

deem it proper to indulge us, to the extent of our wishes. But will any movement in this direction affect our relation with the Parent Society, in such a manner as to restore the former measure of support and benevolence? I fear not. Listen to one of its "Bye-Laws affecting Missionary Clergymen."—"That all Salaries and allowances to be paid from the general Fund of the Society be subject to revision every five years, and that the Society's engagement with any Missionary be terminable by the Society at any period for reasons to be approved by the Bishop." Now what do you say to that? Here the Society has entered on important arrangements, by which it may be able, in strict accordance with every principle of honour and integrity, to withdraw gradually its support from the Colonial Church, and to throw it, in proportion to its ability, on its own resources. Mark I pray you, this most important resolution.

The Editor of this Paper tells you that he is not answerable either "for the sentiments or statements of his correspondents." I do not wish any man to be responsible for what I think or say. I am perfectly willing that my avowments be submitted to the severest of all tests—that of time. And under this impression I would solemnly admonish all earnest and sincere Church people to be fully prepared for the coming crisis. Are you making ready for its approach? If so, your public acts as Churchmen belie your sentiments and your efforts. The Diocesan Church Society may, I presume, be looked upon as the true index of our exertions. And when its accounts inform you that its available or disposable funds never yet reached £1000 in any one year, you will see no reason to boast of your combined liberality. Your numbers, on the authority of the last Provincial census, amount to thirty-six thousand. A thousand pounds afford an average of something over sixpence a piece. Each individual, according to statistics, on an average in most communities, may be said to consume in food and clothing £22 10s. per annum. If this be true in Nova Scotia, each person belonging to the Church, contributes the five-hundredth part of his expenditure for the interests of his soul. Increase it five times it will still be only the hundredth part; and surely this cannot be deemed too much, when the ancient Rule claimed the tenth. This would make the income of the D. C. S. about £5000 per annum. CRITO.

FOR THE CHURCH TIMES.

THE EVIL OF DIVISIONS.

MR. EDITOR.—Our Blessed Lord has said "every kingdom divided against itself is brought to desolation, and every City or house divided against itself shall not stand." (Matt. xii. 25.) It would be well if this passage of holy writ were deeply and prayerfully considered. It would, no doubt, under God's blessing, induce many who now are indifferent to unity in religion, to desire it from their inmost souls, and to do all that in them lies to establish it. If the kingdom of Christ on earth be divided in interest, its power is weakened and it cannot so successfully oppose, as it otherwise would, the kingdom of Satan. If the City of our God, which once was at unity in itself, (Ps. 122-3, prayer book version,) be divided, it cannot flourish. If the House of God and His professing family are divided, having separate interests, they cannot prosper. I cannot but think that divisions in Christ's Kingdom, city, house and family must cease, ere the world will believe that He was sent forth of the Father, (John xvii. 21.) ere the kingdoms of this world will become the kingdoms of our God, and of His Christ. And if so how important is it that they be avoided. If it be so, will not all those who really from their hearts desire the universal spread of Christ's kingdom upon earth, lay aside their fallen liberality, and with Christ in firmness and united effort, oppose divisions. They are a fruitful source of evil, though God in his mercy to the souls of men, has in many ways, brought good out of these evils. There are many golly men in the Church, and also amongst the various denominations, who mourn over these divisions and their sad results; they acknowledge that divisions weaken a good cause, and that united energies and united efforts alone, under God's blessing, can prove abundantly and completely successful. And yet no effectual movement is made in the right course to promote the desired good. Permit me at the present time, in the spirit of Christian kindness, to point out some of the evils alluded to, and may the God of peace, the author of concord and unity, put it into the hearts of all, to aim at His glory, and avoid every thing which would tend to weaken His kingdom.

1. Divisions in religion, as a necessary consequence, multiply teachers who are opposed to each other in doctrine and opinion. These naturally wish to induce the multitude to embrace their peculiar tenets. They are desirous of adding to their numbers, and too frequently from their opposing views, (such is the weakness of human nature,) become more anxious to gain converts to a party than to win souls to Christ. We are far from applying this to all Ministers, and all congregations, but in many instances, it is, alas, too true. Wherever faithful messengers of Christ, united in doctrine and regimen, are employed in their holy duties, it matters not how many congregations there may be, religious harmony and peace generally prevail,—they are one. Let Ministers of conflicting opinions and opposing views be admitted into such a community and form congregations—how quickly are the seeds of discord sown—how speedily do the pernicious fruit come to perfection! This surely is a sad evil.

2. Divisions in religion have this sad tendency—inward of regarding it a high and holy privilege to wait upon God in His ordinances and House, many seem

to think they are bestowing a favor upon the duly appointed Minister of God if they attend upon his ministry, and they will not unfrequently absent themselves from a place of worship with the intent to wound the feelings of the faithful Ambassador of Christ, forgetting that they wound and injure their own souls.

3. Divisions in religion tend to bring the sacred office of the ministry into disrepute, because that so many are taking upon themselves, with little or no preparation, the office of religious teachers. These go from place to place, wherever they can draw a congregation—remain till the novelty ceases, and the pay likewise, when they remove elsewhere, to engage in the same work, and draw together the dissatisfied and lovers of novelty from other congregations, leaving their former places to be filled up by strangers, who for a time keep up the novelty and draw out the pay. And what results from this? Why, many are induced to say that when a man becomes too idle or too proud to work, he turns preacher—that it is an easy way to get a living, and that he only does it for that purpose. So the real object for which the Ministry was appointed by the Lord Jesus Christ, namely, to win souls to Himself, is altogether lost sight of, and disregarded by the worldly, and they cling more closely to the world.

4. Divisions in religion tend to encourage that instability which will not prevail. The people roving from one place of worship to another, from hearing of kind of doctrines, are sometimes induced to embrace none, and they become an easy prey to infidelity.

5. Divisions in religion destroy Church discipline and encourage self will and insubordination. Because the offender in the present day will not submit to reproof, and generally when anything occurs to displease him in one place of worship, he will go to another, or absent himself altogether from the house of God, and thus erase every religious impression from the heart.

6. Divisions in religion encourage the spirit of novelty, which is the bane of real religion—of vital godliness. The hearers seek for something new—every thing old is distasteful to them—they could not endure to have the commandments of God sounding in their ears, Sabbath after Sabbath. They are an old law, too old for modern ears. The Bible itself is old—they must not hear more than a chapter; and as they must be fed to be kept, there is constantly something to excite.

7. Divisions in religion almost invariably lead to discord, strife and contention, and the love of many waxeth cold, because that they who cause divisions are too ready to build upon another's foundation, in direct opposition to St. Paul's example, (Romans xv. 20-21.) to enter into other men's labours, and to interfere with other congregations, while these divisions prevent the spread of religion, also, by gathering together in a village or town, three, four or even five Ministers of opposing denominations, while many a hamlet is left without any religious guide, and the destitute call in vain for help.

8. Divisions in religion destroy the spirit of unity, so highly commended in the word of God, and encourage the sin of schism, so strongly condemned in Scripture—and by destroying unity, they retard, and we fear, greatly prevent the evangelizing of the world.—"That they all may be one as thou Father art in me and I in thee, That the world may believe that thou hast sent me." Do God the Father and his beloved Son, oppose each other in one single point? Is there not a perfect agreement between them, in every matter a perfect oneness. Is not this what Christ desires in behalf of His Church?—Now the world does not yet believe that the Father sent the Son to be the Saviour of the world—and both the Heathen and the Jew call upon professing Christians to settle their differences first before they attempt to christianize others—that is, in other words, to become a united people, and then in the spirit of unity, which is the spirit of the Bible, go forth to win the world to Christ.

9. Divisions in religion tend greatly to destroy that teachable spirit which the Scriptures require the people to possess. "We want to say something in the congregation as well as the Minister, is the language of not a few, and if perchance such may be more fluent, or offer up a better prayer than the preacher, they are led to consider themselves at least equal, if not superior to him. And as these people make no distinction between Ministers of religion, and look more to the ability of the man as a fluent speaker, than to the commission, the sacredness of the ministerial office is lost sight of, and a humble and teachable spirit scorned, while by these divisions the desire that all should, in some degree be teachers, or take part in public teaching, is encouraged.

10. Divisions in religion lead eventually to a disregard of the Bible. There are some who lightly esteem the Old Testament and do not consider the moral law binding. There are others who think but little of the Epistles. There are those who will tell you, when their errors are pointed out, to which they cling, for the sake of party, more than to the Bible, that St. Paul was a man who was as liable to make mistakes as others? Let this seed of infidelity be more widely sown and bear fruit, and what becomes of the Bible, written as it was, by men like St. Paul, under the inspiration of the Spirit of God.

Taking a serious and deliberate view of the matter, we cannot but come to the conclusion that the whole system of divisions in religion is a subtle contrivance of Satan, who transforms himself into an angel of light, the better to gain his point and destroy souls by preventing the spread of real religion and a sound religious education. He makes use of the pride and bad passions of men, and their unruly and ungovernable tempers, to promote his own evil ends. Is it not by these that unscriptural divisions are encouraged and extended? A popular writer even amongst those who are not mem-

bers of the Church, says—"All divisions strengthen the hands of infidels. The great maxim of Satan is, 'divide and conquer.' If he can set professing Christians by the ears, and make them spend their strength in contending one with another, our spiritual enemy has gained a great point." Again he says—"It is a common opinion of ignorant people, 'It is no matter where we go; it is no matter if we first join one denomination and then join another—first worship with this people and then with that;—it is all the same where we go, if we do but go to some place of worship.'—I say this common opinion is an enormous evil, and ought to be denounced by all true-hearted Christians. This Athenian kind of spirit which ever wants something new—which must have something different in religion from what it had a little while ago, is a spirit which I cannot praise. I believe it to be the mark of a very diseased and unhealthy state of soul."

AN OBSERVER.

FOR THE CHURCH TIMES.

ST. ELEANOR'S, Oct. 30, 1852.

REV. SIR,—As P. E. Island Church affairs seldom or ever find a place in your columns, will you be kind enough to publish the accompanying notice of a Public Meeting held for the purpose of forming a Branch of the Diocesan Church Society, if you deem it worthy of insertion. Yours, A SUBSCRIBER.

A Public Meeting was held at the Court House, St. Eleanor's, P. E. Island, on Wednesday, the 27th ult., for the purpose of forming a Branch of the Diocesan Church Society.

The Rector, the Rev. J. H. READ, B. D., having taken the Chair, Heber's Missionary Hymn was sung, and an appropriate prayer was offered.

The business of the Meeting commenced by the Chairman stating its objects and the necessity for united effort in promoting the interests of Religion, by diffusing more extensively Church principles. Several instances were cited from Holy Writ, and also from the Historic records of nations and individuals, of small beginnings having terminated in great and lasting results, all of which were designed to give encouragement in commencing the pious work.

The following Resolutions were unanimously adopted by the Meeting.

Resolved.—That this Meeting desires gratefully to acknowledge the liberality of the Venerable Society for the Propagation of the Gospel, in supporting the Ministry of the Established Church in this Parish, and would co-operate, however humbly, with the Parent Society, in aiding its pious efforts to disseminate the truths of the Gospel.

Moved by the Rev. W. H. COOPER, B. A.; seconded by CHAS. FORD, Esq.

Resolved. That a Branch of the Diocesan Church Society be formed in connexion with the Venerable Society, consisting of a President, Vice President, and six Members, with a Secretary and Treasurer.

Moved by JOSEPH BALL, Esq., M. D.; seconded by HARRY C. GREEN, Esq.

Resolved. That this Meeting desires humbly to express its thankfulness to Almighty God for the measure of success which has attended the Missionary operations of the Church throughout the world.

Moved by LIEUT. HANCOCK, R. N.; seconded by H. HORN, Esq.

Resolved. That the thanks of this Meeting be given to the Ladies who have kindly and cheerfully provided so excellent a Tea, the proceeds of which are to be applied to local Church purposes.

Moved by T. HUNT, Esq.; seconded by B. DANNY, Esq.

A Hymn of Praise was then sung, and after the Benediction the Meeting separated, highly pleased with the very able and interesting speeches which had been delivered on the past and present Missionary operations of the Church at home and abroad. We trust that this favourable beginning will be followed by much zeal and activity on the part of Church people, and that much good may succeed such encouraging auspices.

The following day the Children of the Episcopal Sunday School, numbering about 122, met at the School House to receive the Prizes for merit, which were presented by their Pastor, with some suitable remarks to each. After the distribution of the rewards the children retired to the Court House, where tea and cake in abundance were provided by some kind friends of the Church, who take a warm interest in the prosperity of the Sabbath School. A very excellent Address was delivered to the Children, by Lieut. HANCOCK, R. N., who is a zealous and able advocate on behalf of Sabbath Schools. The remarks of the speaker were calculated to impress on the youthful mind the blessedness of a Christian education, and the illustrations were most felicitous and touching. We would hope that the effects produced on the children's minds will not be soon forgotten, but like the bread cast upon the waters, to be seen after many days with abundant increase. Before the meeting broke up the Rector addressed a few words to the children, who united with their teachers, and friends in singing "Praise God from whom all blessings flow." The children then returned to their homes, delighted with the treat which had been so kindly provided for them.