

ry, and that therefore the zeal of the proselytizer, will ultimately be met, and almost invariably repelled, by the no less furious zeal of resistance which it excites; while, unhappily, Christian peace and charity, if not destroyed, will at least be severely wounded in the conflict.

We believe, therefore, that if each particular denomination would labour within its proper sphere, and try to promote, in its own body, practical morality, avoiding, as much as possible, collision and controversy with other sects, the cause of real Christianity would be much more effectually served. We believe that Christian unity, and even ultimately the less important object of uniformity will be best attained, by not attempting, in the first instance, any change in the external forms of Christianity—not only because the bulk of mankind are often more attached to forms and appearances, than even to matters of real importance, but because different modes of instruction, may be suited to different classes of men; and all kinds of error and superstition, in whatever Church they may exist, will be most effectually, as well as most speedily eradicated, by not awakening selfish prejudices and angry passions, which are productive only of a spirit of hostility and rancour. Under this persuasion, we believe that there never will be repose or unity among the different Churches of these provinces, until effectual security be provided that there shall be no danger of encroachment on the one side, on the pretence of proselytizing, and on the other, no ground of jealousy, or apprehension of what they may be disposed to regard as usurpation and oppression. We deprecate a system of proselytizing, as subversive of Christian unity and brotherly love, and cannot cordially approve of any way of making converts, but by soundness of doctrine and purity of practice.

Much has been said and written on schism and sectarianism, and we have no desire to deny their evil tendency; at the same time, we do not think it superfluous to explain distinctly, what we understand by the terms schism and sectarianism—terms which we do not think it consistent either with Christian prudence or humility, for one denomination of Christians to apply to another—at least, without extreme caution. Indeed, we are far from thinking that differences merely in points of external form, afford, in general, a sufficient warrant for the charge of heresy and schism; for in this case, it might be applied to all the Churches of Christendom, because not one of them, even in the opinion of many of the most distinguished ornaments of the Church of England, is perfectly moulded according to the apostolical form.

We believe that the evils of schism and sectarianism, exist in the spirit which Christians entertain towards one another, rather than in the peculiar modes and forms to which they are attached; and in our opinion, it is doubtful whether any one form has been prescribed by apostolical authority. Without, therefore, depreciating the importance of such forms, we confess that we cannot give our assent to the