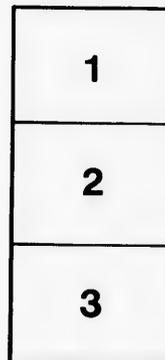
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**THINGS TO BE REMEMBERED,**

**A SERMON,**

BY

**The Rev. W. Agar Adamson, A. B.,**

CHAPLAIN TO THE LEGISLATIVE COUNCIL OF  
CANADA, AND ASSISTANT MINISTER  
OF CHRIST CHURCH.

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**MONTREAL :**

**PRINTED BY ARMOUR AND RAMSAY.**

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**1846.**

(84)  
(1)

This tract has been published, with the view  
of reminding some, of the importance of duties too  
often neglected.

## **Book of Ruth, 1st Chapt. 8th Verse.**

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**“The Lord deal kindly with you, as ye have  
dealt with the dead, and with me.”**

---

These were the words of Naomi, addressed to her daughters-in-law, as she was about to depart from Moab, where she, her husband Elimelech, and her two sons, had found refuge and sustenance, when the Almighty displeasure had visited the land of Judah with famine and sore want.

How altered were the circumstances, in which she was about to revisit her former home!

The God of Nature, it is true, had reversed his decree, for he had poured forth plenty and abundance in the place of scarcity and famine. The fields of Judah, which lately refused to requite the toil of the husbandman, were now standing “thick with corn.” The pastures, which were marked by sterility and waste, were now beautified with flocks and herds.

The vineyards again indicated by their fruitfulness, that the wine of gladness would be added to the bread of abundance; that a bountiful Providence had again clothed the fields and forests

iew  
too

with his goodness, and generously bestowed the means of subsistence upon that favoured portion of his creation, which he had formed for his glory, and chosen for his praise.

But the beauty of Bethlehem, rejoicing as it was in plentiful abundance, was sorrowfully contrasted with that famine and desolation of soul which oppressed the bereaved Naomi. Her heart had been agonized by the dissolution of nature's best and holiest ties.

She, who had left her native land the joyful and contented wife, was now returning a poor, and disconsolate widow. She, who had entered Moab a grateful mother of children, was now retracing her steps to Bethlehem, childless. She, who had fled from a place of scarcity, that she might preserve her family alive, had, in the land of plenty, been deprived of "the desire of her eyes." She, who had departed from the territory of Judah, joyful at the prospect of preserving her name and perpetuating her race, now returned humbled by the certainty that her husband's family was extinct, for she could never behold her children's children.

It is not for us to inquire too minutely into the dealings of the Almighty with his creatures, and

therefore, we do not presume to express any opinion upon the nature of those sins which provoked God's anger, and which, in the instance before us, had called down scarcity and famine upon the inhabitants of Judah.

It is true, that like their fathers in the wilderness, they sought their God in seasons of perplexity and peril, but then they forgot Him in times of prosperity and peace. When their enemies were in the gate, they prayed for assistance; when their deliverance had been effected, they refused to be grateful.

What wonder then that foreign war, internal strife, and domestic want, should have been made the instruments of humiliation to a people, who remained unsubdued by the repeated manifestations of God's gracious providence and care.

For ten long years, the famine continued in Judah. No record has been left of the miseries of the inhabitants during a period of so much suffering, nor are we informed of the number of those who fell before the scourge of the destroyer, but we do know from the narrative before us, that, in escaping from his own land, Elimelech did not find safety.

The malediction of the Almighty appeared to

pursue him to Moab, where he, with his two sons Mahlon and Chilion, in the place of their imaginary security, were stricken by the shaft of death, and Naomi was left alone with her daughters-in-law.

She determined to remain no longer in Moab. The sepulchres of the deceased, the ashes of the beloved dead, could not, precious as were these sad memorials of departed joys, prevent her return to the beloved city of her birth.

But now, the smiling season of her life had vanished, the happy days of her youth, and her beauty had departed, she had begun to descend into the vale of years, and to the increasing infirmities of age, was superadded the bitterness of that cup of sorrow, which all have tasted, but of which few have drank more deeply than the careworn Naomi.

Depressed in fortune, deserted by friends, for none in Moab appear to have been present to witness her departure, bereaved of her children, her husband dead, all the most tender and endearing connexions broken and dissolved, she arose, a solitary and dejected widow, to return to Bethlehem, and

live the brief remnant of her days amidst scenes which might call to her mind, sad, but pleasing, visions of bygone happiness.

She did not depart alone ; two gentle souls attended her, and left the land of their birth that they might cheer and share her melancholy journey.

The widows of her deceased sons, repressing their anguish, endeavoured to mitigate her sufferings by blending them with their own, and to soothe her sorrows by sharing them.

Fond hearts were these !—love in its purest, and duty in its simplest qualities, quickened them to action. Holy and precious must have been their emotions ! acceptable and well pleasing to Heaven was the manifestation of their fond and faithful service. Let their example teach us, that compassion is a quality of the heart most becoming to the Christian—an emotion of the soul which is most precious in the sight of God. No jewel is more graceful to youth, than the tear of sympathy which is awakened by the sorrows of others ; and manhood need never be ashamed at possessing an heart, which can be melted into pity by the voice of misery, and can beat responsive to the notes of mercy.

Oh ! friends, let not ease or indifference contract our affections. Let not plenty and prosperity make us selfish in our enjoyments. Let us discipline our minds to look beyond ourselves, and to dwell upon the afflictions of mankind. Let us carry our thoughts to the miseries of human life—the solitary cottage—the silent chamber—the dying father—the widowed mother—and the weeping orphan.

Naomi, while she appeared deeply and gratefully affected by the dutiful care of her daughters-in-law, seemed equally sensible that the sacrifice they were so willing to make for her, would be prejudicial to their own interests, and injurious to their future prospects, therefore it was that she designed, at whatever cost to her own feelings, to tear herself from her beloved companions, and depart alone to the land of Judah.

“ And Naomi said unto her two daughters-in-law, Go, return each to her mother’s house : the Lord deal kindly with you, as ye have dealt with the dead and with me, and the Lord grant that ye may find rest, each of you in the house of her husband.” And then she kissed them, and they lifted up their voice, and wept, while they answered her, “ Surely we will return with thee

“unto thy people.” Still Naomi felt that the love, which she owed them, urged her to repeat her counsel, even though she did violence to her own inclinations. “Turn again, my daughters, of what avail is it that you should go with me?” “Turn again my daughters, it grieveth me much that the hand of the Lord is gone out against me.”

This was the moment to test the affection which animated her daughters-in-law. This was the crisis for the trial of their love. The fond attachment of Orpah shrank from encountering the privations of the future. She kissed her mother-in-law, and, in silent acquiescence, went back to her own people. The enduring fidelity of Ruth triumphed over the prospect of poverty and want. Undaunted by impending perils, she “clave unto Naomi,” and exclaimed in the imperishable language of courage and devotion, “Intreat me not to leave thee, or to return from following thee: for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God, my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more

“also, if ought but death part thee and me.”

Of Orpah, the sacred record says nothing more.

We turn, therefore, to journey with the sorrowing widows till they reach Bethlehem. And, oh! friends, what must have been the nature and extent of that change, which grief, and poverty, and death had wrought in the once happy, contented and beautiful Naomi. What must have been the alteration in feature and appearance, which occasioned surprise among all the inhabitants of the city, who, as they met her, were moved with astonishment, whilst they exclaimed, “Can this be Naomi?”

It is really her. But why so sad, and wherefore a mourner? Where is Elimelech her husband, and Mahlon and Chilion her sons? “Can this be Naomi?” Poor widow! She had borne up till now—but the remembrance of her former self filled her eyes with tears, and her soul with grief.

The tale of misery was briefly told—“Once I had a husband, now I am a widow. Once I had children, now I am childless. Once I had importance, now I am without influence, “Once I had substance, now I am destitute. I “went out full, and the Lord hath brought me

“home again empty ; call me no more Naomi,  
 “that is pleasant, call me Mara, that is bitter,  
 “for the Lord hath dealt very bitterly with me.”

And is the case of Naomi a rare and unusual one ?  
 Is it one confined to Jewish history, and chronicled in the first Testament alone ? Oh ! friends, let us answer the question that we ask. Is it not true, that when we leave our homes, we little reflect on what may befall us by the way ? Elimelech left the home of his fathers, for safety and for sustenance ; but he never returned. Some of us may be induced to depart in search of fortune, or of health, or of fame, but accident may overtake us, and extinguish the lamp of life ; some may be arrested by disease, and die unassisted among strangers ; all having believed, when they left their own door, that they should enter it again, and none imagining, when taking leave of their family, that they were saying farewell for ever.

Nor does the parallel end here, for, as in the case of Naomi, so, in many an instance which meets our view in the daily walks of life, Death, having smitten his victim, and borne him to the grave, leaves as a substitute for “the whole stay of bread,” misery and want, desolation and despair. The

gloomy crape of the widow, and the mourning garb of the orphan, in language more eloquent than words, speak to the soul, of the existence, aye, and of the departure of better days, and prompt us to exclaim, as did the inhabitants of Bethlehem, "Can this be Naomi?"

There can be little doubt that Elimelech was rich --there can be none that Naomi was poor ; and though the narrative does not disclose how it was that she became destitute and impoverished, we conceive it by no means an overstrained inference, that he died without making any testamentary disposition of his substance—that he left no will.

And are there none amongst us, who forget or postpone this important duty ?

Are there none here, who, by their thoughtlessness or timidity, are in danger of leaving, at their death, poverty and want to those whom, in their life, they desire should be the possessors of competence or plenty ?

Is it not true, that often the most beloved objects of our regard, those for whom we toiled with eagerness and laboured with pleasure, are deprived of all the benefits of our industry, because we omit to in-

dicate our will in writing, or do not complete it in accordance with the law ?

Are there not too many within the circle of our own knowledge, who are now suffering privation or destitution, because their parent or guardian died in the neglect of this duty ?

Are there not many, exposed to the overbearing arrogance of the person, who, being the heir at law, has constituted himself the heartless tyrant of those unfortunates, who were certainly better beloved by him whose property he has inherited ?

Is there no fond and loving wife, who, like Naomi, in losing her husband, loses her protector and defender, becomes the prey of the subtle and designing, and sees almost all that wealth which she contributed her industry to acquire, withdrawn from her by fraud or treachery, and diverted into the hands of stranger or the enemy.

My friends, I know that I incur the risk of giving offence to some, who but imperfectly understand the nature of those duties which devolve on the Minister of the Gospel, when I ask ; Have you made your will ? when I demand from you, if, now whilst you are in health, you have “ taken order for “ the settlement of your temporal estates ?”

But, my brethren, it is not only my duty to ask, whether you have made your wills, but I am commanded by that Church of which I am a Minister, “not to omit, earnestly to move such as are of ability, when doing so, to be liberal to the poor.”

I am enjoined by that Holy Revelation, which God has vouchsafed to Man, to exhort you by your love to your Saviour—by the disclosures of the judgment day—and by the awfulness of eternity—that you be melted to pity at the sufferings of the widow—that you be moved to charity by the helplessness of the orphan.

Oh! remember them in your life, and you shall have their prayers. Think of them at your death, and you shall secure their blessing.

The will is the highest faculty of the soul—it is that essence which animates and guides every action of our lives. It gives energy to our youth, it originates the aspirations of our manhood, and, amidst the decays of age, it remains to cheer or to sadden us by the remembrance of the past. More than this, it outlives the dissolution of our bodies, it goes before us to judgment, God grant it may not precede us to condemnation.

Time would fail us, were we to enlarge upon the

exercise of this high function of the soul. Our observations must therefore be confined to that particular duty, which appears to have been omitted by Elimelech, in the narrative before us. Having demanded of you, whether you have made your will, —let us pause to enquire in what spirit that duty has been discharged.

In that solemn deed, the consideration of which has cost many days of thought, and the performance of which has occupied many hours of care, how have you devised the bounty, of which the Almighty has appointed you the steward?

In the solitude of your chamber, your own hand has written your dying decree. The eye of man will never behold those words, till the fingers which traced them are stiffened in death. Your pen, obedient to the dictation of your will, has transcribed that, which, while it is hidden from every eye but His “to whom all hearts are open, “and from whom no secrets are hid,” shall remain silent and inoperative, till the shroud and the winding sheet shall be your only apparel, and the cold earth shall have closed upon your silent grave.

Imagine, my friends, that the last office which can be performed by the living for the dead, has been

fulfilled for you. The tear of sorrow has mingled with the dust, that covers all which remains of you, as a husband or a father. "The dead is buried out of our sight," and the only memorial of you, who so lately had life, and love, and energy, is one small mound of earth.

In the certainty of the general resurrection at the last day, the mourning group around your grave express the hope, that you "will rise to the life immortal." Then are you left alone. With a sad and stricken heart, your relatives and friends return to the former abode of him whom they have loved and lost.

With trembling hand and anxious mind, they proceed to break the seal, which holds in sacred trust the decree, which was to slumber in inactivity till he who made it had slept in death; a decree which is to tell survivors how the dead one loved; how he thought, when living; how he felt, when dying.

The casement which has remained darkened since he breathed his last, is now opened, and by the returning light, is read, the last deed of him whose soul is gone to judgment. No sound is heard in that silent chamber, above the voice which

audibly states, item by item, his last will and testament. His family are provided for, and they are satisfied. His friends are remembered, and they are grateful.

Though sometimes it happens that a hasty word, or a youthful indiscretion, has excluded a wife or a child from his regard. An unwelcome remark, or a thoughtless jest, may have hardened his heart to a friend or a brother. But mankind acquits him of blame, for he never forgave them—he never forgave them! He, who affecting to trust to his Saviour's merits, pleaded for pardon by his forgiveness of others, has entered that Saviour's presence, with the guilt upon his soul of having lived, and died, with the determination never to forgive.

Oh ! friends, if human frailty cannot pardon the slight offences of human frailty, how can the Divine Purity overlook the iniquities of those who have never learned to forgive.

The testimony of the world, however, speaking by the practice of its votaries, but ill accords with the testimony of the Church, speaking in the precepts of the Gospel. Both will comment on the motives which animated the dead ; but one will

argue from the practice of men, the other will reason from the commandments of God.

It is true, to a certain extent, the world and the Church agree in their testimony, for both declare that the dearest of earthly ties, is that which binds us to the wife of our bosom, and the claims which nature most cheerfully acknowledges, are those which exist between parent and child. There can be no more beautiful communion of hearts than that which is witnessed in a united family—a family, whose love has not been quenched by domestic strife, whose affection is purified by the interchange of kind offices, and perpetuated by acts of disinterested devotion. Of these, the world and the Church unite in urging you, as you loved them in your life, to bequeath to them some memorial of your fondness at your death.

If in the company of your kindred, there is one upon whom the hand of misfortune has pressed heavily; one who has been the victim of fraud, or made poor by losses, whose integrity has not won for him honour, or whose industry has not secured for him competence; oh! think of him kindly, and let not his poverty teach you to forget.

If there be one sad and widowed soul, whose

tenderness and love have enabled her to suffer grief without complaint, and whose smile of kindness but ill conceals a broken spirit; oh! be moved by Christian pity, to help her; helplessness, let your bounty mitigate the anguish of the canker which death has wrought in her heart, let your remembrance of her necessities enable her to encounter the future difficulties of life.

If there be one young and tender child, who claims your kindred, one who has been deprived of father and mother, forsaken by the guide of his infancy, and the adviser of his youth, without friends or counsellors, without education or restraint, then act kindly, I entreat you, to the poor orphan. Think of the mis-directed energies of the boy, the perilous solitude of the girl, and as far as in you lieth, shelter their young and generous hearts from the snares and seductions of a world full of temptation.

But, my friends, your own relatives should not be the only objects of your regard. That substance, which you hold in trust for the Almighty, should not be confined to the members of your own family; this is not the condition of your stewardship, it is not the purpose for which God has

blessed you with abundance. Do not perpetuate beyond your life the abuse of his gifts, leaven your bequests with charity, evince that you have been mindful of your Redeemer, by remembering the poor who are His representatives, and that in thinking of his Body, the Church, its claims and its wants, you have been actuated by love to Him who is its divine head.

Why should one man be rich, and another poor? Why should one live in the lap of luxury, and another be denied his daily bread? Why should one be splendidly clothed, and sumptuously housed, and another be starving, and ragged, and shelterless?—are questions which the presumption of philosophy cannot fathom.

But the difficulties which human reason cannot comprehend, are solved by Divine Revelation, which informs us, that, in this state of probation and trial, duties are devolved upon us, and talents are committed to us, which we are enjoined by the most solemn sanctions, to use for the glory of God, and the extension of his kingdom, for the good of man, and the supply of his necessities, and, whether these gifts are mental or physical, whether they consist in influence or riches, they should be

employed in the service of our Maker, and consecrated to the praise of Him who "was rich, but for our sakes became poor." For the same revelation which commands us to honour our father and our mother, demands also that we should "consider the poor and needy," if we ourselves would be delivered in the time of trouble. The same God who has commanded, "Thou shalt do no murder," has also spoken, "Be ye kindly affectioned one to another, forbearing one another, and forgiving one another, as God for Christ's sake hath forgiven you." The same God who has said, "Thou shalt not steal," has likewise commanded, "Thou shalt not harden thine heart, nor shut thine hand from thy poor brother." The same God who has commanded, "Thou shalt not covet," has also enjoined, "That ye shall not afflict any widow or fatherless child." "If thou afflict them in any wise" says the Lord, "and they cry at all unto me, I will surely hear their cry, and my wrath shall wax hot, and I will kill you with the sword, and *your* wives shall be widows, and *your* children shall be fatherless."

If we would behold our Redeemer in peace, we

must not only trust for salvation through his death, but our conduct must be regulated by the Voice of His Word. Our practice and demeanour must be assimilated to his precepts, and his example. And it is in this, that the distinction is observable between the way of the world, and the way of the Church. The one will be content with the profession, without the results of godliness, with a faith, which being dead is unfruitful, but which having been professed, is, by the world, "imputed unto us for righteousness." The other requires that we should add to our "faith virtue, and to virtue knowledge, and to knowledge brotherly kindness, and to brotherly kindness charity."

The world regarding only the past, may applaud the result of your industry and integrity, but the Church looking onwards to the future, can only estimate those talents by their application and bestowment.

In your life, the Church may judge of your profession by its fruits, but it is not until your death, that it will clearly discern the spring which influenced your actions. Then shall be disclosed from the testimony of your Will, whether your benevol-

ence was quickened by the customs of the world, or animated by your affection for the Church. Whether your good deeds were prompted by the praise of man, or dictated by your love and obedience to God. Whether to the faith you professed, and the hope you cherished, you added that charity which is to flourish unimpaired, when the one shall be merged into sight, and the other exchanged for enjoyment. Be warned, I entreat you, that the revelations of your dying Will do not agonise the hearts of your survivors, with the terrible apprehension, that, in remembering your family, you had forgotten yourself, that in enriching others, you yourself were beggared. Beware, lest that deed which you have prefaced with the awful name of God, which you have executed, being of "sound mind," should testify, not only that upon earth, the scene of your toils, you have left your golden heap, but that you have laid up no treasure in heaven. Be warned, lest your temporal gifts cannot become eternal rewards, for you have bestowed them in violation of the requirements of your God, your bequests not having been sanctified by charity; that to others, you have left the use of your wealth, and carried only its abuse with you to judgment;

and in the language of the world have made your friends, in the language of heaven have "un-done yourself." Oh ! bethink yourself in time, whether it is safe to act thus towards Him who is the Lord of all ; whether it is honest to defraud your Maker of that portion of your substance, which He requires for His service, for He demands of you not only worship, but tribute also.

Oh ! be persuaded to place in the treasury of the Church, some part of your possessions ; let the poor and the indigent, the widow and the fatherless, be the objects of your bounty, and the seeds of charity which you have scattered on earth, in the path of the destitute, shall in heaven bear fruit, beyond your powers of computation. As in the case of Naomi, those whom you succour will praise you, those whom you benefit will bless you, and like Ruth, your faithfulness will, even in this world, be rewarded. In becoming the wife of Boaz, the affliction of her widowhood was alleviated ; in becoming the mother of Obed, the reproach of her barrenness was removed ; more than this, upon her, an alien to the Hebrew commonwealth, a daughter of Moab, was conferred the honour and the blessing, which was the hope of every Jewish maiden, of being the chosen pro-

genitor of Him, who, in future times, was to be a "light to lighten the Gentiles, and the glory of his people." She obtained mercy, because she had been merciful ; she secured honour, because she had fulfilled duty ; verily God dealt kindly with her, because she had dealt kindly "with the dead." Nor, with returning prosperity, did she forget her widowed mother-in-law, the desolation of poor Naomi's heart was healed, her life was renewed, her old age was nourished, her declining years were comforted, by the kindness of Ruth and the affection of her child.

Although I have said but little on the especial claims of the Clergy to your consideration and regard, I trust you will not suffer my apparent omission to narrow the measure of your contribution to their widows and fatherless children.\*

Remember that the branch of the Church in this Province, is, in a pecuniary point of view, poor and needy. Its Ministers, who are mostly missionaries,

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\* This Sermon was preached in behalf of the Widows and Orphan's Fund, of the Church Society of the Dioceses of Quebec and Montreal.

have no hope of preferment, and are without the ability to make any provision for their families ; in labouring in the forests, they are content if their daily wants are supplied, and they are happy to toil on, till God shall call them to their reward. But to whom, then, shall they entrust the care of their families, if the Church refuses to provide for their support. Oh ! friends, mitigate by your bounty the only bitterness which attends their dissolution, enable the Church to fulfil her duty by accepting the trust, and thus by sustaining the living, you will deal " kindly with the dead."

Are you an husband ? then look upon her, whom, in the spring time of your life, you led proudly to the altar, and who, were it her Maker's will, would now rather accompany you to the grave, than part with you by death ; think of her agony, should she be left a widow, and destitute, and let your thoughts influence your offerings.

Are you a parent ? Then, whilst you are grateful, that your life is spared to your children, think of them, as they would be, were you taken from them by death ; think of your son, the inheritor of your name, his youth uninstructed, his habits uncontrolled, his passions unrestrained, a disgrace to

the dead, and an affliction to the living. Think of your daughter, whose tender infancy has won your heart, and, whose gentle love has bound her to your soul ; think of her, without your aid and protection, without your counsel and advice ; think of her, as an uncared for and destitute maiden, deserted and solitary, with a heart full of feeling, in a world full of danger ; and as you think, be moved, I conjure you, by the helplessness of the orphan, to aid the living, and thus deal " kindly towards the dead."

Are you an orphan ? and were you, when young in years, deprived of your father ? then recall, if you are able, those bitter moments, when you saw the guide of your youth perish before your eyes ; when sorrow, and suffering, and death, brought anguish to your soul ; when your tears fell fast into the lap of her, whose imprisoned agony was too deep for utterance ; when she, who gave you being, and who would have sacrificed her life to save you pain, led you by the hand, to look for the last time upon the lifeless form of him, who was her husband, the father of her children, the provider of bread. Do you remember,—you do, for you can never forget, when she awoke from the

stunning blow inflicted on her by death, to consciousness and duty, how she strove to make you happy, has she cloaked her own anguish, that your heart might not be saddened? Then I conjure you, by your mother's love, close not your hands, seal not up your heart against this appeal, but comfort and sustain the living with your bounty, and thus will you "deal kindly with the dead."

If Providence did not visit your childhood, by the bereavement of your father; if your young heart was not clouded in grief by your mother's widowhood; if the stay of your house was not removed, until after time and experience had pointed out your path of life; then be thankful to your God for his mercy, and as you express your gratitude, think of those, who, in their tender childhood, have been left naked and unsheltered, in a cold and heartless world. Look at your own children, who are so dear to you, and let their helplessness, the tie which binds them to your heart, speak for me in behalf of those as young, as loving, and as well-favoured as themselves, but who have been deprived, by death, of their guide and support. Can you who are a father, resist the appeal of your child, when that child pleads in behalf of children who are fatherless?

As sons of the Church, as servants of Christ, as stewards of his bounties, I beseech you, turn not away from the supplication of those, who have been placed by Providence in the path of your benevolence, and in now making your thank-offering to your Preserver, be not unmindful of your Saviour's words, "the merciful shall obtain mercy," and "the measure you mete to others shall be measured to you again."

I entreat you to believe, that your charities will sweeten the journey of your life, will comfort you in the "hour of your death," and that these evidences of your faith, will not be unacceptable to your Redeemer in the "day of judgment." Widows whom you have relieved, and orphans whom you have supported, will raise their supplications to the throne of grace in your behalf; they will implore the Giver of all good to shower down upon you his choicest blessings; and they will invoke their Heavenly Father, by the remembrance of your kindness, to deal kindly with you, even as you have dealt kindly with the dead, and with them.

FINIS.

Subscriptions and Donations to the Church Society, will be thankfully received by T. B. ANDERSON, Esq., Montreal, and T. TRIGGE, Esq., Quebec, Treasurers, and by all the Clergy.

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## Forms of Bequests and Devises by Will.

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I. *A Bequest of a sum of Money, or of Shares of Stock, or Public Debentures for the general purposes of the Society.*

I give and bequeath to the "Church Society of the Diocese of Quebec," incorporated by a Statute of the Province of Canada, passed in the seventh year of the Reign of Her Majesty, QUEEN VICTORIA, the sum of \_\_\_\_\_ pounds, Currency, (or \_\_\_\_\_ Shares of Stock in the \_\_\_\_\_ Bank of \_\_\_\_\_, standing in my name in the books of the said Bank, or, (if Debentures, describe them briefly) upon trust, to be by the said Church Society applied to and for the uses and purposes of the said Society, as specified in the said Act of Incorporation, and none other.

II. *A Bequest of a sum of Money, or Shares of Stocks or Debentures for one or more of the specific purposes of the Society.*

(Same as the foregoing, only instead of the words in Italics, say) for and towards the encouragement and support of Missionaries and Clergymen of the United Church of England and Ireland, within the said Diocese of Quebec,—the creating a fund towards the augmentation of the stipends of poor Clergymen of the said United Church within the said

Dioceses,—and making provision for those who may be incapacitated by age or infirmity, and for the widows and orphans of the Clergy of the said Church in the said Diocese.

Or,

For and towards the encouragement of education and the support of Day Schools and Sunday Schools in the said Diocese of Quebec, in conformity with the principles of the United Church of England and Ireland.

Or,

For and towards a Fund for assisting persons preparing for the Ministry of the Gospel in the United Church of England and Ireland, within the said Diocese of Quebec.

Or,

For and towards a Fund for circulating, in the said Diocese of Quebec, the Holy Scriptures, the Book of Common Prayer of the United Church of England and Ireland, and the Books and Tracts approved by the said Church Society, for circulation within the said Diocese of Quebec.

Or,

As an aid towards the erection, endowment and maintenance of Churches, according to the Establishment of the United Church of England and Ireland within the Diocese of Quebec,—the erection and maintenance of Parsonage Houses,—the Endowment and support of Parsonages and Rectories, according to the said Establishment within the said Diocese.

III. *A Devise of Real Estate for the general purposes of the Society.*

I give and devise unto the "Church Society of the Diocese of Quebec," incorporated by a Statute of the Province of Canada, passed in the seventh year of the Reign of Her Majesty, **QUEEN VICTORIA**, all and singular, &c. (Describe the Real Estate clearly.) To have and to hold the said, &c.

unto the said Church Society of the Diocese of Quebec, and their successors, for ever : upon trust to hold and apply the same, and the rents, issues and profits thereof, *to and for the uses and purposes of the said Church Society*, as specified in the said Act of Incorporation, and none other, and under the provisions of the aforesaid Act of Incorporation of the said Church Society.

IV. *A Devise of Real Estate for any one or more of the specific purposes of the Society.*

Same as in No. 3—only instead of the words in Italics, insert the specific purpose, as in No. 2.

V. *A Devise to the Society of a Site for a Church, &c.*

Same as No. 3, down to the words "for ever"—then go on as follows :—to the uses and upon the trusts following, that is to say ; Upon trust to hold the same for ever hereafter, as and for the place and site of a Church and Church-yard, and Burial Ground, for the sole use and benefit of members of the United Church of England and Ireland, residing in places adjacent to the said site and premises within the said Diocese of Quebec, being in full communion with the same, according to the doctrine and discipline of the said United Church of England and Ireland, and for no other purpose, and under the provisions of the aforesaid Act of Incorporation of the said Church Society.

N. B.—Should it be the wish of any person to Devise property to the Church Society of Toronto, it will only be necessary to substitute "Toronto" for "Quebec," in the preceding Forms.

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