

pendent of the people, and therefore feeling, and unavoidably showing, that the opinion of their flock is of little consequence to them, and, as they are men, allowing the besetting sins of power and affluence to have dominion over them.

Would such a body be able to guard against the progress of dissent? If among the needy and pampered population of England it has made alarming progress—if, already, here, we find churchmen complaining, that, “even where Churches are erected, the persons who give regular attendance are so few as generally to discourage the minister, and that his influence is frequently broken or injured by numbers of uneducated itinerant Preachers, who, leaving their steady employment, betake themselves to preaching the Gospel, from idleness, or a zeal without knowledge,”* what would be the case then? Assuredly the number of these would mightily increase, and they would be of a higher order; the increased prosperity of their hearers would call to the station men of more talent and education; their cause would prosper—dissent would advance with rapid strides—and what a scene would the aspect of affairs then present—a clergy supported in affluence, by the resources, of which Government had put them in possession—a people—disliking their Ministry and withdrawing themselves from it.—Such a state of matters could be supported by nothing but absolute force.—The population would demand, that the resources of the country should be expended for the benefit of the country, and not for the support of a clergy, whose labours they neither wanted nor accepted. Government might think itself pledged to support them; discontent and murmuring would arise; confusion would follow; the burden of Episcopacy would be thrown off, even at the risk of casting off along with it, the allegiance to the Mother Country.—Canada is not England; Episcopacy can never be the dominant religion of this Colony.—To imagine that it will be so, to image forth Bishops and Deans and Doctors, in due gradation of dozens and hundreds and thousands,† reposing, in state and security, on the abundant produce of four or five millions of acres, and on the dutiful obedience of the flocks, over, whom they preside, is no doubt a goodly vision to a churchman's eye—but it is a mere vision.—To attempt to render it a reality, would assuredly at no distant period produce discontent, commotion and separation of interests and affections—perhaps of Governments.

But it may be urged—you draw a picture of things which we never contemplated; we mean not to raise our church to that height of prosperity, which she has attained at home—we mean not to say that her positive advantages ought to be here, what they are in England or Ireland.‡

* Dr. Strachan's Sermon on the Death of the late Lord Bishop of Quebec, p. 19.

† Dr. Strachan esteems two thousand a very small number.

‡ Letter of the Bishop of Quebec.