

must remember that it is never fair in *judging of men*, although it may be perfectly proper in *reasoning with them*, to insist upon fastening consequences upon them, as flowing from their system, which consequences they reject and disclaim, and thus to deny to them the benefit of their inconsistency.

I believe that the view which I have here taken, is agreeable to the word of God, and that those who are the *sufferers* by corruptions introduced into their Church, are not to be confounded with the *authors* or *interested lovers* of those corruptions, against whom the judgments of Scripture are denounced. The case of a devout and sincere Romanist appears to me to be provided for, if I may so express it, in Cor. III. 12, 13, 14, 15, upon which text Archbishop Tillotson has a sermon "on the hazard of being saved in the Church of Rome."

And now a few more words as to "the part which we feel called upon to take with reference to the professors of the Roman Catholic Religion" in Lower Canada (a question which must be affected by "the judgment which we pronounce"† upon them.) In my own view of the case, we are more likely to be called upon to *suffer* than to *do*, in testifying to that body, by any general or extensive proceeding, in the cause of spiritual truth. But some of our obligations having, as I apprehend, been misconceived in a manner calculated to embarrass the consciences of the Clergy, and this having spread, I know not to what precise extent, I feel it incumbent upon me, (for now that I am embarked in the subject, I will go through with it,) very briefly to set them, as far as God shall enable me, in a correct light.

I. It has been supposed that the Ordination-vows of the Clergy distinctly oblige them to engage in perpetual controversy with the Romish Church in this country, and to labour in the work of proselytism among her disciples.

It is certainly (as I have intimated) the duty of Clergy and Laity alike, to avail themselves of all well-chosen opportunities and all promising openings, for endeavouring to communicate to those who do not enjoy the blessing, a knowledge of pure and scriptural truth. And they should watch for such opportunities, and, if they are permitted, should *make* them. But with reference to that particular and special *cure of souls* which is formally confided, in the solemnities of Ordination, to the Clergy, and to which their vows respecting pastoral instruction, exclusively refer, it does not, in this country, comprehend the members of the Church of Rome. In England and Ireland, where the entire face of the country is divided into parishes of the Established Church; where the Churches formerly belonging to the Church of Rome have been transferred to our own, and where the proprietors of the population at large is subject to payments for the support of the latter, all the inhabitants of a parish are the *Parishioners* of a Clergyman. It is not so here. In Upper Canada, even the Rectors do not stand in the same relation to other religious bodies which the Rectors do at home. There is no *official connection* between them. In Lower Canada, where Parish Churches and tithes are in the hands of

* Charge, p. 12

† *Ib. ibid.*

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