

ty-five years past, and some even thirty-five or forty years, came with all the appearance of sincere repentance to the sacred tribunal. It is to be hoped the effect will be lasting. In Glengarry, the number of communions was between 800 and 900. In this parish it was 800. The Jubilee is not over yet in Cornwall.

G. A. H.

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#### EVIL CONSEQUENCES OF DIVISIONS AND SECTS.

Although no doubt can exist as to the real origin of divisions and sects, we find them continually represented as of holy and heavenly extraction, the work of the Holy Spirit of God: and every "father and founder" of a schismatical community is accounted a prophet, an apostle, an Elias, or as one of the prophets; and is esteemed as an inspired messenger, an instrument blessed by God. Abundant evidence of the correctness of our assertion may be found in the history of the sects of every age; and in the biographies of the various originators of dissenting bodies, and their successors. But our Lord Jesus Christ shows us how these false teachers may be easily known, namely, "by their fruits." St. Paul places "seditions," the word in the original properly signifying divisions, among the "works of the flesh" (Gal. v. 20); and as "that which is born of the flesh is flesh," the fruits produced by divisions and sects must necessarily be carnal. Let us endeavor to show some of their evil consequences.

In the first place, they break the unity of the Church, the preservation of which is positively commanded in Holy Scripture. Separate bodies are formed, which are ranged in opposition against each other, as well as against the one Catholic and Apostolic Church, "from which they have seceded." Yet these various bodies pretend, notwithstanding, that they do not rend the body of Christ, and affirm that if they are not externally united, they are one in heart and spirit. The simple fact, however, that they are separated and divided, and are not one body externally or conventionally, proves that they sin against the plain precepts contained in the Scriptures, which require a visible unity, and which ascribe to the devil the work of destroying it. And even were these divisions no more than external, the mere fact of their existence would suffice to show their real origin, and to prove them to be "works of the flesh." But it is evident, from the principles, the proceedings, the manoeuvres, and the intrigues of the various sects, and from their opposition to each other that they are not less disunited, in heart and in spirit, than they are externally. It is impossible for them to be "like-minded, having the same love, being of one accord, of one mind." (Phil. ii. 1.)—They cannot show to the world that they are the body of Christ, which is one, and of one heart and mind: for each sect pretends to be better than all the rest, and even arrogates to itself the appellation of the only true Church, the true body of Christ, and despise others. There may

naked and wintry state; so does the scythe of death mow down the vast multitudes of men, leaving the earth desolate. The young, full of hope and buoyancy, daily see their associates fall around them; the aged and the grey-haired no longer know the world of strangers by which they are surrounded, but ask with astonishment where are the companions of their former years departed. Every thing is fast hurrying to death and to decay, and yet notwithstanding all this sight of the shortness and uncertainty of human life, and of the vanity of human schemes in opposition to the will of the Almighty God, we still continue to live on, the same heedless and senseless mortals, equally regardless of our everlasting salvation; and as we live so do we die; like the seared leaf carried away by a rapid torrent over the verge of a precipice, we plunge into the abyss, there to weep with bitter but fruitless unavailing tears of repentance our inheritance lost, and our misery sealed for an eternity."

In speaking of the soldiers, and urging them to the performance of their religious duties, the reverend gentleman concluded in the following beautiful strain:—

"I do not think that on that account they would at all have less of the feeling of chivalry. I do not think that they would be at all the less loyal or the less brave. On the contrary, I believe that a pious disposition contributes mainly to increase both the one sentiment and the other. The soldier mindful of his religious duties is an example to the rest of his fellow subjects in time of peace; and when the cause of his country calls him to the field, he does not turn pale at the sight of danger, but, on the contrary, dashes boldly into the ranks of the enemy, into the thickest of the fight, equally heedless of the cannon's roar, and of the flash and crash of swords and helmets, and of all the din, and the smoke and the confusion, and the uproar of war. Alas! those beautiful days are passed, when mighty chiefs and heroes gloried in prostrating themselves, with their ensigns of victory, before the footstool, the altar of the God of Hosts. But perhaps they may again return. And have we not seen some instance of this kind lately, during this holy season of the Jubilee, in the neighbouring parishes of Glengarry and St. Andrews, and in this: where grey-headed old warriors, and sons of expatriated chiefs and venerable patriarchs, were with their children's children seen kneeling round the altar rails, to receive their maker; filled with sentiments of the most noble humility, tender piety, exalted faith, and dignified devotion."

I remain,

Very reverend sir,

A CATHOLIC LAYMAN.

St. Andrews, Nov. 12, 1842.

VERY REVEREND SIR,

Since the Jubilee commenced in this district, I had not a moment of leisure time to write you a line. No man can form an idea of the good that it has done in these parishes. The churches were full from day light till after dark. Men who had not been at confession for twenty

indeed be occasional intercourse between different sects, but there is no union; for charity is the sole bond of union, and charity cannot be said to exist among them. Nothing can be more painful than to witness the calumnies, the insults, the reproaches which are lavished by the various sects upon each other. Each of them seeks to become the most numerous, and to obtain the ascendancy; and no one of them can become prosperous without immediately seeking the ruin of the others, which consequently become filled with hatred, envy, malice, and wrath—in a word, "the works of the flesh" are apparent in all their proceedings, to the great scandal of all true Christians.

Divisions and sects presents a formidable obstacle to the exercise of Christian discipline. No dissenting body likes to venture to censure or correct any unholy member, for fear of his leaving "the Society;" for the other sects are ever on the watch to make proselytes, in order to increase their numbers, and are always ready to excite a delinquent to discontent and desertion, for the purpose of drawing him over to them. And the consequences of this is, that he does not pay the slightest attention to any reprehensive measures which may be taken with regard to him. This, more than any other circumstance, has caused a great diminution in the individual piety of dissenters; for all that is now required of a member of a dissenting body is simply attachment to the sect.

They have also banished Christian charity. The name has remained, it is true, and there is a great deal said about it, but the reality has disappeared from amongst dissenters. What they call charity consists merely in "pure attachment to dissenting principles," which requires to be kept up "by a keen hatred, and now and then a little round abuse of the Church." It is a bond which feebly holds together the various members of a sect. They love one another as members of the sect and they love others who do not belong to the sect when they expect to draw them into it; they love them for the interest of the sect. This is pure egotism, the very opposite of Christian charity.

It is not only for the salvation of souls that each sect bestirs itself—if indeed it seeks it at all. It is quite true that whenever it is sought to gain over an individual to the ranks of dissent, great anxiety is expressed for the welfare of his soul, but from the moment that he is found to be at all tractable, every thing turns upon his adhesion to the sect, which seeks to make a convert of him. He is told that he must immediately "join the Society;" that it is essential to his salvation that he should do so; that it is the true road to heaven. As soon as he has been enrolled as a member, the end of the "Society" is gained, it has made a proselyte, it reckons one member more, but the salvation of his soul is no longer thought of. And if it happens that the individual whom it is desired to entice into the sect has a reputation for piety, and is indeed pious—he hears a great deal about piety; but, as soon as his confidence is gained, he is made to understand that true piety alone will not suffice; and that he must "join

the Society" in order to be perfect; and no exertion is spared until that object has been accomplished.

Thus it is, that through these divisions and sects the Gospel is neglected to be preached to sinners. Each dissenting body considers that whosoever is not one of its members, is an unconverted person—is not a Christian; and that it is lawful to use every possible means in order to make proselytes. Thus attempts are constantly made by the various denominations to steal members from each other; a thousand vain and unprofitable questions are agitated; time is wasted in discussing them; arguments and quarrels take place; excommunications are reciprocally fulminated; falsehoods and calumnies are invented and propagated; every species of intrigue and trickery is had recourse to: and each dissenting teacher and zealous dissenter is continually in a high state of excitement. All this engenders sentiments, thoughts, affections, desires, words and actions utterly opposed to Christianity. There is no spectacle more sad than a parish which is a prey to such divisions—Satan reigns there. It is impossible to avoid ascribing to the various bodies of dissenters in consequence of the principles which they disseminate, a considerable portion of the civil and political insubordination which now prevails in England. Many of these bodies have of late years made themselves conspicuous in their opposition to the established institutions of the country; thus verifying what was spoken by the Apostle concerning those who "separate themselves," (2 Pet. ii. 10; Jude v. 8.) and proving that they are not animated by the Spirit of Christ, for true Christians submit themselves to authority "for conscience sake."

It is alleged as an argument in favor of sects, that they have been the means of promoting a revival of piety; and the conclusion drawn from this circumstance is, that they are good and useful, and that they come from God. Admitting that they may have been useful, whatever good they may have been the means of doing must not be attributed to their intrinsic excellence, but is merely accidental and indirect. Sects do for the Christian Church what the great fire did for London—a mass of corruption was thereby swept away, and facilities were given for enlarging the narrow and unwholesome streets. They produce the same effect as hurricanes and tempests, which purify the air, and restore the equilibrium of the atmosphere. They perform the same as wars, plagues, famines, and other great calamities, which serve to punish, correct, and instruct those who are afflicted with them. It is simply in this sense that St. Paul says, (1 Cor. xi. 19), "There must be also heresies among you;" for he does not mean to say that heresies are intrinsically good. These are a rod in the hand of the Almighty, to chasten and to correct; but after he has made use of the rod, he will break it, in the same manner as he destroyed Babylon, after he had made use of it as an instrument to execute his judgment upon his people. See also Gal. v. 10.