

work about \$120,000; while our own Church in these Lower Provinces, of nearly the same size, following in the wake of others larger and wealthier, realized for the same period upwards of \$102,000. Large, however, as these respective sums appear when we repeat the figures, yet compared with the claims of God and of the world upon the Church, and her own ability to meet them; or contrasted with what the votaries of sinful pleasure spend upon their own indulgence; or placed side by side with the enormous sums annually realized to carry on earthly governments, they shrink into painful insignificance.

Five years ago the aggregate amount raised by the great Foreign Mission, Home Mission, Educational, and Bible Societies of Britain, including the efforts of the principal Churches for these purposes, only amounted to about £1,500,000 sterling; while the actual receipts of the Chancellor of the Exchequer, for the financial year ending March 31st, 1869, were £72,592,000.

\$102,000 seem to be a tolerably large sum to be raised by 100 congregations, as it averages a little more than \$100 for each, but after all it amounts to only \$1.44 per adherent; while a few years ago Nova Scotians paid for strong drink a sum which would average about \$3.00 to every inhabitant young and old.

The census returns of Nova Scotia for 1861, shew that the assessed value of the real estate and personal property of the entire population, amounted to the goodly sum of upwards of \$60,000,000. Now, as the members and adherents of our Church constitute about one-fifth of the inhabitants of the Province, and possess at least their full proportion of this amount, our contributions for ecclesiastical purposes, making no allowance either for increase or diminution of property during the past eight years, are about  $\frac{1}{25}$  of the whole sum owned, and though it is freely conceded that we should make income rather than capital the basis of our calculations here, in the absence of the necessary statistics to enable us to do so, it will surely be very generally admitted, universally I think by Christians, that the proportion which I have just specified is

not at all commensurate with the claims upon our liberality.

These considerations seem to me to go far to shew why more than one-third of the ministers of our Church receive less than \$500 per annum, manse and supplement included, of whom no less than 17 are expected to subsist on less than \$400. They throw light also upon the equally significant facts, that upon each of five of the seven schemes which our Church is at present prosecuting, the Treasurer last year expended more than he received; and that in October 25th of the current year, though he received sums at the meeting of Synod, there was due him on account of

"Dayspring".....	\$757.47
Ministerial Education....	25.59
Acadian Mission.....	240.41
Synod Fund.....	195.32

Total.....\$1218.79

Nay more, they amply justify the Synod in reviving her committee on Systematic Beneficence; they call loudly upon that committee to make an earnest effort to rouse the Church to a sense of her present position and immediate duty; and they completely vindicate my attempt to discuss at some length, though as shortly as I can, the scripture measure of Christian consecration of substance to the Lord.

### HOW TO DO IT.

Why do we see all over the civilized world the splendid cathedrals and spacious chapels of the Church of Rome? How are the funds procured for such expensive buildings? How is the costly machinery of that Church maintained? The answer is easy. All are taught to contribute, or compelled to contribute. Poor servant girls pay with the utmost regularity their tax to mother Church. There is none so poor but he must give something. Thus the numerous and regular contributions of the poor make a splendid aggregate. A vast amount of property is accumulated in the hands of the Church, and her influence is greatly extended.

It is right to learn from the foe. If we