## "HER FOUNDATIONS ARE UPON THE HOLY HILLS."

THEREFORE I WILL NOT BE NEGLIGENT TO PUT YOU ALWAYS IN REMEMBRANCE OF THESE THINGS, THOUGH YE KNOW THEM AND BE ESTABLISHED IN THE PRESENT TRUTH .- 2 PETER 1, 12.

VOLUME H.

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### Moetry.

LITANY TO THE HOLY SPIRIT.

In the hour of my distress, When temptations me oppress, And when I my sins confess, Sweet Spirit, comfort me

When I lie within my bed, Sick at heart, and sick in head, And with doubts discomforted, Sweet Spirit, comfort me.

When the house doth sigh and weep, And the world is drown'd in sleep, Yet mine eyes the watch do keep, Sweet Spirit, comfort me.

When the passing bell doth toll, And the Furies in a shoal, Come to fight a parting soul, Sweet Spirit, comfort me.

When the tapers now burn blue, And the comforters are few, And that number more than true; Sweet Spirit, comfort me.

When the Priest his last hath pray'd, And I nod to what is said, Because my speech is now decay'd, Sweet Spirit, comfort me

When the Tempter me pursueth, With the sins of all my youth, And half damns me with untruth, Sweet Spirit, comfort me

When the flames and hellish cries, Fright mine ears, and fright mine eyes, And all terrors me surprise, Sweet Spirit, comfort me.

When the judgment is reveal'd, And that open'd which was seal'd, When to thee I have appeal'd, Sweet Spirit, comfort me.

[Herrick was born in 1591, and died after the Restoration. He was one of the clergy ejected under the Commonwealth, but recovered his living in 1660.]

#### SCHISM.

A SERMON, preached at Bytown, before the Eastern Clerical Association, on Thursday, January 10, 1839, - and published at their request,-by the Rev. R. V. Rogers, Rector of Richmond, U. C.

ROMANS, xvi. 17 .- " Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doc-trine which ye have learned; and avoid them."

That against which the Apostle cautions in these words is Schism.

This may be defined, -a division or rent in the Churcha breach of that union which Christ has enjoined; an opposition to that method of promoting religious knowledge, and exercising religious affections which is prescribed by the Gospel. If such be the meaning of the "divisions" mentioned by St. Paul, you perceive, at once, that it can be no trifling matter. To rend that body,-to divide that church, for whose unity Christ prayed,-to oppose that plan of salvation, whose strongest proof of divinity is "the commudestroy the exercise of those kindly feelings and affections which the gospel expects, and which it inculcates as the these christians love one another!" surest proof of its reception in the heart; -surely thus to thwart, thus to destroy, must be a sin of no common kind! And yet how lightly is it thought of by the greater part of nominal christians! yea, how seldom do Christians consider it in that point of view in which the Bible places it! With them, the slightest cause, a triffing offence, a groundless equally groundless preference, whose foundation in truth, an equally small amount of examination would prove wanting, is sufficient to lead to the offence of separation, although so contrary to the doctrine of our Lord Jesus Christ.

With the hope of shewing you, that in the eyes of Him who seeth not as man seeth, schism is no trifle, I shall ask you to consider ;-

Some proofs of the sin of Schism.

It is sin because,-I. It transgresses the law of Love.

Consider this law as applied to the Church of Christ.

St John (1 Ep. iii. 18, and iv. 7,) shews its obligations: says St. Peter (1 Ep. i. 22;) "love the brotherhood" (ii. 17); ings and death of the Redeemer; as it was defined by the division was their curse!" Nove as brethren," (iii. 8); "love all things, have fervent Saviour's last commission; as it reads in every page of his Where is the schism of I charity (love) among yourselves," (iv. 18.)

These are but few of the many texts to the same point; sufficient, however, are they for my purpose.

Observe, the persons to be beloved ;- the brotherhood. a christian; have, outwardly, been made sons of God; and, known, by its enlargement, and the final conquest of the racter of that love to be exercised towards "the brotherhood". Not a mere expression of the lips, -not in words only, -not in the language of affection, merely, the title, brother, always on the tongue; but in our intercourse one with another in deed; and that intercourse, not the hollow and de. ceitful courtesy of the world, but that honesty and truth, which is found in brethren, - members of the same family, proof of our being genuine followers of Him, whose whole -" loving one another with a pure heart." See yet again, life was one continued act of benefit to man? "Hence is on earth with which their founder remained in communion the character of that love is to be more than sincere. It must be fervently-breathing, actively-devoted,-" fervent of the first importance; exercised in forgiving the many of. from correct.

king men, partially only, however much renewed in the my disciples." (John xv. 8.) spirit of their minds. "Above all things have fervent charity among yourselves; for charity shall cover the multitude of sins."

Such are the principles of the law of love, as applied by the New Testament, to the Church.

There they stand; and no one, who names the name of Christ, dare gainsay their wisdom and beauty, but at the expense of his christianity; or dany their obligation in "the church throughout all the world," except he desires to have his reason questioned.

But are these the principles on which the various bodies of christians act? Do they cherish the law of love as the grand distinguishing badge of their discipleship? Are they mony, and love, and peace, and yet all claiming him as making all men know them as Christ's disciples by display-

waive the answer; but it must not be. Here is a root of effects; and shame and confusion be upon us that this dirighteousness could desire. Division in the church, is a keep through thine own name those whom thou hast given gangrene festering at the very heart; sickening the whole me that they may be one as we are. [See Chapman's Serbody; palsying every limb; and, except cut out, must for mons on Episcopacy.] ever destroy the law of love, which is the life-blood of the church. That gone, what will she be? A poor lifeless corpse; in herself, without feelings; towards the world, reference to Canaan, -dividing the land, so that the whole useless; yea, and worse than useless! Will this be? No, sake her now that she is reconciled! Of a truth, she is in check, than to fight the good fight of faith. Hence folchildren, who have fallen out by the way; and left to perish, except the priest and levite can first settle their conflicting claims to the few poor pounds, or the paltry acres, which Schism is the cause of these unholy feelings. Were the ject, -war with the world, the flesh, and the devil. great body of believers now, as of old, of one heart and one mind, the honor bestowed on one member would cause the lasts. whole to rejoice with it. Like various regiments, the success of one would be considered as that of the whole army. But now the advancement of part is looked upon as dishonour done to the whole, and keeps his hand on his sword's each other.

How long, O Lord, may every lover of Zion inquire, be fore divisions shall cease? Before one mind, and one judg. must they not, then, be desirous that all others should bement, and one heart, shall be found among those who are building on one hope, to which they are introduced by one baptism; acknowledging but one God of their salvation; and looking forward to one and the same inheritance? hasten, thou God of love, that blessed day when "Ephraim nion of saints" "knit together in one holy fellowship,"-to shall not envy Judah, and Judah shall not vex Ephraim": when the unconverted world shall again say,-" See how

> We have now considered schism as a sin. Seen as it is love TOWARDS THE WORLD ?

on this wise,-" peace on earth; good-will towards men." cross; and through himself offers "peace to them that are that knew them once knows them no more for ever! afar off, and to them that are nigh"; to the nominal christian, and the poor idolater. Embracing this offer, they who Church, for a moment, look at those which the New af- children. were once enemies, become reconciled and friends. Wea- fords. pons of war become implements of peace. The members of gracious offer shall have been accomplished, this world-the battle ground of sin-wasted by the purifying fire, shall to take that word as their guide.

As members of the Church of Christ, you dare not say,test of discipleship ?-Obedience. "If ye continue in my the abounding in the fruits of righteousness, which is the visions!

\* I use the word Church in its most generally received charity"—" loving with a pure heart fervently." And this is sense, as meaning all baptized persons, whatever may be their to be exercised at all times, towards all men, as a matter denominational name; at the same time considering it far

It is proved, then, that the law of love towards the world is obligatory on all who are members of the Church of Christ. It is not a duty which they may, or may not perform, but one which their very situation compels them to discharge, under peril of being disobedient to their master; faithless to the solemn deposit, with which they are entrusted.

How is it discharged? Poorly, indeed! When they see the numberless sects which schism has caused, each claiming apostolic authority for its existence; when they behold that motley group furnishing, by their endless bickerings, the most incontestible proof that they cannot all proceed from a God of order, hartheir author! How are the men of this world affected? "I out the genuine feelings of their hearts in David's prayer, ble heavens, for the very reason that they are seen, than by -" for my brethren and companions' sake I will say peace the invisible, so are they more affected by the religious disbe within thee; peace be within thy walls and prosperity cord they behold, than by the religious concord which the Bible exacts. They adopt indeed a very good rule, if ap-Gladly, for the sake of our common christianity, would I plied to other subjects. They judge of christianity by its bitterness springing up and flourishing, nourished, as it is, vine system of truth and holiness will not stand the test in by the worst passions of the human heart. Already does it the important particulars of mutual love and charity; for no ings, that except much labour be had to disabuse them of trouble the church, casting its poisonous fruits widely, boun- other reason than this-we are determined to be divided, tifully,—aye, as widely and unsparingly as the enemy of all notwithstanding Christ our Saviour prayed, "Holy Father,

See again, the manner in which this duty is discharged. Instead of following the example of the Jewish nation in might be possessed,-rivalry and mutual jealousy induce it cannot! he who loved her when an enemy, will not for- the various sects\* to shew more anxiety to keep each other trays her to the scorn and derision of that world which duties not more than sufficient for one, whilst wide spread hates her, for a few pieces of silver, or from motives equally desolation around is crying loudly for help. Perishing for base. There lies the Church\* bleeding at every pore from lack of knowledge, as thousands are, die they may without the attacks of those, whose cry is, "down with it, down God and without hope, unless each separate communion with it, even to the ground;" neglected by her unnatural can obtain a supply over and above this corps of observation. And schism is the cause of this.

Were the church now, as of old, united, this could not one member of her large family has received as a gift. And head," marshalled under one name, would have but one ob-

Nor can such a state of things ever cease whilst schism

Each denomination of christians, conscientious in their preference, must desire, pray and strive for the extension of their distinctive principles. They look on these as the medium, by which the Holy Ghost hath wrought all his work hilt to unsheath, not against their common foes, but against in them. Can they be otherwise than surrounded with a halo of reverence? Their present state is traced to their form of government, or their mode of conducting worship: come partakers of their benefit?

> We have now considered schism—the "divisions" of the are plain, as the dishonor done to God; the injury to others, and to ourselves.

> God's hatred of schism then, must follow; and frequently has it been shewn, and most severely has it been punished.

Thus, an early attempt to usurp the divinely constituted may I place it in another light, -in its effects on the law of the temple at Jerusalem sets up his golden calves, commanding his subjects to worship them, thus drawing off a large The law of love towards the unconverted world speaketh portion of the then church of God; and lo, himself notorious for ever after, as he who "made Israel to sin!" His by "going into all the world, and preaching the gospel to His people departing gradually, still farther and farther

Not to multiply examples from the Old Testament

Where are the remains of the various heresies, and schisms the body, heretofore instruments of sin, become instruments of the first ages? Their names continue; their tenets are of righteousness. And when the purposes of God in this matters of record only! Whilst, unable to bear the purifying, the trials through which the church has passed have washed them away from her fair face !- And where are "beloved, let us love one another;" "my little children, let be a new earth, the abode of righteousness. For a moment they which arose at the Reformation,—the tares which the us not love in word, neither in tongue, but in deed and in look at the law of love, just as it was when published by the enemy sowed among the wheat? Some few remain, whilst you on your guard. Become better acquainted with the totruth." "Love one another with a pure heart fervently," angelic host; as it was exhibited in the obedience, suffer. the multitude are forgotten I "Division was their sin; and

Where is the schism of John Calvin-the openly-acknowword; and as it ought to be exhibited by those who profess ledged departure from the discipline and constitution of the Church, as it had existed from Apostolic days to his own time. It exists in the Presbyterian communion, though exthis law is not binding on you: for is it not by the church, piring, if its divided condition be any criterion of its decay. All who, by baptism, have put on Christ-the profession of that the manifold wisdom of God in redemption is to be made And where, we would again ask ourselves, is that vast body of professing Christians who still bear the name of WESLEY, therefore, brethren one of another. Then, think of the cha- earth? As disciples of him who went about doing good, you (though they have little in common with him but his name, dare not say this law is not binding on you: for what is the wandered, as they have, afar off from his principles) who call him master, and yet do not the things which he comword, then are ye my disciples indeed"; (John viii. 31) and manded, - where are they ?- Still having a name as Wesis not this command to be obeyed, "go ye into all the world leyan Methodists; but divided and subdivided; and each and preach the gospel to every creature?" Nay, is it not subdivision itself the parent of a numerous offspring of di-

Fostered by the pious of that branch of the general church

\* Nothing here said, can be construed into an approval of divisions. Existing, as they most unhappily do, I mean to shew their folly as well as wickedness, visible, as they are; on their own admission, that all have equal divine authority; and, if so, why this mutual rivalry?

fences which must ever be found among erring and mista- wy Father glorified that ye bear much fruit, so shall ye be till he joined the church in heaven, they increased in num. bers, and in devotion to God and man. Pastors, however, arose of other sentiments than those holy, self-devoted men who were their first teachers! men these were, loving to have the pre-eminence; no longer contented with the humble, yet useful office of preachers, they dared, unauthorised by God, and contrary to the dying wish of their parent, to administer the cove, ant tokens of God's love-the sacraments ; thus usurping the priestly office. Thus they divided the body of Christ. Hence has flown the mutual jealousy which has since existed between those, who were once bosom friends! Hence has arisen that unholy rivalry which still mars, in this Province, what I would still call their works of faith and labours of love!

In proof of this, enumerate only the various separations from that form of Government, on the continent of Europe, ing love to their brethren of other sects? Are they breathing tell you, brethren, that as men are more struck by the visi. in the United States, in Great Britain in general, but specially in Scotland.

Justice, however, compels me o add, that not all-a few-(happy could I say, MANY) of the followers of John Wesley have not forsaken the church of which "he was a burning and shining light." These are primitive and legitimate in their use of Methodism. But such is the constant effort made to poison their minds and to estrange their feel. prejudices, to enlighten where ignorance of church principles prevails, their children will wander from the church of their fathers.

Perhaps my sincerity may be questioned, but God is my witness, I have great sorrow and continued heaviness in contemplating the divided condition of Protestantism!

Watched, as we are, by the eagle eye of that portion of the universal Church, against whose errors we protest; cir. cumvented by her servants, whose zeal and self-devotion. happy would it be for us did we imitate; leagued, as that unhappy church is, with the enemies of her Lord, against wounded in the house of her friends. With a Judas kiss lows that shameful waste of ministerial strength, that all who desire to recommend a more scriptural faith and hoeach hails her mother; and with a Judas' love of gain be- crowding together of ministers of religion, -all discharging lier practice; is it a time for Protestants to be wasting their strength and means in mutual strife?-Surely, with such an enemy in the field, wisdom would suggest a return to that outward and visible church, which, up to the time of Calvin, without question, even by Calvin himself, was known by her three orders in the Ministry; and which even now comprises nineteen out of twenty parts of the Christian world! "Divide and Conquer," has ever been the watchword be! Then, each separate body of christians "holding the of our unwearied adversary. Should that vast member of the Church, already "drunk with the blood of saints," again imbrue her hands in brother's blood, will not the divided hearts, and separate counsels of Protestant Christians be the cause of so dire a calamity? Surely, the revived and active condition of the Papal Church should lead us to pause in our mutual resentments, before it be too late!

Whether you will hear, or whether you will forbear; whether acting on the falsely called liberal, but more correctly to be styled INFIDEL spirit of the age, my hearers shall set my present instructions down to the account of bigotry and a narrow-minded sectarian spirit, I know not. Nor must I allow myself, from fear of consequences, to hold my peace, when duty urges me to speak; but rather, through evil report and good report, "warn, reprove, rebake, extext -and have found it sin; because transgressing the hort." Yes, though the more abundantly I love you, (and law of love to God and man. Like all other sins, its evils "God is my witness, how greatly I long after you all) the less I be loved; though I should "become your enemy because I tell you the truth;" yet must I in the language of the fearless Apostle to the Gentiles, say, -" Mark them which cause divisions among you." I say, MARK. Observe attentively and diligently, those who seek to draw you away in its destruction of that fundamental law of the church, priesthood-running the risk of bringing in heresies and from that branch of the true vine-that portion of the uniother sins do, indeed, injure; but this strikes at the root of the law of love,-love towards the brethren; but that we schisms, was visited by the destruction of Corah, Dathan versal church which has never yet been guilty of the sin of that which is the only remedy for all the evils of this world. may have a more thorough understanding of its sinfulness, and Abiram. Jereboam, the son of Nebat, in opposition to schism: no, not when reforming herself from Papal errors, (for even then she only returned to what she had been be. fore that despotic church enslaved her,) - who requires not of any man that it should be believed as an article of faith whatsoever is not read in Holy Scripture, or can be proved prejudice, which a very little inquiry would remove, -or an These are its principles; and these it carries into execution, successors on the throne all, all, reprobate towards God! thereby," -who has already fed the flames of persecution with a noble army of martyrs, - and who has, as an humble every creature." Its spirit is that of Him who is the world's from the truth of the Old Testament; till at last, ripe for instrument, cheered and sustained their spirits as they aspeace-maker; who hath made peace by the blood of his vengeance, they are carried away captive, and the place cended in their fiery chariot to their God,—and who is even now, in this day of blasphemy and rebuke, nourishing with her Liturgy, Articles, and Homilies, thousands of God's dear

Finally, "Avoid THEM!"

Count them not as enemies: far from this! But avoid listening to those who would seduce you from the faith and practice of your forefathers. I dare not be ignorant of the railing accusations" brought against us, secretly by many who with their lips shew much love; by others more openly, and far more honourably. Necessity is laid upon me to put nets of your church. Accustom yourselves to the language of your Prayer Books. Seek to drink in the spirit of her Liturgy. Through her ministry, sit at the table of her Lord and your Lord. And, above all, through the means of grace which your Church offers, ever hold communion with her adorable Head and Saviour. Thus, "truly repenting,most earnestly desiring pardon, and forgiveness,-preserved and continued in the unity of the church, when taken hence, you will be taken to his favour, through the merits of God's dearly beloved Son Jesus Christ our Lord." + Amen.

# PRAYER.

O Almighty God, who hast knit together thine elect in one communion and fellowship; hast built thy church upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone; cast thy bright beams of light upon her .- Graciously behold thy family, for which our Lord Jesus Christ was contented to be betrayed, and gi. ven up into the hands of wicked men, and to suffer death upon the cross. O Lord, we beseech thee, to keep thy church and household continually in thy true religion, in thy

<sup>\*</sup> Article vi.

<sup>+</sup> See Service for Visitation of the Sick.