

## PRESENT POSITION OF THE ENGLISH CHURCH IN BRITISH NORTH AMERICA AND THE DUTIES OF ITS MEMBERS.

When referring to the reduction of the grants now made by the Society for the Propagation of the Gospel to the different dioceses in British North America, the Bishop of Fredericton in his last charge made the following remarks, which are as applicable to Churchmen in Montreal as to those in the Diocese to whom they were at first addressed.

Now, it would be madness not to see that such a determination on the part of those who have assisted us with great kindness for a long time, and who have a right to say how their money shall be employed, provided good faith be kept, involves us (as a Church) in very serious responsibility. Either we must provide for the support of our Churches, and of the ministers who serve them, and provide creditably and speedily, or our Missions must in many cases be abandoned. Let all Churchmen consider what must follow the abandonment of any Mission, if even a poor country Mission.

The Church is closed. The parsonage is shut up. The usual regular round of services and sacraments is discontinued. The Sunday School no longer assembles under the approving eye, and cheerful superintendance of its proper guide. The inspired word is no longer publicly read. Irregular habits are formed. Prayer is neglected, and the young begin to pass the Lord's Day in listless idleness or dissipation; or if more serious, they often join another Communion. Children die without baptism. Sufferers linger on in pining sickness, longing for the well-known footstep and familiar voice of their pastor, but no one comes to read and pray, and console them. Or if a visit be paid, a new system is to be learned, the Prayer Book is laid aside as useless, their baptism is disallowed, their whole mind is disquieted, and being assured that their life has been all wrong, and their convictions of truth an entire delusion, trembling on the verge of eternity, they renounce their baptism, swallow with credulity a new faith, wild with fear and excitement, and turn their backs on all that they have held dear in religion. Meanwhile, the Church or Churches, to which we have all contributed, which the Societies at home have liberally aided, to which the parishioners have pointed with pleasure and with pride, as the fruit of their labours, fall into decay; the parsonage is occupied by others, the whole parish is a moral ruin. And who can think without horror of the multiplication of this evil, and of the desolation and waste of God's heritage, which it is given us to preserve, to build up, to enlarge and beautify, not to destroy? These souls are, it is true, at present under the charge of one appointed pastor, but they are all our joint care, and no single member of the Church of England in this Province has a right to say that he does not care for them. Nor is this the only evil connected with the abandonment of Missions. The social loss may, perhaps, come home to some minds, which would not be suitably affected by the spiritual evil. In our remote country Missions, the pastor is sometimes the best educated man in a considerable district; he has sympathies and feelings not wholly confined to the narrow spot of ground on which he moves; he is desirous, as far as he is able, to refine the taste, and soften the asperities of his neighbours, and diffuse a larger measure of intelligence amongst them, by means of religious and useful publications. He lends his aid and countenance to all useful and industrial undertakings, and is a foremost man in the work of general education. If he be a married man, (and St. Peter, whom our Roman Catholic brethren hold up to us as their head and pattern, was "himself a married man,") the domestic influences of a married priest are of no small use in softening the difficulties of a parish. His wife is, or ought to be, foremost in assisting her husband in