

M. 150

DIOCESE OF FREDERICTON.

THE DUTY OF ALL CLASSES OF CHURCHMEN
TO CONTRIBUTE TO AN ENDOWMENT FUND
FOR THE DIOCESE ;

A CHARGE

M. 150

Delivered to the Clergy

ASSEMBLED IN THE CATHEDRAL CHURCH,

SEPTEMBER 3, 1862,

AND RESPECTFULLY DEDICATED TO THEM,

AND TO ALL THE LAITY OF THE CHURCH OF ENGLAND IN

THE PROVINCE OF NEW BRUNSWICK.

BY THE RIGHT REV.

JOHN,

BISHOP OF FREDERICTON.

PUBLISHED BY REQUEST OF THE CLERGY.

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REV. AND DEAR BRETHREN,—

It has been my usual course, when I have addressed you on occasions similar to the present, to dwell chiefly, if not exclusively, on my ministerial duties. We meet together very seldom as a body; we rarely or never meet without having lost some of our members by death, or by removal from the diocese, and my thoughts are naturally turned to the great questions which so deeply concern us all as ministers and "stewards of the mysteries of God." For I could wish that no one of our little band of brethren ever left this Cathedral Church at a Visitation, without having his better feelings strengthened by some good counsel from his bishop. This has ever been my intention, however imperfectly I may have discharged the duty. If then, at the present moment, I depart from my usual course, neither you, nor our lay brethren will, I suppose, think it is from any less weighty sense of our ministerial engagements, but because, when any important matter is at hand which concerns the whole Church in the province, it seems necessary, if any impression is to be made on others, to confine oneself to observations on that one topic, as, in our discourses from the pulpit, it is better to have one subject well in hand and thoroughly treated.

The subject which I propose now to consider, and to ask you to bring before all the laity in your respective missions and parishes, is the endowment of the Church in this province by grants, donations, legacies, or subscriptions, with a view to our eventual release of the Society for the Propagation of the Gospel from its charitable and eleemosynary assistance, so that we may stand before the world as every high-minded honest person must wish us to stand, as a Church sustained by the willing efforts of the people who receive the benefit of spiritual help.

Till we do this, we must feel ourselves in a constrained, doubtful, and unsatisfactory position. The Society for the Propagation of the Gospel, though legally incorporated, is a purely voluntary institution. No power on earth, legal or otherwise, can compel the people of England to contribute to its funds; nor could English Churchmen be forced to contribute to funds expended on the North American colonies, if they were united in a determination to withhold their contributions. So that though the Society wisely, as well as justly, desires and intends to keep faith with each missionary, as far as its engagements were pledged in him individually, it has made no permanent engagement with the Church as a body in this province. Nor is it for the most part an endowed corporation, administering funds which the piety of other ages bequeathed to it. The bulk of its property, (if you so term it) is only an annual income, arising out of collections made by the clergy in their several parishes, or by subscription, voluntarily tendered, and liable to be at any moment withdrawn; and its payments to the missionaries are always made largely in advance of what it expects to receive, and which never comes in, each, until nearly the close of the current year, during which the missionaries have been all punctually paid.

Again, if our lay brethren had been present with me at meetings held in behalf of the Society during this year, and had seen the very poor people who contributed to its support, and had witnessed, as I did, the evident signs of want and suffering, which showed themselves on their faces, and had condescended to the far higher amount of wages which our labourers and mechanics receive, and the abundance of the fruits of the earth which circumscribe, and the independence which crowns their labours, I am sure they would have felt, as I did, an exceeding sense of shame at being indebted to any such poor people for the smaller assistance, and they would have felt this shame as I did, as it is heightened by the exceeding piety with which the poor

people listened to my plain and unvarnished tale of what God has wrought among us, and by their great willingness "out of their deep poverty," to pour in the riches of their liberality.

I do not disguise from myself, and I will not disguise from you, the difficulties which surround the question of endowment. We all know the tenacity with which men cling to any gift which they have long received. We know, or can guess, the suffering of the Clergy, especially of those with large families, if suddenly deprived of what is to them the best security they have that they shall be able to provide for themselves the necessities of life. We freely admit that, in many of our missions, the people are far from being wealthy, are labouring hard for their own sustenance, and though they have the increase of the field, it does not come to them in the shape of money. We know and feel in every part of the community, the disastrous effects of the fratricidal, unwarlike, and most unhappy war, now carrying on in the United States; and we can see no end to our suffering, so long as it continues.

Still, after all these admissions and allowances, the question comes home to us with a direct force which we must not attempt to evade,—shall we, or shall we not, endeavor to attain to that standing, which Roman Catholics, which Presbyterians, which the members of the Free Kirk of Scotland, and others, have attained to, of being independent of external aid for the maintenance of our clergy? Are not 42,000 Church-people (supposing the Census to be correct) able to do something considerable for themselves? Will not our undoubtedly wealthy laymen, even granting them to be not ungenerous, blush to find, that they are indebted to the English poor for their own spiritual good? And is there no practical way by which the clergy, casting aside (as an intolerable nuisance) all questions of party or precedence, shall so throw themselves into this work, as to convince the laity, that it is their duty to begin the work, that the maintenance of the Church even in its present state, is impossible without it, and that if we suffer the Church to drop away from us by our wilful neglect, we shall become, by the just judgment of God, one of the most degraded and pitiful communities of Christians, with a few timid, ever-dwelling, starveling clergy to minister to us, but without the life and power of honest, independent, and vigorous progress.

But I must enter more carefully into the details of the subject. 1. When we speak of endowments, we are not subject to the imputation of enriching ourselves. We have not even in distant view the generous gifts of our ancestors, which made many of the clergy in England to have "bread enough and to spare" for others. We only plead for a bare subsistence without superfluous wealth, we only ask that there should be clergy, that they should not be driven, by sheer necessity, and amidst great suffering and privation, from the province, and we ask that they should be allowed to live in decency, and we ask this not for the sake of the clergy only, but for the sake of the great mass of the laity, who otherwise will be left destitute of the means of grace, and whose children must otherwise leave the Church of England, or grow up in practical heathenism and infidelity.

And is this asking a great thing? 2. When we ask for endowments, we do not ask for worldly rank or pre-eminence, we are not looking it over others, or establishing any precedent harmful to the laity, we ask for what Almighty God in his wisdom and by his holy word, imperatively enjoined on his ancient people, and, by implication, enjoins upon us.

The Scripture makes a wise and necessary distinction between voluntary offerings and endowments, or assessments. He who "knew what was in man," because He made man, framed the wise precepts of the Messianic law on the principle, that men are easily moved to contribute liberally to any novel or exciting proposal, such as the erection of a new place of worship, but they are slow to contribute annually to objects of permanent interest after the excitement is past. The building and adorning of the Tabernacle, Moses, who acted in all things according to the "pattern showed him in the mount," left to voluntary contributions; and they were abundant for the purpose. But the salaries of the priests he made an annual rent charge on property, and the sums necessary for the repair of the Temple, were, in like manner, in after ages, collected by assessment on the heads of families. Now why should we imagine ourselves wiser than Almighty God in respect to the mode in which our service for the Sanctuary may be best secured for the benefit of all that are amongst us?

The primitive Church abandoned its voluntary contributions. But they were made inalienable, and secured frequently by law. On this principle

the whole parochial system of England is founded, which has brought the blessings of religion to every poor man's door in every remote country village, and is only prevented from being a blessing to the whole land by the niggardly parsimony of those who inherit the temporal and spiritual blessings of their ancestors, but do not and cannot inherit their liberality. The principle was this, that every man whom God hath enriched by inheritance, or by traffic, is bound to dedicate a portion of his riches to the temporal and spiritual wants of his more needy brethren, and to lay up for their benefit in perpetuity, what cannot, by the laws of the gospel, be all properly expended on himself and on his own family. It was this high sense of duty which led the old Calais merchant to leave behind him bags of gold marked "Calais Sand," for the benefit of the parish in which he lived, to show his sense of the benefit God had bestowed upon him. A mere dose of a few pounds occasionally to some poor person, is no effectual discharge of this great duty. The gift should bear some proportion to the sum revived, and for the right use of which a strict account will be demanded hereafter. And I now proceed to show how this is applicable to various classes of Churchmen in this province.

First, some of our members are CAPITALISTS, that is to say, they have sums more or less in amount over and above their annual income from business, which capital sums are either inherited or arise from grants from the Crown of land which has become valuable, or are the result of their own skill, industry, and perseverance. These capital sums are invested and bear interest. Now I am far from saying that such should bear the whole burden of endowment. But that a considerable share belongs to them, is clear on the first principles of Christianity.

Can any man who believes in the New Testament, forget the parable of the talents? Does not that parable show the necessity of putting out to a spiritual use whatever we receive from God, and the certainty that merely holding it for ourselves without imparting to others, will be dealt with as an abuse, and so dealt with as to involve a punishment far more severe than the loss of our earthly goods? And has not the Society for the Propagation of the Gospel served as a real, though temporary endowment to us? Can we lawfully continue to receive that endowment, when we are fully able, out of the annual income even of our capital, over and above the profits of our business, to provide for the maintenance of the ministry in our remote parishes, and yet leave our children sufficiently provided for? Does any of us forget those terrible sentences of Holy Writ pronounced on those who "hasten to be rich" by all possible means, who trust in uncertain riches, that they "perceiveth themselves through with many sorrows," and that "it is easier for a camel to go through the eye of a needle, than for a rich man," trusting in riches, "to enter into the Kingdom of God?" Dare we forget that the skill and industry which earned these riches, the fortunate circumstances which brought them into our possession, are all God's gifts to us, which, in our turn, we are bid to dispense with an unsparring hand? Or if our property has become larger by the increased value of our inheritance, or of Crown Grants, such inheritors would seem peculiarly called on to be liberal to an Endowment Fund. Otherwise, may they not justly be entitled "members of the ground?" Surely the Crown did not bestow its grants, that the land might be all locked up for the benefit of a few, but that it might redound to the good of the many. Such is the duty devolving on all who hold grants from the Crown. Suppose again some may reply, "my capital is entirely invested in my business, and such is now the precarious tenure of business-transactions, that I cannot tell whether I shall not lose some, it may be a large portion of that capital this very year, or the next year, especially looking to the possible continuance of a disastrous and desolating war, in the neighboring States." It is true, that these circumstances are all to be fairly and fully taken into consideration, in estimating the amount which you should give. But they do not release you entirely from the duty. In ordinary years of business, if your transactions have been prudently conducted, your receipts have far exceeded the sum which would be obtained by investment in public securities. No doubt, as your business has increased and become profitable, you have surrounded yourself with most of the comforts, and many of the superfluities of life. Your houses are well furnished, your farms well stocked, you live in comparative abundance, and you depend, even in the transactions of business, on the blessing of God. Why should you risk the withdrawal of that blessing, so necessary to you at all times, and especially in these dangerous days, by withholding what a just and prudent liberality would make you to give, without injury to any party? The very insecurity of the tenure of

your property is a warning to you, that as "riches make to themselves wings and fly away," you should lay up some of them, "where no thief approacheth, where no moth corrupteth," and not hoard simply for your own benefit, or think all you have invested absolutely your own, without regard to the great giver of all, whether capital, or increase.

Nor can professional men, or persons holding official situations, whose incomes depend on their own talents and industry, and who are not capitalists, be held exempt from a fair contribution to an Endowment Fund. Their income, it is true, are precarious; so would be their subscription, paid only on condition that their professional income exceeded what is necessary for the support of themselves and their families in the station to which it has pleased God to call them, and that it did not trench on the ordinary claims of charity. It must be remembered, that in New Brunswick, there are very few institutions of an eleemosynary kind. There are no hospitals, no dispensaries, no institutions for the relief of the deaf, the blind, the lame, the consumptive, no schools to clothe the poor, no blanket, soap and coal charities for their relief. The Lunatic Asylum is supported at the public expense, and so is the Leprosy House at Tracadie. All these and many other like benevolent institutions are a continual drain on the purses of professional men in England. Here the high rate of wages, and the independence of the labouring classes render some of them less necessary. Our Church Society supplies wants which are distributed into many different channels in England, with corresponding claims on the purse. Surely those professional men, or men in official positions, will not seriously maintain their entire exemption from contributing to a fund, the object of which is to assist themselves and their families, and the families of their poorer brethren with spiritual help, though they may not be able to contribute so largely as the capitalist. The same remarks apply to the agriculturist, who suffers less from the effects of the war than his brethren, and has just been blessed with a most plentiful harvest.

And the mechanic, it must be remembered, by the very high rate of wages in the province, being, in fact, in more independent circumstances than the ordinary clergyman, ought not to refuse his aid to a fund which will help to make provision for the spiritual wants of his children. I feel assured that if the mechanic resident in this country could have attended some of the missionary meetings at which I have been present in London, if they could have seen the face of the London poor, wailed by hard labour, and pinched by suffering and want, eagerly listening to the account of missionary work, and ready with a prompt liberality to contribute to the uttermost of their power, they would have blushed, as I did, that the hard-earned earnings of these poor artisans should be sent out to support the sons and daughters of New Brunswick. And no small proportion of the amounts given to the Society for the Propagation of the Gospel is made up of such little sums. But I now proceed to set before you the reasons which should prevail with the laity to make a great effort to make our Church a self-sustaining Church.

It is right that we should know how long the Society for the Propagation of the Gospel has supported us, and what sums it has laid out upon the province, in order that Churchmen may see the enormous extent to which they have profited by its liberality.

The first missionary, the Revd. Samuel Andrews, was sent in the year 1785. The Society has therefore assisted us, more or less, for 77 years. The following list has been handed to me by the Secretary, of the Society's payments up to 1861—at intervals chiefly of ten years.

1785,	grant to the Province,	£ 500 stg.
1805,	" " "	250 "
1815,	" " "	4,140 "
1825,	" " "	7,885 "
1835,	" " "	3,157 "
1845,	" " "	4,092 "
1855,	" " "	4,831 "
1859,	" " "	4,551 "
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. Now, consider how, during the whole time that the Society has been increasing its gifts to meet the calls for more missions, the province has steadily advanced in wealth and prosperity. In 1827 its revenue had reached £19,825, in 1857, £70,578, in 1858,

£136,623, in 1854, £195,600, in 1861. £173,712. And though in consequence of the war in the United States it has fallen off, the failure we may hope is only temporary, and if peace were restored, commerce would return to its usual channel; and we have every reason to hope, that if a right settlement were made of the great questions involved, that our prosperity would be even greater than before. It is perfectly true that the means of Churchmen are not to be measured by the whole wealth of the province, inasmuch as the Census shows that we are outnumbered by other religious bodies, and many of our scattered settlers are poor. Still it must be admitted that the Church of England has had her full share in the growing prosperity of the province, and with that growth we are bound to see that our thank-offerings to God increase in like manner. And if I am rightly informed, and I speak on reliable authority, one-half of the capital of the province, if we except the wages of labour, is in the hands of members of the Church of England. But there are two points to which I wish especially to direct your attention. Can we deny that the members of the Church of England in this province, tho' not the most numerous, are among the most wealthy, and yet are we not receiving a larger share of help from England than any other body? I do not pretend to possess accurate information on the help, permanent or occasional, which others may obtain from abroad, but I have every reason to believe that the Roman Catholics receive little or none, the Baptists very little, and the Presbyterians no considerable sum. We still receive full £4000 a year, taking into account the pensions to missionaries and widows of missionaries, and the grants to Divinity Students. And yet it cannot be said that our missionaries are overpaid. I believe that many of them receive less than ministers of other persuasions. What sufficient reason then can be assigned for our backwardness to do a duty, which our Christian brethren on all sides of us, Roman Catholic and Protestant, have willingly discharged? Am I overstating the matter when I say that the scandal and reproach to us is very great, and that it should be by common consent removed? Further, I must remind you that the Society for the Propagation of the Gospel finds new fields of labour in all parts of the world opened, fields ready for the sower, in some instances "white unto the harvest," and that in consequence of the large sums granted to this province, scanty aid can be afforded to missions among the heathen. Now if we were soliciting its bounty for the first time, the "household of faith" would no doubt present the most urgent claim on its liberality; but having already enjoyed that aid in full measure for so many years, it becomes us to yield to the necessities of our less favoured brethren, and to make a sacrifice that they may receive help in their turn. And I take it to be an unpossessionable truth, that we shall value the Church more in proportion as we support it more liberally. For where and by whom is the Church most valued? Is it in places where no contributions are made, where the laity having every thing done for them, are called on for no active support? Just the reverse. There every one seems buried in apathy. Not only does the material fabric often lie waste, but the spiritual interests of the flock are neglected. Every call seems a heavy burden, every exertion impossible; and those who contribute nothing to supply the spiritual wants of others, suppose themselves incapable of attending to their own. But those who contribute the most liberally to every Church-institution, feel the most pleasure in upholding what their benevolence has created, they enlist others in the work, and they do it with a heartiness and enthusiasm which attracts general sympathy. The very exertions and sacrifices we make ensure the help of others in an easy and sure way.

But I am obliged, I regret to say, to notice and endeavour to answer some of the objections which are made to an Endowment Fund.

First, it may be said, we contribute according to our ability, to maintain the Church in its present condition. And why should we spare posterity the duty of contribution? Their turn will come as well as our own, and if we endow the Church now, we leave nothing for our successors to do, who may be better able than we are to do it.

Admitting however instant, that this argument is plausible, I boldly assert that it is a glorious thing to work for posterity, without consideration for the future. Whom does posterity honour? Whose name has descended with credit from generation to generation, but the name of the man, who regardless of their own profit, and seeking only the glory of God, and the good of their Fellow-Christians, have endowed the Church of England in the small scattered villages in that highly-favored country, with lands which perpetually ensure the re-aidance of a pastor, which assist in providing schools and school

masters, and help for the poor, and a thousand other blessings to the parish? Yet this was working for posterity, and yet there is abundance of work to be done by the present generation in every parish, notwithstanding the endowment. The rector of a country parish in Somersetshire lately informed me, that within three years, the sum of £50,000 had been expended in his rural Deanery in the repairs and re-building of the material fabrics alone; and this is independent of schools, schoolmasters, asylums for the deaf, the blind, the lunatic, the consumptive, hospitals for the sick, almshouses for the poor, Christmas and other gifts, and poor rates. So that no age finds more claims upon it than our own.

But plausible as this argument appears to some to be, when sifted, it may be seen to be a string of fallacies. First, instead of our contributing according to our ability, we have contributed not one half, not one fifth part of what we ought to have done, and far less than the other religious bodies have done. I have heard that some Churchmen have even boasted of its being a fine thing to belong to the Church of England, because they were not called on to do half as much as dissenters. Again, so far from maintaining the Church in its present state of efficiency, which would be very creditable to us if we had done it, we have without scruple assisted ourselves by taking the alms of poor domestics and laborers in England to spare our own pockets, whilst our merchants in past years have made enormous profits by their ventures in ships and lumbering operations, and trade of all descriptions; and when thousands have come into their purses, they have been lauded, because they gave £10, or £20, or £50, or £100 to the Church, when £1000 would have been the scriptural proportion. Further, from leaving posterity nothing to do, we leave posterity a considerable burden, even after the very moderate sum is raised for Endowment which is proposed. If the Society now give £4000 sterling a-year, and that sum, after allowing for pensions and scholarships, only just enables the clergy to live, and laity to live, and the capital necessary to produce that sum would be nearly £70,000 sterling, what great boon are we conferring on posterity by raising the sum of £20,000 or even of £40,000 currency? If we raise nothing, and the Society gives us up, as it may justly do, we shall simply leave no Church for posterity to endow, and having received all the benefit, we may well fear lest we be subject to the awful reproach of the angel towards those who were remiss in doing their duty. "Cursus Monach, said the angel of the Lord, curse ye bitterly the inhabitants thereof, because they came out to the help of the Lord." Their strength was to sit still, and let others work.

What is the literature of England, what is the translation of the Scriptures, what is the constitution of our Church as we find it, but an inestimable boon, conferred upon us by the labour, and learning, and patience and suffering of others, in which we have borne no share? And are we to cry out against working for posterity? Shance upon the indolence and covetousness which clings to such a fallacy.

But notice another objection. "If we give to this Endowment Fund, says one, we shall render the clergy independent of us. They will be our masters, they will be arbitrary, violent, and oppressive, and perhaps they will bring in Popery at last."

It is perfectly astonishing how many turns that word Popery is made to serve. For of all convenient excuses for not giving, this seems the strongest—that it is Popish. But the most Protestant among us may be well disabused of the notion, that it is in the power of any man, or of any set of men to bring in Romanism into the Church of England, so long as the laity will allow our Liturgy, our Creeds, and our Articles, to remain just as they are. Let the Church of England alone, and she will continue to be, what she has for three centuries been, a sturdy and manly protestant against both Rome and Geneva, but after the formularies, and I do not pretend to say what she will be. But of this I am sure, that by endowing the clergy with a decent competence, by raising them above bare starving want, by preventing them from being object hirelings, "crunching for a piece of silver and a morsel of bread," you are unlikely to make them converts to Popery, you are furnishing them with the means of self-education; as gentlemen, you are enabling them to educate their children decently you are helping to retain within the Church men of education and refinement, you are morally enriching yourself and your families, and you are preventing a very sore evil which will certainly fall upon you sooner or later, if you do not endow, the evil of an inferior race of clergy, unfit to mix in social and domestic circles, where anything of refinement is expected. And the effect of seeing such a race of teachers will be to lower

the whole social standard of Church of England people in the province, and I believe to lower the level of the whole province. What we suffer from in this province is ignorance, and want of refinement. Starve the clergy out of it, and you only increase and perpetuate the evil. In so saying, it must be recollectcd, that I am not reflecting on the ministers of other persuasions, or supposing that none are well educated but ourselves. I am addressing myself to our own condition, and the effect of want of endowment upon us. But the evil consequences, which would be most disastrous to our own body, would be also felt by the province generally. Injury to any important and influential section of the community will be felt by the whole.

Besides, how preposterous is it to talk of rendering the clergy independent by any Endowment Fund which we are likely to raise? Even with the Society's generous aid, they are not independent, they can hardly live and keep out of debt with the strictest economy. They cannot shew their children without assistance. A mere pittance is all they have in most cases. Take away the Society's help, and what will you give them, or even our £40,000 do for them? It will not prove them in the same condition in which they are at present. They are dependent now; they will be more dependent then.—But what will follow, if there be no endowment? Simply, that there will be in most parishes, no clergy to be dependent, or independent. No set of men can live without incomes; and if the people will not furnish the income, the supply will go elsewhere—whole missions will cease to be conducted in my way with the Church of England. And this will be not our misfortune, but our fault, our grievous fault.

I must notice another objection. It may be said, the clergy do not deserve our aid. Some of them have done no credit to their holy calling. They have done rather a disgrace to it. These faults throw grave suspicion on the whole body, and we are not inclined to give when such faults occur. Now if the laity were called on to uphold clergymen in their sins, or if their faults were tolerated, there might be a show of reason in this argument. But I defy the accuser to produce a single instance, in which official accusation has been made, that an inquiry has not been speedily instituted, and a single instance in which legal proof of guilt has been established, that speedy justice has not been done. Nay more, when any turpitude has been morally certain, speedy justice, as far as it lay in my reach, has been done in every case, though opportunity has been given for repentance, and for change of conduct in certain cases; and where is the clergyman or layman that should be denied the opportunity of recovering himself out of the snare of the devil, and amending his ways? Are we so merciless, that we would have condemned St. Peter to everlasting ruin, because he denied his Master three times, and that with oaths and imprecations? Or are we so foolish as to imagine, or to pretend to believe, that it is in the Church of England only, that cases of moral guilt among ministers sometimes occur? All I assure you is, that I have endeavored, in the fear of God, and without favour to any man, to do the diocese justice, and I have sheltered no offender, when I thought his crime demanded instant punishment, and his case did not allow of tender and prudent commiseration. But never I hope shall it be said of me that I became public prosecutor, witness, jurymen, and judge at the same time; and that the clergy could never rely on me as their protector and their friend. But if I may speak plainly without offence, if some measure which some would mete out to us, were meted out with equal zeal and severity to all laymen without distinction, (and the New Testament lays down the same standard of holiness for all Christians be they teachers or not) I much question whether there are not some lay brethren among us who would go out "convicted by their own consciences," and would find themselves unable to cast the first stone at us. We lay claim to no exemption from the faults of a common sinful nature. We are like others, poor sinners, whose hope lies in the mercy of God through the sacrifice of Christ our Lord. But we do not think it just, wise, or charitable, that the faults of individuals, for which, in most cases, they have been severely punished, should be visited on the whole body, or that it is a reasonable argument against an Endowment Fund, that some clergymen have abused the good gifts of the Church, and have brought scandal on their sacred calling. We might just as well denounce the whole college of the Apostles, because one of their small number was a traitor.

I proceed to notice another objection. "It is needless to contribute to an Endowment Fund, because the Society will never withdraw its aid."

But the Society has withdrawn already some of its aid. Its offers of assistance are not now made for life, but for three years, or even less. It is only bound by express compact for life in the case of a very few clergymen whose numbers are diminishing every year, and who in the course of nature cannot expect to live many years. It is, as I have already said, a purely voluntary institution, dependent on the annual contributions of Churchmen in England, and should these contributions cease, its power to help as would be gone.

What may be called the endowments of the Society are bequests left for specific objects, which cannot, under any circumstances, be transferred to us. How unwise, to say the least, is it for us to rely wholly on this source, and not endeavour to lay up in store for a day when all our energies will be taxed, and heavily taxed, to help ourselves?

One other objection I shall notice. "We are too poor. The times are very hard. It will be time to do this at another season, when we find the Society can help us no longer." If, however, as has been just shewn, the Society has already withdrawn aid to the extent of nearly £1000, and no grant lately made can be depended on for more than two years and a-half or three years, the time for action has already come. Trade is indeed not in a flourishing state. But a beginning may be made even in unprosperous times. The instances which the Scripture gives of liberality were those of persons whose circumstances were often of the poorest kind,—far poorer than our own. And in this province several of the most costly buildings erected for Divine worship have been the work, not of the wealthy, but of the comparatively poor.

Where are the houses which are not well, and, in some instances, handsomely furnished? Where is the farmer who has not his team of horses, his oxen, his cows and his sheep, his unfailing crops of grass and of grain, and of roots? Where are the parties of pleasure that are given up, the balls that are not attended, the smart dresses that are not ordered, the dinners that are not given? I find these expenses going on, as if some people were not poor. And I distrust the excuse when I see it only applies to charitable gifts. Nor is it any excuse for withholding our offerings that many come from distant quarters and appeal to us for help. It is neither just nor generous to contribute to distant claims, when we neglect a duty that lies at our own door.

It is indeed most painful to consider the consequences of the withdrawal of the Society's aid in the present state of apathy which prevails among Churchmen in the Province. Imperceptibly, but most certainly, our work would melt away before our eyes, and, ere we were aware of it, we should find our missions deserted, our Churches shut up and decaying, our Sunday Schools broken up, our Church Society ill supported, our work and labor of love coming to nought, and this diocese, instead of routing its 59 clergy, would not assemble above 20. There are, you will recollect, 54 missions, which are not, and for a long period will not be entirely self-supporting, and these will require constant aid, which the Church Society cannot, with anything like its present income, efficiently maintain. I entertain no doubt that a sum similar to that subscribed in Nova Scotia, could be raised in this province, if Churchmen were convinced of the necessity of the case, and chose to put forth all their strength. The money is in their possession if they would only part with it, and a better investment for the good of their children, and their children's children, could not be devised. And though the times are hard, and business is dull, do people live as if they were poor?

I must admit my grievous disappointment at the manner in which this important subject has been met by the wealthy members of our communion. Difficulties have been raised, doubts suggested, the question of patronage has been thrown in to give an air of perplexity to the business; and talk there has been plenty, but there never has been in any of the meetings which I have attended, from first to last, a thorough, hearty, unflinching determination to face the difficulty and to overcome it. And while

I see more and more our lay brethren, that the question of patronage does not rest with me, but with the laity, (the Crown claims it, I presume, because their over-ridenright exists in the shape of Glebe, none from that source. In no single instance has so much as an attention been made, that the representative of the Crown has abused his patronage, nor in any instance, have any of the bids offered to endow a living, and in this solitary instance that of the late S. Scovell, Esq., the endowment is prospective, not immediately available. As far as I am concerned, no opposition was offered to the bill proposed to be brought in on this subject two years ago, though on one occasion I think a useful white heat had to do. But I should hope, the credit of New Brunswick, that some measure has been made, and has done good at the annual dinner of 1860; I do not think that it would be prejudicial, when a number of our Church are connected with the population of the law.

those who had little to give offered himself in abundance, those who had enough and to spare, with few exceptions, stayed at home and took no part in our proceedings. This cannot be called in any sense a party-question. It is connected with no particular view of doctrine or practice; it is simply a question of the existence of the Church of England missions in this province in a state of tolerable efficiency. If the Society continue to withdraw their aid at the same rate for the next five years, as for the last five, many missions must remain vacant, that is, will be destroyed. And if the withdrawal should be more rapid, ruin stares us in the face, and nothing that I can see can avert it. As matters stand at present, the clergy have a hard struggle to keep up a decent appearance and live out of debt; but if the source on which they chiefly depend be taken away, and no effort be made to supply its place, no body of men can be expected to face starvation. Such of them as can migrate will leave us for more generous climes where the Church is believed in, where the ministry is really valued, and the labourer is deemed worthy of his reward. And as the country missions become vacant by death or removal, they will not be filled up, because no one will consent to incur expenses which he cannot meet. No accusation of covetousness can be sustained against the clergy for such a course. They are expected to perform certain duties. To perform them they must live, and they cannot live without a maintenance. And as they have no time to labour for their daily bread, their time being occupied in serving others, those whom they serve must provide them with the means of living decently. This is a very plain tale, which wants no eloquence to enforce it, and speaks powerfully to every one who believes the Scripture to be the Word of God, and who deems the ministry of the Church of England to be that which is profitable to his soul. He who thinks and acts otherwise, either does not believe the Bible when it says that they "who preach the Gospel must live of the Gospel," or he does not value the Church which he enjoys all its advantages, and therefore he has no business in it. We should do better without him. For he takes all and gives nothing. I have now said to you all that occurs to me as necessary on this topic. If I have been silent on many subjects of high spiritual interest you will not suppose me indifferent to them, or think that I undervalue what is most vital, essential, and profitable. But time does not permit me to dwell upon them in this address, and I have not lost sight of them in my admonitions to you from the pulpit this morning. I trust that you will all co-operate with me in using your utmost endeavours to bring the whole subject before your parishioners throughout the province, and to convince them of their duty. And I shall be prepared to second your efforts in the addresses which I shall deliver, if it please God to spare my life and strength, in the course of the next summer. For the present I content myself with humbly and heartily imploring God's grace and benediction upon you all, laity as well as clergy, in this as well as in all other works of piety and charity.

Novy.—The day after the Charge was delivered, the clergy met in the Cathedral Library, and the sum of \$291 has been subscribed by thirty-four of their number towards the Monument Fund in the diocese. An account is now opened with the Bank of New Brunswick, in St. John, to receive subscriptions towards this object. I have received two sums, one of \$25, and one of \$20 from lay members for the same, and have been given to understand that another sum of \$100 will be forthcoming.

I gladly and thankfully direct your attention to the following sound and sensible words of an valued friend and brother, the Rev. Dr. Burgess, D. D., Bishop of Maine, in his last charge, delivered July 9, 1862, and trust he will pardon my so freely using it.

EXTRACTS FROM THE FIFTH CHARGE OF THE RIGHT REV. THE BISHOP OF MAINE.

"The Christian ministry, that which Christ began, and which the Holy Ghost continually replenishes, was a gift of which He ever intended to give to the Church in the world. It is wherever the Gospel is: it is here with us. No land ever became Christian except through the agency of that ministry; and without it no Christian land exists. The only body under the Christian name which ever attempted to live without an order of ministry, dispersed also with the sacraments, and soon with the cross itself. In the ordinary course of things, it is with the Churches as with an army; its success is as are its officers. With the character, the vigor and the labors of its ministry, it prospers or decays. If they lack knowledge, the Church falls in decay. If they are dispirited, the land is led by the blind, and know not whither they go. If the ministry be corrupt, selfish, unambitious, or degraded else of a worldly man, the forms of religion must necessarily become the means of infidelity. On the other hand, improvement and reformation can never be an outside of their order, but always proceed as one from not outside them on its side. For without every cause must have; and so the man the workmen, designated, authorized, bound and trained to the cross and body of Christ, I would almost say to the cross and its feet, ready to speak and write to hear. I do not say of every eye and every

hand. Could they cease; only a miracle could make good their place. Consider the natural order in which the agency of the minister of Christ exists to those who receive him, the fruits which nothing on this side of heaven can measure or rival. He comes to those who sit in the shadow of death, and brings them tidings of salvation. He is the channel through which they obtain that knowledge which prophets and kings desired to see and hear, but neither saw nor heard, which "sages would have died to learn;" for he is the messenger of the Gospel. When they have believed the word, he baptizes them as he has been commanded, and they are through his agency admitted into the fellowship of the Church of Christ, with all its privileges and its joys. Then the Church of Christ is there; and there is the word of God; and there, the communion of the saints, the practice of godliness, and the hope of heaven; all through the coming of that one man under his commission from his Lord. Soon, rises some house of prayer, beautiful, more or less in holiness; and Christian worship, Christian instruction, Christian arrangement, Christian burial, have their appropriate place and scenery. Who shall tell the value of that personal peace and righteousness, of that social harmony and kindness, of that intellectual culture and development, and far above all, of that eternal joy and glory, which are to have their sources there, as generation follows generation? You may pursue these results as they descend from the barbarian fathers first converted to the Gospel, and so all along through ages of growing civilization and improvement, into the unknown future. You may trace them as they spread from a single spot till their influence has been felt throughout whole lands and continents. You may imagine them, as they attend and form the destiny of the man, from the first lessons and impulses of his childhood, nay, from the time when he was brought into being, like the infant Jesus, into the temple, to receive the sacrament of which the spiritual grace is a new birth to righteousness, till he sits down with all the glorified saints in the kingdom of God; and thenceforth onward to all which may be prepared for the ransomed and sanctified soul in the life eternal. All began with the seed which a humble minister of Christ was sent to sow; and as far as to the gate of Paradise, he is there to be the guide of all this progress. Remove him; and what shall be the end?

Yes, let the Christian ministry disappear from any region; and how long or how widely would the blessings of the Christian religion remain? The voice of the preacher is silent; and there is no substitute; for all experience tells that where the ordained herald is not heard, or is heard with scorn, the lay teacher of evangelical truth, has no influence, or no will to speak. In some scattered spots, the rebuses of public prayer and social songs may linger a little while, but they too expire. Where is the hamlet or neighborhood, altogether unvisited by a minister, that long retains even the custom of assembling on the Lord's day? Soon, the house of prayer is desolate, and falls into decay, a melancholy memorial. There is no ecclesiastical organization or fellowship; but a few scattered persons are left, who see no met at a sacrament long since disused. The rising generation are all uneducated, unenlightened, untrained; the Sunday School was closed far from of teachers, almost as soon as the pastor departed. People sicken and expire with no mention of Christ; and men become unprepared to bury their dead, silent and prayerless, without a word of the resurrection. Bibles, unexpounded, and soon unlearned, grow old on shelves and in closets; and are but heaped as relics of the past. The Sunday rest survives long after the sanctity of the Sabbath; but at length this also yields. Education, literature, commerce, domestic industry, philanthropy, the administration of justice, the institutions of civil liberty, glide into the shadow of heathenism, which appropriates what it may of the influence of Christianity, and goes on in its own development, as from the beginning, becoming even more and more brutal, gross and godless. The stirring truth has been more than once demonstrated in the history of the world, that society can exist, and individuals can live and die, without religious belief, morals or customs. In what moral condition, the same history relates with a shudder. But it is not too much to say that all this change would be wrought in any Christian country or community, as a simple consequence of the total extinction of the labors of Christian ministers.

But rather than it should be a rough, who would not be tempted to wish that an earthquake might engulf his city, that the ocean might submerge his native land, or that his posterity might become extinct in the person of his first-born infant? Unless the Lord should have purposes of mercy beyond, who could deny that the end of all things should not be close at hand? How little would gentia to those from whom all had departed, which is bound up with the permanence of the Gospel amongst men! The Gospel came with the ministry; is proclaimed, upheld and propagated through the ministry; and with the ministry would go away and be heeded no more. This is an unchangeable picture of the imagination, but a most sober and clear deduction from all experience. Words without means are not the order of Providence; and the ministry, under divine appointment and by an almost universal recognition, is the express means for bringing divine truth to the hearts of mankind, and dispensing the blessings of Christian worship and fellow-ship. The more vast, are these blessings, the more precious is this ministry; and it is in the full light of its necessity, and its power to fulfil, that we are to estimate our duty and that of our brethren of the laity, in maintaining its efficiency, its purity, and its honor.

In striving that the ministry may be effectual to the growth of the kingdom of Christ on earth and to the sal-

vation of souls, and to this end that it may be held in just honor, we embrace within our view the duty both of those who bear it and of those amongst whom it is exercised. Every thing can be exalted, every thing can be degraded, by customs, modes of speech, and ways of thinking. All Christians must gird that the work of the ministry, and therefore that those to whom it is committed should be held in honor. Our Lord has said that their reception is his own. He has given them a title to his perpetual entertainment and honorable maintenance for His name's sake, and for the blessings which from Him they bring. His first messengers were venerated through signs which no man could behold without reverence. They healed the sick; they spoke with new tongues; they took up serpents, unharmed; they fell out devils. When miracles tokens ceased, others were granted. In the ages of persecution, men who had confessed Christ or might be called to confess Him, in the face of death, had the same reward which ever attends the valiant soldier of earth or heaven. Foremost in danger, they were also most eminent in the esteem of all believers. Still later in the history of the Church, they preserved their elevation by the almost exclusive possession of letters and high knowledge. Not merely so from current ambition in the priesthood, but from the abundant and wise purposes of rulers, to provide for the perpetuity of religious institutions in their hands, a purpose aided by the actual monumental statues, erected that their hero-endowments were sometimes in the hands of the laity, and that their order was thus surmounted with some worldly influence and attraction. So, through means of the most various character, it has pleased the Providence of God to protect the ministry of His Church from contempt, even in the eyes of those whose thoughts might not rise beyond that which is external and earthly. The wisest are not insensible to the power of such associations as seem appropriate to worth, dignity or sanctity; and cannot desire to see those whose office is revered, personally occupying the last and lowest place in the social scale; and minds less mature receive often their strongest impressions from the clothing in which religion is presented to their view, whether it be coarse or refined, austere or graceful. None of us who wish to recommend a cause to general acceptance would consent to give it the aspect of poverty, neglect and scorn. This would not be less contrary to all practical judgment than to the feelings of the heart. Covetousness or indifference will thwart our end, and justify, for why should we expect that others will much regard that which we value as little as willingly to keep it hoarded and all but helpless?

A church or temple, poorly built, cheaply furnished and negligently sustained, tells either the indifference or the irreligion of the worshippers. A clergy or a clergyman, faithful in the discharge of the sacred office, and led to anything like want, is a living proof of a people without substance, or without heart, or without Christianity. As a matter of feeling, who but loves the Lord could consent that His messengers should not receive ample hospitality? As a matter of faith, who could expect a blessing while he should withhold this respect towards those whose commission he bears? As a matter of interest, who could estimate the mark of a laborer, ill trained, ill supported, dishonored and distressed, at the same value with that of one who has all the education, the resources, the means and the comfort which give skill, efficiency and ability?

Let us linger a little at this consideration. A father who has seen his son in the ministry, one who has a father there, will have no difficulty in deciding on the kind and measure of provision which should be made, if it be possible, for those who labor in the word and doctrine. But there prevail, in the minds of some persons, an impression that the purity of an order, with which they have no personal connection, and to which they give no children of theirs, is best guarded by holding that order on the verge of penury. We might possibly encounter a ill them were there no choice except between this and the temptations of luxurious ease. But we have seen a kindly and moderately or even generous provision that which is stated, pinching and parsimonious, the choice of an unreasonably and right-hearted Christian covar. Where God, in his Providence, imposes the burden of want, it may be a blessing, like any other affliction, because it comes from Him; and through His grace it may become a blessing. But it is not for any Christian deliberately to wish it and plan it for any of his fellow men; and not surely for those whom it must denude of many aids for the performance of the most important and the holiest work on earth. God has ordained that "they who preach the Gospel should live of the Gospel." It is no longer a question whether the office could be adequately exercised by men earning their bread in the several callings of secular life. That question is decided by divine appointment. There may be many exceptions; but the rule is fixed, that the laborer is worthy of his hire, and should receive it from those for whom he labors, as soon as they, in sufficient numbers, acknowledge the obligations of Christianity. Till then, he has the same claim on those who send him forth as their ministry. He is worthy of his hire; and that hire should not be the smallest, if not with him to be a strong and efficient laborer.

At the head of every parish, all Christian people deserve a well instructed and pious teacher; a good preacher; a respected and respectable man, ever living some beneficial influence throughout the community, and attracting to the ways of peace through the example of a well ordered and amiable Christian household. Education, books, channels of information, and labor for study, are indispensable to the formation of such a man, and such an influence and attention are generally fully aided by that culture which is likely to be attained amidst the struggles of severe penury. All this is

abundantly evident; and no one questions it, sales through fears of the pressure which may be laid upon the people for the honorable and comfortable support of their ministers. It was never heard that such an addition to the income of clergymen made him not affluent as it once was lamented by his parishioners as long as it imposed no burden on themselves. Wealth is neither more nor less pernicious to a clergyman than to others; for if it bring to him any peculiar temptation to sloth, it may also be relieved, from the motives which he has obeyed and the vows which he has assumed, that he may the more feel himself constrained to be a good steward, and a cheerful giver, ready to distribute, and to communicate. But that degree of competence which leaves him free to labor with an undivided mind, and provides him with all necessary aid, is simply what every one who loves his neighbor as himself would gladly make the general lot of Christian ministers.

Under this conviction, in the old time, noble nations separated for the local clergy a certain proportion of all the fruits of the land, and gave them suitable dwellings. Elsewhere, individuals, having large possessions, or large communities during their efforts, appropriating landed endowments, that the public worship of God might be sustained from generation to generation. Glebes, parsonages, parochial funds, have been made even in our own land, the portion of those who, as to worldly success of any kind, may be said, like the Levites, to have no inheritance in Israel. But the dependence of the ministry, in our, and amongst ourselves, almost entirely on the free contributions of their people, or of those who by missionary toil, supply the deficiency left through the inability of rising or decayed or permanently small congregations. In favored portions of the land, amongst the wealthy, and in compact communities, populous but not too populous, the provision is adequate. It is particularly inadequate, in all the less peopled and less populated regions. It weighs most unequally on those whose contributions it proceeds. It brings manifold ills in its train; the uncertainty of support, the capricious subscription, the straitened household, the danger to personal independence and fidelity, the frequent removal, the inequality of places in the house of God, this tendency to exclude the poor, the indirect means of collecting funds, through appeals to the love of sinners at or in mere humanity or good-nature rather than to duty. All these do not meet in a single instance; but they are the separate evils of different arrangements; and it is far easier to lament them than to suggest a faithful method. But the best method to all such evils must be in a generous, Christian conception of duty in the ministry, as to the great institution of the Lord for preserving, propagating and making effectual the word, and the means, of human salvation.

If it were certain that the continuance of the ministry, and with it, of the sacraments, the Church, and all the blessings and the hopes of the Gospel, on any spot where a man and his family would dwell for generations, did absolutely depend on the amount which that man should give from his income, his labor or his estate, to its maintenance, what proportion would that man be willing to offer? Is there any limit? Would any one who believes in a life to come give up his religion, for himself and his children, rather than give up any portion of the whole of his possessions? Would not an man of wealth content at once to cut off so much of his accumulations as might be denuded? Would he not prefer to die so much the less affluent, and die with the hope of the Gospel, rather than so much the more affluent, and without that hope? Would not the poorest man consent to sacrifice a day's labor in every year, rather than all which he and his household are to the existence of the Christian religion all around them and for them; the ministry, the Church, the Lord's day, Sunday Schools, education, baptism, holy matrimony, devout burial, missions, almsgiving, fellowship, faith, hope, love, contentment, peace, and the knowledge of God and of Jesus Christ whom He has sent? Unless life eternal is a dream, rich and poor alike ought to sell all they have, to forsake all that they have, rather than lose the pearl of great price; and if that they may be saved, they must call on the name of the Lord, as men still ask, "how shall they call on Him whom they have not believed? and how shall they believe on Him of whom they have not heard? and how shall they hear without a preacher?"

And, in closing, let us yet add with the apostle, "how shall they preach except they be sent?" Authority, commission, training, order, preface and accompaniment and permanently efficient discharge of the great office of an ambassador of Christ. Without these, assemblies may be gathered to listen to an unlearned speaker, and perhaps to bow to his eloquence, and so away impressed, unawakened or reproved. But unlearned churches be organized, maintained, instructed, and held in union, the summer shower is hardly more uncertain or fleeting than such a religion. The Saviour made provision that His might last and work forever. From generation to generation, men, sober, brave, temperate, sound in speech and in faith, visible, blameless, married and then set apart by an holy ordinance, were to be the teachers of His Church, the preachers of His Gospel, the pastors of His flock, the spiritual rulers of His people. While surely a class, with such a character, tenacity and is counted worthy of honor and support of every kind. His work must prosper, because He gave it to such hands to be then fulfilled. In proportion as such a ministry shall fail to exist, or shall lose the regard of all Christians, and so shall forfeit its own efficacy, the faith will be exchanged for vague, distracted opinions and womanish forms of expression, and the whole Church, without harmony or zeal, will be nearly silent any single congregation as when it is long without a wise and faithful minister.