

tionable that others part off from us, and in so doing condemn us; but we are by no means permitted to shew the same attachment to *our own* principles which these others are allowed without censure to shew for *theirs*. I do not mean, (God forbid!) that we ought to exalt *ourselves, personally*, above other Christians: I do not mean to say that we are to take no share in the blame of producing these most lamentable schisms; neither do I mean to say that they do not in any way work for good: for "all things work together for good," under the overruling providence of God.—To those who regard every fresh variety introduced in a Christian community, as only a *new shop opened*, which will give life to competition and cause the public to be better served, I will concede so much as to say, that good comes out of evil. As a prevailing laxity at any time among the Clergy, and deadness to religion in the community will favor the growth of superstition or of infidelity, the progress of which mischiefs will, according to the hackneyed phrase, produce a *re-action* in the Church,—so when the same causes have manifestly tended to promote schism and irregularity in religion, a similar re-action may also follow. But the good effect of an evil ought never to recommend to our approbation the evil itself.

The sentiments which I am here submitting are exceedingly out of fashion: and even steady and sober-minded Christians are apt to conceive that it is a dangerous and must be a mistaken view to represent *any thing whatever* as *right*, in which, *if right*, the Church of Rome has an advantage over Protestants: whereas the only weak point of the Protestant cause lies in our divisions and the irregularities connected with them. Remove that defect; and, with "the sword of the Spirit, which is the Word of God," in our hands we are too strong for the Champions of Rome. If Protestants at large could shew them, as the Episcopal Church can shew them, that they preserve the succession of the Ministry, and retain the primitive model of Church Government, with the principle that the Bishop in each Diocese, is the centre of union, and the fountain of authority to minister in holy things,—it would be abundantly easy to throw back upon the Church of Rome the charge of innovation and of departure from the system established in the Apostolic age.

Upon these points I may possibly at some future day, propose some few selected arguments for your acceptance: I shall only observe for the present that if the observations here thrown together, are in any degree well-founded, the *MANNER* in which the Reformation is said to be proceeding in France, constitutes a great and marked addition to the grounds of our joy caused by that intelligence. A particular value is also given by these considerations to the work of *Peré Courayer, pour la Défense de la Validité des Ordinations Anglicanes*.

I have before said that we ought to check our sanguine anticipations of change, and to abstain from indulging in presumptuous calculations of the future, framed in accordance with the wishes which we may entertain. Yet we cannot forbear, with all humility, to ponder upon the signs of the times, and to speculate upon the aspect of religious affairs throughout the world: and when we look at the political renovation of Greece, and couple it with the probable effect of that event upon the religious condition of her people; when we think of the communications opened with the Eastern Churches, and of the highly interesting intercourse and correspondence which has taken place between them and our own since the establishment of British Episcopacy in India; when we mark how the lead is taken by our Zion in that quarter of the world, in the work of evangelizing the heathen*; when we consider that the Greek and all the Oriental Churches are and have been uninterruptedly from the beginning, Episcopal; and that a vast and valuable facility is thus given to an approximation between us which may lead to overtures for our being ultimately bound together in the *Communion of Saints*; we must surely feel our Episcopal principles to be dear to us, and shall be prompted, conscientiously, and consistently to maintain them upon all occasions of our lives.

Should the work which, according to our present imperfect information, has so happily commenced in France, proceed in the same way and be prospered from on high, it can hardly fail to produce some effect in this country, among a people of the same lan-

guage and the same blood as the subjects of that conversion. It is a circumstance not wholly without interest, (although the thing is upon an exceedingly humble scale) and perhaps not known to the generality of your readers, that a small congregation has been organized in the capital of this Province, of Protestants from the islands of Guernsey and Jersey, to whom a monthly service is performed in the French language, by clergymen of the Church of England. They have our Liturgy in that tongue, and they make the responses and sing psalms when they assemble. A few and a very few French Canadians have joined them: but it is within the knowledge of the writer of this article, that the number of converts in this Province from Romanism to the Church of England, among persons of different countries, is considerably larger than appears to be commonly supposed; and the individual cases are of a very different nature from many of those of which high triumph is made on the other side: cases in which persons on a death-bed, and totally and obviously removed from all capacity of judging between the controverted points of faith, are brought by the importunity of a mistaken zeal to a nominal adoption of the Romish faith, which an unexpected recovery has led them in some instances, most warmly to disclaim.

It gives me no pleasure, Sir, to touch upon points on which Christians are disagreed. I believe that there is no person living who has less love of controversy. But we ought in our measure and degree to act as the Disciples of a Master who says of himself "To this end was I born, and for this cause came I into the world, that I might BEAR WITNESS OF THE TRUTH."

It is not at all likely that in our own day, any marked or extensive change will take place in the religious sentiments of the Roman Catholic Clergy and population in this Province. But if in the councils of Providence, such a revolution should be one day destined to occur, (and this is what no serious Protestant can well fail to anticipate,) how gladly would the English Clergy give the right hand of fellowship to their brethren of a new Reformation, and reverently acknowledge the jurisdiction of their Bishops!

I remain, &c.

A LABOURER

Acknowledgments.—We overlooked in due time to acknowledge the receipt of several reports from Montreal.—We have hardly had time to give them even a hasty perusal.

New Paper.—A new weekly periodical has been lately commenced in New York, under the patronage of the Right Reverend Bishop OGDENBROOK, devoted to the interests of the Protestant Episcopal Church, and under the Editorial management of the Rev. John W. Curtis, intitled, "THE CHURCHMAN." We have received the first number, dated March 20th., and have been highly gratified in its perusal. It is handsomely recommended to the patronage of the Clergy and Laity of the Diocese of New York by Bishop OGDENBROOK, who says in a commendatory letter addressed to them: "You will all understand the designed character of the paper, when I express the full conviction that it will be such as our late Bishop, were he on earth, would approve." To those in the least acquainted with his labours, and the firm and undaunted stand he took on Episcopal ground, this declaration will be explicit. If "THE CHURCHMAN" prove as zealous in the cause of pure evangelical truth and piety, and the Apostolic order of the Catholic Church as was that lamented Prelate, it will well merit the hearty support of all Churchmen. But the Bishop is careful, in recommending "THE CHURCHMAN," not to do it at the expense of the *Gospel Messenger*, published at Auburn in the same Diocese, to the excellence and usefulness of which he bears the fullest testimony.

Episcopal Watchman.—This paper, published at Hartford, in Connecticut, announces, that "after the expiration of the present year, (now nearly completed) it will be enlarged, perhaps varied in its form, and its matter further increased by the use of a different type."—In referring to past labours, the Editors say: "We have confined our efforts *exclusively* to the Church—while our affections led this way, our conscience forbade a deviation—for we are yet to learn how an amalgamation with other denominations in these matters can be reconciled with duty to that

* Some few particulars upon these points may form the subject of a future communication.