

happen to think differently as to the means of obtaining the end, the result would be such as would rejoice the heart of every good man, and the influence of Christianity itself would be far wider and deeper spread amongst the masses of the people.

How can a man or community, with any show of propriety, inculcate doctrines of sobriety and temperance, when the example and the precept are so widely separated?

We are led to these remarks by the perusal of a pamphlet recently issued by the Lay Association of the members of the Church of England in the Diocese of Quebec.

We would ask firstly, is such an association necessary or even desirable? Why in a Christian community put class against class? Are not the interests of the Clergy and Laity identical? Why endeavor to raise up antagonism between the people and their ministers in religion?

But to the pamphlet itself. Grave charges are made against the Bishop, (*) it being asserted that after a certain meeting held in Quebec in June last, for the purpose of determining as to the acceptance or not, of Synodical action in this Diocese, and after the vote of acceptance was passed, further proceedings were stayed by violent conduct on the part of both Clergy and Laity; that a vote of adjournment was carried, in the hope that time and reflection might tend to allay the bitter feelings drawn out, but that in the meantime the Bishop took advantage of the sitting of Parliament to cause an amendment of the act to be passed, authorising and requiring the appointment of Lay delegates to meet in synod, and legislate on the internal

(*) *Note by Compiler.*—Notwithstanding this, which seems to be sufficiently plain, the advocates of the Lay Association, in order to disarm opposition, are heard to say, while they are circulating this very pamphlet, that they have nothing to bring against the *present Bishop*, but simply desire to put matters on such a footing as that if he should have an *unworthy successor*, he might be restrained from doing mischief. Surely such inconsistency must be easily seen through. The same parties put themselves forward as the champions of the rights of the laity throughout the Diocese; but no one can read the foregoing extracts, without perceiving, clearly enough, that the object of the Bishop has, all along, been to secure to the Laity of the country their just rights, of which those who oppose him would have deprived them by keeping the control of every thing in the hands of a mass meeting at Quebec. Defeated in this attempt, they now endeavor "by good words and fair speeches, to deceive the hearts of the simple," (†) when they profess to be the friends of the people. It is impossible to avoid this conclusion, except on the charitable supposition (which one willingly indulges) that they are deceived themselves.

(†) *Romans, XVI. 17. Read the whole passage.*