

islands of the Pacific, and have brought the light of the gospel and the blessings of civilization to many who long dwelt in heathen darkness and cannibalism. And not content with this, they have lately at their own desire undertaken the sole maintenance of a mission to the Coolies in Trinidad, which was originated by their brethren in the United States. And the Baptists in Nova Scotia have no sympathy with their Anti-Missionary brethren of the Western States, for they have long sent and supported missionaries among the heathen in Burmah, besides contributing liberally towards a mission to the Acadian and Canadian French.

But what have we done all this time? We have beheld the operations of others and cried well done! We have read of the wonderful opportunities opened up by Divine Providence of late years for the in-gathering of the heathen into the fold of Christ, and therefore at our Diocesan Church Society's meetings we have vigorously applauded the missionary spirit, and to the sound of the organ and melodeon have annually asked ourselves the startling question—

“ Shall we to men benighted
The lamp of life deny?”

and straightway we have gone away forgetting what manner of men the heathen were. For we have not only not sent missionaries to them, but by neglecting to provide for our D. C. S., have made it necessary that not merely a large part of the stipends of our country clergy, but even the passage money of missionaries sent to us from England should be paid by the S. P. G., which now pathetically acknowledges its inability to send an assistant teacher to a most promising school among the heathen.

We have the assured fact staring us in the face that the assistance of the S. P. G. is even now being rapidly withdrawn from our diocese—the oldest on the colonial list, and whilst we behold New Brunswick girding up her loins to the work, and by enlarged contributions every year supplying the increasing deficiency of the English grants to her Church work, our D. C. S. subscriptions show no steady increase proportioned to our wants. Our exertions in behalf of the General Endowment Fund—though crippled and dwarfed by avoidable contentions and general apathy—have induced the good S. P. G. to be more patient with us than with others, from whom its grants are being more rapidly withdrawn. But the end of this liberality will come, and meantime we should—as a Church—be more rapidly learning and practising the duty of self-support.

Although many of the better provided belong to our church, still along our shores and in our back-woods settlements we have many attached members of the church who are far more willing than able to contribute to the support of the gospel among themselves, and these cannot be neglected in the daily ministrations. We have, besides, the care of that large class of careless ones who are ashamed to confess themselves nothingarians, and therefore, call themselves Church people,—who contribute to the general stock little but the blame of their short-comings, and by their censoriousness and illiberality discourage others often less able, but more willing than themselves. And, moreover, we have amongst us a large number of persons who have never yet been sufficiently aroused to the duty of giving of their means to God's work until they feel it.

Now, therefore, whilst the heathen are perishing for lack of knowledge, which we withhold by drawing their light to ourselves,—whilst our D. C. S. is crippled in its most useful work by the want of means,—whilst our General Endowment Fund lies dormant because a large part of the subscriptions towards it yet remain unpaid,—whilst other christian bodies are not only supporting the work of religion