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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 15th of March, 1855.

TORONTO:

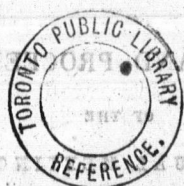
PRINTED AT THE "BRITISH CANADIAN" OFFICE,
Corner of King and Nelson Streets.
1855.

St. George's Hospital Branch

OF THE

CHURCH SOCIETY OF THE DISTRICT
OF TORONTO

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JUN 20 1935

On Thursday the 15th of March 1935

TORONTO

PRINTED AT THE "BRITISH CANADIAN" OFFICE
Corner of King and Nelson Streets
1935

St. George's Church, Toronto.

The Annual Meeting of this Association was held on Thursday evening, the 15th of March, in St. George's Church. After evening prayer the chair was taken by the Rev. James Beaven, D. D.

The weather being unseasonable, the attendance was not so large as on former occasions—but many staunch friends of the church were present notwithstanding.— Among them we noticed the Rev. W. S. Darling, M. A.; the Rev. T. S. Kennedy, Secretary of the Church Society; the Hon. Mr. Vice-Chancellor Spragge, J. Arnold, T. P. Robarts, Robert Denison, S. B. Harman, James Nation, Andrew Fleming, T. McCleary, David Burns, F. W. Barron, John Daly, Mr. McGillvray, Henry Rowsell, Mr. Winyeatt, E. T. Dartnell, Somerville Boulton, and a fair attendance of ladies.

The Rev. Chairman explained the circumstances under which he had been asked to take the chair, alluding with feeling to the melancholy bereavement which had fallen on the Rev., the Incumbent (Dr. Lett,) which prevented his presiding on this occasion. He

would call upon the Secretary, Mr. Harman, to read the Report.

Mr. Harman then read the Report as follows:—

REPORT.

The Committee of the St. George's Parochial Association of the Church Society, have now to present their fifth annual Report.

The past year has not witnessed any progress in Church labour in this Parish which calls for special notice, but your Committee are glad to say that at the same time there has been no actual diminution in the receipts.

The collection for 1854 showed a total of £87 2s. 6d., of which £20 16s. 3d. was paid to the Parent Society—£15 for the first year's rental of the School-house Lot—£5 10s. to the Sunday School Library, and the balance, less expences, to the Church Debt Fund.—Of this burden much still remains, guaranteed and arranged it is true in the way that former Reports have explained, but still not extinguished, or likely to be entirely closed until the Building Society shares, kept up by a few zealous members, are realized,—this may not take place for a couple of years, meanwhile the assistance derived from this Society, and the liberal response of the Congregation to the annual Sermon, have mainly enabled the Churchwardens to proceed with the good work; and, although there are many objects connected with Church progress, which your Committee would gladly have engaged in, still, the paramount im-

portance, nay, the sacred duty of paying the debt has hitherto prohibited any other application of the funds. The rental of the School-house Lot to which £15 was applied it will be remembered, was guaranteed by the Association when it was deemed desirable to secure the ground.

With peculiar satisfaction your Committee now turn to the Report of the Parent Society for the past year, which again records a steady improvement in the working and income of the Society. The excess in the *latter* over the previous year is set down at no less than £1788. [See page 12.] The Report states, "The fact that the income of the Society during the past year was much larger than it has ever been, is not the only one which affords matter for congratulation. New Parochial Branches had been formed, and the Reports which have been received from some of them, shew results which could hardly have been expected by the most sanguine well-wishers of the Society: others in consequence of certain local engagements which had been previously entered into could remit but little to the Society in this the incipient stage of their existence, but they all give good promise for the future."

"These results will, your Committee hope satisfy all the members of the wisdom of the Society in adopting the recommendations of the Committee, which in the commencement of the year 1852 was appointed to devise the best means of reforming and giving vitality to it, and also those suggested by the Special Committee, which in February 1853 was selected to

"revise the By-laws, particularly those
 "which related to the Widows and Or-
 "phans' Fund.

"A mere glance at the pages of the ap-
 "pendix containing the summary of contri-
 "butions and collections made in behalf of
 "the several objects of the Society ought to
 "convince the most sceptical of this--if they
 "have been accustomed to examine the cor-
 "responding pages in former years."

Your Committee would express an earnest
 hope that the collection of this Association
 for the present year may be taken up with
 increased vigour. By the quotations they
 have made above from the General Report,
 it will be seen that the Church at large
 throughout the Diocese is becoming more
 and more aroused to the work--while the
 contributions of this Association, although not
 behind those of former years, still would not
 show that our zeal has kept pace with that
 of other, perhaps less favoured, districts.

May we be inclined during the present
 year to strive for the mastery. If ever there
 was a time for strenuous exertion that time
 has arrived. The year that has just closed
 has seen the bursting of that dark cloud
 which has so long hung over the Church in
 the secularization of the Clergy Reserves,
 and shorn thus of her heritage, it more than
 ever becomes Churchmen to rally round her
 altars, and with numbled spirit offer of their
 substance to the Glory of God, that the light
 of Israel be not quenched in our land. In
 this Parish much has been done, and al-
 though, our local claims still exist, and that
 in no small degree and form our first care
 and duty, still, your Committee feel that we

should be foregoing our highest privilege—that of uniting as a body with the Church at large to advance the Church's cause, if we fail to contribute liberally to the general purposes of the Church Society.

According to custom only one other subject of account remains to be noticed in the Report, namely, the School-house Fund—this has not been materially increased during the past year, with the exception of the addition to the Bank Stock by the reinvestment of the interest, and also a bonus of £37 10s. declared by the Bank of Upper Canada.

Your Committee cannot close their Report without alluding to the recent heavy bereavement with which it has pleased Almighty God to visit the respected Incumbent; and which deprives them of his presence on this occasion. Their earnest prayers are offered up that he may receive strength and support from on high in this his hour of trial and affliction.

The Account Current is subjoined as follows:—

*The Secretary and Treasurer in account with the
St. George's Parochial Association of the C. S.*

Dr.	
To Subscriptions,	£87 2 6
To Balance for previous year,	0 8 9
	£87 11 3

Cr.	
By Collector's com. 5 per cent	14 5 0
Printing Reports, &c.	2 0 0
By Parent Society—one-fourth,	20 16 3
By Rent of School-house Lot,	15 0 0
By Sunday School Library,	5 10 0
By Churchwardens for Liebt,	40 0 0
	£87 11 3

*Proceeds of Sermons preached in St. George's
Church in compliance with the requirements of
the Church Society, and paid over by Church-
wardens*

July 16—Missions,	£28 0 0
Oct. 8—Widows and Orphans,	30 0 0
Feb. 4—General purposes,	7 12 6

The following resolutions were then adopted:—

Moved by the Rev. T. S. Kennedy, Secretary of the Church Society, seconded by Mr. Arnold, and

Resolved—That the Report now read be received and adopted, and that it be printed and circulated among the congregation.

The Rev. T. S. KENNEDY in moving this resolution, stated it was to have been moved by another gentleman, and had only just been placed in his hands. He had only just heard the report read, and therefore could not be expected to dwell on the many interesting topics introduced into it. He had much pleasure in moving the

adoption of the report, as it not only refers to the success which has already attended the operations of this Parochial Branch Association, and to what as members of this Congregation is incumbent on them in that relation, but also to the duties which as members of the Church they owe to her. He was always anxious to impress upon the minds of those who attended the annual meetings of the Church Society, that they were not only members of the Congregation assembling from time to time for worship in this, or that church, but that they were members of that body of which Christ is the Head, *the Church Catholic*; and that the welfare of this body depends under God, upon the zeal and the energy evinced by the individual members. We often hear it said that the Church is, comparatively speaking, doing but little, that she is not taking that position which she ought to do. One blames the Bishop, another the Clergy, and others the Church. Now, ask yourselves calmly, who is to blame? Consider, the Church is made up of individuals, and then, perhaps, the answer will suggest itself. "Perhaps others have been doing as I have been doing, contenting themselves with providing for their own local wants, but doing little, if any thing, for the extension of the Redeemer's Kingdom, forgetful of the mission entrusted to every Churchman to preach the Gospel to every creature, and like our Divine Master to be ever going about doing good." We should ever remember that we are soldiers of Christ, enlisted under the Banner of the Captain of our Salvation, and bound to contend against the enemy which he came down from Heaven to overthrow—ought we to be contented with remaining inactive at our post, entertaining no feelings of sympathy for our brethren who are engaged in the same spiritual warfare. With what anxiety do we all look now for news from Europe, and ask what has been the success of our armies? how soon will the objects for which they contend be attained? What interest do all

take in the accounts which reach us from the seat of war, how readily do we evince our sympathy for our suffering fellow-subjects, how readily do we subscribe to alleviate those sufferings, and all this because as British subjects we acknowledge that there is a bond of union between us, we can in some degree realize their destitute condition, and we gladly, therefore, render them all the assistance in our power. Now, if we were duly impressed with the idea of the importance of the cause for which we are bound to contend we would not be uninterested spectators, but we would be active and zealous, ever enquiring how we might best promote it. Our Blessed Lord came down from Heaven to establish his Kingdom and overturn the great adversary of mankind, who would keep them in bondage. This he could have effected by his own unaided power, but he after setting us an example, left the war to be carried on by those who enlisted under his banner, and thus became loyal subjects of the King of kings, and so conferred on them the privilege of becoming fellow-workers with Him. Does the soldier discharge his duty by merely enlisting in the service of his sovereign, and wearing his uniform, but leaving the work to be performed by his officers? We would not consider him entitled to any reward for this profession only. He is expected to contend valiantly, to obey all the orders of his superiors fearless of danger, and animated only with a desire for victory. So you who profess to be Christian soldiers should implicitly obey the commands of the Captain of your Salvation and follow in his steps, not leaving, as is too often the case, the work to be performed by the Clergy, who are only your guides to lead you in the right way. The Laity, if they hope to receive the reward, must bear their full share of the spiritual warfare, enduring unto the end. This they will do if they rightly estimate the value of the prize for which they are to contend. The Rev. Speaker here made allusion to

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the means which had been taken to liquidate the debt of the Church, and expressed his hope that the Congregation would individually liberally assist those gentlemen who had so generously assumed the payment of it. He further observed that the report also alluded to the fact that there had been an increase in the funds of the Church Society over any previous year, amounting to £1,788, and felt called upon to remind them that but little had been done to aid the general purposes of the fund of the Parent Society when the wealth and numbers of those professing to belong to the Church were taken into consideration; only £1,154 having been contributed, including the proceeds of the annual Sermon for that object. The greater portion of the Society's funds having been appropriated for special objects, he trusted; therefore, that all would be stimulated to renewed exertions.

JOHN ARNOLD, Esq., seconded the resolution, which was put and carried unanimously, as were all the others.

Moved by Mr. Harman, seconded by Mr. Roberts, and

Resolved—That in the success that has attended our labours in this parish—and more especially in the continued and steady advance of the Church Society throughout the Diocese, we recognize with humble gratitude, an overruling Providence working all things together for good.

Mr. HARMAN had hoped that the Rev. Mr. McKenzie, of Yorkville, would have been present to move this Resolution, but he had only just received the letter from him which he held in his hand, expressing his regret that his health did not admit of his attending. The Resolution, however, he (Mr. Harman) felt was too solemn a one to be merely moved in silence, and, though

a layman, he would add a few words in presenting it. Surely if the words of the Resolution are not mere form, if we meet as a body of Christians and Churchmen, to record the transactions of our Association, and consider the endeavors that are being used to advance the cause of the Church at large: surely we should possess little of the true principles of Christianity if we neglected or hesitated to ascribe to Almighty God the glory of the measure of success that had attended our endeavors. Nay more. If we truly felt the spirit of that petition which formed a part of the Lord's Prayer—"Thy Kingdom come,"—we should also feel that our endeavors to advance the cause of His Kingdom must be entirely dependent on God's blessing-being vouchsafed. Finally, he hoped this was the spirit with which we had hitherto engaged in the work; and, also, that it might animate us in our future endeavors.

Moved by the Rev. T. S. Kennedy, seconded by Mr. McCleary, and

Resolved—That the present position of the Church, shorn of her heritage by the secularization of the Clergy Reserves, makes it more especially incumbent on all churchmen to support the Missionary object of the Church Society.

The Rev. T. S. KENNEDY, in moving this resolution, said that it devolved upon him to call their attention to a subject which, to all who took an interest in the welfare of the Church in Canada, was as familiar as it was painful. They had seen its heritage taken by a legislature professing to be governed by christian principles. Much had been said and written on the subject of the Clergy Reserves. He had individually taken an active part in struggling to

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maintain those reserves, and he did so not from any selfish motives, but to protect the heritage of the church from the spoiler. The members of our communion are too apt to think that everything done for the church should be done by the government or the body, not by individual members. This was the source of much evil to the church, but he hoped that out of evil good might come, and that its members might be roused to a sense of their responsibility, and take more interest as individuals, in the temporalities of their church. He trusted, however, that this was the last time he would have to allude to so painful a subject. An all-wise Providence had entrusted to us the performance of certain duties, and rewards us according as we perform them. When, then, a nation, from motives of expediency, yields up what has been dedicated to the service of God by a pious sovereign, or rather he should say, by a pious nation, for King, Lords and Commons, concurred in the gift, we may expect a meet punishment for the act. We have often heard the question put, "What right had the government of England to give away those lands?" but we should remember that at that time there were no settlers in this province, and no parliament; the English parliament legislated for this province, and they, legislating for us, deemed it necessary to make some provision for the service of God. That provision we had long thought belonged to us, but it had now been taken away. This deprivation was a judgment of the Almighty upon us, but let us now, by our zeal in his cause, avert further judgment; let us endeavor to show that we are alive to our christian duties; and that what has been taken by the hand of power from religion, may be replaced by our individual exertions. It is very necessary that increased means should be taken to provide increased missionary labor, for at present they could hardly sustain their own ground. This missionary labor is one

of the objects of the Church Society, but its labors had been chiefly confined to missions among the Indians. It had done much good. For instance, take Walpole Island, where it supports an Indian missionary and an interpreter, and instructs the Indians, who, we learn from the report, are now able to read the Scriptures in their own tongue, thanks, to the Rev. Dr. O'Meara, by whose labors they had been translated for them. The result was, that the Indians were fast abandoning their dependence for subsistence upon hunting and fishing, and becoming farmers; thus, proving that religion ameliorates our condition in this life as well as in the life to come. They had missionaries; and schoolmasters, and interpreters at Owen Sound, on the Grand River, at Manitoulin, and the Garden River; at this last station, Mr. Chance and his wife were making themselves acquainted with the language and were teaching the children—he the boys and she the girls—and he was likely to be ultimately ordained as a missionary there. Unfortunately but partial ministrations could yet be given to those stations, and even in an instance where the missionary was obliged to be withdrawn, the Indians although sorely tempted to unite with other denominations, had yet remained true to their church. But it was not in out-lying places only missionary aid was wanting. Look to your own neighborhood. How many clergy have you got even here among you? How many of your towns are most inadequately provided? And here he would observe that religion was different from everything else as regards demand and supply; for, the greater the want of religious teaching, the less demand was there for it. But we must create a desire for it; we must invite the needy to come to its benefits; we must remember that Christ came into the world to seek and to save that which was lost,—not to call the righteous but sinners to repentance. How can they be enlightened if not instructed,

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and how can they be preached to, if a missionary be not sent? If we really feel grateful for the great spiritual blessings which we enjoy, it should be our object to send the same glad tidings of salvation to others less favorably circumstanced. Let us exert ourselves individually, that the mission of the church may be fulfilled, namely, that the gospel be preached everywhere. This is the duty of all, rich and poor, who can each give as God enables them. They should not overlook, as they had been too much in the habit of doing, the small contributions of single members of our own church. Much was thus lost by overlooking the poor, who think they are slighted if they are not invited to participate in this labor of love. We should not do them this wrong. Other denominations are in the habit of calling on them, and so obtain their small contributions to missionary and tract purposes. But they should bear in mind that the Church Society had the elements of carrying out these objects; forgetting this, they go to the Missionary and Tract Society meetings of other denominations; they hear their proceedings, and learn the workings of those societies; they think then that they work better than we do, and they desert the Church. The missionary objects of our church should be dear to us, and if we, as individuals, do not use our best exertions to promote those objects, we are highly culpable. We must now more than ever exert ourselves, since the heritage of the Lord has been taken from us. Let us individually endeavor to place the Church in a better position. Let us throw ourselves in the breach, let us fight the battle with earnestness, and the Lord will bless our efforts, and we shall realize the promise that those that water others shall themselves be abundantly watered in their own souls.

Mr. McCleary seconded the resolution, which was put and carried unanimously.

Moved by Mr. Robert Denison, seconded by Mr. Harman, and

Resolved—That a desire to contribute liberally to the support of the Church Society should prompt us to persevere in the removal of the local pressure which has hitherto exercised a first and powerful claim upon us *in the resolution to free our Church from debt*, by providing for the liquidation of the remaining debentures, 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. DENISON said that this resolution had long been a prominent one at their meetings, and all must agree that it was particularly incumbent on them to take an interest in that debt. It was also our duty to contribute, to the best of our ability, to the objects of the Church Society. It had been well said by the Rev. Mr. Kennedy, that if we fail to do our duty by that Society, it will not be able to carry out its objects. Therefore, remembering the blessings we enjoy, and the opportunities of public worship which we have, let us think of the many members of our Church in distant and remote places, who have scarce better than a log hut in which to assemble for prayer; and whilst we have our ministrations twice a-week, or oftener, many of them have not the same advantage once a-month, or perhaps once in six weeks. There was a considerable difference between their position and ours, and remembering this difference, our first duty should be to put the Church Society in the position in which it ought to be. If we would draw the line of distinction between their lot and ours, how great is the difference. If any members of our congregation be ill, or the rite of Baptism is to be administered, we can at once see our clergyman, whilst they perhaps die without ever having the consolations of a Christian minister,

and many, very many of their children go out of the world unbaptized. Who, then, can doubt its being our duty to place the Church Society in a position to assist in supplying those wants. This, however, brings the fact before him, that they should be just before they were generous. They should remember the debt of the Church. But no, it was not the debt of the Church, but of the congregation. Were it not for the acts of a few individuals, they would this day have been liable for a debt of £1,500. On Sunday next a call would be made upon them to provide for the payment of the interest on that sum; and though these gentlemen had so made themselves liable for that debt, he had no doubt that every one of them would be as liberal next Sunday as if they had not already done so much. They now only asked the congregation to make up the interest, and relieve the Church authorities from liability for that interest. If they failed to do so, these gentlemen would have to make up the deficiency. He had learned, at first with regret, that for some months, the ordinary Sunday collections had declined, but perhaps it was that they were reserving themselves on the past, in order to give more liberally on the present occasion,—that they had kept back their pence then, to give their pounds now. Indeed he was confident that they felt it the greater duty to respond largely to the appeal soon to be made to them.

Mr. Harman, in rising to second the Resolution, said that after its able advocacy by his friend Mr. Demison, he felt that he could add little to support it. Still the debt of St. George's Church had been called "Mr. Harman's hobby," and he could never be backward to lift up his voice, if he thought, or others thought, that anything he could say might act as an encouragement to its payment. It struck him the position of

the debt might be illustrated by the manner in which property is largely acquired in this country, namely, purchasing or investing, as it was termed, *on time*—that is to say, by paying the interest on the purchase for a certain number of years, and the principal in a lump at their expiration. Now this was, really, very much the position of the remaining debt on St. George's Church; for, surely, he might call the property of the congregation in their church an investment—a holy investment—an investment for eternity rather than for time; and the congregation were called upon, after a sermon to be preached annually about this time, to contribute the sum required to pay the *interest*. Further to carry on his illustration, when property of a temporal nature was bought *on time*, as he had described, the *credit* of the parties purchasing was mainly considered—their credit punctually to pay the interest. This was almost precisely the position of the congregation of St. George's Church. *Their credit* was pledged to pay the *interest* for a time; but an advantage was theirs, namely, that at the expiration of that time, they would *not* have to pay the principal also, as others had undertaken that, the Bank had, with much kindness, accepted an assignment of the Building Society shares, to cover the debt of £1250 to that institution, on consideration that, till they were realized, the *interest* should be regularly paid. No difficulty had hitherto been experienced in collecting this, as the congregation had nobly met the call; but, as the time came round again, it might do good to remind the

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congregation of the exact position of affairs, and what sum was required to meet that call. Now, with regard to this, he would further state that he had ascertained from the church-wardens that not one shilling was available for this purpose from the ordinary income of the Church; indeed he was told that, for the current expenses, it would be hard enough to use a common expression—"to make both ends meet." Nothing, therefore, was available for the interest from the ordinary income. He desired to put this strongly. He had also spoken of the importance of keeping *our credit* good, as a congregation; and this reminded him that the agreement with the Bank of Upper Canada, to which he had alluded, was only granted for *three* years, which expires on the 1st April. It would, therefore, be necessary to apply for a short extension of the time, as the Building Society might, probably, require a year or two more to wind up. He had no expectation himself of any difficulty being made by the Bank of Upper Canada; but all depended on *our credit* being kept, as to the interest: let that fail, and how could we apply for any further favor? He sincerely hoped the response on Sunday to the call, would be liberal and sufficient. The force of the inducement to persevere in payment of the debt which the resolution alluded to,—namely, a desire to contribute more largely to the Church Society,—no one felt more deeply than himself. The missionary course of the Church Society was a glorious one, and— if he might repeat the words he had used in speaking on the last occasion—he hoped to

see the day when the congregation of St. George's Church might have (not the pride which was a word inapplicable to religion,) but the humble privilege and gratification of sending forth a missionary to some poor district, to be called "the St. George's Missionary." With these remarks he would warmly recommend the resolution.

Moved by the Rev. W. S. Darling, M.A., seconded by Mr. A. Fleming, and

Resolved—That a further inducement to persevere in the payment of our Church Debt, is suggested by the necessity which still exists for our meeting being held in this sacred edifice, from the continued want of a Parochial Schoolhouse, where not only may the children of our parish receive a sound scriptural education, but also, where similar meetings may be held.

The Rev. W. S. DARLING, in moving this resolution, said there were several points in it he wished to dwell on, which all tended to lead them to act energetically in the cause of the Church. On the subject of the debt of this Church, they had already heard, but there was another subject to which he would allude, namely, the Schoolhouse, the possession of which would do away with the necessity of holding their meetings here. If held in the Schoolhouse, he had no doubt their meetings would be possessed of more spirit; more interest would be taken in them, and we should have a better attendance. Another reason, one of a more solemn nature, was, that this building was now consecrated, they had given the building to God's service, to be his special dwelling place. This gift to the Most High He had condescended to accept; you have no merit for this secular work of love; you have done but your duty; and having liquidated the debt of the Church, you will no doubt go far-

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ther, and unite next to erect your schoolhouse, in which your children may receive a sound, religious education. On this point he would speak strongly, for he felt so; out of the abundance of the heart the mouth speaketh, and he would impress upon them the necessity of all education being founded on religion. This was his conviction, one, too, that was growing stronger by experience. The Common School System was one against which he would protest, though doing so might be called narrow-minded and bigotted; but he could not avoid regarding it in a religious point of view. It was a contest between religion and satan, himself the originator of the system,—the embodiment of secular wisdom. We daily see more and more convincing proofs that intellectual education, divested of religious instruction, is the parent of evil. From a system which repudiates all religious teaching the flood of infidelity has invariably swept across the land which maintains it. Go to Protestant Germany, or even the United States, where this system prevails, and it is awful to think that there are millions of persons to be found who profess no religion, and where filial obedience and reverence are at a discount. He would appeal to those now present to look in their own city; there was much of the same lack of religion among them; the leaven of infidelity was widely spread among the mechanics and tradesmen. In his town parish it largely prevailed, and there were individuals whose whole time almost was devoted to the diffusion of infidel opinions. If this exist now, what may we expect to be the result when the existing schools make their evil influence farther felt? If we go among our poorer brethren, we find them packed together, and drunkenness and vice of every kind practised in the broad light of day. Such was the example of the parents to their children. They know nothing of, and care less, for their immortal

souls. Such persons care nothing for the opportunity of Sunday school teaching. They receive no instruction there, or if they do its precepts are counteracted by the conduct which they witness at home; there is no chance of better training; in fact, there is an indifference to all. These people, if they regard instruction at all for their children, take advantage of the cheap system, and they go to these schools where it is expressly forbidden that any regard shall be had for the welfare of their immortal souls. Religious instruction is forbidden there, and the result is, that these unfortunate children receive no religious instruction at all; infidelity follows, or if they have any idea at all of christianity, it is a very vague one. With these circumstances before us, we should not rest until we had erected a school in which the children of our poorer brethren could be brought up in the nurture and admonition of the Lord. If we could get them thus instructed, the benefit would be great, and when in after life trials and afflictions come upon them, the early religious training which they there receive might be the means of leading them to that repentance which is not to be repented of, and give them christian courage "in the hour of death, and in the day of judgment." They should, therefore, unite with one heart and one soul to obtain their parish school.

Mr. A. FLEMING rose with much pleasure to second the resolution. If the Rev. gentleman who spoke last had strong feelings on this subject, he also had strong feelings, but not the same happy power of expressing them. On two former occasions a similar resolution was moved, but as yet no progress had been made to the attainment of the desired object; a special fund had been commenced, but little as yet was done. They would all remember that when Jenny Lind visited this city she gave £200 for the support of a Protestant Orphans' Home, but it was clogged with the condition, that we were only

to have it in the event of our raising a like sum in ten days, and it was raised. Now, he believed it was matter of notoriety, that a benevolent member of the congregation had long since offered £100 in aid of the school fund, as soon as another £100 was raised for the same purpose by the congregation, yet nothing whatever had been done to raise that other hundred pounds. He believed, however, that this liberal offer was still open to us, and that if we would now do our part we might yet have the benefit of that offer. As had been mentioned, our church is now consecrated, is now specially devoted to the service of the Almighty, and, therefore, there is the greater necessity that the Sunday school should be removed out of the building which he saw with pain was Sunday after Sunday desecrated by the conduct of the children who romped and played as they would within the walls of an ordinary schoolhouse, forgetting altogether where they were. The Pewholders also complain of the damage done to their property, and for both these reasons it behoved them at once to have their schoolhouse. Relief from the debt of the church was no doubt important, but with him the school was as much so, for we have a school system, supported by the state, in which religious instruction is denied, or at most, portions of scripture only are conceded to be read, but no more, and it therefore behoved all true churchmen to forward the erection of the schoolhouse. He would, in conclusion, submit the propriety of a list being now opened, and those members of the congregation present who were disposed to forward the object might at once record their subscriptions, making them payable, if more convenient, at a future day—and when the special call for the interest on the church debt had been got rid of.

The CHAIRMAN said he had listened with deep interest to the speeches of both the mover and

seconded, in whose views he fully concurred. With regard to the latter suggestion, it would be out of order to submit it at present, as not coming before the meeting, sanctioned by the committee, but he had no doubt it would be attentively listened to another time; and he hoped Mr. Fleming would not let the matter drop, but would take the opinion of the Incumbent on his excellent suggestion.

The resolution was then put and carried. Mr. NATION moved the next resolution, seconded by Mr. David Burns, which was carried as follows:—

Resolved—That the following gentlemen be requested to form the Parochial Committee during the ensuing year, together with the Incumbent and Churchwardens, members *ex-officio*.

Messrs. Arnold, Dr. Rowell, David Burns, Robert Denison, A. Fleming, S. B. Hartman, T. McLeary, H. Rowsell, and T. P. Roberts.

The proceedings then terminated, the Rev. Chairman reading the usual prayer.

These persons were elected to the office of the school-board. It is to be regretted that the school was no doubt important, but with the school was as much so for we have a school system supported by the state, in which the school is denied, or at least portions of the school are conceded to be true, but no more, and it therefore behoved all the children to forward the action of the school-board. He would in conclusion submit the propriety of a list being now opened, and those members of the congregation present who were desirous to have their names put on the list, to record their subscriptions, making their payable if more convenient at a future day—and when the special call for the interest on the church debt had been read.

The Chairman said he had listened with interest to the proceedings of both the morning