

of Jesus does not bid you to revile when reviled. No, here you must be silent, but as members of the Church you have a character to sustain, and if that character is unjustly and unfairly dealt with you are criminal unless you come forward openly and fairly in the spirit of meekness and firmness to vindicate it. If the foul stain of reproach be cast upon it, it is your duty to remove that stain. If, as a Church, you profess to be the followers of Christ, it is a duty which you owe to God and to His people to shew that your profession is not an empty one. Churchmen! make yourselves acquainted with the history—the doctrines and character of the Church, and let every child amongst dissenters know more of their own peculiar tenets, than you do of the scriptural doctrines of the Church. In this they are to be commended, and their example is worthy of imitation.—Churchmen! be united like a band of christian brothers, and be not ashamed to own and acknowledge yourselves as members of that Church which has been admired by every charitable and intelligent dissenter, and which by some who are not with us, has been called (as a christian Church) “the mother of us all.” Let us know our own, and out who are real friends, and who are not, who are the enemies within the camp, and the drones within the hive. Better far would it be for us to have a faithful little band like that of Gideon to contend against the enemies of the Lord, than to have thousands who would assemble under our banners, but when their services are required, would prove weak and faint-hearted.—I would now Messrs. Editors, bring to the notice of churchmen, through the medium of your useful paper, an act of the legislature of this province, which no truly honourable man can justify, I mean the desire to take the school lands from the Church to which they unquestionably belong by right, and authorize individuals to dispose of them for the purposes of education in general. It is the principle which we must condemn. If such an act can be made legal, can be justified, what confidence can we any longer place in the acts of those in power. In an abstract of the proceedings of the Society for the Propagation of the Gospel, A. D. 1748-9 will be found a notice of a communication from the Lord’s commissioners for Trade and Plantations, to the Society, in which it is stated that a portion of land should be set apart in every Township for a Church, and that lands should be granted to ministers and schoolmasters, and sent out by the Society for the propagation of the Gospel. The Society received this information with pleasure, and cheerfully came to a resolution to propose to the Clergymen and Schoolmasters. Now, to every honest, upright, and conscientious dissenter I appeal, would he not think if such a communication were addressed to the members of his own creed, that this land was to be exclusively for their benefit? Would they not (if they sent any) send ministers and schoolmasters of their own denomination?—Just, if, after they had complied with the wishes of government, these lands should be taken from them, served, from the time they were granted, or even relations, they, upon the faith of that government, believed to belong to them? I would be ashamed of the churchman that would presume, under such circumstances, to raise his voice against their just title. In vain would such a man boast of his honest principles, he could have none. Dissenters have been called upon to apply for a quantity of land equal to that which the Church justly claims; but this they will not do, plainly proving that it is not their desire to procure land which prompts them to urge on this measure, but their desire to take from the Church what is really and bona fide her own. The legislators were the strenuous supporters of this measure—are “liberals,” and liberal they truly appear to be in giving away that which does not belong to them—Touch an acre of land claimed by any of these liberals for the furtherance of any good cause, and you will discover their liberal spirit, then you will see them in their true characters. Do to others as you would they should do to you, is a plain and comprehensive rule, which these liberals are not disposed to follow, if we may judge of their doings. To refuse obedience to the laws of his country is no part of a churchman’s creed. A true churchman

must be loyal. He cannot be like those would-be patriots who pretend to labour for the redress of a nation’s grievances, while they can hold secret conference with those who could delight to sap and to destroy the happy Constitution under which we live. Would it not then I ask be reasonable and proper, to lay at the foot of the throne, a fair statement of our grievances. I presume these honest liberals—these worthy patriots—and these conscientious dissenters, will admit the reasonableness of such a measure; they surely will not call the poor persecuted Churchman intolerant and dominant if he seeks to retain what is justly his own. I would say to every churchman—lay aside every thing like apathy and indifference, and engage in the cause of our apostolic Church with diligence and zeal, with a firm, decided, and christian spirit. Yours, &c.

A LOVER OF JUSTICE AND HONOUR.

For the Colonial Churchman.

Messrs. Editors,

(No. 1.)

There is one thing in this world which is a source of much grief to me, and I cannot but hope that every well-wisher to true religion feels the same sorrow. I allude to the many divisions which exist among christians, and which are still daily increasing. I say that every true and enlightened christian must see something wrong in this, and cannot but deplore the many evils which must be the consequence; and the hope that I shall find many of my views, encourages me to write a few essays on the evil of dissent, and to offer them for publication in your columns. My only object, I trust, is to do all in my power to revive the true christian love and charity among the followers of Jesus Christ which the present state of the christian world tends so much to cool and relax. What is the religion of the Gospel but a religion of love? Is it not then the duty of all those who feel any interest in this noble principle to do all in their power to promote unity, and peace, and concord, among all those that profess the name of Christ? I should think so; nay, I am sure they will. There can be no true christian love in a heart which will allow small differences of opinion to divide and separate the disciples of the same God and Saviour from each other. They ought to “be one as Christ is one with the Father;” and this is the particular mark by which the Lord has been pleased to distinguish them in the world, that they may be known as his, and that the glory of God may, by that means, be promoted and established.

But it may be asked:—may we not be one in Spirit, and yet be divided on small points?—What a pity that so many good men have fallen into this delusion! This is indeed one of the greatest errors of the present day; and it is so subtle and plausible an argument, that it is not surprising if it has some effect with many who may be very sincere. Let us then examine this question a little more minutely, and let us see first of all, whether we have the least permission in the Word of God to follow this principle.

The question is:—may we not be one in spirit, and yet be divided on small points? I grant that christians in different countries, who live by faith in the Saviour, and who love him above all things—in short, who worship God in Spirit and in truth, are one and the same people of God. And I grant also that there may be some such in each of the different christian sects now in existence, but I cannot allow that while christians living in the same country, in the same town or parish, and often at each other’s door, are not able to join together in the same form of public worship, or to partake together of the same “one bread,” at the table of the Lord’s Supper, I say I cannot think that such christians are one in spirit in as full a sense as they ought to be. Can we say that we are “perfectly joined together in the same mind, and in the same judgment,” while there are “divisions”—broad and open divisions among us? I must say that I wish I could indulge such a hope. But if the Scriptures be indeed true, and if we are to be guided in all things by this rule, I do not believe that our Lord ever intended that his followers should be thus divided and split into parties. If I understand the word of truth, it seems to me that the Spirit of Christ, wherever he is, must produce all love, and peace, and joy in believing. Love and peace

are among the first fruits of the Spirit; therefore contentions, emulations, strifes, divisions, and variance, cannot proceed from this pure source. They are termed by St. Paul as the works of the flesh. How then can we retain a proper christian spirit while we indulge in any sectarian or party feeling? What does St. Paul tell us on this head?—“Now I beseech you, Brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together, in the same mind, and in the same judgment.” (1 Cor. ch. 1. v. 10.) And this is not the only passage which shews that christians have no right whatever to form different sects and different societies; but when we read attentively from the beginning to the end of the Bible we find the strictest cautions and commands on this subject, given by most of the sacred writers. This has often been a source of abundant consolation to me when meditating upon the sad state of divisions, in which we live; that however abused and misinterpreted the Bible may be, it will never, when well understood, sanction or countenance any thing averse to harmony and peace. Many who are little acquainted with Revelation, may not be able to account for the various opinions which exist, and which are said to be taken from the Word of God, but if they would only read it attentively and without prejudice they would soon be found to attribute all this confusion, not to a God of order, but to the selfishness and corruption of the human heart. Where is the man who, after perusing the verse which I have just now quoted, will be able to support the notion that we may be one in Spirit, and yet be divided on small points? If we are called upon “to speak all the same thing, to allow no divisions among us, and to be perfectly joined together in the same mind and in the same judgment,” do we do so by following each his own way of thinking, and by setting up sect against sect, and altar against altar? Do christians of the present day “speak all the same thing?” Are they “perfectly joined in the same mind and in the same judgment?” Are there “no divisions among us,” while the number of sects is so great that it is difficult to count them? For my part, Messrs. Editors, I cannot but see a great evil in this—a great want of the Spirit of Christ among those who call themselves his disciples,—and a great disregard for the instructions and precepts of the sacred volume. I grieve day and night when I think of the evils which the fashionable principle of dissent is producing among the followers of the same Lord, and the partakers of the same faith;—my heart bleeds when I see many of my neighbours, who might be the means of helping me in my holy warfare, and with whom I should like to hold some holy converse, now and then, upon the grand and cheering doctrines of salvation, remaining in the distance, and looking upon me, and my communion, as one of them told me the other day, as the Church of Anti-Christ, and therefore upon us all, as walking the dark ways of death, and as the “blind leaders of the blind.” Oh! when shall christians learn to love one another? When shall they banish from among them every thing that is opposed to peace and unity? When shall there be but one fold under one Shepherd Jesus Christ the great Bishop of souls?

I remain Messrs. Editors,

Your’s, &c.

April, 1838.

S.

THE SAVIOUR’S PASSION.

All creatures in heaven and in earth are moved at our Saviour’s passion. The sun in heaven shrinking in his light, the earth trembling under it, the very stones cleaving in sunder, as if they had sense and sympathy in it, shall sinful men alone be unmoved by it; they to whom it appertained, and for whom it procured unspeakable blessings?—Bishop Andrews.

THE COLLECTS.

Our collects, with some exceptions, have been used in the church of England for twelve hundred years, and in the church at large for fourteen hundred years; and their origin lies in the distant glory of primitive christianity.—Palmer’s Origines Liturgicæ.