

between extremes, so that while good and serious men holding different shades of opinion have been encouraged, no extreme views, on either side, have been countenanced. The Parish of Quebec affords an example of this, and at Bishop's College, where the future Clergy are moulded, the composition of the Collegiate body affords another.

It remains, then, in a review of this exhibition of the case, to put two questions here?—

1. What course would the parties who put forward the present undertaking advise the Bishop to take, if the circumstances were entirely the same, with this one exception, that the plan was prepared to advance the views of an *extraneous party* to whom they would themselves be personally opposed?

2. Of what complexion, with reference to harmony and subordination within the Church and the preservation of Church-principles and rules, is it to be anticipated that the ministry would prove to be which should be established under the influence known to predominate in the interest which has been recently acquired in the Wesleyan Chapel?

I believe that each of these questions admits but of one answer.

VI. The apprehensions entertained in some quarters of an actual defection from our standard, to follow, in certain instances, in the event of my declining these overtures, furnish, in my view of the subject, no argument in favor of accepting them. Such a result, whatever grief it might carry to the hearts of those who govern and those who compose the Church, would rather supply a justification of the course which I have felt constrained to take, inasmuch as it would so far as these instances should be concerned, show what is the *adversus* in which the proposal is exposed. For if any persons could withdraw themselves from the Apostolic Church of England upon grounds such as these, how plainly would they at once show to the world that the language of an Apostle might be well adapted to describe their case!—They are not of us: for if they had been of us, they would no doubt have continued with us. This *adversus*, indeed, has been shown in another way: for it is no secret that a scheme was talked of, in some quarters, some months ago, of introducing into this Parish, if it had been found practicable, a Clergyman who, by his original orders should be of the Episcopal Church, but who should not be under the Episcopal control, and would, therefore, be placed openly in a schismatical position.

We of the Clergy cannot be accused, in this Parish, of ringing for ever in the ears of our people the claims of this Apostolic Church and of her Ministry. It is our desire to preach Christ and him crucified, to build up our people in the *holy faith* of the Gospel, to win sinners to God by the calls of Grace, and to teach them, *denying ungodliness and worldly lusts, to live soberly and righteously and godly in this present world*. If any man will say that such is not the tenor of our preaching, I will by God's help, meet him, face to face and hand to hand on behalf of myself and my brethren, upon that ground, at least as firmly and decidedly as I have maintained my footing here. We are perhaps chargeable with having left these claims of the Church too much out of sight and some of our people too open, in consequence, to the dangerous influence of shifting preferences in Religion. I shall therefore, before drawing these observations to their final close take the opportunity, without suggesting, which God forbid! any harsh or contemptuous judgment of other religious bodies who, from the force of circumstances, have not retained the same ministry, of reminding the members of the Church of England, what, in the judgment of the Church herself and her great divines, (taking an example from the most illustrious of her champions,) the Ministry of the Church of England is and this I shall rest here upon four simple references.

1. That in the *doctrinal articles* of the Church of England where the Clergy are spoken of as a body *indicated in the Word of God*, they are spoken of, as *Bishops, Priests and Deacons*. (Art. 32.)

2. That the Preface to the Ordinal of our Prayer-book, opens with these words: It is evident to all men diligently reading *holy scriptures* and ancient authors, that *from the Apostles' times* there have been *these Orders of Ministers in Christ's Church*, Bishops, Priests and Deacons; and in the Ordinal itself, it is said, in solemn prayer, that *He has by his holy Spirit appointed divers Orders of Ministers in the Church*.

3. That, accordingly, in the settled principle and practice of the different branches of our Church, in England, and her Colonies, in Scotland or in foreign America, the admission within their pale, of any ministrations but those of a Clergyman ordained by a Bishop deriving his authority in a continuous line from the original fountain head, is under no circumstances and upon no pretence allowed.

4. That the challenge addressed to the defenders of a non-episcopal Communion, by the great Hooker, whose work on Ecclesiastical Polity has been called by a distinguished Scholar of the last century, the everlasting possession and the impregnable bulwark of all that this nation holds most dear, can never be answered:—*We require you, he says, to shew but one Church on the face of the whole earth that was ordered by your discipline or not ordered by ours, that is to say, by Episcopal regiment, since the time that the blessed Apostles were here conversant*.

This is the Ministry which some men talk of exchanging, upon any little passing offence taken or accidental personal preference conceived, for one of the many which are differently founded and differently constituted, as they would take their custom from one shop and give it to another.

I have done. It is a hard, a painful duty which I have had to discharge, and I have felt compelled to put myself forward in a manner which, from multiplied considerations private, personal and official, I should most earnestly have desired to avoid. I do not think that the contest, if contest it most be called, has been of my seeking—certainly it is not *this* contest, nor any contest that I love. I part from it,—where I am really known I think it will be believed and perhaps no where else,—in no state of ill-feeling whatever, towards persons with whom my difference of opinion has been made here to appear. I would not put forward this address at the present holy and solemn season did I not hope that it may tend upon the whole rather to allay than to augment whatever disturbance of public feeling may have been excited by the subject to which it refers.

I am, my dear Brethren,

Your affectionate servant in the Gospel.

G. J. MONTREAL.

Thursday before Easter, 1849.

P. S.—The Church of England population of Quebec by the latest census in my possession, a little exceeds 4,000 souls.

The sittings in the Cathedral and different Chapels are about 3,500; and in places where service is afforded twice on the Sunday, being four out of the whole, nearly 3,000.

The number of vacant sittings in the Cathedral, Trinity Chapel and St. Peter's, (exclusive of free sittings in the first and last named,) is 385.

The rents of the unlet pews in the Cathedral vary from £6 12s. to £1 7s. 6d.

It is unnecessary to point out that nothing at all approaching to the whole population can be at Church at one and the same time, and that there is always a large portion who are not yet of an age to attend public worship.

There are (exclusive of the Military services) four full services in the Parish every Sunday morning—two every afternoon—and four (as soon as St. Matthew's Chapel is completed) in the evening.

There are circumstances of a very peculiar nature presenting an obstruction to the consecration of Trinity Chapel. It will be time enough to provide for the case of losing the benefit of this Chapel, when there shall be any appearance (of which there is at present none) of the occurrence of such loss.