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*"Ad profectum sacrosanctæ matris ecclesiæ."*

UNITY, PEACE AND CONCORD.

DELIGHTFUL sounds,—full of heavenly meaning—breathing the very spirit of the angelic choirs—prayed for by our Master when about to depart from His disciples and send to them another Comforter—earnestly desired in all ages by His faithful followers, and never more than now in these latter days when we behold one vast wing of the Christian host seeking unity in primitive liturgies and practices, and the other in evangelical alliances and set times of universal prayer.

Unity is the glorious edifice which all good men desire to erect, and as David prepared materials for the temple at Jerusalem, so have Christian men zealously striven in all ages each to contribute his part to the temple of Unity. What heaps of gold, silver, precious stones, wood, hay, stubble! What jealousies, heartburnings and clamour among the contributors! What a want of Solomons and Hiram to select and build!

Jealousy and suspicion have from time to time applied the torch of discord to each successive erection,—the wood, hay, stubble have been consumed and nothing but the more precious materials have remained.

And so it will be until meek-eyed Charity shall with heavenly influence cause each to remove his eyes from his brother's work, and build—not upon another's ruins—but upon the Sure Foundation, the tried Corner Stone. There are materials enough for the building, and Unity will be accomplished when by a mighty influence each workman shall receive wisdom sufficient to distinguish between good and evil, to select the good whenever it can be found, and to reject the false in his own and all other-systems. It is wisdom and charity that are needed. Let all work from the same Model, each striving humbly to behold the glory of the Lord and to be changed into His image, and thus will Christians resemble and be at unity with each other. —So far for unity of spirit.

But there is a unity of practice, which—as a body—should clothe this spirit, and form a bond of peace. Here let us look at home. How shall we best promote unity among ourselves? Is it by stifling free discussion? Is it by forcing the consciences of our brethren, or pointing at them the finger of suspicion or scorn? Is it by a narrow spirit of exclusiveness, that we may starve our brethren into submission to our own individual views? Is it by mis-interpreting or disregarding our rubrics? Is it by despising dignities, setting our own opinion against lawful authority and openly disobeying and disparaging those whom God hath set over us in Church or state?

A body without a head is an anomaly. A body with many heads is a monstrosity. A church without a Bishop is with Episcopalians an impossibility. A