gave himself for it."





" her foundations are upon

the holy hills."

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TORONTO, CANADA, FRIDAY, JULY 8, 1842.

TWHOLE NUMBER, CCLXI.

Original Poetry. A CATHEDRAL SCENE. A THUNDER STORM DURING THE SERMON OF A

POPULAR PREACHER. A bright sun's Sabbath smile Stream'd through the eastern Oriel's tinted pane, And rainbow splendours filled the holy tane,—

A grey ancestral pile,— ose solemn arches to their airy height Sprang from the dust in history's starless night,
And mocked time's withering frown,—
Echoed the mail-clad Norman's stately tread,—

Caught from a thousand years their mighty dead, Dust of earth's high renown: Where swelling floods of air-born music wave,
The banners droop'd o'er chivalry's cold grave;
And as its stream flows down The long dim aisles, strange echoes fill the air As if the past's cold phantoms linger there: And wandering sunlight gleams
Bathe the old flags o'er knightly dust unfurled,
Dance on helm, crozier, saint—a strange, rich world

For fancy's dreams! There was deep silence on the mighty crowd-Lips pale with awe—brave hearts in sadness bow'd—
While, stern and low,
Yet thrilling fearful thro' those arches old, With warning voice the mighty Preacher told
Dark tales of mortal woe:
And fervour, scarce of earth, his spirit stirr'd,

While arch and dome rang to each solemn word—
"Judgment—Eternity!"— And, like some ancient prophet-shape of gloom, He show'd mortality its yawning tomb, Fate—Death—and Terror-nigh,— Till, as his burning words grew faint, at last O'er each chill'd heart an icy shudder pass'd, As if Death's wing swept by.

A change was nigh-a cloud, like blackest night, Veil'd the grey fane in dim and ghostly light, But came unheeded on-Till the red lightning, from its fiery springs
Flashed through the gloom on wild and burning wings,
A stern, terrific dawn;

And, high o'erhead, the giant thunder-stroke With fearful voice, the mortal stillness broke;

Then the chill'd life-blood froze,
And hearts seem'd visited with cold despair, And quivering lips seem'd tremulous with pray'r,-

Till, o'er the tumult rose
One voice—the Preacher's !—and his stately form Seem'd rising with the elemental storm By Heaven upborne:—
"God!—are these lightnings heralding thy way?
"Are these the thunders of our final day,

"Man's Judgment-morn?
"Hear we thy mighty Angel's shout sublime—
"The rending of the graves—the knell of time,
"Earth, ocean, sky?

"Courage, weak dust—arouse ye fellow-worms!
"Mid this wild gloom—this whirl of fires and storms—
"Our God is nigh!"

The storm was pass'd-the Sabbath sun again Stream'd thro' the glittering Oriel's crimson'd pane,

Smiling on dust and tomb; And grassy earth beneath the new-born ray, o' her summer tears, all sparkli A world of bloom And as the hush'd crowd, from the grey old dome,

Sadly and slowly sought each neighbouring home, Grave was each chastened thought; And on each car these dread words floated nigh, " Life-Death-and Time,-Judgment-Eternity!"

And memory brought, In far off lands, back to the musing heart That solemn scene with true and startling art,-Dark arch and blackening sky,— The tempest-thunders thro' the gloom that roll'd,—

The lightning's flash,—the words of hope that told,
"Our God is nigh!"

Toronto, July, 1842.

To the Editor of The Church. Cobourg, May 26th, 1842.

Dear Sir.—The subject of the following lines is so sacred that it trust they will not be considered unworthy to appear in a publication devoted to piety and religion. They are offered to The Church not only on this account, but also because I believe them to be unadapted to the taste of desultory readers. I only desire to solicit the sympathy of the pious and the crudity. Whatever may be its demerits, the *Elegy*, if a poem in hexameters may, with propriety, be so denominated, exhibits a faithful portrain of the loveliness, peace and sanctity of the premature death to which it alludes, and, alas! too faithfully describes the consequent intensialliction......

Et quorum pars magna fui."

the allegories are, more than usually, indicative of reality, whose life was adorned with the most exemplary virtues, with it talents, sedulously cultivated, and every amiable propensity in ot include among these the inferior attributes of personal to and beauty, of which she possessed much more than the allity of her sex), and whose early death evinced so much heapromise and pious resignation, should not be suffered to moulder vivion; and I feel that, by contributing my humble efforts to tuate her memory, I shall have performed an incumbent though needly duty.

melancholy duty.

I fear that the annexed translation may be considered, in too many instances, more literal than poetical. I am not ashamed to own that both this and the original have cost me more tears than labour.—
Many years have elapsed since I last attempted Latin poetry, and probably this will be the last effort of, Dear Sir, your's most respectfully.

AN OLD WESTMINSTER.

IN MEMORIAM CHARLOTTÆ HENRIETTÆ MANNERS ANDREWS. Flore juventutis abreptæ, I Aprilis A.D. 1842, æt. 18.

Inter abundantes lacrymas interque tumultus Pectoris, heu! miserum est tumulo superaddere carmen Sed lenire valeut turbatum carmina pectus, Quoque ciemus, eo sedantur pectine cura Quanquam ô! vix memorem quo cresceret illa decore, Quot dotata modis, quantâ pietate manentem Excoluit vitam, lethique extrema levavit. Ipse mihi videor, quo languida more jacebat Exspirans animam mærentes inter an Cernere adhuc (vivo nequaquam ea cedet imago). Adstabat (durum!) mors improvisa, sed omni Quo solet inferri terrore exuta, sed ipsi Dissimilis sibi, sed florenti ornata coronâ. Dextrâ tela manu texit, stellasque sinistrâ Ostendit dubia et, tanquam læsisse pigeret, Invitat demum somnos, spargensque papaver Allicit his verbis, placidèque susurrat in aurem "Te Deus elegit, te cælum exspectat—abito!"

Paret ibi monitis, sine labe et spiritus exit. Quis decor exstinctæ! vix exspirasse putares; Risus adhuc lentus formosa illuminat ora, Et rosæ abire genis, et lilia fronte recusant. Paulum labra patent somnos imitantia—lumen, Luminis æterni præsagum, tempora lambit.

Heu! cito labrorum et totius gratia vultûs Aufugit, inque vicem tristis circumvolat umbra. Hinc exaudiri gemitus, hinc undique fletus: Præcipué luget mater: solatia tangunt Nulla silescentem—tabescit vulnere sævo.

Exaudi, Omnipotens! in te spes sola superstat, Et nostri miserere: ad te confugimus olim, Nec frustra; auxilio subeas: absumere natam Cui placuit, placeat pacato numine matrem Reddere: te superet tantos firmante dolores.

Vix premor ipse minus, passus vix ipse minora: Nam fuit unus amor nobis et causa dolendi Frustrá inter reliquas talem est sperare sodalem. Omne decus pereunte illà periisse videtur. Jam neque delectant flores, arbusta, nec horti. Heu! manus et digiti tenues, queis serta solebant-Intexi mihi, jam solvuntur frigore longo. Nata, vale, dulcis! donec felicius ævum Eveniat nobis, quo restituamur utrimque Non moriere omnis-virtutes corda tenebunt Nostra tuas, cælo jam te sanctisque fruentem, In terris quondam sancté vixisse, monebunt.

TO THE MEMORY OF CHARLOTTE HENRIETTA MANNERS ANDREWS, Snatched away in the bloom of youth, April 1st, 1842, aged 18.

While tears still flow, while woes the heart consume, 'Tis hard with worthy flow'rs to deck the tomb! We mourn, and still shall mourn, the hapless day When she we loved so fondly pass'd away Gifted with beauty, worth, and all that throws Lustre on life, and mitigates its close. Now, even now, before my weeping eyes
Pale Death appears, but not in wonted guise,
Above his marble brow no terror lowers, Above his marble brow no terror lowers,
His iron crown is chang'd to wreaths of flowers;
One hand points heav nwards, one conceals his dart;
He views his victim—pity warms his heart—
And, half relenting, he delays to wound;
Invoking sleep, he scatters poppies round,
Then whispers softly in her list ning ear,
"Chosen of Heav'n, forbear to linger here."
Alas, she yields,—her spotless spirit flica Alas, she yields, -her spotless spirit flies, Lovely in death, not seeming dead, she lies: Still placid smiles her beauteous face illume, There, ling'ring still the rose and lily bloom.
Her lips are scarcely closed, as if she strove,
With her last breath, to whisper rest and love; Beams of celestial light her form invest, And peace eternal hovers o'er her breast! Alas, the beauteous vision's lost in gloom !-Alas, the beauteous vision's lost in gloom;—
All, all is buried in her early tomb!—
Hence groans and sighs and loud laments resound,
Hence universal anguish reigns around.
But most intense her wretched mother's grief,—
She neither seems to hope nor seek relief,
Save only from her God,—to Him she prays,—
Still her pale cheek a withering heart betrays.

Abolicht God in thee alone we trust!— Almighty God, in thee alone we trust!—
(Sometimes severe thou art, but always just,)
In thee ere now we've trusted, nor in vain,
Now hear our pray'rs—vouchsafe thine aid again,
And, though it were thy pleasure to remove
An only object of maternal love,
Restore the mother,—grant her strength to bear
Her matchless grief, and save her from despair! Almighty God, in thee alone we trust!

Oh my loved child, whilst uttering pray'rs for thee, Scarce less affliction is endured by me— She, whom both fondly cherish'd, is no more,— Alike we loved her, and alike deplore! In vain I seek, among the living crowd,
A friend like her who moulders in her shroud:
All that I valued most with her has flown; Pursuits and pleasures, once enjoy'd, are gone! Gardens and flow'rs and shrubs no more delight,— Nor cheers the sunshine, nor annoys the blight,—Alas, the hand, which twined the roscate wreath For me so lately, now lies cold in Death!

Dear child, farewell, till (all our sorrows o'er) We meet, may Heav'n permit, to part no more!
—Thou shalt not wholly die—thy virtues still Live, in our hearts enshrined, and ever will ;-While fond remembrance sheds one ray seren Sad will the solace be-that thou HAST BEEN!

THE PURITANS, OR INDEPENDENTS, OF NEW ENGLAND.*

of all new doctrines and opinions, was marked by spring of the art of printing, and the revival of letters, under the nursing care of the early reformers. The austerity of life and doctrine; the rejection of human learning; and the grotesque and whimsical names which were given to children;—these exhibit a state of mental riot, a height of religious frenzy, having few parallels in the history of the human mind.

Bishop Burnet alleges that there was the strongest disposition, in the predominant church, to treat the moderate Puritans with indulgence and lenity. The concessions of Elizabeth were indignantly rejected by the stauncher Puritans, who replied, in the language of Moses to Pharaoh, "there shall not a hoof be left behind."† These prosecuted their opposition to episcopacy with all the ardour of reformers, and all the enthusiasm of zealots. Having submitted, in a formal admonition to Parliament, their famous Platform of a Church reformed, they proceeded in a second address to that body, to declare their resolution to become "their own carvers" in a change. They strenuously inculcated the dogma, that theirs was the only true church, and as such was alone entitled to toleration. These sentiments were followed by acts, which, in their tendency and expressed design, were to precipitate a religious and political revolution.-Then commenced, on the part of England, a system of severe and coercive legislation, which cannot be justified or palliated, however it may be defended, on the ground of a supposed political necessity.

To escape from laws which licensed power had imposed, or their own zeal and temerity had invited, some of the Puritans fled from their native land, to seek peace and toleration among their brethren in Holland; a country on which the reformers had shed the brightest glory of the Reformation. † In Holland they found an asylum from the intolerance of English legislation, and enjoyed their peculiar worship without molestation or restraint. But induced by an unhappy feud, or led by the pruriency of gain, or warmed by the prospect of founding a religious settlement in a new and unpeopled country, they removed in the year 1620 to New Plymouth, after enjoying the hospitalities, and partaking the blessings of the religious

liberty of Holland, for a period of eleven years. In the mean time, the struggle in England between the Episcopal and Puritanical parties grew more intense, and exhibited a more political aspect. The combatants were glowing with anxiety to decide the great question, for which they had been so long contending. The issue involved the fate of the existing religion, and with it the existing government. Both parties were disputing for the possession of the great and alluring prize, THE RELIGION OF THE STATE. It was the choice of this, not the separation of politics from religion,—an idea suggested by no party, which divided and inflamed the nation. The selection at that juncture lay between the Episcopal, which, as represented in the person of the monarch, was identified with the political state, and Independency, the religious profession of the Puritans. The question, so long of dubious issue, was at length terminated

Prom "A Discourse delivered celevered celevere

form of Genera.
"The second, disliking it, altered it in six hundred particulars.
"The third quarrelled at these alterations, and resolved on a new

"The fourth classis dissented from the former.
"Thus," continues Fuller, "because they could not agree among themselves, that wise statesman (Burleigh) put them off or the present, until they could present him a pattern with a perfect consent," I'm the states among us."—ED. CH.]

I'm this memory, to use the language of our Prayer-book, "be ever blessed among us."—ED. CH.]

I'm this memory, to use the language of our Prayer-book, "be ever blessed among us."—ED. CH.]

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I'm this memory, to use the language of our Prayer-book, "be ever blessed among us."—ED. CH.]

vation of Cromwell, as Protector.

deliberate judgment of mankind, that the establishment of the Protectorate did little benefit to the cause of true freedom. Recent events in England have brought it into prominent notice, and the clamorous zeal of heated partisans, seems almost to have silenced very properly concedes in his Centennial Address, the wice of authentic history. But the republicans that Church and State were very curiously and effiand republicanism of that day, bear no affinity, and ciently interwoven with each other." We see the can claim no relationship with either in this country. closeness of this connexion in the lasting consequences It was, for the most part, a temporary outbreak of which it entailed. The colonial enactment requiring sectarian ambition or honest fanatical zeal. The a general assessment for the support of public worship, embodied spirit of chaos and disorder seemed to be let loose upon mankind. Many of the actors were pious but visionary men, who were moved and in- were more intent on laying their church establishment veigled by popular demagogues. The contest had upon deep and solid foundations, than of rearing a been mainly a struggle for religious ascendancy, in temple of civil and religious liberty. In England which republicanism or royalty had little to do, except that the monarch was the object of attack, by happening to be the representative of the dominant church. Strenuous efforts were made for his convertible they sought the shores of North America, in order to sion, by sermons of characteristic length. Cromwell, who, with many points of greatness, was an usurper tical government. The restrictions, therefore, which and a tyrant, not satisfied with an untinselled Protectorship, sighed for the pomp and glitter of a regal the penalties with which nonconformity was punished, sceptre. Charles, though a faithless friend and a were in perfect consistency with their views at home, bad king, \$ possessed many virtues and various accomplishments. He was sacrificed to Cromwell's ambition and that of his armed confederates. Subsequent ment of civil liberty, than the enjoyment and prosevents prove, that the voice of the people was as effectually drowned by the din of arms, when Cromwell rose to the supreme power, as that of justice had been stopped, in the solemn mockery of the monarch's trial. When the army was disbanded, and the dread spirit which had controlled and overawed it, was no more, we witness the heartfelt acclamations with which Atlantic the national voice hailed the advent of Charles the Second. The republicanism of the Protectorate, was a drama, which, for a moment, held the world in suspense by the transient interest of its scenic illusion. It passed away like a shadowy cloud, leaving but faint traces of its existence, upon the political horizon of the kingdom. Royalty was restored; -not by the force of arms, or the tricks of diplomacy, but by the

hearty and unbought consent of the people. But it was before the death of Charles and the establishment of the Protectorate, that the Pilgrims settled in New England. Suffering as those of the colonists did who came from England, during the reigns of the first James and first Charles, no alternative was presented but conformity or exile. | From Holland, where they had lived in tranquillity, free from compulsion or restraint, they came to this country [the now United States], with the security of a written The early age of Puritanism, like the primeval age Charter, and followed by the ægis of the British Conof the liberal maxims contained in the Roman pannities which had been conferred upon the boroughs and cities of Europe; -and, in addition to all these, they had inhaled, from their earliest infancy, the free atmosphere of the English common law,—that law, which, like an unfailing stream, had rippled down to them, through a succession of opposing ages, from the clear and uncorrupted fountain of Anglo-Saxon liberty. They remembered the hardships to which they had been exposed in their native land, by the statutes against nonconformity; and they remembered the country of their exile, where the blessings of love and friendship were cherished, because the genius of freedom there had checked and rebuked the genius of

The Charter of Massachusetts, granted in 1628, persecution. conferred upon the corporators extensive powers for trade, commerce and self-government. It united the character of a trading community to that of a municipal corporation, with liberal privileges. The principles of the English common law, being guaranteed to the colonists, every freeman of the corporation was entitled to a vote, in the enactment of laws and the choice of governor and assistants. The idea of universal suffrage, if not verbally expressed in the Charter, was plainly in the minds of its framers, and by a sound construction of the instrument, embraced within its spirit. There cannot be a doubt that the colonists might, if they chose, have planted upon such a foundation, that great pillar [?] of republican freedom.

But the colonial idea of freedom was different from that which the expression conveys, at the present day. Tests were applied, which, as they connected religion with the political rights of the colonists, were alike in abridgment of the Charter and repugnant to liberty. In the year 1631, a year after the colonial government was removed to this country, it was promulgated that no man should be admitted a freeman, who was not a church member. As none but Puritans could be admitted to church communion, it followed from this decree that all other sects were at once disfranchised. This law, which excluded from the right of citizenship, a great majority of those who were entitled to it under the Charter, continued in force until the disso-

lution of the government. The principle of so proscriptive a policy, was asserted by a most arbitrary act, before it received a legislative sanction from the General Court. In the year 1628, one year after the first settlement of Massachusetts Bay, Endicott sent back to England, as sachdsetts Day, Endicott sons respectable colonists, whose religious opinions did not permit them to renounce the liturgy of the English Episcopal Church. This act was subversive of the right of private opinion, and struck at the fundamental principles of freedom. Four years after the accession of Charles the Second. the colonists received from the throne an emphatic admonition, and were enjoined "to permit such as desire it to use the Book of Common Prayer, without incurring any penalty, reproach, or disadvantage; it being very scandalous,"—continues the admonition— * From "A Discourse delivered before the Historical Society of consylvania, February 21, 1842, by Job R. Tyson, Esq., one of the live Presidents."

§ [Charles had many faults, and his conduct to the great Strafford § [Charles had many faults, and his conduct to the great Strafford was, as the royal martyr confessed, a heinous crime. But the conscientious hesitancy of Charles made his very virtues sometimes wear the appearance of insincerity and want of feeling. With all his defects, let his memory, to use the language of our Prayer-book, "be ever blessed among us."—E.O. Ch.]

The author of "The European Settlements in America," &c., contends that the Roman Catholics were more harshly treated than the Pyritans in England, see, vol. ii. n. 290. Hawes save, a plicit.

by the decapitation of Charles the First, and the establishment of Puritanism in its place, by the eletical power." Its baleful influence was felt under the colony, and the brief period of thirty or forty ation of Cromwen, as Protector.

The problem has long since been solved by the the act of settlement, which vested the throne, at the years, during which such laws could safely be put in revolution, in William and Mary, and their Protestant execution. During the Protectorate, and the civil successors.

This exclusive system was interwoven with the vital elements of the colonial policy. President Quincy was not abolished until so recently as the year 1834.

There can be no doubt that the eastern colonists gles for ecclesiastical victory. Failing to obtain the political ascendancy of the Genevan faith and worship, carry out their long-cherished scheme of an ecclesiasthe colonists imposed on the rights of citizenship, and and the great purpose of their enterprise. Their leading object seems to have been less the establishperty of their religious institutions. Absolute political freedom, that freedom which could form the gern of the American republic, would have frustrated their primary intention, and proved subversive of their design, in braving those untold hardships and privations which they fearlessly encountered across the

But it was not alone in the denial of civil rights to all who were not church members, that they failed to prove themselves the champions of liberty; but in the active persecution of those who were thus disfranchised. Every sect of religion, except that which was established as the state religion of Massachusetts, was the subject of prohibition and punishment.

"They re-enacted," says Bancroft, "the worst statute in the English code, that of enforcing attendance on the parish church."- A fine was imposed for non-attendance, and a general tax was assessed to support the ministry. The sanctuary of home was violently invaded by the civil magistrate, to drag to church the lukewarm and disaffected. A spy was set upon men's words and actions, lest one should partake of heresy or the other of disaffection. It was thus that an ancient principle of the English law, that a man's house is his asylum and castle, was trodden stitution. They carried with them some knowledge of the Roman panthat "the arm of the civil government was employed to support the church, and the terrors and violence of the Inquisition existed without its form." Liberty conscience was denied, and toleration of the colonial nonconformists preached against as a heresy and sin. Roger Williams was charged in 1634 with holding divers exceptionable tenets, one of which was "that to punish a man for any matter of his conscience is persecution." He was banished the colony and settled in Rhode Island, the history of which is immortalized by the enlightened maxims of that illustrious exile. Their treatment of that gallant and generous spirit, § Sir Henry Vane, on account of his favouring Mrs. Hutchinson, was in pursuance of a line of policy which seemed to be fundamental. Among the earliest laws of the Massachusetts Colony, were five concerning religion. These were so rigorous in their punishment of heretics, that the persecutions which the colonists had endured in England, as dissenters, are pronounced by the author of the European Settlements in America, "to be great lenity and indulgence in the comparison." | In the year 1637 an Ecclesiastical Synod denounced fourscore opinions as heretical.— Nonconformity was synonymous with heresy, which presented such multiform and Protean shapes to the argus-eyed theologians of New England, that the enumeration and description of them are said to cover seven pages of The Ancient Charters. Nor did these egislative denunciations lie dead on the statute book. A bare mention of the multitude who submitted to the infliction of exile or death, or some more ignominious punishment, speak trumpet-tongued of the insulting triumphs achieved by the ecclesiastical power over the hunted, depressed, and degraded cause of

social and religious freedom. We contemplate with horror the fires of Smithfield, the dungeons and auto da fes of the Inquisition, the massacre of St. Bartholomew, and the penalties of the Star Chamber. But the unpitying and remorseless sentence of Endicott, the governor, who, on one occasion, told his prisoner, "renounce your religion or die," and the sanguinary denunciations of the General Court, fill us with equal dismay. That they who had preached such purity of life and conduct to mankind; that they who had been exposed to the terrors of persecution and fled from it; that they, forgetful of their own precepts and the lessons of their own sad experience, should pursue to banishment and death, almost every species of nonconformity; -displays to us recesses in the human mind, which point to a dark and unexplored labyrinth in its devious and impenetrable depths. The extent to which this violation of the rights of mankind, was carried by the Puritan colonists, occasioned amazement and alarm among their brethren in England. Letters were written expressive of their disapprobation and concern. Even the mild and gentle Isaac Penington, the Quaker, was induced to admonish them in several well-written and truly catholic treatises, of the hostility of their

religion, and to the well-being of its various professors. A philosophic and able historian bespeaks the indulgence of posterity for such a harsh and sanguinary scheme of government, by observing that few in fact were exposed to the severity of these inflictions. I

* It was necessary for the minister to certify, that the candidates or freedom were of orthodox principles, as well as of good lives, &c. ee note in Hutch. Hist. Mass., vol. 1, p. 31.

† i. c. the Independent Sect.

† i. c. the Independent Sect.

\$ See Biographia Britannica, article Brown (Robert), note F, for a piece written by Johnson, a leader of the Brownist sect, entitled, and the section of the Anti-Christian Abominations yet reteyned in England." Of the abominations enumerated, the 33rd is TOLERATIONS. An old New England writer says, "To authorize an untruth by the toleration of the State, is to build a sconce against the walls of heaven, to batter God out of his Chair." § [Sir Henry Vane was a fanatic and a king-killer; but his bad, dark-arracter, was doubtless illuminated with a few gleams of light.—

in the temporary overthrow of the Episcopal Church, exist,* and we are informed by an eminent writer, that am far from wishing to magnify what humanity would by the decapitation of Charles the First, and the in the year 1676, "five-sixths of the colonists were delight to lessen, but it is certain that the victims the colony, and the brief period of thirty or forty years, during which such laws could safely be put in execution. During the Protectorate, and the civil troubles which preceded it, these severities were unknown or connived at in England. Upon the restoration of monarchy, they were prohibited by royal interdict, and after that period few, if any cases of death, for colonial nonconformity, in fact occurred. death, for colonial nonconformity, in fact occurred.—

But the doctrine of intolerance towards error, continued

dissent in this country? Where are all the old nonconformity churches which once looked so flourishing and green? The 'Eclectic Review' (Feb. 1832, p. 109) tells to be asserted and acted on in practice, till the close of the seventeenth century. The election sermons of the day breathe any thing but the freedom of the Gospel. The Rev. Mr. Higginson in 1663, the Rev. chusetts,* by the name of Ward, who wrote in 1645, and whose effusion is quoted in Belknap, observes, and whose effusion is quoted in Belknap, observes,
"It is said that men ought to have liberty of conwho say it does not mean actual separation into distinct science, and that it is persecution to debar them of it. communions. Dr. Owen carnestly contends that it I can rather stand amazed than reply to this. It is an astonishment, that the brains of a man should be parboiled in such impious ignorance." President Oakes tells us, in 1673, that he looks "upon tolera-Oakes tells us, in 1673, that he looks "upon toleration as the first-born of all abominations.

A further extenuation is attempted by the apologists of the New England Puritans, in attributing the rigour of their political policy to the age, as one of religious intolerance. But the remark is not applicable to Holland, where religious liberty, in that age, Roger Williams, and William Coddington, who had introduced into their respective settlements, the enlightened and catholic maxims of an emarged social the true religion; and were that to the Christian freedom. It is not true of William Penn, who, while church which Moses was to the Jews; which plainly

the New England ecclesiastics were denouncing a sentiment favourable to toleration as a heresy, and its practice as a sin, was preaching to the crowned heads of Europe the impropriety of tests;—a doc-

SCHISM. BY THE REV. E. STRICKLAND, M.A. (From the Church of England Magazine.)

It is often said, " it is an easy matter to talk of unity, but it is what never was or can be in the Christian church." This is not true; for there was a time when a real and solid union existed among the apostles and other balievers of the early Christian church. The and one practice; here was nothing that the scheme, it issues in endless divisions, creates confus called comprehension, so much talked of by dissenters, it issues in endless divisions, creates confus the church abhor and detest the awful sin of schism, dren of light and of truth, fice divisions and false the church abhor and detest the awin shift of the kingdom of which they declared excludes from the kingdom of the ki his eleventh sermon on Matt. xii. 32, makes schism the sin against the Holy Ghost, which shows how heinous it worship, but all worshipped at the temple; as even the was considered in his time. Scriptural unity then is more than comprehension, or mere assent to unite: it is unity in the faith; it is unity in action, affection, discipline, worship, and communion. Otherwise the Novaians and Donatists would have been one, as they professed the same faith, while they differed in discipline. The Christian church is a communion (1 John i. 3, 6,7); and is shown to be so from her eucharistic communion (1 Cor. x. 17). To preserve this communion inviolate, orayer must be made to the Holy Spirit for purification of heart, and the extinction of all pride and self-will. It was a principle among the Romans, a brave and wise was a principle among the Ro donare inimicitias reipublica-to give up and sacrifice their private enmities and quarrels to the public good, and the safety of the commonwealth. And nothing can maintain the church of God amongst us, but such conduct among ourselves (see abp. Tillotson's works, fol. ed., vol. 1, p. 175).

Now, taking the divine scriptures for our guide, do

they teach us to consider schism as a good or an evil? and truly catholic treatises, of the hostility of their legislation to the cause of liberty, to the Christian religion, and to the well-being of its various professors. (Matt. xv. 13). The propagators of schism and false doctrine are "withered branches" (John xv. 6); "false apostles, deceitful workers, transforming themselves into the apostles of Christ;" they are "false brethren" 2 Cor. xi. 13, 26); "false prophets" (Matt. vii. 15); false brethren unawares brought in" (Gal. ii. 4), and grievous" and "ravening wolves" Matt. vii. 15). Sects are pieces cut off, and, like rays of ight separated from the sun, they soon become extinct. As a stream cut off from any connection with its source, they at last fail. The history of the Christian church teaches us this lesson. The numerous sects that existed

in former times have passed away, and many have scarcely left their name behind them. And the present state of dissent in this country affords a powerful and

than 235 of them are now withered and dead-now Mr. Sheppard in 1672, and President Oakes in the following year, all denounce the idea of religious liberty, as the offspring of delusion, or the specious plea of infidelity. A clergyman of Ipswich, Massaplea of infidelity. A clergyman of Ipswich, Massa- their continuing in their present state?" (Letters by L. S. E., p. 124.)

Schism, which is a great sign of carnality (1 Cor. iii. the members of the same church, without the breach gains by this, when separation in the apostles' days was looked upon as a much greater evil than schism, and that none but heretics, or apostates from the truth of Christian doctrine, were in those days guilty of it. That there were divisions from the church in the apostles' days we learn from St. Paul's epistle to Timothy: "For of this sort are they which creep into houses (no doubt to hold secret and illegal meetings), and lead captive silly women laden with sins, led was fully established, and where the Plymouth colonists themselves enjoyed perfect toleration, for a period of ten years. It is not true of Lord Baltimore, period of ten years. as James and Jamores winstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith" (2 Tim. iii. 6, 7, 8). They opposed themselves against the apostles of Christ, who lightened and catholic maxims of an enlarged social were the only teachers, with those they appointed, of signifies that they set themselves up against the apostles, and gathered churches in opposition to them. Of such separatists St. John speaks, whom he calls antichrists. "Little children, it is the last time (the antichrists. "Little children, it is the last time (the last hour of the Jewish church, or it is the last distrine, whose feasibility he afterwards beautifully illustrated, in making universal toleration the basis of his colonial system in Pennsylvania. Thus we do not in opposition to Christ); whereby we know that it is the last dispensation; and, as ye have heard that antichrists (persons in opposition to Christ); whereby we know that it is find these sentiments maintained in the neighbouring the last time. They went out from us, but they were find these sentiments maintained in the neighbouring colony of Rhode Island, so early as 1634, nor among the doubt have continued with us; but they went out, that [Roman] Catholics of Maryland in 1632, nor among their the Quakers of Pennsylvania, in 1682, nor among their the Quakers of Pennsylvania, in 1682, nor among their predecessors, the Swedes and Dutch, either in that province, or in the colony of New York. The mistaken system of Elizabeth and James, was sustained upon the inadequate plea of state necessity;—but the liberal opinions of the age in a portion of cultivated Europe, and especially its generous and Christian spirit on this side of the Atlantic, opposed themselves to the demons of intolerance and persecution.

CCULSM the Christian faith; nor can any thing justify a separation,

force in the apostle's argument to prove that they were corrupt in the faith from their separation (see the Introduction to Dr. Sherlock's practical discourse of religious assemblies). If dissenters say they are not schismatics, which they do (see T. Binney's "Dissent not Schism"), on what scriptural grounds do they justify their being separatists? Truly they are in a dilemma, as well as other believers of the early Christian church. The apostles "were continually in the temple, praising and blessing God" (Luke xxiv. 53). Here was no disunion, but sweet and joint fellowship and communion with but sweet and joint fellowship and communion with christ their Lord and Saviour, and with one another; and their peaceful temper and heavenly disposition we should imbibe. Again, "These all continued with one should imbibe. Again, "These all continued with one according to the property of the gospel, favours every great principle rescued from Rome by the Reformers. should imbibe. Again, "These all continued with one accord in prayer and supplication, with the women, and accord in prayer and supplication, with his brethren (Acts i. Mary the mother of Jesus, and with his brethren (Acts i. Mary the mother of Jesus the mother of Jesu Mary the mother of Jesus, and with his preturen (Acts 1. 14). "And, when the day of pentecost was fully come, they were all with one accord in one place" (Acts ii. 1). When their numbers had increased to 3,120, "They they were all with one accord in one place" (Acts ii. 1). When their numbers had increased to 3,120, "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts ii. ship, and in breaking of bread, and in prayers" (Acts ii. 42). And, when they had increased 5,000, "the multi-42). And, when they had increased 5,000, "the multi-tude of them that believed were of one heart and of one soul" (Acts iv. 32). Here they were all of one mind and one practice; here was nothing like the scheme and one practice; here was nothing like the scheme called comprehension, so much talked of by dissenters, which is an agreement to unite, yet allowing every one to follow his own ways. This would indeed be unity to follow his own ways. This would indeed be unity to follow his own ways. to follow his own ways. This would indeed be unity without uniformity, essence without existence, mere words and notions, and nowhere to be found in nature. This would be to exalt humour and caprice above God's This would be to exalt humour and caprice above God's law and reason and justice, to follow our own will rather law and reason and justice, to follow our own will rather than the commands of Jehovah, and to make religion consist wholly in interest. Because it leaves men to act as they please, it must precessarily form a system or large that the fertilising river of Christianity into the dead sea of infidelity" (Preface to Letters by L. S. E.) "Our dissent," says the "Eclectic Review," is itself fraught with dissent, and breaks again into distinct masses, as often as any excitement, local or general, puts the body in motion" (Sept. 1831, p. 192). Had Phinehas retired from the church, the plague would not have ceased. Had our blassed. as they please, it must necessarily form a system or not have ceased. Had our blessed Lord retired from as they please, it must necessarily form a system or systems exclusive of certain parts, and in some instances of the whole, of scripture. Sectarianism seldom embraces the whole truth; it almost always makes a embraces the whole truth; it almost always makes a dead letter of some part of living inspiration; it forms But, elevating his zeal to the occasion, he made a a kind of apocrypha within the inspired canon; and it "whip of small cords," and corrected their desecraa kind of apocrypna within the inspired cauch; and it with of shall corrected their desecra-always looks with suspicion and dismay on those parts tions (see Budd's Exposition of the Thirty-nine Artialways looks with suspicion and dismay on mose parts tions (see Badd's Deposition of the Thirty-nine Arti-of God's word which thwart its plans and its fancy. cles, pp. 205-207). It would be well to follow the advice Well might the primitive Christians and early fathers of of Ignatius to the Philadelphians: "As becomes childoctrines; for, where the shepherd is, there do ye as

but such corruptions as destroy the faith once deli-vered to the saints: for otherwise there had been no

Christian Jews did while the temple stood, as it appears from what happened to St. Paul at Jerusalem, the last time he went thither (Acts xxi. 20, 24); yet they were distinguished by different opinions, rights, usages, and schools; and, which is usually the effect of such distinctions, by different interests and affections (Dr. Sherlock, But we are in a far worse condition; we have dless sects, with endless conventicles. The primitive Christians allowed no separate assemblies, no congrega-tions but what met in the public church. "If any man took upon him to make a breach, and to draw people into corners, he was presently condemned, and a suitable penalty put upon him. When Eustathius, bishop of Sebastria (a man pretending to great strictness and austerity of life) began to cast off the discipline of the church, and to introduce many odd observations of his own-amongst others, to condemn priests that were married to fast on the Lord's day, and to keep meetings in private houses, drawing away many, but especially women (as the historian observes) who, leaving their usbands, were led away with error, and from that into great filthings and impurity: no sooner did the bishops of those parts discover it, but, meeting in council at Gangra, the metropolis of Paphlagonia, about the year 340, they condemned and cast them out of the church, passing these two canons amongst the rest: 'If any one shall teach that the house of God is to be despised, and the assemblies that are held in it, let him be accursed: If any man shall take upon him out of the church privately to preach at home, and, making light of the church, shall do those things that belong only to the church, without the presence of the priests, and the leave and allowance of the bishop, let him be accursed." Correspondent to which the canons called apostolical, and the council of Antioch ordain, that if any presby-

ter, setting light by his own bishop, shall withdraw and set up separate meetings, and erect another altar I John Checkley, in the first quarter of the 18th century, reprinted Leslie on Episcopacy. He was arraigned at Boston, heavily fined, and bound with two sureties to keep the peace. See also An Act of the Connecticut Colony against Quakers, Ranters, &c., passed in the year 1705, disallowed by Queen Anne in Council. See Proud's Hist.

character, was doubtless illuminated with a few gleams of fight.

ED. CH.]

See "European Settlements in America," vol. ii. p. 144. Savage says in a note to Winthrop (vol. ii. p. 149), "there was no place left but England for the unhappy schismatics."

year 1705, disanowed by Queen Anne in Council. See Proud's Hist. case he shall be deposed, as ambitious and tyrannical, and the people communicating with him be excommunicated, in his History of Boston, pp. 49-30, denounces the folly of a toleration which may tend to misrule.

Was it not lipswich, in England?—ED. CH.]