

to make it wise unto salvation; give it the Bible, not as a task-book, for that will cause a disrelish for it—tell the child of God and Jesus Christ; explain a Saviour's love; hold up before it the pleasant and peaceful path of religion, and pray with it and pray for it, as one deeply and fearfully interested in its eternal welfare."

#### CHURCH LIBERALITY IN ST. JOHN, NEW BRUNSWICK.

On Monday last, a meeting of the members of the Church of England in this parish, was held at the Madras School room, pursuant to public notice, for the purpose of taking into consideration certain measures which the vestry had deemed necessary to propose to them, for providing suitable salaries for the clergymen of the parish.

The Honourable the Chief Justice presided on the occasion, and opened the business of the meeting with the following address:—

Gentlemen.—We are assembled at the call of the vestry of this parish, on one of the most important and interesting occasions, that can bring men and christians together—for no less a purpose, than to devise means for continuing among us the ministrations of the Church to which we belong, the Church which we love and revere, as the "pillar and ground"—the depository and messenger of "THE TRUTH."

For the existence of this Church in the British Colonies, and for its preservation hitherto, we are mainly indebted to the zeal and piety of our fellow-subjects in the Mother Country, who form and support the Society for the Propagation of the Gospel in Foreign Parts. But such are the demands upon the Society, in its vast fields of operation, comprehending the almost boundless extent of the British Empire, that it is now compelled to throw upon their own resources such of the larger places heretofore receiving its bounty, as have adequate means to provide for themselves. It cannot be denied that they are right

in so doing, I rejoice to think, however that our connection with this Venerable Society is not altogether severed; and even if the pecuniary tie should entirely cease, I trust we shall continue to connect ourselves with it by an endearing tie of gratitude—I may say, of filial gratitude. In our present advanced condition, we are bound to take care of ourselves. Indeed it is a paramount duty of all, according to the ability with which Providence has blessed them, to provide for the religious instruction of themselves, their families and the community in which they live. And for Churchmen, the sphere of this duty is undoubtedly within the pale of the church. I am sure that these sentiments will be resounded to by every one here present, and that I need not take pains to enforce it upon you. I shall therefore content myself with making these few general remarks, introductory of the business of the meeting. A statement of the funds of the Parochial Church, and the propositions of the vestry, will be laid before you, and resolutions will also be submitted to you by gentlemen who are fully competent to do justice to the subject.

The Meeting then appointed Mr. George Wheeler to be their secretary, and he read certain extracts from the minutes of the vestry, which had been printed and circulated, exhibiting a sketch of the annual income and expenditure of the Church Corporation, and containing several resolutions of the vestry relative to the subject before the meeting.—These resolutions were to the effect, that the rector's annual salary should in the opinion of the vestry be fixed at £500 independent of surplice fees; that the exigencies of the parish required the services of two assistant clergymen, whose salaries should be at least £200 each; that towards payment of these sums, £75 sterling, would as heretofore, be paid by the Society for Propagating the Gospel, and £300 currency could be appropriated from the funds of the corporation, and that after allowing a sum for contingencies, the sum of £600 would be required to be raised by subscription among the parishioners.

The Hon. Judge Parker, next addressed the meeting, and observed that he had often had the pleasure of cooperating with the Honourable chairman in other places and on other occasions; and he had not unfrequently been called upon to take part in

public meetings, but at no time and on no occasion, did he come forward with more satisfaction, nor at the same time with greater anxiety as to the success of their efforts, than on the present occasion, which had assembled them together as members of the same church; and though they might separate with lighter purses, he hoped their hearts would be lighter, and a weight would be removed from their consciences.

Yes, he would say a weight from their consciences, for he was sure the Honourable Chairman had felt and many others now present, had felt and acknowledged, that as members of a christian community, as professing churchmen—yes not only as believers in the truth of Christ's religion, but as firmly persuaded of the *Apostolic origin of Episcopacy and the superior excellency of that form of Church Government and those ordinances of worship, which distinguish the Protestant Episcopal Church*; as feeling the importance of the subject in its bearing on our national, social, family and personal interests, as careful that the poor shall have the gospel preached to them; as earnestly desirous that the blessings we have long enjoyed should become the unimpaired inheritance of those who come after, that it was their indispensable duty to make an adequate provision for the public worship of God, and support of their religious pastors.

Three questions were for their consideration, on which he would dwell at some little length:

First.—The importance of the subject; whether or no the proper support of the church among us; an adequate number of clergymen, and a suitable provision for their wants, are matters of that indispensable nature, that they ought to be attended to at any reasonable cost and sacrifice?

Second.—Whether we have sufficient means among our church congregation for making this provision?

Third.—Whether having such means, we have any just right to ask, or any good grounds for expecting that this duty will be performed for us by others?

On the first question, His Honour made several observations as to the general obligation on all communities to provide for the support of religion and the public worship of God; the various duties which are attached to the ministers of the church, and the especial exigencies of this parish; and he remarked, that when he compared the humble expences of our church institution with the splendid and costly offerings and sacrifices which had characterized other systems, other countries, and other times; he believed that so far from their being called upon to contribute more largely to what they knew to be the religion of truth, on that account, that if they had to select, without regard to the truth or falsity of the system, it would be difficult to choose from those which had formerly prevailed or were now found in the world, any that would be more acceptable than that which they were now required to support, even in an economical point of view.

He then referred to the statement laid before the meeting by the vestry, and observed that in regard both to the vestry funds, the number of clergymen recommended, and the incomes to be provided; the vestry had acted with sound judgment and prudence. As regarded the income of the Rector of such a parish as this, a smaller sum could not be named, if they really wished he would suitably fill that station. Perhaps he might be screwed down to a smaller sum, but if any one would fairly reflect on the expence of living, the respectability of appearance, the calls of justice and of charity, if they wished him to provide suitably for his family wants, to educate his children, to meet his engagements with punctuality, and above all things, to be able to contribute to the urgent wants of the sick and needy, and not to be driven to make the hardest bargains possible, in order to secure a subsistence: he would not desire the salary to be lowered. "But Sir," continued His Honour, "I should not do half justice to this subject if I omitted to mention the high privilege we enjoy in the return to us of one who has been so eminently useful, and who is so admirably calculated to win the respect, affection and confidence of his flock; whose talents, would in any other profession, I doubt not, have secured him independence and honour; and who Sir,

when we regard him as a christian minister, whether in the church or in the world, whether in the houses of the rich, or the lonely habitations of the poor; whether in the private meetings of christians; the gathering for religious instruction, of the Sunday scholars or their teachers; in the apartment of the sick, or at the death-bed of the dying, is alike distinguished by his perfect consistency of conduct, and great christian graces and ability.—If Sir, he had consulted merely his temporal prospects, or advancement in the church, his family interests and personal comforts, all we could offer him would have been tendered in vain; but he has, I am sure, been influenced by higher motives, and has come to where the greater sphere of usefulness seemed opened to him by the hand of Providence. And, Sir, we must feel in his case, especially, that 'if he sows unto us spiritual things, he has a right to reap our worldly things.'

In considering the second question, as to the ability of this Parish to meet the present call; His Honour adverted to the amazing strides which this place had made within the memory of many present; the commercial prosperity; vast increase in the value of property; number of houses, ships, and stores; public buildings: banks with large capitals: domestic comforts, conveniences, and luxuries. He observed, if we were not now prepared, we should probably have said just the same twenty years ago: and yet, since that time, three successive fires had each swept away capital enough, and more than enough, to have provided for the whole support of religion in the place; and yet how little absolute distress had been felt: and how soon, with the advantages we enjoyed, and with the blessing of Providence on our exertions, would all traces of those ravages be effaced.

"But, Sir, some one perhaps will say it is true the parish is rich enough as a whole: but we are the poor of the community, we have not a fair proportion of the good things of this world in the Church.—I am afraid, Sir, when we look around at our congregation, we can make no such excuse as this: we number among us some of the wealthiest; and I believe if each of us will contribute the income, the profits, the wages of one week in the year, (a fifty-second part of our funds), no very exorbitant demand on our resources, it would be more than we need to meet the present call.

"We have had a noble example set us by other denominations: the Methodists, the Baptists, the Roman Catholics, I believe also the members of the Church of Scotland, contrive to support their ministers: and shall we be behind them? No, Sir, we have the means if we have the disposition.

"Then if I be right in this, Mr. Chairman, have we any just right to ask, any good grounds to expect that others will do it for us? We have no grounds that such expectation would be realized if our claim were reasonable: but if the provision were at this moment offered to us from the funds of the Venerable Society which has supported us so long, could we have the heart to accept it?

Let us consider the state of the British Metropolis: a half a million persons totally without religious instruction or ordinances, a great spiritual destitution in many rural districts of England, in all the large cities, and amid the immense manufacturing population. Look at the poor and persecuted state of our Church in Ireland: the narrowness of its means in Scotland: the great calls for assistance which the late noble act of national justice, Slave emancipation, has created in the West Indies: the state of the Penal Colonies and other settlements in Australia: above all, look to the millions of our subjects in India opening their arms, as it were, to receive the blessings of Christianity: and would we wish to divert the streams of Christian benevolence ready to flow into those parched and spiritually desolate countries, and turn them into our (comparatively speaking) green pastures, leaving our own cisterns and fountains unexhausted, nay, almost untouched.

"When we reflect on the marvellous successes which have lately crowned the arms of Great Britain in India: the country of the Indus, (almost untrodden by European foot since the days of Alexander,) open to our commerce and our civilization; when we see what efforts are making at home for the spread of the Gospel; it may not be too much to hope