

5. Lastly, the sin of modern dissent may be read in the evils which have flowed from it. The Puritans left the Church under the plea of seeking greater purity; and the consequence has been the spread of Quakerism, of the Baptists, Socinians, Chartists, &c., &c., and the sowing of bitterness and wrath and strife amongst those who are called the children of God. For what sect is there that does not frequently indulge those feelings towards the Church? Nay, how can it be otherwise,—when once men imagine that they are at liberty to leave the Church of Christ for every cause, division must produce discord. The Primitive Church dwelt in peace, because its members were of “one accord,” and of “one heart and one mind.” And once admit the right of individuals to dissent from the One Catholic Church, and you have no longer any sufficient argument whereby to stop these infinite divisions to which men’s fancies will undoubtedly lead them. In the reign of Queen Elizabeth, for many years the Church of Christ in England was one; now, those who profess to belong to it, form a most bewildering variety of sects, the number of which is almost daily increasing. Mr. Brown, can principles, of which such multiplied divisions are the unavoidable fruits, have the sanction of Him who prayed that “His Church might be one, as He and the Father were one?”

Mr. Brown.—Thank you, thank you, Mr. Secker. I do most clearly see that the Divine example of the Jewish Church, the Bible, the voice of Christ’s Church, individual safety, the good of the Church, and the welfare of the world, are all opposed to dissent; and, therefore, deeply feel that the Christian’s only lawful weapon, when he fears that the Church is lukewarm or its ministers unfaithful, is fervent, continual, believing prayer, like that of the Prophet Habakkuk to Almighty God, that He will graciously pour out the influences of His Holy Spirit, and “revive His work in the midst of the years, and in wrath remember mercy.” May I, my dear Sir, trespass again upon your kindness, as there are yet some other matters upon which I wish to obtain your views, and will for that purpose postpone my journey.

“Gold and the Gospel.”

WE stated last month our intention of giving extracts from these excellent Essays and Lecture; in proceeding to redeem our promise, we must again warn our readers that some of the incidental sentiments are such as we cannot endorse, believing them to be contradictory to the truth as taught by Christ and His Church; still, taking them as a whole, we should rejoice to see them very widely distributed.

The two best Essays are undoubtedly those

of Mr. Constable and Dr. Morgan; though as a striking platform address Mr. Arthur’s speech is very worthy of note.

Mr. Constable thus speaks concerning Jewish Tithes:

“A *tithe* was the general law for Israel, but Jewish liberality was by no means confined within that limit. . . . How delightful to look back upon those glorious pages of Jewish history, when this free spirit animated the nation as one man; when all, both high and low, from the prince and noble to the humblest Israelite, vied in pouring their gifts into the treasury of God! . . . How sad the contrast with other periods when covetousness and selfishness took the place of bounty and gratitude; when not merely free-will offerings were grudged, but the appointed tenth was withdrawn! Not less striking was the contrast between the conditions of Israel at these different times. In the one, the windows of heaven were opened, and Plenty poured out from her free horn, while gladness dwelt within the heart, and joy beamed on the countenances of a happy people; in the other, God in displeasure dried up the fountain whence the streams of refreshing love had flowed in their various channels, and gloom overshadowed the face, and repining saddened the spirits, of the selfish nation; for it was true which Solomon said, There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty.” . . . “To give a tenth” was the bounden duty of every Israelite, but the free-will offering depended on the ability and willingness of the offerer. The one was required of all the people; the reluctant and grudging were scarcely invited to join in the other.”

Speaking of the readiness of the offerings to the Tabernacle, and concerning those of even later Jewish ages, our author thus speaks:

“How strangely does it read, in these days of calculating selfishness, the command which Moses caused thereon to be proclaimed throughout the camp of Israel, ‘Let neither man nor woman make any more work for the offering of the sanctuary!’ In the wealthy reigns of David and Solomon, the amount contributed almost exceeds calculation. While on the return of the captives, in poverty no doubt, from Babylon, the language of the inspired historian is brief, but very significant, ‘They offered freely for the house of God,’ ‘They gave after their ability.’ . . . Oh, had they been always thus, and in other respects as in this, then would Jerusalem have been, what she will one day be, ‘a praise upon earth.’”

Mr. Constable powerfully bases the perpetual

* Or rather nearer *three-tenths*.—Eds. Churchman’s Friend.