

reason to believe, will be found greatly to exceed those of that Church? We are bold to affirm, that but for the ministrations of those of our Presbyterian Brethren, who are stiled Dissenters, that Church would have been utterly impotent to stem the tide of infidelity and profligacy, which must have overspread the country.

We perfectly concur in the spirit of the excellent remarks of the Bishop of Quebec, in guarding his people against all heat and violence in the agitation of a question of temporal provision; but we must be permitted to observe, that his advice would have carried greater weight, if it had not come accompanied by an unqualified assertion of the exclusive claim of the English Church to the Clergy Reserves. The same principles which have appeared to our opponents to warrant their adherence to the claim of an exclusive right to these Reserves, it is important to observe, apply to our case with equal force, and may, therefore, well justify our more humble claim to be admitted to a participation, while we have no wish to deprive the sister Church of an equitable share, and leave it to the wisdom of the Imperial Parliament to determine what portion may be commensurate with our just rights.

As his Lordship has inculcated the duty of moderation in such terms as preclude the necessity of any further advice on that point, we shall close the present letter, by offering some thoughts on the spirit which ought to be cherished by Christians of different denominations towards one another.

We cannot, in too earnest and unqualified terms, inculcate a spirit of liberality, important in all circumstances, but more especially in a country like this, where, in a manner, all the various denominations of the Christian world are brought into contact.—We must confess that we see so little symptom of any excess in this respect, that we are inclined to believe, from late occurrences, that we were never less in danger of what is termed *Liberalism*. Entertaining these views of the importance of cherishing a spirit of good will among the many different denominations of Christians, we cannot but enter our protest against that system of proselytising, which the Church of England has adopted and avowed, and which her present Head has ventured to recommend as wise policy, both in a religious and political point of view. In the Bishop's sentiments on this point, we must confess that we feel little disposed to concur—for we believe experience has proved, that while little good can be done to the cause of piety and morality by proselytizing—that is, gaining over from one external form of Christianity to another—it is in general apt to create, especially in the minds of the weak and ignorant, religious bigotry, or an inordinate and superstitious attachment to particular modes and forms as distinct from the faith and spirit of religion; and such bigotry once engendered, seldom fails to become a fertile source of heart burnings, jealousies and contentions; for, in the moral, as in the natural world, it will be found that action and reaction, are equal and contra-