

pendium of religious instruction nor a fixed form of Church government, the more he is convinced that these remarkable omissions on their part, contrasting, too, so strongly with what might have been expected from Jews, resulted from the dictates of a more than human wisdom, and that by abandoning these matters so unreservedly to the discretion of their successors, they plainly intended that it should be understood that each Church, in each separate country, is fully justified in adopting that outward form of government which may best accord with the customs and institutions of the people among whom it is placed—he feels persuaded that it is the interest, if not the duty, of the Churchmen of Canada, in framing rules and regulations for their conduct in this important matter, to remember that they live in the midst of a nation accustomed to self-government through the medium of their own representatives, and one which will not tolerate even the semblance of arbitrary punishment inflicted for the holding of an erroneous religious belief; and that moreover as good citizens, which, as Christian men, they are doubly bound to prove themselves, they ought to be very careful when they set about erecting such an “imperium in imperio,” as every well organised Church in truth is, how they wound even the prejudices of their countrymen, or, more especially, how they cause their National Legislature to regard them with an evil eye, which it can hardly help doing, if it perceives a large body of its subjects habitually acting at variance with those upon which its own power is based.

Trusting that, even if he have failed in convincing his readers of the propriety and practicability of his views, he may perhaps be fortunate enough to supply them with one or two useful hints; or, if nothing else, to stimulate some one among them to undertake the task which he has endeavoured in vain to accomplish, and which all must admit it is most desirable should in some way or other be performed, the author will now bid them adieu, with but one parting request to each,

“Si quid novisti sectius istis,
Candidus imperti, si non, his utere mecum.”