

£136,623, in 1854, £195,600, in 1861, £174,712. And though in consequence of the war in the United States it has fallen off, the failure we may hope is only temporary, and if peace were restored, commerce would return to its usual channel; and we have every reason to hope, that if a right settlement were made of the great questions involved, that our prosperity would be even greater than before. It is perfectly true that the means of Churchmen are not to be measured by the whole wealth of the province, inasmuch as the Census shows that we are far outnumbered by other religious bodies, and many of our scattered settlers are poor. Still it must be admitted that the Church of England has had her full share in the growing prosperity of the province, and with that growth we are bound to see that our thank-offerings to God increase in like manner. And if I am rightly informed, and I speak on reliable authority, one-half of the capital of the province, if we except the wages of labour, is in the hands of members of the Church of England. But there are two points to which I wish especially to direct your attention. Can we deny that the members of the Church of England in this province, tho' not the most numerous, are among the most wealthy, and yet are we not receiving a larger share of help from England than any other body? I do not pretend to possess accurate information on the help, permanent or occasional, which others may obtain from abroad, but I have every reason to believe that the Roman Catholics receive little or none, the Baptists very little; and the Presbyterians no considerable sum. We still receive full £4000 a year, taking into account the pensions to missionaries and widows of missionaries, and the grants to Divinity Students. And yet it cannot be said that our missionaries are overpaid. I believe that many of them receive less than ministers of other persuasions. What sufficient reason then can be assigned for our backwardness to do a duty, which our Christian brethren on all sides of us, Roman Catholic and Protestant, have willingly discharged? Am I overstating the matter when I say that the scandal and reproach to us is very great, and that it should be by common consent removed? Further, I must remind you that the Society for the Propagation of the Gospel finds new fields of labour in all parts of the world opened, fields ready for the sower, in some instances "white unto the harvest," and that in consequence of the large sums granted to this province, scanty aid can be afforded to missions among the heathen. Now if we were soliciting its bounty for the first time, the "household of faith" would no doubt present the most urgent claim on its liberality; but having already enjoyed that aid in full measure for so many years, it becomes us

masters, and help for the poor, and a thousand other blessings to the parish? Yet this was working for posterity, and yet there is abundance of work to be done by the present generation in every parish, notwithstanding the endowment. The rector of a country parish in Somersetshire lately informed me, that within three years, the sum of £50,000 had been expended in his rural Deanery in the repairs and re-building of the material fabrics alone; and this is independent of schools, schoolmasters, asylums for the deaf, the blind, the lunatic, the consumptive, hospitals for the sick, almshouses for the poor, Christmas and other gifts, and poor rates. So that no age finds more claims upon it than our own.

But plausible as this argument appears to some to be, when sifted, it may be seen to be a string of fallacies. First, instead of our contributing according to our ability, we have contributed not one half, not one fifth part of what we ought to have done, and far less than the other religious bodies have done. I have heard that some Churchmen have even boasted of its being a fine thing to belong to the Church of England, because they were not called on to do half as much as dissenters. Again, so far from maintaining the Church in its present state of efficiency, which would be very creditable to us if we had done it, we have without scruple assisted ourselves by taking the alms of poor domestics and labourers in England to spare our own pockets, whilst our merchants in past years have made enormous profits by their ventures in ships and lumbering operations, and trade of all descriptions: and when thousands have come into their purses, they have been lauded, because they gave £10, or £20, or £50, or £100 to the Church, when £1000 would have been the scriptural proportion. Further, from leaving posterity nothing to do, we leave posterity a considerable burden, even after the very moderate sum is raised for Endowment which is proposed. If the Society now give £4000 sterling, a-year, and that sum, after allowing for pensions and scholarships, only just enables the clergy to live, and barely to live, and the capital necessary to produce that sum would be nearly £70,000 sterling, what great boon are we conferring on posterity by raising the sum of £20,000 or even of £40,000 currency? If we raise nothing, and the Society gives us up, as it may justly do, we shall simply leave no Church for posterity to endow, and having received all the benefit, we may well fear lest we be subject to the awful reproof of the angel towards those who were remiss in doing their duty. "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord." Their strength was to sit still, and let others

the whole land people lower the loaves we suffer from want of relief it, and lesser in it, and yet evil. In so I am not persuaded, educated but to our own endowment cess, which v body, would rally. Inju section of t whole.

Besides, considering the ment Fund with the Sc independent of debt wit not educated. A mere pittance. Take away our £20,000. It will not which they now; they But what ment? Si parishes, n pendent. comes; and income, th missions wi with the Cl not our mis fault.

I must n said, the cl of them ha ing. They These fault body, and faults occu uphold cler were tolera in this ar produce a sation has been spe in which l ed, that s more, wh certain, s reach, ha opportuni for chang