

ministering to the sick and the poor, and many acts of sympathy may be performed by her which money cannot purchase, and which bind the hearts of the parishioners to herself and her husband. All these influences for good—socially, morally, spiritually—are withdrawn, and every one is left to take care of himself.

But it may be said, what is the remedy? Can it be expected that a poor country should supply incomes for fifty clergy, and should make up a deficiency, which must amount to many thousand pounds? It cannot be expected, certainly, that poor men should do this. But it is expected, nay, it is the positive duty of the wealthy Churchmen in New Brunswick, whether their money have descended to them by grants of land from the Crown, or has been made by God's blessing on their abilities and industry in the legal profession, in mercantile pursuits, in agriculture, or in any other honourable way of life, to provide liberally for the spiritual wants of their less wealthy brethren in this Province. This is a duty which all ages have acknowledged, which the founders of our common Christianity recommended; which cannot be neglected without subverting the foundation of religion itself. One noble example of such liberality, arising, I firmly believe, from a profound conviction of duty, and from no meaner motive whatever, was set by the late Chief Justice, but has been followed only in three or four instances, as far as my knowledge extends. But what we now require is not a few isolated instances of generosity, but a general contribution, arising from a general sense of duty. We do not appeal merely to wealthy merchants and landowners in St. John, but to every Churchman who has a stake in the country, to all who sincerely love their Church and their religion, and fear their God, and we say, on you rests the fearful responsibility of continuing or of destroying the services of the Church of England in this Province. The crisis, long expected, is now come. The funds raised by the Church Society, though large and increasing, are not capable of bearing this great burden. You must now do as your ancestors in England did, endow the Church in perpetuity for the public good, nay for your own good, and the good of your children after you. We do not dictate to you the amount which you should give, nor the manner in which your offering should be applied. But it will be a disgrace to the Church of which you are members, to the country which sustains you, it will be unfortunate for your reputation, if you allow the Church to perish, or to be materially weakened, by refusing to extend a liberal hand in this emergency. And we call on you, on strictly Scriptural principles, to do this. The clergy of this Province do not ask for large incomes, and luxurious fare. They ask only for necessities. They require that they should have an income which, with prudence and strict economy, will keep them free from debt. And they require assistance in the education of their children, where they are married and have offspring. And unless some plan be adopted, which will either raise the income of the Church Society to the amount necessary to meet these claims, or an Endowment Fund be raised, the Missions in poor districts must, in a very few years, be abandoned altogether.

REVISION OF THE PRAYER BOOK.

The Clergy in the Rural Deanery of Hill in the Diocese of Lincoln, having presented to their Bishop an address on the subject of the attempt now being made for the revision of the Book of Common Prayer, received from his lordship the following letter in reply.

Riseholme, Jan. 17.

My dear Mr. Massingberd—I have received with great satisfaction the address which you have transmitted to me from the clergy of your