

# The Church.

"Her Foundations are upon the holy hills."

"Stand ye in the ways and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls."

TORONTO, CANADA, JUNE 8, 1854.

[No. 45]

Vol. XVII.]

## Poetry.

### "THE DOOMED ONE."

There is a time, we know not when;  
A point, we know not where;  
That marks the destiny of man,  
To glory or despair.

There is a line, by us unseen,  
That crosses every path;  
The hidden boundary between  
God's patience and his wrath.

To pass that limit is to die,  
To die as if by stealth;  
It does not quench the beaming eye  
Or pale the glow of health.

The conscience may be still at ease,  
The spirit light and gay,  
That which is pleasing still may please,  
And be thrust away.

But on that forehead God has set  
Indelibly a mark,  
Unseen by man, for man as yet  
Is blind and in the dark.

And yet the doomed man's path below  
Like Eden may have bloomed;  
He did not, does not, will not know  
Or feel that he is doomed.

He knows, he feels, that all is well,  
And every fear is calmed;  
He lives, he dies, he wakes in hell,  
Not only doomed, but damned.

O where is that mysterious bourne  
By which our path is crossed,  
Beyond which God himself hath sworn  
That he who goes is lost?

How far may we go on in sin?  
How long will God forbear?  
Where does hope end? and where begin  
The confines of despair?

An answer from the skies is sent,—  
"Ye! who from God depart,  
While it is called to day repent,  
And harden not your heart."

### THE WANT OF AN ENDOWMENT FOR THE COLONIAL CHURCH.

[From the Colonial Church Chronicle.]

It would hardly be consistent with truth or fact to assert, without limitation, that the Church of England has been permanently founded in the colonies and dependencies of the British Empire. Yet it exercises in them a large influence, and its members constitute a numerous and powerful body. All that can with justice be said seems to be this:—That by God's good blessing, through the efforts and instrumentality of the Society for the Propagation of the Gospel, its polity has been fairly introduced into the colonies; and that it is now provisionally kept on foot, as a model for the colonists to follow; or, to make use of a more familiar and homely illustration, a house has been built for them, which they themselves, at some future time, will be called upon to maintain in a state of tenable repair. But this provisional state must come to an end; the props by which the Colonial Church is now sustained must be in time withdrawn, and the colonists left to their own resources.

How will those resources be elicited? What will be the kind of maintenance which the colonists will provide for the perpetual ministrations of the Church to which they belong? It may be difficult to bring under public notice, or to suggest for public discussion, a topic of more grave importance or of deeper interest. That the Church of England should both retain, and develop to a greater degree, its present influence in the colonies, and continue to spread through the world, cannot fail to be a matter of the utmost concern to those who have realized the office she is calculated to discharge, as an assertor of Catholic and Primitive truth, as a mean between Romanism and the various disconnected, self-constituted communions of Christendom, and as a centre point of union, if ever it should please God to reunite Christians in one visible body, under one confession of faith.

Of course, it is but obvious to remark that this can only be effected by a learned and devoted body of Clergy;—for the absence of either of these requisites will militate seriously against the efficiency of the English Church; taking into account the existing temper, and enlarged knowledge of men in general. Clergymen, as well as other men, must live, though no doubt more moderately than other men,—still they must live. The means of life provided for the Colonial Clergy are now derived chiefly from the benevolence of the Mother Church, or from grants of the Imperial and Colonial Legislatures; and, as in Canada, from an endowment set apart upon the English occupation of the colony. Of the first of these, we hope that it will never be exhausted; of the second and third, it can only be said that they are simply precarious, and may suddenly cease at any unforeseen and unexpected moment. Of the fourth it remains to be seen, whether the endowment of the Canadian Church will be held sacred, or whether it will be diverted into some extraneous channel.

But, supposing all these resources to fail, how is the Colonial Church to maintain its present position? How are the Clergy to live? How, again, is the Church to be enabled to meet the increasing wants of its people; and to reproduce itself in the colonies?

There are but four ways of supporting the ministrations of the Church:

(1.) As in England, by a fixed and permanent endowment. This is not the place to enter upon the vexed question of the union of Church and State; nor to discuss the frequent allegations of Erastianism, as it is called, in the Church of England; although, without attempting to

deny that defects exist in the arrangement of the temporalities of the Church—and indeed what institution will be altogether free from defects in a fallen world, wherein nothing is perfect?—we cannot but think that these charges of Erastianism come with ill grace from many who live happily under her shadow; and must proceed, in a measure, either from disaffection or from thoughtlessness. He was a wise man who said that few there are of so weak capacity, but patient as not to complain, fewer still so public as not to complain, when the grievous inconveniences thereof work sensible smart; but that to see wherein the harm which they sprang, and the method of curing it, belongeth to a skill the study whereof is full of toil and beset with difficulties. And it may perhaps be said here—in the face of manifold murmurings—that the present endowment of the Church of England—though accompanied by some evils—is the best safeguard against the very Erastianism which is so deeply felt, or so greatly feared. At all events it secures to the Clergy that proper degree of independence from external control, which is necessary to enable most men to discharge a public duty with fidelity and sincerity. And further, it may be added that this mode of paying the Clergy has received the sanction of two Colonial Bishops, certainly not among the least able, or the least foreseeing of their order,—the Bishops of Fredericton and Melbourne.

(2.) The second mode of paying the Clergy is that which obtains in France and Spain, for instance, by stipends doled out from the State Treasury. And we select these two instances, because while complaints of Erastianism—whatever that may be in popular estimation, although it seems to be a term often used in a loose unguarded manner—are so liberally urged against the Church of England; yet they are but seldom ventilated against the Church of Rome: as if that Church were altogether free from Erastianism. "We are oppressed, enslaved by the power of the State at home," says Mr. Meyrick. "W. H. here (in Spain) every bishop is nominated by the government, subject only to the approval of the Pope: the Clergy are paid by the State, and, as the *Esperanza*, the High Church paper, complains, they dare not oppose government, which would at once say, 'Be silent, or I will starve you.' For the operation of this system in France, we will refer our readers to a work, to which we alluded in our last number.† And we come to the conclusion, that if by Erastianism is meant not only the peculiar tenets of Erastus, but any and every undue pressure of the secular power on the priesthood, it is not easy to conceive a more fruitful source of it than this mode of paying them.

(3.) The third mode of perpetuating the means of grace in a nation, on which we will comment, is that which prevails in the Protestant Episcopal Church of the United States. The Clergy of that Church are maintained partly by the voluntary contributions of the faithful; and partly, in two or three States, by a moderate endowment of the State. The Clergy of that Church, which was held inviolate at the time of the Declaration of Independence; but which, by the tenor of the constitution, is not, we believe, allowed to exceed in value a certain amount. Now we hear much, and we rejoice to hear much of the vitality and prosperity of the Church in the United States; but it is impossible to conceal the conviction that, humanly speaking, speaking only of those outward means by which it pleases God to carry His purposes into effect—that Church does owe a part of its present efficiency to the fact that it has a moderate endowment secured to it, and is not solely dependent upon the voluntary offerings of the people. Of the voluntary element, as exemplified in that Church,—though no doubt in strict accordance with the national feeling,—we hear but little which leads us to regard it with favour, as the sole source from whence the revenues of the Colonial Churches are for the future to be derived. Of this we shall speak further on.

(4.) But it brings us to the fourth division of this subject, namely, the payment of the Clergy, only from the voluntary contributions of the people, in the same way, for instance, as the ministers of the various dissenting communions of this country are supported. For ourselves, we cannot imagine a system (except that of payment from the State treasury) less likely to guarantee the stability of the Church, or less likely to secure that personal independence, which, we have said and repeat, is necessary for the due performance of public duties. It is notorious that in our dissenting communions at home the people lead the pastor, and that the pastor does not lead the flock. His statements must be in accordance with their views, or they are untrue; and, unless he is a person of commanding talents, able to maintain his position, any disagreeable enunciation of truth on his part is followed by a renunciation of his services on the part of his flock;—a severance which is easily effected, because they can at pleasure stop his salary.

Yet it cannot and ought not to be disguised that the voluntary system is that which finds most favour in the eyes of our colonists, and that apparently it will be adopted by them, unless some wise and timely steps are taken to secure a moderate endowment for every one of our colonial dioceses. The Church, as we have said, is now only provisionally established among them; and until it can pass out of this provisional into a permanent condition,

the consequences of this embryo state may be such as we ourselves dread even to contemplate. Suppose a disruption of the colony from the parent State. Yet no man can say how soon such a crisis may arise; and while the opportunity lasts, it would be well to avail ourselves of those warnings of experience. Some of those warnings are couched in solemn language; language can hardly be more solemn than that used by the Bishop of Fredericton in his recent Charge. We will quote it:

"But then there is another view of the subject of great importance and universally overlooked in England. "In the United States we see and we greatly admire the immense energy of the nation. Join, in their hands, would be made capable of ten times what it has hitherto been in ours. We admire also the application of this energy to the life of the Church. We admire their noble and flourishing colleges, their missionary zeal, their varied learning, their missionary churches, their useful periodical literature, their reprints of all our great standard English divinity, their increasing love for the past, their aspirations for the future. In all this we are a century behind them. But there is a sad tale on the other side. The States number twenty-five millions. The Churchman supposes not more than one. In the city of New York we find learned clergymen and stately churches, but where are they to be found in the rural villages? Where are the clergy in such villages as Richibucto, Shediac, Musquash, St. George, St. David, or Grand Falls, in this province? The neighbouring Diocese of Maine numbers 548,000 souls. It has 13 clergy of the Episcopal Church, and I should suppose not over 3,000 churchmen. We have in this diocese 54 clergy, and 10,000 churchmen, and our population is less than 200,000.

"Mr. Godley, in his review of the voluntary system lately published, supposes that the Clergy in the United States receive on an average £200 a year. The real average of country clergy is generally known not to exceed \$500 or £125, and this is not paid regularly, nor all in cash, but by crumbs, and morsels, and presents, a hard method for the pastor who has to pay for his own support, and how many of the Clergy are continually wandering about, some becoming schoolmasters or booksellers, some struggling with poverty and debt. And what is the influence which the Episcopal Church in America exercises on the will of the nation? I pray God it may be greater than I think it to be; but even in New York itself it is not what we could all desire.

"So that great as are the difficulties connected with our system of payment of the Clergy, strong as my conviction is, that we shall never become an earnest, hearty, vigorous, healthy body of Churchmen till it is abolished, yet looking at the question as a whole, I see that our people are so wholly unprepared for its abolition, that I only pray I may be taken out of the way before the tempest comes.

"The only method by which the evil may be remedied is a moderate endowment, or rent charge, left or given to the Church by its more wealthy children. "We have had a noble beginning of this in the late Chief Justice, and others ought to follow his example. Let them select their own place, if they think fit, and their own method, but they must not till it is abolished, yet looking at the question as a whole, I see that our people are so wholly unprepared for its abolition, that I only pray I may be taken out of the way before the tempest comes.

But it may be said that this is the language of a man forecasting evil consequences; or, who is only fearing the withdrawal of the revenues from whence he and his Clergy are enabled to live in comparative comfort. Possibly. But that objection cannot be urged against the following passage, which occurs in the *Baltimore True Catholic* for March of this year. The editor is himself a layman; and in speaking of the scarcity of Clergy in America, he urges, in striking terms, upon the laity of that Church the necessity of increased piety—and charity. So that, even in America, the voluntary principle has led good and able men to regard the maintenance of an efficient Clergy, not as an absolute requirement of Christian duty, but as an act of charity.

"It is necessary that the Clergy, as a class, should be more comfortable. At present, in the great majority of parishes, the thing most required of a Clergyman is, that he should be able to live on a little. Undoubtedly it is the duty of every Clergyman, as of every Christian, to be able to live on a little. But there is a minimum below which it is impossible to sink, as if he be single. As the marriage continues, and produces its usual consequences, the demand for money increases. But if the Clergyman look to pew-rents for his support, they are a fixed quantity, which cannot be increased; while the expenses of the Church, but not precisely a fixed quantity, have a greater tendency to increase than to decrease. If his support be derived from subscriptions, they are not exactly a fixed quantity; but each individual subscription is so far fixed, that it will not be increased, except under the pressure of a change in the parish, which involves the election of a new incumbent. Every parish has less than a similar pressure will add a single subscriber to the number. It is, therefore, not an uncommon event for the family of a Clergyman to outgrow his salary. We say again, that we recognise the obligation of every Christian to live within the income which Providence allot to him. But that duty, like every other, involves the idea that its performance is possible.

"When a private Christian finds his income insufficient for his maintenance, he is generally at liberty to seek some more profitable occupation. But if, after having made such exertions, he should be unable to work out a support, he has a right to look to his brother Christians for relief. The Clergyman has no such resource, as that of seeking a more profitable occupation. He may seek a place in which to exercise his ministry, where a more liberal subsistence will be afforded him. But will he find it? Every parish has its fixed quantity. It is possible that he may meet with one which is vacant, of which the income may be better adapted to his necessities. But the attempt to remove, may diminish his usefulness where he is, should it fail. It

may do that, which his circumstances may diminish his usefulness. And it is by no means unlikely that he may fail. If he succeeds, he is only transplanted to a new place, to encounter again his old difficulties. Unless he attain that immense prize,—a city parish,—he is never likely to have a comfortable subsistence. If he do obtain it, he is expected to work himself to death, practically he cannot afford a subsistence for two Clergymen, and is too large to be properly attended to by a single one.

"Moreover, until he attain this position, which is only attained by a few, and those, men of a particular description, he has not attained anything like the proper position of a Clergyman. He is not really connected with a corporate body, his anxiety is added to one of which they provide for his subsistence. The vestry, in a vast majority of instances, are only a corporation for the purpose of holding the fixed property of the Church, which is necessary for the due celebration of Divine services, but having no other corporate functions, with their corporate character, and act as the committee of a set of subscribers, to whom individually, he must look for his support. These subscribers have the power of starving their Clergyman out of the parish, by withdrawing their subscriptions. They cannot use their power. This uncertainty is added to the other difficulties of a Clergyman's life.

"He must decide, either to relinquish the comforts of married life, which his position renders particularly necessary to him, or he must subject himself to some children growing up around him, without the instruction which is necessary to qualify them for admission to his profession, or usefulness in any other. He must, moreover, live in continual dread of losing the little income which he has, unless he suffer himself to be governed, in the exercise of his sacred office, by those whom he has no right to govern. "In every secular point of view, the profession of a Clergyman is a very uncomfortable one. And it will so continue, until there is a great change in the views which the Laity take of the matter. At present, it is expected that the whole business of the Church should be carried on through the self-denial of the Clergy, and that the Laity should bear no part of the burden. A man is willing to give something for the support of his own minister; but it must be the smallest possible amount of self-denial. It must be the smallest possible proportion of the smallest possible sum for which a Clergyman can be gotten. Now Clergymen treat for the smallest possible sum at a double disadvantage. They are like labourers, in the contest between capital and labour. They have no resources to fall back upon, and must find employment, or starve.

The subscribers are in a better situation than the capitalists; for the latter are losing their property by not making money, while their subscribers are saving their money, while there is nothing damaging, except their souls; the state of which they do not often examine. The other disadvantage of the Clergyman is, that his conscience will not permit him to remain idle, if he can be employed on any terms. He has a charge committed to him; he has sworn to perform a certain duty. That charge he must fulfil; that duty he must perform. Of these circumstances, the most unconscious advantages are continually taken. It is not, then, to be wondered at, that men are so ready to embrace the calling of Clergyman. It will always be so, until the condition of the Clergy can only be, by an increase of Christian piety and charity among the Laity; leading to an increase of self-denial, if we may use that expression with reference to a quality, the very existence of which may be doubted. The Laity must learn, that the first thing to be sought, is the Kingdom of God and His righteousness; and not worldly wealth; and they must learn that these things imply self-denial; the giving up their own wishes and desires, for the sake of the Lord and His Church. When these principles are generally diffused, and when, in consequence, men have learned to conduct the Lord's portion of their gains, purposes, and appropriate them to their own purposes, the condition of the Clergy will become such, that a man may enter into Holy Orders without having attained the spirit of a martyr. At present, the Laity expect an exhausted supply of men, capable of the greatest self-sacrifice, and the expenditure of that sum has called forth and the expenditure of that sum has called forth local subscriptions to a still greater amount; so that altogether a sum of not less than £500,000 has been expended within the last 18 years upon the erection of additional churches in the metropolitan parishes.

The 78 new churches, so erected, including ten in the single parish of Bethnal-green, afford accommodation for nearly 100,000 persons. Provision has been made for ten Parsonage-houses, or endowments, and for ten sets of schools in that parish. Upwards of 120 additional Clergymen are laboring in the new churches. The new churches, and the expenditure of that sum has called forth and the expenditure of that sum has called forth local subscriptions to a still greater amount; so that altogether a sum of not less than £500,000 has been expended within the last 18 years upon the erection of additional churches in the metropolitan parishes.

Her Majesty's Commissioners for the Sub-division of Parishes have, therefore, underrated the extent of spiritual destitution in the metropolis, to meet which they consider 55 additional churches to be required. A much larger number is evidently wanted.

In a postscript the Bishop states that the operations of the Fund will be extended to the diocese at large, and the Fund will be designated the "London Diocesan Churches Fund."

CONSERVATIONS.—By the Bishop of Chester, Christ Church Claugton, near Birkenhead; by the Bishop of Winchester, the newly-erected parish Church of Belem, Surrey; by the Bishop of Worcester, the new church of the Holy Trinity, Rugby.

## TWELFTH ANNUAL REPORT

OF THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

It is with feelings of the deepest gratitude to Him, from whom, alone, all good things do proceed, and without whose blessing all human efforts would be unavailing, that your Committee present this their Twelfth Annual Report. 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 have 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 incipient stage of their existence, but they all give good promise for the future. Finding how readily the Laity came forward to assist in carrying on the work of the Church, in most of the parishes visited by your Secretary during the winter, the Clergy, who, in some instances had called their meetings with but little hope of success, afterwards expressed their conviction that such periodical meetings as were required by the Constitution of this Society would not only be calculated to strengthen their hands, and enable them more effectually to carry on their local ecclesiastical improvements, but also by impressing upon the minds of their flock that they should be lively members of the Catholic Body, incite them to evince those fruits of faith—true charity, and the love and unity of the Brethren enlisted under the same banner.

The notes of your Secretary, taken whilst on his journeys in the course of last year and the commencement of the present one, will shortly be published. These, in addition to the several district and parochial reports, which for the most part have appeared in print, and long extracts from which will be found in the appendix to this report when published, will, your Committee hope, satisfy all its members of the wisdom of the Society in adopting the recommendations of the Committee, which in the commencement of the year 1852 were 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 Widow and Orphan Fund. A mere glance at the pages of the appendix containing the summary of contributions and collections made in behalf of the several objects of the Society, ought to convince the most skeptical of this, if they have been accustomed to examine the corresponding pages in former years.

### INCOME.

The income of the Society, not including monies received on trust or on account of depositary, appears previous to the closing of the books to have amounted to £3,156 19s. 4d. Of this sum £64 13s., however, should be deducted, as that amount was received after the closing of the books last year, but belonged to its income. Last year all monies received during the month of April were included in the income, whereas this year the books were closed on the 6th April, and the sum of £156 has since been received, making the income of the present Society amount to

Showing an increase over the past year amounting to £969 9s. 6d.	£3,248 6 4
branches and parochial associations has amounted to, so far as has been yet ascertained, by an increase of Christian piety and charity among the Laity; leading to an increase of self-denial, if we may use that expression with reference to a quality, the very existence of which may be doubted. The Laity must learn, that the first thing to be sought, is the Kingdom of God and His righteousness; and not worldly wealth; and they must learn that these things imply self-denial; the giving up their own wishes and desires, for the sake of the Lord and His Church. When these principles are generally diffused, and when, in consequence, men have learned to conduct the Lord's portion of their gains, purposes, and appropriate them to their own purposes, the condition of the Clergy will become such, that a man may enter into Holy Orders without having attained the spirit of a martyr. At present, the Laity expect an exhausted supply of men, capable of the greatest self-sacrifice, and the expenditure of that sum has called forth and the expenditure of that sum has called forth local subscriptions to a still greater amount; so that altogether a sum of not less than £500,000 has been expended within the last 18 years upon the erection of additional churches in the metropolitan parishes.	2,501 17 10
Being an increase on last year of £821 12s. 7d.	
Deduct as remaining Parent Society a little over one-fourth	790 16 1
	1,711 1 9

To which add monies received on acct. of the late depositary, instalments on loans, and dividends and rents paid for particular trusts

	459 17 6
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And the total receipts of the Society and district branches, for the 12th year, amount to £5,410 5 7

The total receipts, as reported last year, were £6,246 4s. 4d.; but it must be remembered that in this sum were included the proceeds of the sale of the depositary stock (£1,400) and debts due to the same, amounting to over £200; whereas this year only about £54 has been received on this account. So far from there being any decrease, the excess in the actual income of the Society and its branches may be fairly set down, as above, at £1,788.

### DEPOSITORY.

Your Committee regret to be obliged to report that the affairs of the late Depository are still in a very unsatisfactory state,—large sums being apparently due to it, far more than sufficient to liquidate all claims against it, and leave a large balance to invest, the interest of which might be annually expended in the purchase of books and tracts for gratuitous distribution in the poorer settlements; but only £54 16s. 11d. has been received on this account, few persons having taken any notice of the circulars sent to them at different times. And the late assistant secretary having as yet failed to complete the books, your Committee have refrained from taking steps to enforce settlement; but the accounts have now been handed over to a gentleman to collect on a commission, with instructions to endeavor to close every account without delay.

### THE ANNUAL SERMONS.

The proceeds of the four annual collections appointed to be taken up during the past year amounted to £1,291 5s. 5d., of which £223 11s. 8d. have been remitted since the books were closed,—showing an increase of £466 16s. 8d. over the amount collected last year.

The Mission Fund collections were made at 171 stations, amounting to	£209 8 4
The second, the Widow and Orphans' Fund, 323 stations, 468 5 2	
The General Purpose Fund, 209 " 368 14 10	
The Students' Fund, 165 " 249 14 8	

But short notice was given of the appointment of this last collection; but as the by-laws of the Society require that four collections should be taken up in the several churches and missions, and the financial year of the Society ends on the 31st March, there was no option in the matter. If, as your Committee recommend, the financial year do not henceforward close until the 30th April, then ample time will be allowed for the quarterly collections to be transmitted to the parent Society prior to the day named for the closing of the books.

### THE MISSION FUND.

The previous year two collections were appointed to be taken up on behalf of this object: the result was, that collections were made at 173 stations, and the amount realized was £309 5s. 6d. But one collection has been taken up in the past year, and has been made at 171 stations, and has realized £209 8s. 4d. There is invested on this account by the Parent Society, £375, bearing interest. The following Missionaries, Catechists and Schoolmasters, have drawn their incomes in part, or in full, from this fund:—The Rev. C. C. Johnson, Missionary in the Midland District, at the rate of £30 per annum; Rev. J. Kennedy, Assistant Missionary to the Indians on the Grand River, £13 15s. 6d., the greater part of his salary being paid by the New England Society; this gentleman has lately been appointed to the Mission of Mersea: the Rev. Geo. Salmon, for Missionary

duty in Talbot District, £25; Mr. J. Burkitt, Catechist in the Townships of Oro and Orilla during the illness of the late Rev. G. Bourne, and until the appointment of his successor, £25; Peter Jacobs, Indian Schoolmaster at Walpole Island, £50; Chas. Keezwick, Interpreter and Schoolmaster at the island of Newash, Owen Sound, £50; and to a Catechist and Schoolmaster at the Irish Settlement near Sandwich, £10; Travelling expenses of the Rev. Dr. O'Meara, during his summer and winter Missionary visits, drawn for since the closing of the books, £6 10s., so that the charge on this fund during the past year amounted to £210 5s. 6d. Mr. Chane, a gentleman sent out from England last autumn, was engaged at a salary of £50 per annum, to assist Dr. O'Meara, and having been with him some time it is hoped that he will shortly be able to act in the capacity of Schoolmaster and Catechist at Garden Island, but previous to his taking up his residence there, it is imperative that a church and a dwelling should be built; the Society have sent to make inquiries as to the amount of money required to be raised in order to erect these, and your Committee trust that the funds will not be wanting, when an answer to these queries has been received. This Fund is pledged for the ensuing year to pay the sum of £236 10s., a small sum indeed for a Church Missionary Society to contribute towards so noble an object, but your Committee are confident that if our Diocesan can find more Missionaries, there will be no difficulty in raising the amount which may be required for their support.

Two Missionaries, the Rev. A. H. R. Mulholland and the Rev. F. Tremayne, jun'r, draw £60 each from the Mission Fund of the Gore and Wellington District Branch. The Rev. F. Tremayne, sen'r., and the Rev. N. Watkins, have received their stipends in the Eastern District chiefly from the funds raised by the Parochial Branches organized by themselves. The Niagara District Branch would gladly have supported a Missionary if the Lord Bishop could have spared them one.

### WIDOWS AND ORPHANS' FUND.

The subscription of every Clergyman has been carried at once this year to the debit of the W. O. F., and so long as all the other objects of the Society are advocated in every parish, such an appropriation can be annually made. The proceeds of the annual sermon has sufficed, and, if the claims on this fund are clearly set before the Laity, will for many years suffice, to pay the annuities.

Your Committee would desire, however, to impress this fact upon the minds of all, viz: that the largest pension it is proposed to pay, is but a very small sum comparatively speaking, and will barely provide bread for the helpless family, much less education for the orphans. They would therefore venture to suggest to the members of the several congregations in the Diocese, that in no better way can they express their attachment towards him who ministers to them spiritual food, than by contributing a trifle individually towards a fund which shall enable the churchwardens to pay the premium required to assure his life, for such a sum as may relieve his mind from all fear that his wife and children shall, at his decease, have to part with everything in order to pay the funeral expenses and other liabilities.

The proceeds of the annual sermon have exceeded those of the last year by £152 13s. 8d., and were collected at 323 stations instead of 180. During the year there has been invested, on account of this fund, the sum of £1086 19s. 9d., making the total now invested £3819 13s. 6d., and after keeping in hand a sufficient sum to pay the half yearly pensions, which will fall due previous to the next collection.

The Committee thankfully acknowledge the receipt of the following handsome contributions to this fund: Hon. Mrs. Macaulay, of Kingston, £25; Messrs. Allan & Robinson, on dissolving partnership, £50 each; and £200 bequeathed by the late Hon. Col. Allan, a gentleman who always manifested a lively interest in the welfare of the Society, and was one of its earliest Vice Presidents. Four widows and fifteen orphans are at present on the list of annuitants.

### GENERAL PURPOSES FUND.

The collection on behalf of this Fund was appointed to be taken up in the month of January, a time when most of the Parochial Meetings were being held, and when, therefore, it was supposed the people would be most familiar with the various objects of the Society; it realized £360 11s. 10d. The whole sum received on this account during the year amounted to £1265 15s. 9d., after deducting £100, the proceeds of two instalments on sales of land, which can only be expended in the purchase of other lands. This is the only fund at the disposal of the Society to meet the salaries of its officers, their rent and taxes, the printing of the report, and all other contingent expenses; and yet some persons have expressed astonishment that the grants annually made have been so few, and so trifling in amount; and also some exception has been taken to the resolution of the Society only to aid in carrying out some work likely to be of permanent benefit. Applications for grants towards the purchase or erection of log and frame buildings have been refused, because it was considered that if the by-laws regulating the disposal of the funds of district branches were properly carried out, instead of the course which has been too generally adopted of each parochial branch expending the three-fourths of the monies collected on its own local objects, there would be always money in the Treasurer's hands to meet such claims as the District Committees might approve of.

The report costs a large sum of money annually; it contains in the appendix the name of every contributor, no matter how small the subscription, and a copy is sent to every subscriber of 5s.; of this 5s. only 1s. 3d. is transmitted to the parent society, and a fraction over one-half of this is returned in the shape of a report, leaving not quite 7d. to defray the ordinary expenses of the Society, and to be distributed amongst its several objects. In many instances the Society has been fully convinced of the great benefit which would be conferred on the Church by advancing the first instalment, or making loans in order to effect the purchase of glebes or parsonages for country parishes; but though its income was apparently large, the greater portion was only on trust for certain purposes, and it was therefore obliged to refuse the required assistance. Your Committee conceive that by-law III. requires that to entitle a subscriber to the privileges of an incorporated member, 25s. ought to be contributed to the funds of the Parent Society, or the sum of £12 10s. remitted to the Treasurer, which would constitute the donor a life member, unless a sum of £20 in cash, or £30 in land, were contributed for the permanent endowment of the Church in any locality. Your Committee, therefore, are proposing no change, but merely carrying out the obvious intentions of the Society, as laid down in by-law III, when they recommend that 25s. should be transmitted from each District Treasurer for every incorporated member residing within its bounds. The charter restricts the number of members, in addition to those incorporated under the act, to 300; this would always insure an income of £375, which added to the one-fourth of the other parochial subscriptions remitted, and the proceeds of the annual sermon, would cause the Society's income to be realized; as the General Purpose Fund of the Society may be applied for the support of Missionaries, for the circulation of the Bible and Book of Common Prayer and Tracts, or other objects, all of which tend to benefit the Church at large throughout the Diocese.

Two of the objects named in the Constitution of the Society, it has not yet been enabled in any way to effect, viz: the augmentation of the stipend of poor Clergymen, or the encouragement of church schools, yet these, as well as a provision for the maintenance of additional Missionaries





