

fellow citizens may have induced them to accede to requests which they wish had never been made, but which they want the resolution to refuse. They may, moreover, endeavour to persuade themselves, that by presiding over a dissenting meeting once a-year they are by no means failing in that general homage which is due from them to the Church, but that, on the contrary, they exhibit a spirit of diffusive charity in unison with her spirit and teaching.

Such amiable weaknesses as these may be palliatives in some cases for the lax and mischievous Churchmanship, or rather no Churchmanship at all, of which we complain. But at best they are but very flimsy excuses, unworthy of men of any principle or reflection: and therefore we feel it our duty again and again to enforce those arguments, which we think ought to weigh with every Churchman, in regulating his religious intercourse with his christian brethren belonging to Dissenting denominations.

It is bad and inconsistent enough in a Churchman to attend Dissenting places of worship, either for curiosity or devotion. The evils of this practice have been dwelt upon by our best and holiest divines, and by none more strongly than by Bishop Beveridge. But at present we do not mean to revert to this point. We just glance at it, in order to say, that if a casual attendance at a sectarian place of worship be a breach of duty, how much greater a transgression is committed when a Churchman, on the grand and solemn occasion of some Dissenting Anniversary, allows himself to be thrust into the temporary headship of a sect, gives *all* the weight of his character, and *some* of the contents of his purse, to the object of the meeting, and the principles of those most interested in it, although the very existence of the sect, over which he enacts the part of president for the evening, is most expressly condemned by that branch of Christ's Holy Catholic Church, of which he professes himself a member! Can inconsistency be more glaring than this? Mr. Lakewarm goes to Church on Sunday, and on Monday evening presides at a Methodist Missionary Meeting, recognizing, co-operating, and interchanging compliments with, unauthorised ministers, whom the Church regards as less than laymen, being self-excluded from her pale. Has he done all that he could for the Church? Has she no wants to be supplied, no Clergy to be supported? And is he therefore at liberty, having superabundance of means,

and seeing no regular channel for their employment, to devote them to some purpose, not altogether regular and unexceptionable, but still, as he thinks, calculated to extend the Gospel, and to promote the spiritual welfare of his brethren?

Alas! what a mockery! what a vain pretence is this! When the Churchman in this Province gives his five pounds, or his five dollars to Dissent, he knows, in almost every case, that his own lawful minister struggles on with a scanty income, with difficulty contriving to feed, clothe, and educate his family in the plainest manner. He knows that his brethren in the new and poor settlements cry out aloud for ministers, while they can give nothing or but little to their support. He knows that Churches are to be built in every direction, and that those already built want the decent ornaments necessary for the suitable performance of Divine Service. He knows that Sunday and daily schools are to be maintained, and furnished with books—and that parochial lending libraries would be benefited by his contribution. He knows that there is a Church Society, the whole Church in action, comprising Bishop, Clergy, and Laity, ready to receive his aid, and to employ it in the most judicious manner. He knows all this! and he knows that year after year, and at this very moment, he and his fellow-colonists have enjoyed and do enjoy the unparalleled munificence of the two great English Societies, and are indebted to them for the erection of Churches, and the fixed maintenance of a great number of the Clergy. How, knowing this, he can reconcile it to his conscience, to bestow any portion of his means upon Dissent, while he is under obligations, which he can never adequately discharge, to English charity, we are quite at a loss to discover. But he may not know, and it is time he should be told, that the Church in this colony must soon be thrown upon her own resources,—that funds must be raised by ourselves, or there will be no more Clergy for the Bishop to ordain,—that the utmost which we can spare from our scanty means will be sadly insufficient to meet the growing demand for the ministrations of the Church. Only supposing then, that the sum bestowed by the Churchmen of this Diocese upon Dissent, and we think our calculation a very low one, to £500 a-year,—is it not a reproach and an injustice, that a sum, which would support *four missionaries*, should absolutely be given for purposes which have a ten-

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