

and truly magnificent contributions were ready,—the whole arrangement fell through, for the time, from the conviction felt in influential quarters that the Minister actually in charge was sufficient for the task and faithful in his office and that the existing accommodation for the worshippers was all that their case required.

An argument has been drawn in favor of this undertaking from the case of Trinity Chapel, Montreal. No two cases can in point of fact, be more contrasted. That Chapel was erected because, in a City having a Church of England population estimated at about one-third greater than that of the corresponding population in Quebec, the Parish Church was, in the whole limits of the City, the only place of worship of the Church of England. Subsequently, when an attempt was got up, under different circumstances, to build an additional Chapel in DeMeury Street, the Rector of that Parish resisted the movement, and both parties appealed to the Bishop. After a considerable correspondence, the advocates of the project having represented that they knew of a great number of families of our communion, who wanted church-accommodation, I gave an assurance to the effect that if a list of these families could be furnished to me, the opposition would be withdrawn or, so far as in me lay, would be over-ruled. Nothing further was heard upon the subject.

III. The extinction, whenever I may be removed by the stroke of death or may in any other way vacate the Rectory, of a salary from Government, at present made available towards the support of different Ministers in the Parish, has been used by some friends of the present undertaking, as an argument in its favor. But it must surely be perceived, upon reflection, that this is an argument which cuts precisely the other way. To judge correctly of this matter, it may be proper without going into minute details, to state some few leading particulars. The Rector of the Parish has, all along, since he has had the misfortune to be the plaintiff in the Church, against his will, which he now is, had the means of providing for the labours of the Parish very much beyond what, in virtue of his connection with it, is legally obligatory upon him, and by a favouring circumstance which not long ago occurred, he has been enabled to put arrangements in train by which, in addition to his own share in the parochial labours, he will assist very largely in the maintenance of three and perhaps four other Ministers, (directing himself at once of the entire salary attached to the Rectory, for the present or future benefit of the Parish,)—besides which, receiving an allowance for house rent, he, of course, pays that allowance to the Parish for the occupation of the Rectory,—by means of which arrangement the money was raised to build it, but the debt must be long in working off. The Cathedral owns the Chapel of St. Peter, and is the party legally answerable for the interest of £1,000 borrowed for the re-edification of that building. And if the salary of the Rector were to fall speedily through, the Chapel would be affected in a way to throw this payment upon the party thus legally bound to pay it. Here, then, are in prospect, at no great distance of time, a good many distinct demands to which, when the exigency is felt, the Congregations, it is to be hoped, will recognize it to be a duty and feel it to be a satisfaction to respond—but it can hardly be calculated as an advantage, in connection with such a prospect, that in a church-population which has been shown to be in possession of ample church room in our existing places of worship, a new Congregation should be needlessly formed, the maintenance of whose Minister, besides other expenses, is to be chargeable to pew-rents.

It has been suggested, indeed, that this is a ground from which we might forbear, in discussing the merits of the subject. But these particulars and the reasonings founded upon them are simply brought forward to meet the argument of this nature which has been adduced on the other side. And I think they fall quite properly within the range of the question at issue.

IV. The precedent which would be established by the Episcopal action in the matter, is to be taken into the account. Chapel after Chapel may be opened in populous places, in the same kind of way and by means of the adoption of some similar course. A plan is matured, a building is actually bought, and when the affair has reached this stage, the first intimation of the purpose is made to the Bishop.* If the Bishop, thus taken by surprise, sees reasons which the other parties have not seen and do not see, for declining to put all this ready-made provision into operation, he is placed in a very embarrassing and difficult position. An odium attaches to his refusal: a clamour, in different quarters, is ready to be raised: a state of public excitement is likely to follow. Intolerance and exclusiveness and party-spirit and jealousy of personal privilege and attachment to narrow interests, perhaps a desire to stifle the Gospel, perhaps to bring back Popery, are words at the command of everybody—whether justly or unjustly applied, matters but little—men are always found who, the moment a stand is made which happens to be on the side of established authority, will fling these fire-brands about if they come to hand, and there is never wanting combustible matter upon which they may light. If the Bishop, fearing the effect of an appeal to prejudices and passions thus easily set in a blaze, thinks that the mischief to be produced by his resistance would be worse than any objectionable consequences attaching, in his judgment, to the plan proposed to him, (whatever amount of positive good it may seem also to promise) and, upon this calculation, yields the point,—then a principle is established of which future parties may so take advantage as to be encouraged in a belief that points which they have at heart in Church affairs are to be carried by agitation and intimidation. Unworthy, unfeeling, unholy means—Yet so it is often seen. And worldly tactics of all kinds, are, in these days, brought to bear upon Religion: a concerted command of a portion of the press is secured: the rulers of the Church cannot stir a step, in however right a direction, without being watched and commented upon by parties who fancy that it is their office to keep them in check, and persuade themselves that they are doing God service in such an employment. An alarm is kept up: an alienation of feeling from established authority is engendered: the art *spargere voces in vulgum ambiguas* is abundantly put in play: an uncomfortable want of confidence is produced; and the minds of men are gradually brought to that condition in which they are ripe for parting off, in favor of something new which professes to afford what they want and ought to have. Something new has been, in the mean time, in preparation; it is ready to be launched when the tide shall serve, under the colours of the Church: for the spirit of opposition, we will suppose, has not reached such a length, that the enterprise could otherwise succeed. But in the fluctuations and fashions of human opinion, is Religion as upon other subjects, the same appetite for novelty which so largely entered into the elements of success in one undertaking, heightened by indulgence, will, in process of time, want something new again—other grounds of dissatisfaction will be found out—and other parties will apply to the Bishop to unite with them in establishing a focus for this fresh development of zeal.

Is there any person at all conversant with the doings of the religious world, who does not know that things like these take place among persons making the highest profession in Religion and holding the strongest views of the doctrines of Grace?

I make these observations, however, not absolutely without an eye to occurrences actually passing among us. In recommendation of the very movement here in question, I have been informed, that in some quarters,

* In the case here in question it has been said that circumstances precluded any previous communication with the Bishop. I have asked for no explanation, because in my own view of the case, no circumstance ought to have prevented it. The purchase was talked of, as I have since learnt, by some persons favorable to the scheme many weeks before.

† The Bishops at Montserrat are indeed the Governors of the Church. In practical effect, however, on the minds of the majority, the editorial chair stands far above them, and as the inconsistency however gross, belongs to the spirit of the age, I doubt much whether it admits of any effectual remedy. These are the words of the Bishop of Vermont, who is well-known among us here, in a work written against what is considered the ultra High Church party. In the close of the paper, by parties who undertake to enlighten the public in Church matters.