

many communities both here and in Maine, and in many other parts of this Christian Continent, where a large part of society is proved to consist of persons who cannot be expected to provide adequately for the support of their clergyman. It is not possible that they should be able to sustain an educated, intelligent, faithful minister among themselves, for the simple reason, they are scattered, and their resources small. One, however, cannot confine his spiritual necessities to the different communities. *Then* clergymen must be sustained—and if sustained at all, by funds either from a parochial endowment, or which are collected in a missionary way, or, as the Endowment Fund provided, from the combined resources of the whole body. My own experience has completely proved this; and if you desire further evidence, you may go through the length and breadth of our States, and the Provinces, and see what kind of services they have where there is no efficient body of clergymen; see how precarious every thing is—how one religious body and another is going down under the influence of such neglect, and you will be satisfied that there needs to be a broad system to supply the religious wants of the whole land. The Bishop of Fredericton has adverted to the mischief of the too great dependence of the minister upon the prejudices and caprices of his people. I am free to say, that in large cities I do not much fear the influence of the laity over the minister, but in little communities. The right feeling of a large body of Christian men, will support and sustain him honorably; but when we go outside of places where there is a great abundance of wealth, then we come to the difficulty. It is in our small, struggling Parishes, where a man takes offence at his minister, and I am sure he often does not know for what, perhaps he does not like his looks, or wants somebody else. He finds no fault with his doctrine, but he does not like him. He, therefore, cuts off his subscription, or stays away from Church, and there ends the matter. This must be so until a certain amount of independence is secured. I would gladly have every where, except in the largest and wealthiest Parishes, something of the nature of an endowment, not sufficient to entirely sustain the clergyman without any sympathy from his Parish, but sufficient to place him above this miserable annoyance and this exposure of his independence to temptation.

With regard to the responsibility of raising an Endowment Fund, I would observe that *time* is one of the most important elements to be taken into consideration. Begin your fund as well as you can, and *time* will do a marvellous deal towards its progress and increase. Rich men are dying every year. We read of men who have given away large estates to purposes which they knew would do some good; and it is not unfrequent, as they go down the vale of years, that they wish an object suggested to them, towards which their wealth unquestionably might be beneficially appropriated when they are gone. The sum required, large as it may seem, to create an endowment for this diocese, is not really beyond the possibilities and probabilities of contingencies like those referred to, united with the faithful and combined efforts of the present generation. We think the mere endowment of a single Parish is not so great a difficulty. A Church is often built which costs a third more than is absolutely necessary. If the whole sum be raised, and the Church built with the remaining two-thirds, the interest of the people is increased through the nature of the effort, and the Church in due time becomes beautified and improved, and the fund allowed to grow, also places the Parish in a state of comparative ease and independence. But I dwell too much on these matters of detail.

Now let me say a few words as to the right use of wealth. My Christian friends, what is the value of wealth at all? If it had been appointed in God's wondrous providence, that no good could be done with wealth—that it could not contribute directly or indirectly in the slightest degree to the everlasting benefit of souls, what would have been our natural exclamation? We know wealth is a dangerous thing. We are told how hard it is for a rich man to enter into the kingdom of God, because he is so likely to grasp his riches, and trust in them. If we had left us that text, and no more; if the Scripture