

scure views of the great responsibility of the office. I felt that I dreaded it, and, therefore, did not encourage either the private exercises of my own mind, or the open intimations of my brethren. Yet I could not escape from the often returning meditation of the spiritual wants of all around me, of the never to be paid obligation I was under to the divine mercy, and of the duty I owed to give myself in any and in every way to God's disposal.

"Of this I entertained no dispute: yet the toils and privations, the sacrifices of worldly interest, and the contempt for the calling itself, manifested by the wealthier and better informed classes of Society, which I once felt myself, and now witnessed in others, were a severe stumbling-block; and I was willing to resort to any subterfuge to escape encountering it. Yet I would sometime think, that a great part of this was more owing to the men than to the office."

"HIGH AND LOW CHURCH."

We have noticed the following paragraph, copied from the *Western Recorder* into several religious papers within a week or two past:

Low Church.—We understand that about eighty persons have been added to St. Luke's Church in Rochester, on profession; most of whom are probably subjects of the revival.—This is the same Church, we believe, that invited Mr. Penny's congregation to worship with them, when obliged to abandon their own place of worship. "He that watereth shall be watered also himself."

Charity requires us to believe that the motive in writing and circulating this paragraph was none other than to announce the increase of the Redeemer's Kingdom, wherever it may be witnessed. Such however is its peculiar shape that we cannot permit it to pass unnoticed.

A few weeks since we copied from the *Philadelphia Recorder* an extract from a letter from the Rev. Mr. Whitehouse, Rector of St. Luke's Church Rochester, in which he speaks of the missionary spirit prevailing in his congregation; the fruits of which had been a pledge on the part of the congregation, of 500 dollars annually to the Domestic and Foreign Missionary Society, for a certain number of years. He also mentions that an increase of practical piety, according to his observation, had accompanied the increase of a missionary spirit among his flock; and as an evidence of it he stated that from Christmas to Christmas he had admitted eighty-two new communicants, and that twenty more were in preparation for the next celebration. Nothing however is said about "high" or "low" Church; we are however, upon inquiry, informed that few presbyters in the Diocese of New-York, had the happiness of coinciding in the views generally of the late lamented Bishop of that Diocese, more fully than the Rev. Mr. Whitehouse. And yet because his ministry is blessed, we see the odious epithet of "low Church" thrust upon him and his people with no other view, as we can conceive, than with the hope of cherishing groundless prejudices, and of making and sustaining the false impression that an increase of piety cannot be found in connexion with the true doctrines of the Church. Another suggestion in the paragraph is somewhat remarkable. The editor of the *Western Recorder*, expresses his belief that St. Luke's is the same Church that invited Mr. Penny's congregation to worship with them when obliged to abandon their own place of worship, and as the commentary upon this act of good neighbourhood, in connexion with the increase of the communicants in the parish of St. Luke's adds, "he that watereth shall be watered also himself." Now it was certainly very obliging for one congregation to give up their Church for a part of the day to the accommodation of another, under the circumstances in which Mr. Penny's was placed. But surely it cannot be considered, as the Editor of the *Western Recorder* would intimate, an act to which we may attribute the reception of so great a blessing as the addition of eighty to the communicants of a Church. And we see the presumption of such an intimation, when we are told the fact that Mr. Penny's congregation were never admitted into St. Luke's Church, but into St. Paul's another Episcopal Church in Rochester, as we are informed. The Rector at St. Luke's in mentioning the

increase of the number of his communicants, says nothing of their being the subjects of a particular revival prevailing in that place. That there had been a revival of religion in the hearts of his congregation, especially in those who had recently added themselves to the number of his communicants, we presume no one who read his letter referred to, doubted for a moment; so that the conjectures of the Editor of the *Western Recorder* are quite gratuitous as to the fact that religion had been revived in the congregation of St. Luke's. Any farther than this, his conjectures or probabilities may be taken far what they are worth.

Mr. Whitehouse attributes the increase of piety among his people to a very natural cause, the cultivation of a missionary spirit, which by the grace of God, had been blessed to their spiritual welfare generally. And surely this is a rational account; for what people can rightly estimate the importance of missionary efforts—of sending to the heathen and to the destitute the word of life, without in a great degree rightly estimating the benefits of that blessed word, and applying its truths, its promises, and its rich blessings to themselves? And why the epithet of "Low Church" should be attached to these people, any more than to hundreds of other Episcopal congregations—that of Christ Church for instance, in this city, the number of whose communicants has nearly tripled within eight or ten years past—is to us wholly inexplicable; unless indeed, it be to foster the distinction of high and low Church, with the hope that it may prove the cause of discord and disunion among those to whom it is applied.—These appellations have for some time past, in a great measure, happily ceased to be heard among Episcopalians; and though they may indicate a difference of opinion upon subjects not connected with or in any way affecting the personal piety of individuals, or any body of individuals, yet this difference of opinion is not permitted to interrupt the harmony or in any way to estrange the kindlier feelings of those among whom it exists. This state of feeling among Episcopalians we consider most auspicious to the prosperity of the Church. While there is no compromise of what is considered principle, with any, all seem disposed to forget the discord which a difference of views upon certain points may have led to, and to unite their efforts in the advancement of the great cause of truth. These happy indications appear, however, to have created alarm in other quarters—the disposition among brethren to conciliate, and to be at peace with themselves, appears to have roused into action those who before, we may suppose looked with quiet satisfaction upon their contentions. And therefore it is, we think, that we so often witness renewed efforts, by members of other denominations, to keep alive among Episcopalians, the distinctions of High and Low Church—and this too, in a shape calculated to give the most erroneous impressions. Does a congregation manifest a holy zeal in the cause of religion—are they blessed by an increase of their number of communicants? when these facts are spoken of, the epithet of "Low Church" is attached to them. On the other hand, are their doctrines brought into view? They are denominated as "High Church notions;"—and when necessary they can be distorted and caricatured as "High Church and Arminian principles," showing clearly that the authors of these disgraceful expedients are much less concerned for the interests of true religion, than they are about the harmony of a body of Christians whom they seem to desire to break down by fostering unjust prejudices against it, or by exciting discord and divisions among its members. We believe, however, that these efforts will prove unavailing. To Episcopalians generally, we would say, let us as brethren dwell together in unity, remembering that a difference of opinion is not always a difference of principle, and while we strenuously maintain and adhere to the distinctive doctrines of our beloved Church,—her liturgy and her discipline, let us also remember that the blessings that ought to make us better Christians—and the best argument in their favour is the exhibition in our lives of the spirit and precepts of the Gospel.—*Episcopal Watchman.*

EXAMPLE OF CHRIST.—No. VII.

If the example of our blessed Lord in his state of humiliation be of practical value for the poor of this world, it is no less so for those whose circumstances in life are not straitened by the band