

other Protestant denominations as may claim the advantages which the law assigns them, can be of no service to the Roman Catholics of Lower Canada, while it may greatly disturb the peace of the colony.

In this new aspect of things, what is the Church to do? Hitherto, in all her proceedings, she has respected the Roman Catholic endowments. So long as she was sustained in her property, devoted as it was to sacred purposes, she felt it her duty to respect that of the Church of Rome.

While retaining their respective endowments, small as ours is, the two Churches met on something like equal terms. But if, through Roman votes and influence, we are deprived of our endowment, is it still our duty to continue to respect their property as heretofore?

But the solution of this question may be wisely postponed. There is yet time for the friends of the Church of Rome to pause, and henceforth to abstain from voting against us in matters which concern our Church, as conscientious Roman Catholics do in the British Parliament. Were they to do so, it would without doubt be our duty, even if from other causes we should lose our patrimony, to assist them in protecting theirs. But if they continue to act as they have been doing since the fatal union, it may not be so clear that we should continue passively to submit to the additional injuries which this increased power may enable them to inflict.

If it could give the Roman Catholics any satisfaction as Christians, to see our Church deprived of her endowment, they might at least have the sagacity to reflect, that in a very few years they will form a more decided minority in the Province of Canada; and if they are then the only Christian community possessing endowments, such endowments will be quickly swept away, and the injustice they have assisted to accomplish upon us will be returned upon themselves seven-fold.

Surely the torrent of infidelity and radical licentiousness which is threatening pure and undefiled religion, and all the foundations of social peace and order, calls for the union of all conscientious denominations of Christians for its effectual resistance, instead of permitting it to attain irresistible force, by joining in its objects. In a firm and disinterested combination against this common enemy, there would not only be hope, but a certainty, under the Divine blessing, of preserving for each their rights and privileges, and of insuring the extension of truth and the peace and prosperity of the country.

I nevertheless trust, that, in discharging our duty on this trying occasion, to ourselves and our posterity, we shall abstain from all unseemly agitation, and steadfastly adhere to those principles of peace and social tranquility for which we have been always distinguished. And although compelled to change the place and mode of our proceedings in defending our rights and resisting oppression, our love to our holy Church, and loyalty to our Sovereign, will continue to bind us to charity and forbearance in the face of this new and unlooked for provocation.

But I pass from these more general considerations on this emergency in our ecclesiastical affairs, and proceed to observe, that it has been commenced by the same persons who brought so much misery on the Province in 1837 and 1838, and which formed the excuse for our disastrous union with Lower Canada.

They are intrinsically few in number, but they are sure, in the present age of innovation and irreligion, to obtain the countenance of all those who agree on no other subject but in their aversion to the public support of the Christian Faith.

The Unitarian, who hates our Holy Church for the purity of her Creeds; the infidel, who regards her as a powerful instrument to disseminate Christianity among the people; the innovator, who would sacrifice the best interests of his country

for the sake of carrying out a favorite theory; the Reformer, who sees abuse in every thing, and is only at ease amid changes and revolutions; and the mere Sectarian, who hopes to reduce the National Churches to an equality with himself. To these we may add a few ignorant, though sincere Christians, who, from some extraordinary obtuseness of intellect, persuade themselves that true religion will be most effectually extended by destroying its support, and laying the axe to the root of the tree which has hitherto produced the fruits of righteousness in this Colony;—and to these we may perhaps add, some men of talent and piety, whose general character as members of society we may respect, though their opinions on this subject we regard with equal wonder and regret.

Most of these will tell you, that for the government to support religion or establish it in the land is a monstrous enormity, a masterpiece of Satan's wiles for poisoning the streams, and blasting the influence, and repressing the progress of the Gospel. Hence they exhaust their genius, in the vain labor of exhibiting the great evil of assisting from the Clergy Reserves Fund, or any public source, the Churches of England and Scotland.

Now, it is more than sufficient to answer all such senseless declamation, to tell them that our Saviour, during his whole life on earth, was a member of an Established Church; that he was most scrupulously attentive to all its ordinances; that he preached in its Synagogues;—and both by precept and example recommended it to the people's regard. So far was He from deeming such Establishments unjust, that he declared them good, and confirmed the attachment of the people to what our wise politicians denounce as the very bane of Christianity.

Nay, the Church was once established by God's own command, and if we rely upon the truth of ancient prophecy, it will again be established upon his authority.

To say therefore that religious establishments are unjust, is in direct terms to charge God with injustice; no doublings and windings, no shifts, expedients, or tergiversations that have been or may be had recourse to, can avail to explain away the plain meaning of the words, or to exonerate those who declare the principle of establishments, or the public support of religion to be unjust, from the gross impiety of charging injustice upon God, who has undeniably acted upon this principle, and that not casually or under extraordinary circumstances, but regularly and for ages.

The period has arrived when the Church in this Diocese must assume her responsibility as a body, and act as a whole, Lay and Clerical; and this the more especially when her former unbusinesslike mode of proceeding has been publicly derided and condemned.

Let us then proceed as St. Paul did, when about to be oppressed by an unjust judge, he appealed unto Caesar. We must appeal to the law and testimony—to the principles of the constitution—to the acts, pledges, and promises of the Government and Legislature, and keeping honestly within these limits, we must speak boldly. Those of our professing friends who have occasionally kept in the back ground, fearing to identify themselves with the Church and her interests, must be reminded that such a crooked policy will be no longer tolerated, and that all who shrink from defending her in this her time of need, will be cast off as rotten branches.

Our people must be made aware that, in the discharge of their social as well as other duties, they should act conscientiously and agreeably to the word of God, and if they do so as Christian men, they will never assist any one in acquiring office or a seat in the Legislature who is not the friend of God and of his Church, and a man of justice towards his neighbour. What said Jethro to Moses: "Take ye wise men, men of understanding and known among your tribes"—