

In the month of February, 1846, a large meeting of the Parishioners was held in pursuance of a requisition from several pew-holders to the Churchwardens; at that meeting some were desirous that Mr. Bridge should immediately return to the old mode of conducting the service, whilst others, aware of Mr. Bridge's resolve to await the result of a reference to the Bishop, preferred delaying 'till his Lordship's return.

Happily for the innovators, the letter of the late Archbishop of Canterbury, advising a "surrender of private opinions" and "a discontinuance of any proceedings on controverted questions," was about this time made public, affording them the opportunity of beating a retreat, without giving the appearance of a victory to the opposing Laity. As Easter approached, one of the Churchwardens intimated his intention of resigning his office, as he would not be supposed to favour what were designated Romanising doctrines. Up to Good Friday (March 21st) persons were walking out of Church whenever Mr. Bridge renewed any of the offensive practices. The whole parish was in a fearful state of commotion and ready for an explosion, when the author of all the confusion, returned to this portion of his Diocese to relieve Mr. Bridge of a part of his responsibility and anxiety. On the 19th May was held a large meeting of the Parishioners, to whom the Bishop delivered an address, (afterwards printed) yielding up all the contested points, with the exception of one, viz:—the use of the Surplice in the pulpit at morning service, for permission to continue which he pleads in most piteous and beseeching accents.

One of the first public intimations tending to throw a doubt over the character of the Bishop's teaching, was the publication in the *Record Newspaper* of the 30th November, 1846, of a letter by a Clergyman, once in Newfoundland, containing, among others, these two assertions in reference to his Lordship—"he constantly preaches Baptism as a necessary act in order to obtain everlasting salvation." "He persecutes those Clergy who do not believe in the doctrine of Baptismal Regeneration and his extremely high views of the Sacrament."

When this accusation first appeared in *St. John's*, a number of gentlemen, believing it utterly false, on the 10th February, 1847, presented an Address to his Lordship, deprecating the attempt to mar his influence, and regretting that any one could be found to invent such false charges.