

with which I have no very direct connection, that the time will soon come, even if my life is spared, when no man will care for my presence. The days are hastening away for any man like me to expend his efforts in this work of God. If any one should think, at any time, that any assistance of mine can have any effect, I feel that *now* is the time, and that it is my duty to be there to render it. The Report which has been read by my valued friend, the Secretary, has set forth, without any special terms of praise, the labors of the clergy during the past year, which attracted my attention and admiration; and, I believe, were they more widely known, not only here, but elsewhere, in the United States and in England, they would be found to furnish a stimulus to exertion such as has been thought not likely to proceed from this quarter. The number of stations, the distances travelled, the labors undergone, the positive toil thus expended, with the hardships endured—all this presents, as I verily believe, such a scene as is presented in no other portion of the Church on this Continent or in Great Britain. It is a peculiar kind of labor, carried on through a long cold winter, in so many places, at such distances that nobody but he who has tried it can appreciate it. Consider that the sympathy is often very slight, the response feeble, the services conducted with very little to aid the imagination or kindle the feelings, where the man comes, to his work cold, tired, I might almost say, hardly welcome, and goes away with nothing but the consciousness that he has done his duty. This is a spectacle, I say, that excites my admiration; and I am glad to carry away its influence, and make it tell, if I can, upon those committed to my supervision.

But to hasten to the subject. My attention has been called to the special aid given by this Society to supply the deficiency occasioned by the withdrawal of the assistance that has been heretofore granted by the Society for the Propagation of the Gospel, and particularly to the effort for raising an Endowment Fund. With reference to this matter, I feel that one is confronted at the first by a reply which men of right and honorable feeling think quite sufficient to disarm them at any time—when I urge a gentleman to contribute; and he tells me he has not any thing to give, I have no more to say. "God loveth a cheerful giver." I take it to be true, and there is no use to inquire further. I content myself in such case with laying before him the blessed motive for doing that which our hands findeth to do, and doing even beyond our ability, and there I must leave the objector. But though this may be done with reference to objects of mere benevolence, charity, kindness, and generosity, you cannot pursue the same course when you come to those who are within the sphere of conscience as connected with the claims upon us for the support of the institutions of religion. Then you come to matters in which all have an equal interest, and the case is entirely changed. *There* the inquiry ought to be pushed—is this excuse, you are not able, exactly enough? You, sir, have had some experience such as we now have in our Republic. An inquiry is made, and an answer is required, with regard to our income. We must say what our income is, and must give to the State what it requires for its great purposes in proportion to what our neighbors are giving. And, therefore, we come to this point. It is a mean and dastardly thing, utterly contemptible, for any man to withhold from the State that which it requires from his neighbors, because this compels his neighbors to do that which is his part. So with respect to religion. It is not an act of benevolence or charity to pay a minister who gives his services to you. They may not be able to give much in some of the Parishes; but in many others you have the ability to contribute more largely. The establishment of a minister in a Parish is a matter that concerns the whole community. When he is once settled among you, your temporal, nay, your everlasting interests, all, are connected with the presence and work of that clergyman. It is not fair and honorable for men to say that they are not able to do their proportion of that which must be done in order that he may remain, that is, without necessity to refuse their contributions. It is right and fair that men should pay in proportion to that which is required of their neighbors. But there are