

THE COLONIAL CHURCHMAN.

what church they join, if they are only faithful and sincere. But they do not talk thus on any other subject of comparison. Even if it be taken for granted that the various sects are only so many ways to the same place, yet there must be a ground of selection among them. One way must needs be best. Even if the various sects be considered as so many houses in the same village, yet it ought not to be a question of indifference which of these houses we should choose to make our home."

These illustrations, however, do not meet the question fairly, because no sober minded reader of the Scriptures can believe, that the apostles formed a variety of churches, such as we see at the present day, filled with mutual dislike and animosity. Nor can it be denied that the promises of Christ were given only to the Apostles, and to the church of their planting. The way prescribed by them, was one way to the kingdom of heaven—not many. The body which they intended the disciples of Christ to form, was one body—not many. And although I shall not dispute the title of any society of professing Christians to be accounted a part of the Catholic or universal church—nay, while I prefer the most liberal definition of the term, and rejoice in the hope that the church above will include the truehearted amongst them all—yet I cannot in honesty conceal that there must be both sin and danger in despising the rule of apostolic conformity, and in presumptuously placing upon an equality in the sight of heaven, those who cannot commune together upon earth.

A wise man, receiving medicine for the body, from the hands of his physician, keeps close to all the doctrines of the prescription. Can he be wise in the judgment of God, who deals less prudently with the medicine of the soul? The bodily medicine may cure, it is true, even when many of the directions are disregarded; but would any man of prudence venture upon the experiment, if it could be helped? So the doctrine of the Gospel may save, when many of the apostolic rules are overlooked, but who would trade with a question of such solemn moment, or exchange a sure promise for a probability?

ALEPH.

For the Colonial Churchman.

CHURCH SOCIETY OF NEW BRUNSWICK.

Messrs. Editors,

It is very gratifying to be enabled to inform you that another meeting of the Church Society of this Province was held at Fredericton on Thursday and Friday the eighth and ninth of February. The greater part of the Clergy were in attendance, and a large number of most respectable lay gentlemen representing the Local Committees formed throughout the Province.

On the first day, after divine service and a very learned discourse from Dr. Somerville, the Divinity Professor at King's College, Fredericton, agreeably to the rules of the Society the appropriation of the funds was made. The particulars will be furnished you by the public papers, and therefore I will not go over them again more than merely to say, that the sum of £200 was appropriated to furnish missionary visits to neglected places, £50 in aid of Sunday Schools, £50 for books and tracts, and £30 to aid in building and enlarging of churches.

On the second day, which was the day of the anniversary meeting of the Society, after prayers, the

Venerable the Archdeacon (who has taken the most lively interest in its formation,) delivered an able address;—the business of the day was then entered into without loss of time.

The mode of applying the sums, appropriated the day previous, led to a good deal of discussion; and it was highly satisfactory to observe; that the best feeling was evinced throughout the whole meeting. The great difficulty was, as to the manner of applying the funds for missionary visits. As no clergyman could be found to be employed in the performance of that exclusive duty, it was strongly urged by some of the lay gentlemen, and some of the Clerical Gentlemen expressed the same opinion, that the Clergy now in the employ of the Society for propagating the Gospel in Foreign Parts, should, with the approbation of the Bishop and the consent of their people, undertake visits to distant and neglected places, and that the actual expenses incurred in the performance of such visits, should be paid out of the funds appropriated for that purpose.

It was maintained on the other side, that in addition to the difficulty of obtaining the approbation of the Bishop and the consent of their people, for the Clergy to leave their particular missions,—the application of any part of the funds to the Clergy now under employ, would lead to the prejudice of the Society, as it did not appear to have been contemplated in the first formation of it, that any part of its funds should be applied in that way. That such a prejudice would be excited against the Society was feared by the meeting, and it was therefore determined to make application to the Home Society for assistance in procuring one or more visiting Missionaries for the Province, acquainting them with what had been done by this Society.

And here may I not be allowed to ask, is it not somewhat strange, that whilst the other learned professions are filled even to overflowing, that not one young man can be found, glowing with zeal for Christ and his Church, to go forth and build up the waste places of our Zion, and offer up the prayers, administer the Sacraments, and preach the doctrines of our Holy Church? Are there no Candidates for Holy Orders in either of our Universities? Are the prospects of the church so entirely discouraging, that no young men can be prevailed upon to prepare themselves for the ministry?

Assuredly it is high time that the Laity should be awakened to consider the present and future wants of the church. Too much credit cannot be bestowed upon them, for the zeal with which they have entered into the spirit of the Society now set in operation. It augurs well for the future, and I trust the more the wants of their church are known, the more active they will be in supplying the remedy required.

Whilst on this subject I will venture the suggestion, that for Missionary visits to neglected places performed by the present Clergy, it would be but reasonable that the actual expenses of such visits should be defrayed by the people to whom they are made. The sums required in most cases would be very moderate, and thus a foundation would be laid in the minds of such people for the doctrine, that they must contribute something towards the support of religion—a doctrine which needs to be taught in every part of this land—'For how shall they hear without a preacher, and how shall they preach except they be sent?' and certainly, St. Paul's is a very fair way of argu-

ing, 'if we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things?'

A PRESBYTER.

For the Colonial Churchman.

Messrs. Editors,

For ten or twelve years past it has been my lot to visit occasionally the principal towns in British North America; and being affectionately attached to the Church of England, and in circumstances by no means affluent, I have of course sought as much as possible the company of persons of my own religion and standing in society. But wherever I had to sojourn in my wanderings, I found myself greatly at a loss for acquaintance among my equals whom I could accompany on Sundays to the established church. Frequently I may have been seen sitting in the aisles until a door has been opened for me by some kind hearted worshipper; and more than once I have been compelled with sorrow to close my ears to the bell accustomed to invite me to much loved services, and pass by on the other side to join in extempore prayers which never gave me satisfaction.

Many are the friends of our Zion, who like me, had been brought up in the bosom of our holy church in the various parishes of England, who on migrating to these provinces have been forced to violate their principles, and join themselves to some sectarian congregation, in the midst of whom their prayers for years have been offered up to the great Head of the Church, that the walls of the Church Established might be enlarged in His good time, to permit their restoration to their nursing mother's arms. I should write an article of considerable length to express fully my own feelings on this subject; and I am persuaded that a long list of worthy names would be subscribed, if asked to adopt them as their own.

I know not who—nor indeed whether any one is to be censured for the sorrow thus occasioned to the children of the church, but I am sure many—very many, will rejoice if the cause shall be pointed out, and a practicable remedy suggested; both of which I hope to do. And if my plan should be found incompatible by the leading members of our church whose heads are wiser than mine, I flatter myself some more feasible plan may be devised for accomplishing so desirable an end.

The cause assuredly is the want of accommodation within the present edifices. This is proved—not by the buildings being actually full to overflowing, but by the high price at which the pews are sold—a price beyond the means of ordinary trades-people. It is true that in some of the churches a few seats are free, and yet are seldom filled; but a tradesman or artificer of honorable feelings does not, I can testify, like to proclaim himself an eleemosynary attendant on the sanctuary; whereas if a moderate amount were asked of him, it would be conceded joyfully. Thus among these classes of society this virtuous principle is enlisted, not only to drive them from the church, but to adorn other religious communities. Still the great point is a remedy for the evil, and one shall be suggested, although there may be objections against it with which I am unacquainted.

I would submit to the Church Society, (of which I am glad to say I am a member,) the propriety of appropriating their funds this first year to the building of a new church at Halifax; and the Sister Society I would recommend to build a new church at Fredericton. The next years contributions would erect a similar structure at St John, and at Windsor. Another church or more should be built at Quebec, and several other towns in Canada; and in four or five years, the Societies might resolve their funds in their more abstract channels, but which without churches will continue of limited efficacy to the Church's welfare.

A meeting of the various parochial committees might be summoned to consider the matter, and I am sure an universal consent would be obtained to appropriate their contribution to this object. The funds also would be per-