

throughout the diocese that we cannot look for increased assistance from this source. On the contrary, the grant is being gradually diminished, and in a few years it will cease altogether. The reasons for this gradual withdrawal of its aid from Nova Scotia and other parts of British North America is one which must approve itself to our judgments, however hardly it may press upon us at first. The increased demands upon its assistance, owing to the rapid extension of the Colonial Empire in Australia, New Zealand and elsewhere, without any proportional increase in its income, has made it necessary either to diminish the grants to some of the older colonies, or to refuse to occupy the new fields of labour so obviously set before it. In adopting the former of these alternatives it has been mainly influenced by the persuasion that such countries as Nova Scotia, which have received the benefit of its aid for so many years, ought to be able to support its own ministry. It appeals, as it were, to our honour, and urges us, by a sense of gratitude, as well as of duty, to relieve it of a burthen it has so long borne on our behalf, in order that it may help other countries in greater need of its assistance. We cannot better show our gratitude for past favours than by heartily responding to the appeal, and, though we cannot but be sensible that we shall experience considerable difficulty at the outset, we may be cheered in the effort by the thought that we are doubly aiding the cause of the Gospel, by enabling the Society for the Propagation of the Gospel in Foreign Parts to enter upon fresh ground, as well as by supporting the Church among ourselves.

From this Society we naturally turn our attention to the Church Endowment Fund, which owes its origin to a desire to meet the diminution in our resources consequent on the action of the Society for the Propagation of the Gospel just alluded to.

It will be unnecessary to enter into the details of this scheme; most of us are already familiar with them. We may, however, remind our readers that no portion of the Fund can be made use of until £20,000, have been paid in. At the present time the amount paid in is less than £15,000, so that we have as yet derived no benefit whatever from the effort, and even when it is all paid in and invested, it is to be regarded more as an anchor to keep us from drifting down the stream, than as a motive power to impel us onward to our desired haven. If the sum of £40,000, originally spoken of, had been raised and invested in the four years, we should have had much more than sufficient to meet the gradual diminution of the grant from home. As it is, we cannot in any way reckon on that fund as a source whence we may expect increased assistance.

To the Colonial and Continental Church Society we have of late years been indebted to a considerable extent. Several of our clergy and a still larger number of catechists and school teachers are supported from its funds. From the recent action of the Executive Committee, however, it seems doubtful whether we can look for a large increase from this source. Many of the leading members of this Society are disposed to confine their efforts more strictly to the original design of the Institution, the providing of properly qualified teachers and catechists. There is no doubt that their efforts in this respect have been eminently successful, and it would be of incalculable benefit to our parochial schools if competent teachers could be obtained for them when required.

We see that none of these three can be depended on for an increased supply of clergy. We turn therefore to our remaining resource, the Diocesan Church Society, which we have

purposely placed last, from the conviction that it must be the instrument for effecting the progress of the Church. Of course we do not lose sight of parochial efforts, such as ofactory collections, and endowments: any scheme which ignores these is deficient in an essential element of vigour and success. It is the wise part of the Diocesan Church Society to foster and encourage such efforts to the utmost of its powers.

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In order to form a correct opinion as to the aid to be derived from this Society it will be necessary to review the Report for 1864 recently published by the Executive Committee. In doing so we must confine ourselves to those parts of it which refer to the contributions for general purposes.

Now remembering that there are about 8000 Church families in the province, and that in many, if not in most places, some of the wealthiest inhabitants, or those in most comfortable circumstances, are members of the Church, we see that the amount raised for general purposes averages about \$0.40 per family, and we cannot help thinking this too little. True, we must bear in mind that the amount contributed to the Diocesan Church Society is by no means all that is given by Church people. There are clergymen's salaries, building and repairs of churches and parsonages, and other similar objects. Still, after making all allowance, it does not seem too much to expect that each family might contribute on the average \$1. This would give an income to the Society of \$8000 for general purposes, and enable it effectually to carry out many objects which it now can only partially accomplish. Upon a review of the whole subject, we see that while our position is in many respects an encouraging one, while our numbers are increasing, and there are many signs of greater earnestness and activity among both laity and clergy, still much yet is to be done. And it only can be done by each member of the Church, whatever may be his position, endeavouring as far as in him lies to advance her interests, assured that in so doing he will best advance his own. And in this the first step is, by the help of God's grace, to bring his life into union with her teaching, and then because he will have felt the benefit within himself that is to be derived from the use of the means of grace, he will not shrink from self-denial in order that they may be continued to himself and extended to others.—*Nova Scotia Church Chronicle.*

On Sunday, Sept. 24, the Lord Bishop of the diocese held ordination in the Cathedral at Fredericton, when the Rev. W. McKiel, missionary at Bathurst, was admitted to the priesthood, and Mr. W. S. Neales, B. A., of the University of New Brunswick, was ordained deacon. The Rev. W. Scovill, the Rev. C. G. Coster, and the Rev. J. Mason, were present, and joined the bishop in the imposition of hands on the candidate for priesthood.

We beg to call the attention of the clergy to the fact that it is intended by the Bishop to form a small Sunday School Depository in the Cathedral Library. The books will be chiefly selected from the excellent publications of the Society for Promoting Christian Knowledge, such as Prayer books, Testaments, Catechisms, the "Broken Catechism," "Mant on the Catechism," "Sunday School Primer," "Books of Parables," &c. &c. As it is desired to make the depot as useful as possible, the names of books generally acceptable will be thankfully received by his lordship the Bishop. In due time we shall hope to publish a list of books, with their prices.