

DIOCESAN CHURCH SOCIETY.—No. 2.

IN our last number we placed before our readers a view of the relations of our Church Society with the Society for the Propagation of the Gospel, so far as they are at present ascertained. Our Church Society, with the aid of a certain block sum, to be reduced within a given time until it ceases, must now assume the payment of the salaries of all missionaries in the diocese, and provide for future pensions. We trust that every intelligent member of our Church is now aware of these facts, and that many of our clergy and parishes are already beginning to look about them to provide means whereby the Church may be made self-sustaining. We have had timely notice of this proposed reduction of aid from home. The burden whatever it is, or is to be, will not have been laid upon us unexpectedly. The aid also that we have actually received is of that extent, and so long continued, that it might be reasonably presumed we are quite *able* now to provide for our own Household of Faith. Our Bishop in his last charge, which we earnestly commend at this time to the careful perusal, or re-perusal of our fellow members, clearly shews the extent to which we have been aided by the liberality of the Society for Propagating the Gospel. "The following list," he says, "has been handed to me by the Secretary, of the Society's payments up to 1861, at intervals chiefly of ten years:—

1795,	grant to the province,	£	500	stg.
1805,	"	"	590	"
1815,	"	"	2,140	"
1825,	"	"	3,885	"
1835,	"	"	3,757	"
1845,	"	"	4,302	"
1855,	"	"	4,831	"
1859,	"	"	4,531	"
1861,	"	"	4,172	"

On a survey of this list of payments you will see how enormous is the increase in its gifts. Even supposing (which is probably far from being correct) that the augmentation every ten years only began at the tenth year, and was not continually augmenting from the first year of the new decennial period, the whole sum granted would not fall far short of £200,000. And if we suppose (as seems likely) that the increase

was made gradually during the intervals of the decennial period, the sum granted in aid would exceed £200,000."

We think it must be admitted that instead of the abundance of our fellow churchmen at home supplying our want, it has happened in some cases that their *want* has supplied our *abundance*. For much of this charitable aid to us has been undoubtedly gathered from the poorer classes in England, and some of it has been applied to our towns or small centres of wealth hardly contemplated by the Society's subscribers and managers, and to the injury, rather than benefit, of the parishes that were content to receive it. However, be this as it may, the Society for Propagating the Gospel now seems to say to us "I have been your mother, and, you must admit, a generous mother, long enough. I have helped you so far as is conducive to your good. You are no longer infants or children needing such fostering care as I have hitherto given. I have ministered of my substance to several generations among you; you have now your own fathers in the flesh and in the faith to make known to *their* children God's truth, without further aid from me. You are no longer weak and distant members of the Church in *Foreign Parts*, like those whom it was my professed intention to help; you are near to us in the spiritual Household of Faith; you have received our literature, theology, and often educated missionaries; your churches throughout the land are, in outward adornment or inward appliances, not inferior to some parish churches of your fatherland where Gospel truth has been set up and told from one generation to another, the Church has been planted and established among you, though not by the State; it has grown under *our* care, we now expect fruit, and if such fruit is not found we can only warn you of the judgment of Him to Whom we both and all are answerable."

It is not our present intention to point out any new or untried methods by which these just claims must be met. Certainly very much would be effected if the contributions to our Diocesan Church Society were more *numerous*. Every one who is a member of the Church by baptism should be a