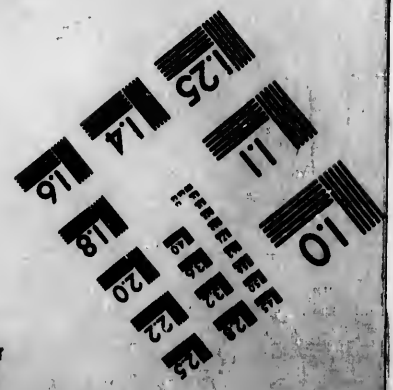
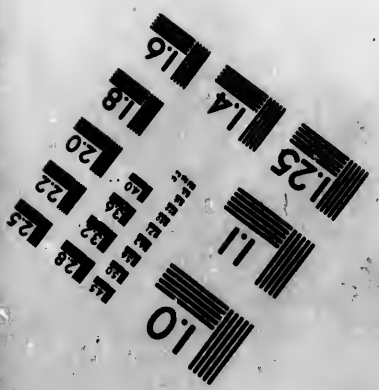
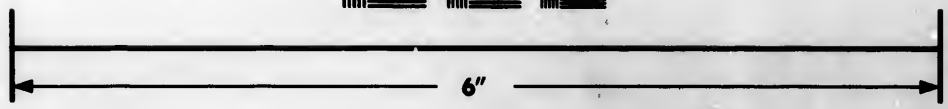
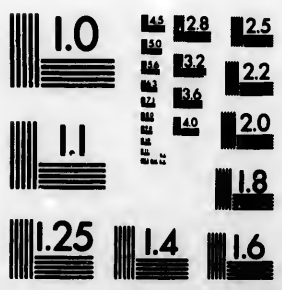


**IMAGE EVALUATION
TEST TARGET (MT-3)**



**Photographic
Sciences
Corporation**

23 WEST MAIN STREET
WEBSTER, N.Y. 14590
(716) 872-4503

**CIHM/ICMH
Microfiche
Series.**

**CIHM/ICMH
Collection de
microfiches.**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

© 1983

Technical and Bibliographic Notes/Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion
along interior margin/
Le reliure serrée peut causer de l'ombre ou de la
distortion le long de la marge intérieure
- Blank leaves added during restoration may
appear within the text. Whenever possible, these
have been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Includes supplementary material/
Comprend du matériel supplémentaire
- Only edition available/
Seule édition disponible
- Pages wholly or partially obscured by errata
slips, tissues, etc., have been refilmed to
ensure the best possible image/
Les pages totalement ou partiellement
obscurcies par un feuillet d'errata, une pelure,
etc., ont été filmées à nouveau de façon à
obtenir la meilleure image possible.

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

The copy filmed here has been reproduced thanks to the generosity of:

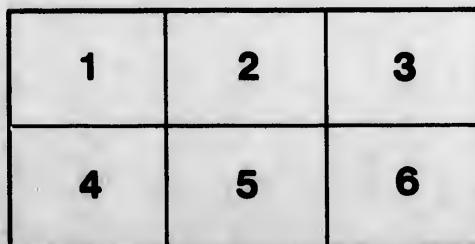
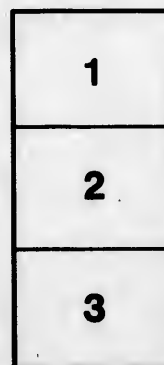
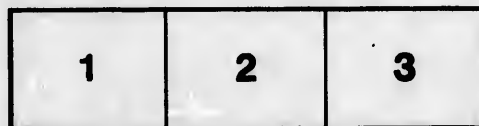
Library of the Public
Archives of Canada

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol \rightarrow (meaning "CONTINUED"), or the symbol ∇ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

La bibliothèque des Archives
publiques du Canada

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole \rightarrow signifie "A SUIVRE", le symbole ∇ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

ire
détails
es du
modifier
er une
filmage

ies

errata
d to

t
e pelure,
on à

32X

I

PRIN

ABSTRACT

OF THE

PROCEEDINGS

OF THE

CHURCH SOCIETY

OF THE

Archdeaconry of New-Brunswick.

PRINTED BY LEWIS W. DURANT & CO., MASONIC
HALL, ST. JOHN, N. B.

1837.

M

The
The

gyr

Me

My

our
mor
iger
exte
self.
our
foun
trust
Wit
have
fully
sent

is a
of a
all th

**MEETING of the Clergy held at
Fredericton, Sept'r, 8, 1836, by
invitation from the Archdeacon.**

PRESENT,

The Ven. the Archdeacon,	The Rev. Frederick Coster,
The Rev. James Somerville, L.L.D.	„ Alex. C. Somerville,
„ Jerome Alley, D. D.	„ H. Nelson Arnold,
„ Edwin Jacob, D. D.	„ S. D. Lee Street,
✓ S. Thompson, L. L. D.	„ Wm. W. Walker,
„ Samuel R. Clarke,	„ John Black,
„ Christopher Milner,	„ Charles O. Wiggins,
„ Raper Milner,	„ Henry J. Jarvis,
„ Abraham Wood,	„ Hugh Fraser, a cler-
gyman of the Protestant Episcopal Church in the United States.	

After Prayers the Archdeacon addressed the Meeting :

MY REVEREND BRETHERN,

So important, and so various, is the business which calls for our attention on this occasion, that I am desirous not to waste a moment in needless discourse, before proceeding to it. The exigencies of the present time are great indeed, but the nature and extent of them are, I presume, as well known to you, as to myself. How they may be met and provided for, is the matter for our deliberation ; and whatever difference of opinion may be found among us, at the outset, upon that point, will vanish I trust, upon a serious and deliberate consideration and discussion. With regard to the matters which will be brought before you, I have nothing to ask of any of my brethren, but that they will state fully and freely what they think, and pay proper attention to the sentiments of others.

You are aware, that the chief subject for our consideration, is a plan proposed by our respected Diocesan, for the formation of a Church Society in each of the Archdeaconries, to embrace all the objects of the Societies in England, for the " Propagation

of the Gospel." and for "Promoting Christian Knowledge."—His Lordship wishes for the assistance of the Clergy in perfecting his plan, and has authorized the calling of this meeting, that you may all have an opportunity of rendering such assistance.

His Lordship feels, as does no doubt every one of us, the necessity of some strong measures being adopted, to arouse the lay members of the Church, to a due sense of their duties and obligations as Churchmen; and the measure now proposed, seems to me well calculated to answer that end. I shall lay before you an extract from a letter, in which his Lordship's views are stated; and some Resolutions, in which these views are embodied, in order to facilitate your deliberations on the subject. Of these Resolutions you will dispose as you see fit: but the important subject of them, I am confident, you will approach, with all the respect due to the proposition of the Bishop, and a sincere desire to promote the well being of the great Community, whose interests are involved in it.

It may be thought by some, that his Lordship's plan embraces a greater number of objects, than any Society we are likely to form in the present state of the Province, will be found sufficient to carry forward. His Lordship's view of the case is, that by providing a variety of objects, the various tastes of all may be consulted, and that so, upon the whole, larger contributions may be obtained. I think myself, that this result may reasonably be expected. All the objects proposed are of great importance, but some may meet with more favor from particular persons than others, and thus each individual contributor will be enabled to promote that, or those, among them, which he most approves of.

That the plan will find favor with you I cannot doubt. The opinion of the Clergy of this Archdeaconry has been, on more than one occasion, very decidedly expressed in favour of that which I take to be, the principle of the measure—viz: an active union among the members of the Church, both lay and clerical, for the promotion of such objects, as the Church, wherever it exists, must find essential to its welfare and utility.

* * * * *

In confining myself, as I have done in this address, to the *temporal* things of the Church, I hope I need not say, that I do so under the impression, that there are more important things to which we are all bound more expressly to attend: and that it is only in proportion, as we do attend to these more important things, that we can reasonably expect a blessing upon our endeavours to secure the less important. However every one must see, that if the temporalities fail and go to ruin, there can be little, or no hope of the spirituals. Our altar cannot be served, if those who are to minister at it, have not their subsistence provided for. Our

* Some passages are here omitted, as having no immediate connexion with the Church Society.

Churches must in time be closed, if successors cannot be found for those, who have now the charge of them. I have indeed a firm trust and confidence, that God, in his mercy, will avert such a calamity from us; and do certainly not apprehend that it will befall. Still I have long expected, and still continue to expect, that a time of severe pressure and perplexity will surely come, to our immediate successors, if not to ourselves. I cannot suppose that you need any exhortation from me, to do anything in your power to alleviate the difficulties, which there is so much reason to apprehend, however improbable you may think it, that you will be exposed to them yourselves. Ill indeed would it become us to forego any opportunity that may be afforded us, for rendering those who may succeed us, somewhat less dependent upon the precarious liberality of the people; or for securing (if possible) a supply of fit and able men, to carry on the work when we have ceased our labours. Voluntarily to leave them to take their chance, under the pretence of trusting God, would be a suspicious course, which we shall none of us think of pursuing. My trust in God, I hope, will not fail. I shall always depend upon a blessing from above, upon the lawful and honest means we use, to provide for the support and extension and continuance of our Church; but I cannot profess or indulge an indolent and fanatical confidence, in an extraordinary interposition in behalf of those who do not use the ordinary means of helping themselves with what God has provided them;—nor can I feel anything like respect for the man, who, upon whatever pretence, refuses his aid to perpetuate that, which he deems a blessing to himself and his co-temporaries. If asked how the Church to which we belong is to be preserved to future generations, I have no new way to point out;—I look back to the time that is past, and enquiring how it has been preserved till now, am content to take the same course, trusting in God's blessing for a similar result.

In order to this result, doubtless the affections of the Laity must be excited, and their liberality called forth. There can be no question, except as to the best and safest means of effecting this object. This however is certain,—that anything which tends to increase respect for the clerical character, and to cause our labours, and our usefulness to be more highly appreciated must be highly valuable. But let me intreat you to reflect that the disposition of the people towards us will depend very much upon the example we set them,—upon the feelings we manifest one towards another. The honor and credit of the whole body ought to be held precious, by every individual of the Clergy. It should be our delight to act together, and to help one another. It is as a band of brethren, united in a most sacred cause, that we should ever appear to the world, and to the members of the Church in particular. Every thing which has a tendency to make our peo-

ple divide themselves into parties, and say, " I am of Paul, and I of Apollos," should be carefully avoided.

I shall not pursue this topic, however important I may regard it, further than to add—that from more frequent meetings, and more united consultation and action, among the Clergy, I should expect greater advantage to the cause in which we are all engaged, than from any other thing which I am able to suggest.—United ourselves, and acting as a body, with one heart and one mind, we might hope to succeed in our endeavours to excite our people to those combined efforts, which are necessary for the accomplishment of great designs.

The Society proposed by the Bishop will, I trust, do much for the Church, if the Clergy cordially and generally enter into the design. But I am desirous of taking other measures besides that, if any one can be devised, that will arouse Churchmen in general, to take a lively interest in all things appertaining to the Church, not only in their own place and neighbourhood, but in the remotest corners of the Province. Reports of all that is going forward, and representations of whatever is deficient any where, may, and ought to, be periodically presented them.—Contributions towards useful and necessary works should be solicited in all the Churches of the Archdeaconry, although the sum collected in particular Churches, should be frequently very small,—the aggregate would be considerable, and a good habit might be formed.

I have made this address longer than I wished. We will now, if you please, proceed to business, and commence with that which is to be the chief object for our consideration—the Plan of the proposed Society.

The Rev. Frederick Coster was requested to act as Secretary to the Meeting.

Read some extracts from a Letter from the Lord Bishop of the Diocese to the Archdeacon, dated

HALIFAX, June 1, 1836.

" When I was in New-Brunswick, I think I must have mentioned to you and others of the Clergy, a plan which I had suggested in the hope of interesting the Laity, in the affairs of the Church. It was to have one Church Society of our own, embracing all the objects which have engaged the two great Church Societies in England; and including among these objects—aid to Missions in the most neglected places; Divinity Scholarships at the Colleges; Sunday Schools. My view was to have a separate Society, or Committee, for each Archdeaconry, enjoying

the advantages of their own funds, and all, of course, under the superintendance of the Diocesan.

The Central Society in each Archdeaconry should communicate with the Bishop, and obtain Books, &c. from England. I wish for a sub-committee in every Parish or Mission, where all possible efforts should be made to raise what can be got, regarding especially those particular objects, which the Members of each Committee may be most anxious to promote; so that by attending to the taste of the contributors, the contributions may be the larger. I have lately received from England, what I consider a sanction for my plan, if we can make all its parts harmonize with the two great Church Societies, whose objects must form our limits, or we shall be in danger of running wild. I am now desirous of receiving such suggestions as yourself, and the Clergy, more especially the more experienced Clergy, can supply for my help. If you still think it desirable, to call the Clergy together, after notice of this object, as a principal subject for their consideration, the design may be assisted by their collected exertions. We must do something. Our people must be awakened from their indifference, and lead to take an active part in the prosperity of the Church. The funds of each Committee, for merely local purposes, may be under the entire controul of that Committee; but when designed for some general purposes as Missionary or Scholarship support, an aggregate should be formed in the Central or Archidiaconal Committee, who should appropriate to those purposes, with the approval of the Diocesan Committees, however, may specially contribute towards the instruction of destitute places in their neighbourhood, or finding a promising candidate for Orders, within their own limits, may obtain and appropriate funds for his education. These are the most important of the objects which I have thought of: others may be suggested, and the more simple our whole machinery can be made, the more efficient, with God's blessing, will be our united strength and exertions. The first missionary movements for our attempt, may perhaps be confined to defraying the actual expence of visits from neighbouring Missionaries to destitute settlements,—but if the means be found, the employment of a visiting Missionary would be a happy achievement."

(Signed)

"JOHN NOVA SCOTIA."

Read the draft of the resolutions referred to by the Archdeacon in his Address, whereupon it was

Resolved, on motion, that a Committee be appointed to take the said draft into consideration, and to report thereupon; and that they do present the same to-morrow, with such amendments as they may deem necessary.

Resolved, That the Rev. Drs. Somerville, Alley, and Thompson, and Messrs. Arnold and Street, be the Committee.

Resolved, on motion, That the affectionate thanks of the meeting be presented to the Rev. Hugh Fraser, for his kindness in attending the meeting, and for the valuable information he has been pleased to give on the subjects under consideration.

With reference to the proposed founding of Divinity Scholarships at King's College, Fredericton, the Rev. Drs. Jacob and Somerville intimated, that in the event of the Scholarships being founded, no Fees would be taken from the Scholars by the Professors of the College. The meeting received this intimation with thanks.

Resolved, That the Clergy do attend Divine Service at Christ's Church, at 11 o'clock, and that the Rev. Dr. Alley be requested to preach.

Adjourned to to-morrow at $\frac{1}{2}$ past 9 o'clock.

Friday, Sept. 9, 1836.

PRESENT,

The Ven. the Archdeacon,	The Rev. F. Coster,
The Rev. J. Somerville, L. L. D.	" H. N. Arnold,
" J. Alley, D. D.	" A. C. Somerville,
" E. Jacob, D. D.	" S. D. L. Street,
" S. Thompson, L. L. D.	" W. W. Walker,
" S. R. Clarke,	" J. Black,
" C. Milner,	" C. O. Wiggins,
" R. Milner,	" H. J. Jarvis.

The Clergy proceeded to Christ's Church for Divine service. Prayers by the Rev. H. J. Jarvis: sermon by the Rev. Dr. Alley.

The committee, to whom the consideration of the draft of Resolutions, laid before the Meeting by the Archdeacon was referred: Reported, that they had considered the same, and recommended their adoption with certain amendments.

Whereupon *Resolved*, on motion, that the said Resolutions be adopted as follows:

RESOLUTIONS.

1. That the Clergy of this Archdeaconry are desirous to afford His Lordship (the Bishop) all the aid in their power to carry into effect his plan for a great Church Society in each of the Archdeaconries, and ready to exert their best endeavours to procure con-

tributions from their people to the several objects which his Lordship proposes to include in the plan of that Society.

2. That they consider it as of the greatest importance that the proposed Society should have the benefit of his Lordship's able superintendance ; and that they are fully sensible of the advantage to be derived from acting in perfect harmony with the two great Church Societies in England, and limiting themselves to such objects as they have sanctioned by their practice, or at least shall honor with their entire approbation.

3. That they trust the lay Members of the Church will readily join themselves to the proposed Society, and liberally support it ; and respectfully recommend that the Society be instituted on that liberal foundation which will allow the Laity a due share in the management of the funds to be subscribed.

4. That the Archdeacon be requested to forward a paper in the form following, with any emendations the Bishop may deem necessary, to the Rector, Wardens, and Vestry of each Parish in the Archdeaconry ; and that each Corporation be requested to lend all their influence in obtaining subscriptions to it, so that the Society may embrace, if possible all the Churchmen in the Province ; and that it is expedient that no time should be lost in putting into effectual operation a plan which promises so much utility

Read a draft of a Constitution of the proposed Society, to which some amendments were moved.

Resolved, That the same be taken into further consideration to-morrow.

Resolved, That the Clergy do attend Divine service to-morrow at 11 o'clock, and that the Rev. F. Coster be requested to preach.

Adjourned to to-morrow at $\frac{1}{2}$ past 9 o'clock.

Saturday, Sept. 10, 1836.

PRESENT,

The Ven. the Archdeacon,
The Rev. J. Somerville, L. L. D.
" J. Alley, D. D.
" E. Jacob, D. D.
" S. Thompson, L. L. D.
" S. R. Clarke,
" C. Milner,
" R. Milner,

The Rev. F. Coster,
" H. N. Arnold,
" A. C. Somerville,
" S. D. L. Street,
" C. O. Wiggins,
" H. J. Jarvis,
" J. Black,
" J. Dunn.

Resolutions

ous to afford
to carry into
the Archdea-
procure con-

The Clergy attended Divine service at Christ's Church.— Prayers read by the Rev. J. Black, sermon by the Rev. Fred. Coster.

Read the draft of the Constitution of the proposed Society, with the amendments proposed ; whereupon

Resolved, That the said draft, so amended, be adopted for

THE CONSTITUTION OF THE CHURCH SOCIETY OF NEW BRUNSWICK.

I. In conformity with the suggestions contained in the extract from the Letter of the Lord Bishop, a Society be, and the same is hereby formed, to be called "The Church Society of the Archdeaconry of New-Brunswick."

II. The payment at any one time of a sum not less than ten pounds do constitute a Life Member, and the payment annually of any sum, however small, do constitute the person paying the same a Member of the Society.

III. The Society shall have a President, who shall be the Lord Bishop of the Diocese ; two or more Vice Presidents, of whom the Archdeacon shall be the first ; one Treasurer ; two Secretaries ; and a Standing Committee of twelve lay members of the Society, being Life Members, or subscribers of at least one pound to the funds of the Society ; who, with the exception of the President and Vice Presidents, shall be annually elected at the Anniversary meeting.

IV. The Officers of the Society and the Clergy of the Archdeaconry shall be *ex officio* members of this committee.

V. That the Society shall embrace the following objects, and none other, viz :

Missionary visits to neglected places ;

The establishment of Divinity Scholarships at King's College, Fredericton ;

Aid to Sunday and other Schools in which Church principles are taught, and the training and encouraging of Schoolmasters and Catechists ;

The supply of Books and Tracts in strict conformity with the principles of the Established Church, and

Aid to the building and enlarging of Churches and Chapels.

VI. It shall be competent to any Member of the Society, to limit his subscription to any one or more of the objects above recited, which he may be most anxious to promote.

VII. The Members of the Society in each Mission, or in each Parish of each Mission, at the discretion of the Missionary do constitute a Local Committee.

VIII. It shall be competent to each Committee to recommend any of the above recited objects to the special consideration of the Society in the appropriation of its funds.

IX. The society shall hold its Anniversary Meeting at Fredericton, on the second Friday in February in each year.

X. The Committee of each Parish or Mission shall hold an Annual Meeting on some convenient day, previous to the Anniversary Meeting at Fredericton; when the recommendation to the Society of special objects shall be determined on.

XI. Each Parochial Committee shall be empowered to depute two of its lay Members, to be elected at the Annual Meeting of the Committee, to assist the Missionary, in submitting the recommendation of the Committee to the Society's consideration.

XII. For this purpose the Missionaries and the lay Deputies shall meet in general Committee on the two days, or more, if need be, previous to the Anniversary Meeting, to form an aggregate, to be recommended to the Society.

XIII. The first meeting of the Society shall be held on Thursday, February 9th, 1837, when the Constitution of the Society shall be ratified and confirmed, and its Officers elected.

XIV. The Clergy shall bring the subject under the consideration of their respective flocks, and invite them to depute one or more persons, to be nominated by the Rector, Wardens, and Vestry of their respective Parishes, to attend in their behalf at the said Meeting.

Resolved, on motion, that the foregoing Constitution of the Society be transmitted to the Lord Bishop with a letter explanatory of their proceedings, signed by the Clergy present. The draft of the letter being produced, it was read and approved, as follows :

Fredericton, September 10, 1836.

MAY IT PLEASE YOUR LORDSHIP.

The Clergy of the Archdeaconry of New-Brunswick having been convened for the purpose of taking into consideration Your Lordship's recommendation of the formation of a general Church Society, beg leave with profound respect for Your Lordship's person and authority to acquaint you with the result of our deliberations.

We have entirely agreed in a conviction of the expediency,

not to say necessity, of adopting the measure which your Lordship's solicitude for the best interests of the Church had induced you to suggest, and have proceeded without loss of time to carry your suggestions (as far as depends on us) into complete effect.

We have actually formed the Society, and been careful to embrace in its plan all the objects which Your Lordships specified, and to restrain it within the limits which your sound and experienced judgment prescribed.

We have now the honor of submitting to Your Lordship the Plan, which on mature deliberation and full discussion, has appeared to us best adapted to secure the important objects in view : trusting that Your Lordship will approve the promptitude with which we have endeavoured to obey your call ; and that should we in any point appear to have gone somewhat beyond your suggestions, our excuse may be found in the exigencies of the time, and in the urgent necessity for immediate and active exertion, to which Your Lordship has directed our attention.

We have the honor to be,

Your Lordship's most ob't Servants.

(Signed by the Clergy.)

Resolved, on motion, that the Archdeacon do nominate some particular Clergyman to preach before the Society at the meeting in February next.

Resolved, on motion, that a Committee be appointed to wait on the Reverend Dr. Gray, Rector of St. John, to invite him to join the proposed Society, and solicit his co-operation with it : and that the Reverend Drs. Alley and Thompson be the committee.

Resolved, on motion, that a standing committee be appointed to act in all things on behalf of the Society till the meeting in February, with power to add to their number both Clergymen and Laymen, and that the Archdeacon and the Rev. Drs. Somerville and Jacob be the Committee.

Resolved, on motion, that a communication be made to the Venerable Society for the Propagation of the Gospel in Foreign parts, by the Archdeacon, in the name of the Clergy, to apprise them of the formation of the Society, and to acquaint them that in defining the objects which the proposed Society shall embrace, they have deemed it inexpedient to propose the application of any part of the funds which it is hoped will be collected, towards the support of *themselves*,—being under a strong impression that the plan will be more favourably received by the public, if the Clergy should appear to have no greater interest in any object which it embraces, than every other class of men in the community, and at the same time convinced that however successful may be the efforts they are about to make, more cannot reasonably be expected from this Institution at the outset, than that it should pro-

vide
to be
been
pro
side
only
bur
A

the
first
dea
of t
the
We
Dep
Div.

The
The

Dep
se

FR
DO
SAR
SAR
quires
WA
SAR
CAR
Esqui

vide means for carrying on, without expence, or at less expence to the Society, certain important operations, which have hitherto been a charge upon its funds. They trust the Society will approve of this determination which they have not hastily or inconsiderately adopted, and give them credit for a sincere desire not only to further the objects of the Society, but also to lighten its burden to the utmost of their ability.

Adjourned.

February 9, 1837, being the day appointed by the thirteenth Article of the Constitution, for the first meeting of the "Church Society of the Archdeaconry of New-Brunswick," when the Constitution of the Society was to be ratified and confirmed, and the Officers elected,—on the preceding day, viz : Wednesday, February 8th, the Clergy and Lay Deputies assembled in General Committee, after Divine Service, in Christ's Church, Fredericton.

PRESENT,

The Ven. the Archdeacon,	The Rev. F. Coster,
The Rev. J. Somerville, L. L. D.	" H. N. Arnold,
" Jerome Alley, D. D.	" S. D. Lee Street,
" Edwin Jacob, D. D.	" A. C. Somerville,
" S. Thompson, L. L. D.	" John Black,
" Abraham Wood,	" John M. Stirling,
" Samuel Thompson.	

Deputations from the following Parishes were presented—

FREDERICTON, Hon. Thomas Baillie, and Colin Allen, Esq.
 DOUGLAS, George Clements, Esquire.
 SAINT ANDREW'S, Thomas Wyer and Jacob Allan, Esquires.
 SAINT STEPHEN'S, Nehemiah Marks and Robert Watson, Esquires.
 WATERBOROUGH, Samuel Scovil, Esquire.
 SAINT GEORGE'S, Patrick Clinch and John Messenitz, Esqr's.
 CARLETON, George F. S. Berton and George D. Robinson, Esquires.

Sussex, John C. Vail, Esq. and Captain Beer, R. N.
 BATHURST, William End and Richard Carman, Esquires.
 WOODSTOCK, Richard Ketchum and John Bedell, Jun. Esquires.
 SACKVILLE, Hon. A. Edwin Botsford.

The Archdeacon laid before the Meeting the substance of a letter received by him from the Lord Bishop, dated Halifax, October 20, 1836, respecting the plan of the Church Society.

Substance of a letter from the Lord Bishop (dated Oct. 20.) respecting the plan of the Church Society.

His Lordship has no objection to the Resolutions passed at the Meeting of the Clergy, as far as they go, but they appear to him deficient in the security they should give to an unity of plan and sentiment.

He wishes it to be borne in mind, that his desire is to have a Society extending to the whole Diocese, of which the Society in each Archdeaconry should form a part—and suggests

1. That he should himself regulate the Missionary services for which the Society may provide, directing the places where, and the persons by whom, such services shall be performed.

2. That he should have the nomination to Divinity Scholarships, the Society recommending.

3. That all the Resolutions of the Society be subject to a negative when expressed by the Diocesan, or the society for the propagation of the Gospel in Foreign Parts.

4. That the Society circulate no books, but such as may be on the catalogue of the Society for promoting Christian Knowledge, and such as shall be approved by the Society for the propagation of the Gospel in Foreign Parts.

5. That the Society be bound to dissolve itself should the Bishop or the Society for the propagation of the Gospel in Foreign Parts consider its continuance inexpedient.

6. That among the primary resolutions, there be one, by which the Members of the Society shall be pledged to all possible and proper exertion, to obtain in every part of the Archdeaconry, an increasing support for the Ministers of the Church.

7. That local committees be restricted from making any regulations inconsistent with the Rules of the Society or disapproved by the general body.

The Archdeacon also laid before the Meeting some Resolutions founded on the foregoing letter of the Lord Bishop, prepared by the Standing Committee, and by them recommended to the consideration of the Meeting.

1. That this Society do hold itself prepared to unite and cooperate with any other Society or Societies which may be formed in the Diocese for the same objects, and under the sanction of the Diocesan.

2. That the Society do acknowledge itself subject to a negative from the Diocesan in all its proceedings, and bound to dissolve itself at his command.

3. That the Society will employ no Clergyman on Missionary services without the Bishop's licence and appointment, and will submit its choice of Divinity scholars to his Lordship's approbation.

4. That the Society will circulate no books which are not on the catalogue of the Society for promoting Christian Knowledge, except such as the Bishop shall approve.

5. That the Society do pledge itself to all possible and proper exertions to obtain in every part of the Archdeaconry, an increasing support for the Ministers of the Church, in every proper and practicable way.

Resolved, on motion, That it be recommended to the Society to make certain amendments to the Constitution of the Society, and also such additions thereto as have been suggested by the Lord Bishop.

Resolved, on motion, that a Committee be appointed to prepare the necessary Resolutions for the Meeting to-morrow, and that the Archdeacon, Rev. Dr. Thompson and Frederick Coster be the Committee.

Resolved, on motion, that the verification of the powers of the Lay members deputed by the local Committees to attend the annual Meetings of the Society, be a certificate under the hand of the Secretary of the Committee, in form following, viz :

" This is to certify that A. B. and C. D. were elected at the Annual Meeting of the _____ committee of the " Church Society of the Archdeaconry of New-Brunswick," as Deputies from that Committee, under the authority of Article 15 of the Constitution.

Signed

E. F., Secretary.

Dated

18

Thursday, Feb. 9, 1837.

PRESENT,

The Ven. the Archdeacon,	The Rev. Frederick Coster,
The Rev. James Somerville, L.L.D.	„ Alex. C. Somerville,
„ Jerome Alley, D. D.	„ H. Nelson Arnold,
„ Edwin Jacob, D. D.	„ S. D. Lee Street,
„ S. Thompson, L. L. D.	„ John Black,
„ Samuel R. Clarke,	„ Charles O. Wiggins,
„ Christopher Milner,	„ John M. Stirling.
„ Raper Milner,	„ Abraham Wood,
„ Elias Scovil,	„ Samuel Thompson.

The Rev. James Hudson and Henry J. Jarvis arrived too late to take part in the business of the Meeting.

Deputations from the following Parishes were presented : those Gentlemen whose names are marked were present.

FREDERICTON, Hon. Thos. Baillic,* and Colin Allan,* M. D. Esquires.

DOUGLAS, George Clements, Esquire.

SAINT ANDREW'S, Thomas Wyer, and Jacob Allan, Esquires.

ST. STEPHEN'S, Nehemiah Marks* and Robert Watson*, Esq's.

KINGSTON, Gould Pickett* and Justus S. Wetmore, Esquires.

WESTFIELD, John T. Coffin, Captain, R. N. and James Brittain,* Jun, Esquires.

GREENWICH, William Pywell,* Esquire.

WATERBOROUGH, Samuel Scovil,* Esquire.

SAINT GEORGE'S, Patrick Clinch,* and John Messenitz,* Esq's.

CARLETON, George F. S. Berton, and George D. Robinson, Esquires.

SUSSEX, John C. Vail,* Esquire, and Capt. Beer, R. N.

BATHURST, William End,* and Richard Carman,* Esquires.

WOODSTOCK, Richard Ketchum,* and John Bedell, Junior, Esquires.

SACKVILLE, Hon. A. Edwin Botsford.*

HAMPTON, Samuel Hallet,* Esquire.

NORTON, Elias Scovil Wetmore,* Esquire.

After Prayers, the Archdeacon addressed the Meeting.

MY REVEREND BRETHREN AND BRETHREN,

The importance of the occasion on which we have met can hardly be over-rated. We are about to enter upon business which must very materially affect the fortunes of our Church. I

pray God that it may affect them in a way, which will make this day an epoch in its history, from which we may date the commencement of a happy and glorious improvement.

We are forming what, I trust, will prove a great and powerful combination among ourselves. But combinations may prove beneficial, ineffectual, or mischievous, according to the manner in which they are conducted, and the objects to which they are directed. It is the wish of us all, that *this* combination should produce nothing but good. We must therefore all do our best to give it the right direction and place it under proper management; and I am persuaded that you will listen with patience to a few observations from one, who has given much consideration to the subject, and feels himself deeply responsible for the part he has taken in the formation of this society.

I need not say how cordially I approve of the plan which has been adopted—how anxious I am that the design should be successful. I firmly believe, that some such combination among the members of the Church can no longer be dispensed with. And were there much more risk than there is of an undesirable result, I should still be inclined to make the experiment. Still, I would proceed with the greatest caution, and recommend caution to you.

I choose this time and place for the delivery of what I have to say, expecting to derive considerable advantage from the seriousness which they are calculated to inspire,—and persuaded that you will listen to me with full confidence that, in the midst of the solemnities of Divine worship, I am incapable of offering to you any advice, which does not appear to me fit for your adoption.

The published Constitution of the Church Society will now be submitted to you for ratification and confirmation, with any amendments that may be deemed necessary. And some additional articles will be proposed, which have been suggested by the Bishop. The quarter from whence these suggestions proceed entitles them to the most serious attention from us, and they will unquestionably receive it.

It will be borne in mind that a Society like this in all respects has not, so far as I am aware, existed hitherto in our Church, either in England or in the Colonies, under the sanction of Ecclesiastical authority. It behoves us therefore to be cautious in our proceedings; and we need not be surprised if some apprehension should be felt, lest, in our zeal, "to be doing," we should attempt things which may be inconsistent with the rules and customs of our venerable establishment. It is not enough to say that we know of no such design being entertained in any quarter. I am persuaded you will agree with me that we should try to make it impossible even to suspect us of such a design. Without this, we cannot expect that the Bishop will give to our undertaking his sanction and support.

" Nothing without the Bishop" has ever been the rule and motto of the Church Catholic ; and we must take especial care that there be no deviation from it in this instance. Thus far we are honoured with his Lordship's sanction and approbation, the continuance of which we must be heedful to deserve.

No good Churchman, I am sure, would wish that this Society would be an irresponsible body : or would choose to belong to it, if it should assume that character. Our Institution must harmonize with the established Societies of the Church, not only in having the same objects, but also in being subject to the same controul—if we would have it become a bond of union among Churchmen, and not an instrument of confusion and disorder.

You see how they manage just such matters in the United States—how carefully they cherish and maintain the principle I am now recommending to you—and how they have prospered in the observance of it.

What we want in this Province is clearly this—something that will powerfully stir up the people of every class, to take that interest in the maintenance and prosperity of the Church, which heretofore has not, by every one's acknowledgement, been manifested, as it must be now and hereafter, if we would have it even remain what it is—and induce them to co-operate zealously with the Clergy in promoting the objects for which it was instituted and ordained. For this purpose the plan of our society has been made as popular as possible. But none of those, who have assisted in the framing and proposing of it, are men " given to change." None of them would consent to lay a rough and violent hand upon any part of the time honored fabric, how ever desirous they may be to improve it, wherever improvement is practicable and requisite.

To engage the Laity in the work is what they ardently desire ; and they trust their brethren will be willing to enter into their counsel, and co-operate with them, with temperate earnestness, and with a disposition to submit to those checks of which the experience of ages has demonstrated the need and the use. They wish to act with vigour, and the popular character of the Society sufficiently provides for *that*. But they also desire, that every disposition to weakness should be powerfully restrained ; and, with this view, they recommend that the Bishop should always have power to stop its proceedings, when it appears to be venturing upon dangerous ground.

Such a power in such hands cannot but be salutary. It never would be exercised without cautious consideration, nor so as to interfere with the progress of the main designs of the Society. Even if there were, however, some risk of such an exercise of the power to which I speak, I should still be decidedly of opinion,

that the great principle upon which our Church is founded would not allow of your attempting to withhold it.

Let this most important point be once properly determined, and our Society will stand clear of all suspicion of having any designs, but what every friend to the Church must wish to prosper. It will be acknowledged and favored by the great Societies in England, which have been formed for similar purposes—and by the blessing of God, a glorious prospect of usefulness will be before us.

Permit me now to call your attention to some other matters, which I shall be able to discuss more briefly. It has always appeared to me, that one great cause of the apparent indifference respecting the interests and wants of our Church in this Province, which has been complained of, is that the public is not sufficiently informed respecting its state. The attention of the members of the Church has been allowed to be too much confined to objects merely local. They have not hitherto had sufficient means of information, as to what is doing, or what is wanting, at any distance from themselves. This Society, I trust, will be enabled, by the help of its local committees, to supply that deficiency, in its reports. We must not suffer our funds to be wasted in unnecessary printing and publishing. But a moderate expenditure in this way, for the purpose of making known both in the Province and in England, the real state of things, cannot but be highly useful. I trust therefore that measures will be adopted at this meeting to provide, not only for the publication of the proceedings of the meeting, but also for presenting at least an Annual Report of the state of our Provincial Church in every point of view.

What amount of means of doing good is likely to be placed at the disposal of this Society, is yet unknown. Be it however large or small, we have to provide for its being carefully and judiciously managed and expended. Of course it is only the actual expence of Missionary visits, that the Society can think of paying, at the outset. But every one, I should think, will be of the opinion, that we should endeavour to provide for as many such visits as the funds appropriated to that object will permit. It is desirable that a plan should be laid down, to be submitted to the Bishop, upon which such visits shall be conducted.

But here, as you all must see, a difficulty of no small magnitude presents itself. The extent of country requiring to be visited is frightfully great;—and where are the men to whom the work can be committed? The number of Clergymen already employed is not much more than adequate to the duties, in which they are actually engaged, and from which they cannot be released without the consent both of the Bishop and of their Parishioners. And from whence such an increase of the present number, as

will enable the Society to do much for the neglected districts, is to be looked for—who can toll? Some means however must be devised; and we must not despair, by God's help, of accomplishing this most desirable end. There are those, perhaps, who would not think it proper to appropriate any sum towards the foundation of a Scholarship in King's College. But, if a decidedly promising person could be found, to whom such assistance would afford the advantage of a liberal education, of which he must otherwise remain destitute, I think it would be difficult to find a more useful appropriation.

My own reflections upon the serious difficulty, to which I have just alluded, have led me to the conclusion—that there is not, among the objects contemplated in the plan of the Society, one more deserving of prompt and earnest attention, than that of providing for the improvement of Schools in which Church principles are taught, and for the training and encouragement of School Masters and Catechists. I have seen elsewhere very great good effected by the employment of well-trained Schoolmasters, as lay readers, in the absence of a Clergyman, and should be glad to see the experiment here also systematically tried. At all events the religious education of the young is a matter, which the Church cannot at all neglect, without incurring in a high degree both blame and danger.

I would strongly recommend that the Society take measures to obtain, from the Clergy and local committees, a return of all Schoolmasters or Mistresses who profess the principles of the Church themselves and teach them in Schools already existing, and whose conduct is worthy of commendation. Such persons should be cherished and encouraged to the utmost of our power. If we can do no more, we can at least acknowledge their services, and make known their title to respect. If they possess testimonials of former good conduct, the Society might keep a register of them, open to the inspection of those who may be looking out for such services, and so put them in the way of obtaining the most advantageous engagements that may offer. And some might be enabled, by our assistance, to procure that training to the work of instruction, which may be all that they require, to render them highly efficient both in their proper occupation, and as assistants to the Clergy.

Another of the Society's objects—the dissemination of religious knowledge by means of books and tracts—requires no brief remark. It will be necessary to consider of some rule, for preventing the introduction into our catalogue of works not calculated to answer the Society's design, and to secure a sufficient supply of such as are desirable. You are aware that the rule of the district committees of the Society for Promoting Christian Knowledge, which this Society will supersede, was to circulate

no
Par
the
late
aris
the
mak
corr
men

inclu
inter
cien
liber
ways
of th

consi
to co
may
any
trust,
the m
Chur
feelin
privat

seen
prove
it alik
forwa
hope
ties w
fidenc

I
were
It is c
opera
the ap
the gr
Some
be ma
fess m
ble, if
to me
ral me
many.

districts, is
 ver must be
 accomplish
 rhaps, who
 towards the
 fa decidedly
 stance would
 ich he must
 cult to find a

to which I
 hat there is
 the Society,
 than that of
 Church prin-
 ragement of
 re very great
 hoolmasters,
 ould be glad
 At all events
 ch the Church
 degree both

ake measures
 return of all
 ciples of the
 eady existing,
 Such persons
 of our power.
 their services,
 sses testimo-
 ep a register
 e looking out
 obtaining the

And some
 at training to
 ey require, to
 cupation, and

ation of reli-
 uires no brief
 rule, for pre-
 s not calcula-
 e a sufficient
 at the rule of
 ing Christian
 s to circulate

no Books or Tracts, except such as were on the catalogue of the Parent Society. Should we determine to adopt the same rule, the catalogue, from which we should have to select, has been of late so greatly enlarged, that no inconvenience would probably arise from the restriction; and the adoption of it might facilitate the arrangements which the different committees will have to make with that Society. Your standing committee have been in correspondence with the Bishop on this subject, and a recommendation upon it will be laid before you in their name.

Some other objects have been suggested as worthy to be included in our plan, which have as yet no place in it. I do not intend to speak of them now. Perhaps we have already sufficient to begin with; and should the Society be enabled, by a liberal support, to extend its plan at some future day, it will always be in its power to do so, with the consent and approbation of the Bishop.

Such are the matters which you will presently have under consideration; and I persuade myself that I need not exhort you to consider them seriously and carefully. Much—very much—may depend upon this day's proceedings. Should there arise any difference of opinion among us, it will be remembered, I trust, that the business before us is religious, the great object of the meeting—the edification and extension of the Redeemer's Church; and surely there will be no difficulty in preserving good feeling, at a meeting, where no individual can have a personal or private interest to be served.

The plan which has been put forth, has, I presume, been seen by all here present. By many it has been decidedly approved. It is not to be expected, however, that all will think of it alike; and this is the proper time for objections to be brought forward, and amendments proposed. But there will be little hope of a happy termination to our labours, except the difficulties which present themselves be met in a spirit of mutual confidence and concession.

In the meeting which took place yesterday, several questions were raised, which evidently require most serious consideration. It is of course desirable that the Society should go into active operation, as soon as possible; and it will be expected that, in the appropriation of the funds already at its command, not only the greatest caution, but all practical expedition, should be used. Some have given it as their opinion, that an appropriation should be made even while we continue assembled. Others, and I confess myself to be of the number, consider this as quite unadvisable, if not impossible. Some expedient must, I think, be devised to meet the present emergency. The gathering of another general meeting would be attended with too much inconvenience to many. But I see no way of avoiding it, except by intrusting the

work to the Executive Committee subject to such instructions as may be deemed proper. The responsibility involved in such a trust will not be very enviable to the members of that committee; nor will they be able to discharge the duty satisfactorily, without all the information and the aid which the local committees can supply.

It must therefore if that plan be adopted, be the duty of the Clergy to see that the local committees be organized as speedily as possible, and place themselves in communication with the Executive committee; and the Executive committee must enter without delay into correspondence with the Bishop, upon all those questions which shall arise requiring his Lordship's decision.—It will also be proper that the Executive committee be authorised to publish, from time to time, for the information of the members of the Society, such reports of their proceedings as they shall deem expedient.

It will be necessary that all should bear in mind that this is an extensive and difficult undertaking, in many respects quite new to those who engage in it, and in which we are therefore liable to make mistakes, with the very best intentions. There is, however,—there can be, but one motive, as I confidently believe, to all of us, however our views on particular points may vary.—Let us then endeavour to place entire confidence in each other, and whenever it is necessary to trust at all, let us trust entirely—and shame befall him who shall any way attempt to abuse the confidence reposed in him! Of *this* we must all be convinced—that if the present design is to succeed, it must be by means of a hearty union and full co-operation of the members of the Society, however widely separated in respect of place. And shall it be said that such a union is impracticable in our Church, while we see it established and maintained in other bodies?

My Reverend Brethren—you who assisted in the formation of this plan—you I feel assured have not seen cause to change your mind with regard to it. I would to God that some of our body, who were absent from that meeting, had manifested an equally favourable disposition, I had flattered myself that, for once, all the Churchmen of the Province might have been united:—that in this cause there was absolutely nothing, to which any Churchman could seriously object. Though I know not the grounds of the opposition, I understand that opposition has been made, and with such effect that, for the present, we must act without the concurrence of our Brethren in that part of the Province which is able to afford us the most powerful aid. The reasons by which they have been induced to withhold their concurrence to such a design will, I trust, be communicated; and if, by any allowable alteration of our scheme, we should find ourselves able to obviate their objections, no doubt we shall be suffi-

ciou
forb
shall
desig
is no
if we
Chur
we h
it. I
sition
of ma
the r
be to
red f
thoro

I
words
as mu
cess a
can o
And t
will n
with v
thus p
led up
I feel
such r
requir
ing sto
to all v
I begi
times,
another
of hum
shame

B
suppos
will be
been m
ly ceas
this sun
a displ
fectual
being e

ciently inclined to do so. Should they however prove such as to forbid the hope of an accommodation—what then shall we do? shall we be discouraged and deterred from the prosecution of our design? God forbid! unless we be first convinced that our design is not what we all thought it—that this Society is not calculated, if well supported, to render those services to religion, and to the Church to whose altar we are consecrated and devoted, which we have fondly expected—which I still confidently expect from it. I am quite willing, however;—nay, I desire, that the opposition it may any where have encountered should have the effect of making us extremely cautious in every step we take—so that the result of our endeavour at this meeting may by God's help, be to win over to our cause many who have hitherto been deterred from adopting it, by convincing them that at least we are thoroughly desirous to do what is right and good.

My Brethren of the Laity—permit me to address a few words also to you. The cause, my friends, is surely yours, fully as much as it is ours. You are all as much interested in its success as are your Clergy. And the success we hope and pray for can only be obtained through your active and zealous concurrence. And think you that if, on any account, this design should fail, you will not share with your Clergy the shame, the intollerable shame, with which the defeat will cover them, after the plan has been thus published to the world, and you have been thus earnestly called upon for aid, for God's sake, and charity's and your religion's? I feel it strongly, my Brethren,—and I tell you plainly—that if such a design as this cannot find among you such support as it requires and deserves, our Provincial Church will be a laughing stock to those who love her not, and an object of compassion to all who do—none will or can respect her. Then indeed shall I begin to despair of a final triumph over the difficulties of the times, and regret that Providence had not cast my lot among another people. My station in this Church will become a matter of humiliation to me, since on account of it my portion of the shame will be the greater.

But think not that I wrong those who are here present by supposing for a moment, that, so far as in them lies, such disgrace will be permitted to befall us. The commencement which has been made promises a very different result; and I shall not quickly cease to rely upon the promise being amply realized. Before this sun goes down, I trust there will have been among us such a display of zeal and unanimity in this great business, as will effectually remove all apprehension from every mind of a failure being even possible.

The Rev. Dr. Alley, called to the Chair.

Resolved, on motion, that the thanks of the Meeting be given to the Venerable, the Archdeacon, for the Address delivered by him this day, and that he be requested to furnish the Secretary with a copy of the same, that it may be published in the Report of the proceedings of the Society.

Dr. Alley left the Chair.

The Venerable, the Archdeacon called to the Chair.

Resolved, on motion of the Hon. Thomas Baillie, that the following amendments to the Constitution of the Society, recommended by the General Committee held yesterday be adopted, viz. in article

III. for "two Secretaries"—"one Secretary and one Assistant Secretary": for "Standing Committee"—"Executive Committee."

V. add "five to be a *quorum*, and three of the five laymen."

VIII. for "Society in the application of its funds"—"General Committee in the appropriation of the funds of the Society."

X. for "Society"—"General Committee."

XI. for "Society's consideration"—"consideration of the General Committee."

XII. for "to form an aggregate to be recommended to the Society"—"to make the necessary annual appropriation of the funds of the Society."

Resolved, on motion of Col. Wyer, that the following additions to the Constitution of the Society suggested by the Lord Bishop of the Diocese be adopted, viz :

1. The Society will hold itself prepared to unite and co-operate with any other Society or Societies which may be formed in the Diocese for the same object, and under the sanction of the Diocesan.

2. The Society acknowledges itself subject in all its proceedings to the legal and canonical authority of the Diocesan.

3. The Society will employ no Clergymen on Missionary services without the Bishop's license and approbation, and will submit its choice of Divinity Scholars to His Lordship's approbation.

4. The Society will circulate no Books which are not on the Catalogue of the Society for Promoting Christian Knowledge, except such as the Bishop shall approve.

low
to p
in h
Con
addi
Th
I.
Arch
II.
with
Dioc
III.
ceedi
IV.
poun
of an
same
V.
Bisho
the A
one A
Lay M
at lea
except
electe
VI.
deaco
be a q
VII.
none o
Mis
The
Frede
Aid
are tau
and Ca
The
princip
Aid

Resolved, on motion of the Hon. A. E. Botsford, that the following Proviso be added to Act XII, viz :

Provided that nothing contained in this Article shall extend to prevent the appropriation of the funds of the Society already in hand, by this Meeting.

Resolved, on motion of the Hon. A. E. Botsford, that the Constitution of the Society with the foregoing amendments and additions, be ratified and confirmed.

The Constitution of the Society, as ratified and confirmed, was then read as follows, viz :

I. The Society shall be called "The Church Society of the Archdeaconry of New-Brunswick."

II. The Society holds itself prepared to unite and co-operate with any other Society or Societies which may be formed in the Diocese for the same object, and under sanction of the Diocesan.

III. The Society acknowledges itself subject, in all its proceedings, to the legal and canonical authority of the Diocesan.

IV. The payment at any one time of a sum, not less than ten pounds do constitute a Life Member, and the payment annually of any sum, however small, do constitute the person paying the same a Member of the Society.

V. The Society shall have a President, who shall be the Lord Bishop of the Diocese ; two or more Vice Presidents, of whom the Archdeacon shall be the first ; one Treasurer, one Secretary one Assistant Secretary, and an Executive Committee of twelve Lay Members of the Society, being Life Members, or subscribers at least one pound to the funds of the Society, who, with the exception of the President and Vice Presidents shall be annually elected at the Anniversary meeting.

VI. The officers of the Society and the Clergy of the Archdeaconry shall be *ex officio* members of this Committee ; five to be a quorum, and three of the five Laymen.

VII. The Society shall embrace the following objects, and none other, viz :

Missionary visits to neglected places.

The establishment of Divinity Scholarships at King's College, Fredericton.

Aid to Sunday and other Schools in which Church principles are taught, and the training and encouraging of Schoolmasters and Catechists.

The supply of Books and Tracts, in strict conformity with the principles of the Established Church.

Aid to the building and enlarging of Churches and Chapels.

VIII. The Society will employ no Clergyman on Missionary services, without the Bishop's licence and appointment, and will submit its choice of Divinity Scholars to His Lordship's approbation.

IX. The Society will circulate no Books which are not in the catalogue of the Society for Promoting Christian Knowledge, except such as the Bishop shall approve.

X. It shall be competent to any member of the Society to limit his subscription to any one or more of the objects above recited, which he may be most anxious to promote.

XI. The Members of the Society in each Mission, or in each Parish of each Mission, at the discretion of the Missionary, shall constitute a Local Committee.

XII. It shall be competent to each Committee to recommend any of the above recited objects to the special consideration of the General Committee, in the appropriation of the funds of the Society.

XIII. The Society shall hold its Anniversary Meeting at Fredericton, on the second Friday in February in each year.

XIV. The Committee of each Parish or Mission shall hold an Annual Meeting, on some convenient day, previous to the Anniversary Meeting at Fredericton, when the recommendation to the General Committee of special objects shall be determined on.

XV. Each Local Committee shall be empowered to depute two of its Lay Members, to be elected at the Annual Meeting of the Committee, to assist the Missionary in submitting the recommendations of the Committee to the consideration of the General Committee.

XVI. For this purpose the Missionaries and the Lay Deputies shall meet in General Committee on the two days, or more if need be, previous to the Anniversary Meeting, to make the Annual appropriation of the funds of the Society,

Resolved, on motion of Rev. Dr. Alley, that His Excellency the Lieutenant Governor be respectfully requested, through the Archdeacon, to accept the office of Patron of the Society.

The Archdeacon stated to the Meeting that His Excellency had authorised him to say, that he would be happy to accept of the office of Patron of the Society.

The Lord Bishop of the Diocese was then declared President of the Society.

The Venerable the Archdeacon was then declared First Vice President of the Society.

The following Gentlemen were nominated the Vice Presidents of the Society, viz :

Cou

Cou

Exec

R
do tak
as quic
in com
cutive
with th
Lordsh
for put
R
expedi
the fun
Mission
Mission
with B

The Honorable the Chief Justice,
 The Honorable the Members of His Majesty's Legislative
 Council,
 The Honorable the Members of His Majesty's Executive
 Council,
 The Speaker of the House of Assembly,
 The Judges of the Supreme Court,
 William Scovil, Esquire,
 James Eccles, Esquire.

(Being Members of the Society.)

Henry G. Clopper, Esquire, was elected Treasurer.
 The Rev. Frederick Coster, was elected Secretary.
 The Rev. John M. Stirling, was elected Assistant Secretary.

The following Gentlemen were elected Members of the
 Executive Committee.

George Clements, Esquire,	Douglas,
Patrick Clinch, "	St. George's,
John T. Coffin, "	Westfield,
William End, "	Bathurst,
Samuel Hallet, "	Hampton,
Edward N. Kendall, "	St. Mary's,
Richard Ketchum, "	Woodstock,
J. A. Maclauchlan, "	Fredericton,
Samuel Scovil, "	Waterborough,
John C. Vail, "	Sussex,
Justus S. Wetmore, "	Kingston,
Thomas Wyer, "	St. Andrews.

Resolved, on motion of William End, Esq., that the Clergy do take measures for the organization of the Local Committees as quickly as possible : that the Committees do place themselves in communication with the Executive Committee : that the Executive Committee do enter without delay into correspondence with the Lord Bishop upon all those questions which require his Lordship's decision : and that every thing practicable be done for putting the Society into immediate operation.

Resolved, on motion of Patrick Clinch, Esquire, that it is expedient that there be an immediate appropriation of one half the funds now at the disposal of the Society in aid of supplying Missionary visits to remote and destitute districts, and that such Missionaries be enabled to supply the inhabitants of such districts with Books and Tracts at their discretion.

Meeting adjourned.

Friday, February 10, 1837.

The Society attended Divine Service, when a Sermon was preached by the Rev. Dr. Somerville, who had been nominated for that purpose by the Archdeacon.

S E R M O N

By the Rev. JAMES SOMERVILLE, L. L. D.,
Professor of Theology in King's College,
Fredericton.

1 Cor. 1. 10. *Now I beseech you, brethren, by the name of our Lord, Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind, and the same judgment.*

Corinth, the city to which St. Paul addressed this Epistle, was the Capital of the Roman province of Achaia. The Apostle planted a church there, about the year 56, a great part of which consisted of converts from heathenism. Previous to their embracing Christianity, the people of Corinth, were sensual and profligate, even to a proverb; and were also great admirers of the sceptical and acute philosophy of the Greeks, and passionately addicted to the study of Grecian eloquence. After St. Paul had left their city, which he did about three years previous to the date of this Epistle, it appears that some false teachers among them, used all their influence, to depreciate the person of the Apostle, and to turn into ridicule, the plain and artless mode of his preaching, when contrasted with those artificial ornaments of style and eloquence, of which the Greeks were so enthusiastically fond. Hence arose divisions, and other irregularities, totally inconsistent with the temper and genuine spirit of the Gospel.*

In order to prevent or heal this lamentable schism, and to preserve his Corinthian converts in the unity of the faith, the Apostle appeals to them, in the earnest and affectionate language of the text. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined to-

*Bp Tomline's Elements.

" get
had
with
and g
doctr
vision
as me

Th
and a
who v
party-
even
word
so re
howev
with
purest
New
schism
party-
am of
new m
ministr
to have
ministe
church
Christ.
that th
division
despisi
regular
place a
and co
supplie
But
expecte
the nat
position
powers
and thi
early as
the jud
kept, b

"gether in the same mind and the same judgment : " as if he had said—that therefore to which I first exhort you, and that with all earnestness possible, as the prime addition to those gifts and graces that are among you, is this, that ye all teach the same doctrine, and nourish charity and unity, and that there be no divisions in your churches, but that ye be compacted and united, as members of the same body, in the same belief and affections.†

The advice of the Apostle is worthy at all times of the serious and attentive consideration of the professed followers of Christ, who would wish to avoid those schisms and divisions, and that party-spirit, which have rent and deformed the Christian church, even from the earliest period. I need not remind you that the word translated *divisions*, signifies in the original *schisms*, and is so rendered in the margin of our Bibles. The sin of schism, however lightly it may be esteemed in modern times, is marked with peculiar severity in scripture, as well as in the best and purest ages of antiquity. There are only two other places in the New Testament, in which the word occurs.‡ In the text, the schism appears to have arisen from what we usually denominate party-spirit ;—while one said " I am of Paul " another said " I am of Apollos. " In the next place the charge is founded upon new modes, which some innovators had introduced into the administration of the Lord's Supper : and in the other, it appears to have consisted in a violation of that subordination of teaching, ministering and governing which was originally appointed in the church by Him who is the head of the body, our Lord Jesus Christ. It is highly important then, always to bear in mind, that the sin of schism formally consists either in forming party divisions, introducing new and unauthorized modes of worship, or despising that subordination so necessary for the preservation of regularity and order in the church,—which St. Paul in another place aptly compares to that body, which is actuated by one spirit, and compacted and knit together by that which every joint supplieth.

But it may be said, as it often has been, how can all men be expected to be of the same mind ? It scarcely seems possible in the nature of things, and experience abundantly refutes the supposition. Men differ in their understanding and intellectual powers, as much as they do in their faces, or corporeal shape : and this original difference is made still wider, by the force of early associations, by the works we have read, particularly before the judgment has become matured, by the company we have kept, by the bias of self-interest, and the violence of passion. So

† Dr. Hammond.

‡ 1 Cor. 1. 10 : c 11. 18 : c 12. 25.

that to comply with the Apostle's exhortation seems to many, next to a moral impossibility.

But surely the Holy Spirit of God would not inculcate as a duty—would not earnestly exhort Christians to form a disposition of mind, and to exhibit that disposition in our lives and conversation, if it were directly repugnant to any of the original principles of our nature, of which he also is the author. "For there is a spirit in man, and the inspiration of the Almighty giveth him understanding."

We may observe that *moral precepts* such as this enjoined in the text, are not to be taken in the same strict meaning, with the axioms and principles of demonstrative and abstract science, but must be interpreted with that latitude which belongs to the subject, and which unbiassed common sense readily supplies. This duty then "can be no further matter of exhortation, than it is "in our power to obey it, seeing that it is not in man's power to "change his settled judgment, or to think otherwise upon any "entreaty, because exhortation gives no conviction to the understanding: it follows that this exhortation must only be to "do what was in the power of the Corinthians, viz: to prevail "with them, to lay aside their strife, envy and divisions, and the "sad consequences of them, debate, wrath, backsliding, whispering, swelling, tumult. And to this, the reason of the exhortation leads—'be of one mind and judgment, for I hear "there be divisions among you.' "†

In addition to these sound remarks it may be added, that the Greek word here translated *Judgment*, is applied (in Rev. 17, 17) to the affections, and not the understanding. When, therefore, we are exhorted by the Apostle, to be of one mind, and one *judgment*, we are only called upon to lay aside the passions, prejudices and prepossessions, which arise from carelessness, indolence, obstinacy, party spirit, love of preminence, or from a captious wavering and fickle disposition.—That it is the indispensable duty of all Christians to acquire this temper of mind, is a maxim that cannot be controverted. For without this ingenuous and candid disposition, no man can arrive at truth, by his own mental exertions: and even if he should find the truth, he must be indebted for its acquisition to chance, or to the authority of others, which is highly unbecoming in free, moral, and intellectual agents.

The plea of many who leave the bosom of our church, and of others who refuse to come within its sacred pale, is that they dissent from us for *conscience sake*. It is said too, and that very justly, that every man has an undoubted right to judge for himself in matters of religion, and as a consequence of that to join himself

* Whitby in loco.

to wh
able in
great
act cor
of his
candle
this, th
necess
ill infor
word t
tive kn
compar
"stood
"may
"nion
"from
"per st
"we sp
"spect
"direct
"blene
The
tian Ch
whom i
one bod
this plea
that all
we to ap
troverte
cere Ch
nominati
not, of th
with his
ist, to be
And, r
as willin
mation
cannot g
therefore
Church,
arrive at
endeavou
confirm th
lignently c

† Dr. L

to whatever body of Christians he may deem to be most answerable in their tenets to the Gospel, and where he may reap the greatest spiritual improvement. Now no man certainly ought to act contrary to his *conscience*, for then he is condemned by the law of his own mind—his reason which Solomon elegantly terms ‘the candle of the Lord within us.’ But it does not at all follow from this, that by acting according to what *he calls* his conscience, he is necessarily acting right. For conscience may be either well or ill informed.—I need not remind my Reverend Brethren, that the word translated *conscience*, signifies in the original that *comparative knowledge or judgment which a man passes upon his own actions compared with some law*. “By conscience, then, is to be understood not that knowledge, opinion, or persuasion which a man may possess upon any given subject, but that knowledge, opinion or persuasion which is reflected inward, upon his mind from some reason, law or rule from without, which is the proper standard of judgment in the case in question.”† “When we speak of conscience in our actions, therefore, we have respect to some law or rule, by which those actions are to be directed and governed, and by the agreeableness or disagreeableness to which they become morally good or evil.”‡

The multifarious divisions which at present distract the Christian Church, and which separate into sects and parties, those whom it was the great design of our blessed Lord, to unite into one body, of which he is the adorable head,—all make use of this plea of conscience. Now certainly it is morally impossible, that all can be right. To what criterion, then, it may be said, are we to appeal, as a standard, by which to determine those controverted points? for surely it is a natural enquiry to every sincere Christian, who is earnest for his salvation, whether the denomination of Christians to which he may belong, be a part, or not, of that Church Catholic which the Son of God purchased with his blood, and is prophetically declared by the Holy Psalmist, to be “as a city, which is at unity in itself.”

And, my brethren, it is our bounden duty, to be able as well as willing, to give, both in public and private, all requisite information upon this important subject. But this information we cannot give to others, unless we possess it ourselves. We ought, therefore, to study the nature and constitution of the Christian Church, with an unbiassed and unprejudiced mind, anxious to arrive at the truth ourselves; and then with meekness of wisdom endeavour with all fair argument to convince the gainsayers, to confirm the wavering, as well as to warn the unruly. Let us diligently compare Scripture with Scripture, availing ourselves as

† Dr. Daubeny.

‡ Archbishop Sharpe.

much as possible of the Fathers of the Church, especially of those denominated Apostolic. Some leave the Church, and more are prevented from entering into it from ignorance, misapprehension of the subject, and from a little learning more dangerous even than ignorance itself. Some think that it is sufficient to attend upon the public worship of God, in whatever place, or by whomsoever administered, provided they hear, as they term it, the Gospel preached, and are, by a gross misapprehension of the word, edified. Others think that they must wait for certain sensible impulses of the spirit, before they can be truly converted, and for what they call *experiences*, which from their very nature, must be independent of a regular ministry, and subversive of the external ordinances of religion.

To obviate this fatal error, those committed to our pastoral care, must be diligently taught, that Christianity is a great and comprehensive scheme of moral government, extending from the fall of man to the consummation of all things. That in this divine dispensation, there are doctrines to be believed, duties which we owe to God, our neighbour, and ourselves, to be practiced, and ordinances, in which all, when they have opportunity, are bound to participate. It is the latter consideration, which makes the constitution of the Church, and the authority of its ministry, objects of paramount importance; because it is perfectly evident that none can administer the holy Sacrament, which are the seals of the covenant of grace, unless they be duly authorized, and commissioned for that purpose. In the affairs of a temporal Kingdom, an Ambassador without credentials, is a contradiction in terms. The author of the Epistle to the Hebrews tells us, that "no man taketh this honour to himself, but he that is call of God, "as was Aaron." It may be said, that these are bigotted and narrow-minded notions, inconsistent with the vaunted liberality of modern times, and contrary to that "liberty wherewith Christ hath made us free."

If time would permit, and this were the proper place, it would be no difficult matter to show, that many use these and similar expressions, without having any accurate ideas attached to them; —the worst thing which can befall the human understanding.* —The unbiassed search after *Truth* can lead no man into uncharitableness. Nothing is easier to the reflecting and charitable Christian, than to be firm and determined, in expressing what he deems to be error, at the same time combining with that firmness, charity and affection towards those who differ from him. Error, and the consequences of error, are two very different things, and whilst we are diligent in refuting the former, we must leave the

* Locke.

especially of those
and more are
misapprehension
dangerous even
cient to attend
e, or by whom-
ey term it, the
hension of the
for certain sen-
ruly converted,
eir very nature,
ubversive of the

to our pastoral
y is a great and
ending from the
That in this di-
ed, duties which
to be practiced,
opportunity, are
on, which makes
of its ministry,
perfectly evident
ich are the seals
authorized, and
temporal King-
contradiction in
ws tells us, that
at is call of God,
re bigotted and
unted liberality
herewith Christ

er place, it would
ese and similar
ttached to them;
nderstanding.*—
han into unchari-
g and charitable
pressing what he
ith that firmness,
om him. Error,
erent things, and
e must leave the

latter, to the unerring judgment of the Most High, at that great and awful day "when the secrets of all hearts shall be disclosed." God only knows the strength and the weakness of the human mind, the prejudices of early education, and the almost innumerable biasses, to which the most powerful, and best cultivated intellects are occasionally subject. Ho therefore, and He alone, can "judge righteous judgment," because he alone "can search the heart, and try the reins of the children of men." We, therefore, are to "judge nothing before the time."

To conclude.—We are met here, my Brethren, upon a most solemn and interesting occasion, and what we hope is to form an era in our Colonial Church. The great objects of this meeting have lately been so clearly and fully developed, that I need not now enlarge upon them. If we may be allowed to augur well of the future, from what is already past, we have abundant cause to congratulate ourselves, upon the zeal and unanimity which have been hitherto manifested, and especially upon the cordial co-operation of the distinguished Laymen, who have favored us with their presence, advice and able counsel. To continued zeal and unanimity in this best of causes, I need not exhort you, my Reverend Brethren; it is to your bright example, that I would myself wish to look, and to form my own conduct on your model. And if we thus continue firm and joined together in one great object—in promoting the glory of God, and the edification and enlargement of his Church, we may humbly hope for the blessings of its glorious Head, who has promised—infallibly promised—"that the gates of Hell shall not prevail against it."

We may indeed fall upon evil times, and evil tongues—the countenance and support of those, who are bound by the most sacred ties, human and divine, to uphold this establishment, may be withdrawn, and our Clergy subjected to privation and comparative poverty. Nay the Church itself may be cast into the furnace of affliction, but it is to come out of that furnace, as gold from the crucible, or the retort, purer than it was, when subjected to the fiery trial.

In union lies all the strength,—and in division all the weakness of man. Let us all, therefore, often meditate upon the solemn and affecting advice of the Apostle, "that we all speak the same thing, and be perfectly joined together, in the same mind, and in the same judgment."

"Finally, brethren, whatsoever things are true, whatsoever things are lovely, whatsoever things are of good report, whatsoever things are honest, and if there be any virtue, and if there be any praise,"—let us think upon these things, and do these things. If we thus unite, christian faith, christian practice, and primitive order together, we may humbly hope that in due time we shall pass from the Church militant here on earth, to join the Church

triumphant in Heaven, where they who have "turned many to righteousness, shall shine as the stars for ever and ever."

Read the minutes of yesterday.

Read a Letter from the Rev. W. W. Walker, apologizing for his absence from the Meeting, on account of illness, which had lately confined him to his room for a fortnight, and part of that time to his bed.

Read a Letter from the Rev. John Dunn, also apologizing for his absence on account of illness in his family.

Read a Letter from Captain Owen, communicating his own subscription as a Life Member, and the donation of "Malvina Beman, a little girl of six years old, who brought him of her own free motion, a sixpence she had about ten days before received as a reward for learning, on hearing the papers read by him in Church, and the subject explained."

The Rev. Drs. Alley and Thompson, the Committee appointed to wait on the Rev. Dr. Gray to invite him to join the Society, and to co-operate with it, reported that they had attended to that duty, but had received no answer from Dr. Gray.

Read a Letter from the Rev. Dr. Gray to the Archdeacon, dated

St. John, February 3, 1837.

REVEREND SIR—

Your official communication relative to the proposed Provincial Society for the promotion of Church objects, was sent to me by Mr. Scovil on the 19th of December. I gave circulation to the papers, among such of the members of the Vestry, as had not seen them; and took some steps to assemble them towards the latter end of that month, for the purpose of deciding the Church question: but, by reason of several postponements and adjournments, with the particular causes of which it is not necessary to trouble you; the matter was not finally determined before the 24th of January. That determination was not favourable, to the wish and expectation that the Church Corporation here might in their official character unite with the framers of the above named Institution in furtherance of their avowed objects.

There is, and has been from the first suggestion of the measure a feeling unfriendly to it in this community. This feeling is not confined to the view of it, as it bears upon us in the peculiar circumstances of our Parish, but arises also from the unsatisfac-

tory
objec
with
site f
I a
meas
propo
done
confir
As
zealot
yet I c
lar Pa
tendin
would
someth
I fir
and the
Februa

Very R

Re
consult
Local C
and that
measur

Re
have hit
to by th
ceedings
its objec

Res
Archdea
the Dep
Christia
for the u
price be

Res
powered
Society,

Res
Society
employ
any Miss

tory nature of its general plan and constitution. Some of those objections have already appeared in print, and as they have, without doubt, fallen under your observation, it cannot be requisite for me to name them here.

I am sorry to be obliged to say that the avowed friends of the measure in this quarter, neither in their attempted solution of proposed difficulties ; nor in their subsequent proceedings, have done any thing to serve the cause : but on the contrary much to confirm men in their hostility towards it.

As for myself, although I do not deserve what some indiscreet zealots, regarding neither policy nor principle have said of me ; yet I confess I wish the Clergy, had been contented with particular *Parish Associations*, for providing for Church wants, and extending Church interests, for the present. I am persuaded they would have succeeded better, and in time have led the way, to something more effectual than the project now in agitation.

I find it impossible to be absent from my Parish at present, and therefore must beg you to excuse my non-attendance at your February meeting.

I am Reverend Sir

respectfully yours,

BENJAMIN G. GRAY.

Very Reverend Archdeacon Coster.

Resolved, on motion, that the Archdeacon be requested to consult the Bishop as to the propriety of attempting to form a Local Committee in St. John, without the Rector's concurrence, and that in case of His Lordship's approval of the same, that that measure be forthwith adopted.

Resolved, on motion, that those Parishes and Clergymen who have hitherto withheld their support from the Society, be written to by the Secretary, conveying to them a full report of the proceedings at this meeting, and be respectfully solicited to forward its objects.

Resolved, on motion, that a Committee to be named by the Archdeacon be appointed to inspect the stock of Books now in the Depository of the Committee of the Society for Promoting Christian Knowledge, and purchase such as are deemed suitable for the use of the Society—provided that not more than the cost price be paid for them.

Resolved on motion, that the Executive Committee be empowered to order a further supply of Books and Tracts from that Society, in furtherance of the Resolution passed yesterday.

Resolved on motion, that no part of the funds raised by the Society be applied to the payment of any Missionaries in the employment of the Society for the Propagation of the Gospel, for any Missionary visits, except such as shall be performed under

the direction of the Executive Committee, with the consent of the Bishop.

Resolved, that a Committee be appointed to enquire into the case of the Rev. James Cookson, and report the same to the Archdeacon in order to its being brought under the consideration of the Lord Bishop.

Resolved, that the Rev. Elias Scovil, Christopher Milner, and Frederick Coster, and James Brittain, Jr. and Joseph A. Lynn, Esquires, be the Committee.

Resolved, that an abstract of the proceedings of the Society from its commencement be printed under the direction of the Executive Committee.

Resolved, that the thanks of the Meeting be given to the Rev. Dr. Somerville, for the Sermon preached by him this day, and that he be requested to furnish the Secretary with a copy of the same, that it may be published in the report of the proceedings of the Society.

Resolved, that such forms as may be necessary be prepared by the Secretary and printed.

Read an application for some sermons for a Lay reader at the Nova-Scotia & New-Brunswick Land Company's Settlement at Stanley.

Read sundry Resolutions passed at Bathurst, requesting assistance in finishing the Church, and building a Church at New Bandon.

Read report from the Parishes of Brunswick and Salisbury, requesting Missionary visits.

Read Reports from the Parishes of Kingston, Springfield and Sussex.

Read report from the Parish of Woodstock, requesting Missionary visits to the upper part of Carleton County : aid to Sunday Schools in Andover and Woodstock : and a supply of Books and Tracts.

Read report from St. Andrews, requesting aid towards building a Chapel at Waweig : aid towards Missionary visits to St. Patrick's Parish, and the Islands in Passamaquoddy Bay.

Read report from the Parish of Norton, requesting aid towards enlarging the Parish Church.

Read sundry Resolutions passed at Miramichi, viz : " that the objects of the Society are highly commendable, but from the various calls upon the Members of the Church in this section of the Province in erecting Churches, &c. the Vestry do not deem it advisable at this period to call upon them for aid to the Society."

Read a Letter from the Hon. the Speaker, requesting aid towards the support of the resident Clergyman of Portland.

Resolved, on motion, that the foregoing applications be referred to the Executive Committee, viz :

- | | | |
|--------------------------|-----|--------------------|
| 1. Andover | - - | Carleton County, |
| 2. Bathurst | | Gloucester " |
| 3. New Bandon | | " " |
| 4. Norton | | King's " |
| 5. Salisbury & Brunswick | | Westmoreland, " |
| 6. Woodstock | | Carleton, " |
| 7. Stanley | | York, " |
| 8. Waweig | | Charlotte, " |
| 9. St. Patrick's | | " " |
| 10. Portland | | St. John's, " |
| 11. Islands, | | Passamaquoddy Bay. |

Adjourned.

FREDERICK COSTER, *Secretary.*

