

Such endowments require to be carried out, that the Church Establishment may be made commensurate with the exigencies of the Diocese. Every parish should have its resident minister, and every such minister should have the necessary facilities to enable him to discharge without anxiety his sacred duties.

We may consider ourselves in the primitive times, when the Bishop sent out his Missionaries from the Cathedral or principal Church, and left it to the various Districts or settlements to say whether they were disposed to have a resident pastor or not. If the inhabitants of any such District or settlement said,—“Here is a house to live in,—a glebe to furnish provisions,—and an endowment to rent for the supply of other necessities,—abide with us, and be faithful not only to us but to your Bishop, and to his Master and your Master,”—a Parish became established. In this way arose the parochial system in Great Britain and over the whole Continent of Europe, and thus must it arise in this Diocese.

From the history of endowments we learn that they were not the gift of Kings or of States, but the fruits of voluntary contributions,—the donations of individuals; and to individuals we must still apply. At first the Bishop lived with his Clergy in the chief city in his Diocese, and from time to time he sent them out to diffuse the light of the Gospel through the surrounding country, on which the Sun of Righteousness had not yet shone. The people became dissatisfied with these occasional visits of the clergy, and desired their continual residence for spiritual advice, and consolation, and the regular ministrations of the sacred ordinances and offices of the Church. This produced an arrangement between them and the Bishop. The proprietors of the soil engaged to build a Church, to endow it either with titles or with land, on condition of being allowed a resident Clergyman. Hence the origin of endowments, which became universal throughout all Christendom. And with willing hearts nothing can be easier than for us to pursue a similar process in this new country. Let the members of the Church, in every Township, unite in providing endowments for one or more Churches, and, as soon as productive, they will be entitled to a resident clergyman, and have the conscious felicity of walking in the footsteps of those who, in the more early ages, endowed the Church.

Should our people in any one township be unable to complete the endowment, assistance will be given by the Lay Committee to make up the deficiency. Now great as the call was, my brethren, on the first converts to Christianity to do all in their power with their substance, and with their talents, both of body and mind, to convert the gentiles to the faith, the call upon us is in one respect greater. For we are not merely urged to convert the heathen, but to prevent those who have once seen the light, from falling back into darkness, or joining the ranks of heresy and schism.

All of you must feel the spiritual destitution which prevails around you, and that effectual measures ought to be taken for its removal. And who can do so but the more affluent portion of the community? It is a duty laid upon them of which no doubt can exist in the minds of those who bear the name of Christ, and profess to derive from the Gospel the rules of their practice. Nor are we without encouragement from past experience. Many are the townships which a few years ago, possessed no provision for spiritual ministrations, in which a Church is now built and set apart for public worship,—a minister in charge,—the children collected in Sunday Schools,—and the people instructed in the truths of the Gospel.

The effects of the exertions already made, faint as I trust they will be found to be when contrasted with those to come, has been a growing attachment to the Church, an acknowledgement of her excellence, and a practical conviction of the value of her services. The attendance on public worship, the number of communicants and candidates for confirmation have rapidly increased, and the clergy are reaping the reward of their labour, anxieties and personal sacrifices, in beholding the progress of religious principles. Moreover, abundance of evidence every where appears that opposition or indifference towards the Church, or even separation, does not in general, arise from any distrust of her principle or doctrine, but from the difficulty, or practical impossibility of obtaining instruction within her pale.

But without entering farther into matters of detail, it may be sufficient to remark that endowments from our own people, added to what has been left to the Church of the Clergy reserves, will, it is hoped, under the management and care of the Lay Committee, in time, complete the full establishment of the Church throughout the diocese. To make such endowment productive, will, it is true, require a longer period, but we are not only working for the present generation, but for posterity; and we