

acquainted with the body to which he is attached, —the Congregationalists, he can deny the charge with the utmost confidence. Where Episcopacy is established by law, (which is happily not the case in this province) conscientious and consistent dissenters will, from the nature of the case, differ in their views from Episcopalians, but they are not on that account enemies to that section of the Christian Church. They rejoice in the growth of true religion in the Anglican Church as much as in their own body. They believe that the union of church and state is injurious to the spiritual interests of that denomination; so do many of *her own clergy and laity*. They believe that vital piety would prosper more among them were they independent of state patronage, and relied solely upon their own resources. They see extensive corruption in that body as the fruit of worldly alliance, and they sincerely regret it. They love pious Episcopalians, and can cordially co-operate with them in works of benevolence and Christian love. No names are dearer to them than many that have adorned the English Church, and who yet live as the ornaments of that body. The writings of some of her clergy are among the treasures of their libraries, and they cordially wish God's speed to all among them who aim to extend the triumphs of the cross. Some of them may be harsh, severe, and bitter in their remarks; but this is too often the case with others, who lose sight of the spirit manifested by their Master, and the pacific manner in which his kingdom should be extended.

The writer was brought up an Episcopalian, but owing to a train of circumstances, he was brought by Providence into the society of the Congregationalists, where he derived spiritual good, and from subsequent conviction he was led to unite himself to that section of the Christian Church, where he remains as an admirer of its scriptural polity and triumphant progress. His friends and relatives were all attached to the established church, and he had an offer of preparation for the ministry within its enclosure, but he conceived that the whole system was a departure from the simplicity of primitive times, plainly unwarranted by the Scriptures, derogatory to the honor of Christ, and therefore he conscientiously and quietly seceded, uniting himself with those who are warmly attached to the British crown and government, but who seek by voluntary efforts unconnected with the state to promote the extension of pure and undefiled religion. *His case is not singular*, there are many in the same body who originally belonged to another communion. They have followed their convictions, they have taken a stand in other ranks, attended with various inconveniences and

trials. Are they, therefore, the enemies of Episcopalians, and the destroyers of the *Christian church*?

It is important to keep in view the difference between an objectionable system, and those, who from various causes, adhere to that system. In all communions there are honest, right-minded men; but this fact does not decide the character of the system they have embraced. Some may be better than the religious system they hold to; in other cases the system may be better than its adherents. The Roman Catholic faith, and every thing approximating to it in theory and spirit, as in Puseyism and High-Churchism, we abhor as unscriptural and pernicious; but we cannot with a sweep condemn all who have fallen into those errors. Pure protestantism is ennobling, lovely, and benevolent in its spirit and operations, it needs not carnal weapons for its defence, its progress and triumphs are secured by the word and promise of Jehovah, and is unfettered by the bigotry and policy of men, it will work its way among them, and regenerate and bless the world. Whilst we advocate truth, however, we must do it in a right spirit and manner, if we would ensure success. Coercive measures must be avoided, and the spirit of love be infused into our arguments and appeals. Man is not only a physical being, he has a spirit endowed with rational and moral powers. He must be treated as an intelligent, voluntary, and responsible being. Were we to judge from the pretensions of by-gone days, we should infer that he was a mere beast of burden, to be hunted, shot, and otherwise mal-treated by those in power, whatever his religious sentiments. If he dared to differ from those in authority, he was condemned as a heretic, his property was confiscated, his person was imprisoned, and ultimately he suffered the most excruciating tortures as a martyr. But surely better days have dawned upon us. We breathe in a purer atmosphere. We are blest with civil and religious liberty. We are pledged to the advocacy of right principles. The Bible is our standard and rule. It is for us to resist every form of error, and to be "valiant for the truth." When we meet with the image of Christ, let us recognise a *brother*, and cheerfully co-operate with him in doing good. We must not rest in our enclosures, deal out scantily spiritual blessings to others, shut up our bowels of compassion towards them, regard ourselves only as the people of the Lord. Exclusiveness, intolerance, and sectarianism ill become the disciples of Christ, who are justified by the same righteousness, renewed and sanctified by the same spirit, and destined to the same holy and happy home.

Let pious Episcopalians dare to be singular, and be superior to a system which, if unchecked, will