

Dr. Tyng of the Church of the Epiphany, at Philadelphia, and one of the editors of the Episcopal Recorder. This gentleman is quite a churchman, but much more of a Christian. He shewed all kindness and respect to ministers of other communities, besides his own, and devoutly joined in services conducted by me, in rotation with himself. He thus gave up no principle, and lost no influence—indeed, he evidently conciliated good will to his system, as well as to his person. Is not this the reality of that Catholicity, of which so many are desirous? oneness, with or without variety—the unity of symmetry, rather than of uniformity—a recognition of the conscientiousness and honesty of those, whose judgments, we think erroneous. In the moral world, as in the natural, there are hills and valleys, and streams and plains—monotonousness is rather the feature of snowy, barren winter, than of the season of fruitfulness, beauty and enjoyment. It has ever been winter in the church, when uniformity has prevailed.

Crossing the Atlantic, we kept to the South to avoid ice-bergs; and it was well that we did, for in one night, the temperature of the water sank from sixty degrees to thirty-two—a certain proof of the proximity of many of these floating rocks. One, we almost touched. We were becalmed on the coast of Ireland, and thus did not reach this port, till the twenty-seventh day, after leaving New York.

A month in spring produces, great changes in every climate; and when a passenger leaves America in the beginning of April, and lands in England at its close, most fascinating is the change which he perceives. The verdure produced in this humid climate, now so fresh—the apple and plum blossoms—the hedges of hawthorn leaves and flowers—the gardens, just put trimly in order—the fields newly dressed for spring crops, and the young grain, just tinging the land—all conspire to lighten the emotions with which any traveller leaves the ocean, and especially with which the Englishman, treads the soil in which his ancestors repose, and says:

“This is my own, my native land.”

In these circumstances I must be allowed to be brief. I have too many feelings to be able to write long. You may expect to hear from me again, when I have been, to London, and attended the great Anniversary Meetings.

J. ROAF.

TO THE EDITOR OF THE CHURCH.

SIR,—In an article which appears in *The Church* of last Saturday, animadverting on a speech delivered in London by the Rev. John Roaf, Congregational Minister in this city, a charge is brought against the Body with which I have the privilege of being connected, of which, notwithstanding a strong aversion to controversy, I feel it my duty to take notice. The least silence should be construed into an

admission of its justice; a charge, namely, of hostility to Episcopacy and disloyalty to the Sovereign, which is conveyed in these words; “The Congregationalists, or Independents, have ever been notorious for their enmity to the Church and the Crown.” “The sect retains in Canada its anti-monarchical and anti-episcopal characteristics.”

If by “enmity to the Church” and “anti-episcopal characteristics” be meant that we deny the Scriptural authority of Diocesan Episcopacy, we admit it; such a denial being involved as a matter of course in the professed belief of the Scriptural authority of our own principles. The incorporation of the Church of Christ with the State we farther repudiate, be the allied party who they may; because we regard it as anti-scriptural in its character, essentially unjust in principle, and injurious in its tendency and operation. We dislike too and condemn the assumption and intolerance so often exhibited by Episcopalians, and of which we have had, and still have much more than enough in this country. Firmly persuaded of the correctness of our views, and impressed with a conviction of their excellence, we desire their spread, which we hold ourselves bound to promote by every means consistent with Christian integrity and honour. This, however, is the sum of our “enmity” whether to Episcopacy, or any of the other forms of evangelical belief which obtain among the followers of Christ. Neither to one denomination nor another do we entertain any feeling of bitterness or malignity. The tendency of our sentiments is to produce a state of mind directly the reverse of this; because we hold over, individual who believes on Christ and is renewed by his Spirit and lives in obedience to him, as entitled to the fellowship of his disciples, and the privileges of his Church; to ALL we grant (the whole that we ask for ourselves) the liberty of judging for themselves what is truth and duty; and we allow most sincerely that others may be as conscientious in their opinions as we are in ours. Our entire conduct in this Province proves us to be the friends, not of strife, but of peace. This is our purpose, in God’s strength, to continue to be, as far as our allegiance to Christ our Head will permit.

The charge of disloyalty which you strive to fasten upon us, you OUGHT ON NO ACCOUNT TO HAVE BROUGHT. Leaving truth and Christian courtesy out of the question, a very moderate desire for the quiet of the land in which you dwell, or for the comfort of those to whom its Sovereign has confided its Government, or for their success in the means which they are so anxiously employing for its pacification and for the general promotion of its interests, would have held you back from an act so WANTON. Fire-brands are not things to be thrown for every offence that may happen to be given, or which may be taken whether intended or not. Then, the Congregational body, whether at home or here, the British empire does not contain a class of men, more imbued with the true spirit of loyalty; with which, we presume, you will not hold even the sincerest love of freedom and justice to be inconsistent. Of this, the fact that they have maintained to the “crown” an allegiance warm and affectionate not merely without fee or reward, but in midst of proscription and persecution, is a proof the conclusiveness of which every candid mind will readily admit. Regarding and practising submission to the righteous commands of “the powers that be” as a part of our duty to God, we feel aggrieved by the imputation of disloyalty, because it is attributing to