

the evil he had pictured, in the absence of the requisite assistance from the Government, that they were that day assembled, and he was glad to remark that he augured much good from their proceedings. [Hear, hear.]

Mr. Justice Coleridge entered into a detail of the lamentable state into which the persons whom in consequence of a violation of the laws of their country, himself and brethren of the bench were compelled to transport, were thrown, from the fact of their not being provided with religious comforts after they arrived at their place of destination, and in support of his statement read an extract from the report of the diocesan of Australia, who described the convicts as having fallen into a condition as dreadful to contemplate as that of a race of heathens. He strongly implored the exercise of activity in the cause in which they had embarked. (Hear, hear.)

COMMUNICATIONS.

For the Colonial Churchman.

Messrs. Editors, (No. 9.)

In support of my opposition to the pretended liberty of conscience now so fashionable, I beg leave to mention a few facts which have lately come under my observation.

In the place where I reside are a few families who choose to say that they do not belong to the church, yet as they have no place of worship of their own, and are not visited, some of their members are often found worshipping among my own people, where, of course, all are welcome. For a long time I could not conceive what was the reason that these people took so much pleasure in calling themselves dissenters, especially as they could not attend any of their meetings, and appeared glad to enjoy all the ordinances of our own communion, such as, baptism, marriage, burial, pastoral visits, and the public services whenever the church was open; but I soon found out the causes, for they were many.

First.—One of the heads of these families had no religion at all, being a drunkard, and never in the habit of attending any place of worship. I have had good reasons to believe that his chief reason for being a dissenter is, that he may pay less to a sect than he would do to the church; for as he is situated he may never have to pay any thing at all towards the support of that religion upon which the present and eternal welfare of the world so much depends, and in which all are concerned, and his numerous family, as well as others. He, however, often called upon me to perform several offices of religion for his family, but never has placed his feet within the Church since I have been in the place, though he lives quite close to it, and his children often attend. If I ask him what is the reason that he never comes to church he says that he is a dissenter; and if I ask him what are his objections to our doctrines or form of worship, he says that he finds no difference at all in our doctrines, but that it merely so happens that he prefers another form of worship.—Is not this a most striking illustration of the practical evils of dissent, and liberty of conscience? Here is a man who is glad to have an excuse for not attending a place of worship, merely because he would have to pay something for the support of religion, or because he has no taste or inclination for it, and he prefers remaining at home, sleeping, smoking his pipe, drinking, or attending to some common business. Yet his excuse is a "conscientious one." He is a dissenter from motives of conscience, he says, and therefore we dare not suppose evil concerning this infallible guide! Liberty of conscience says that he must be right, and it is enough! Dissent has made him suppose that he needs never contribute towards the support of public worship unless he can have it exactly as he likes it, and so he may manage to go on free of expense, as regards religion at least, as long as he lives, for his conscience may grow wiser and wiser, and discover new causes of complaint, according to circumstances, and even in

the very Society to which he professes to belong! So, dissent, and liberty of conscience, are very convenient things indeed for those who like to enjoy all their privileges, and if they continue to prosper only a few years more, we have reason to expect a full indulgence in all that we like, and in all that can please our fancy, or our feelings!

Secondly.—Another of these families plainly told their neighbours that they did not like to say that they belonged to the church because they would then be under the more immediate superintendence of the ministers, &c., &c.; and when some young people were coming to me, some time ago, to receive instructions preparatory to confirmation, having spoken to them before on the subject, they were told by their dissenting neighbours that they might easily have spared themselves all that trouble by doing like them, and saying that they did not belong to the church. (This was the answer which I received from them when I asked them whether they intended to be confirmed.) Here again, it was not the doctrines of the Church to which they objected, but to the trouble which a closer connection with us would bring upon them;—they were afraid of being exhorted a little too much;—they were not too fond of having a spiritual pastor always at their heels;—they thought they could enjoy liberty of conscience, and all the privileges of dissent as well as thousands of others, and they were right indeed!—but not according to God's word—not according to the Apostle's command, "obey them that have the rule over you, and who watch for your souls," and submit yourselves." How then were they right? According to the prevailing notion—the dissenting opinion, and the unscriptural doctrines, that men may follow the kind of preachers which they like best, and that "all creeds are alike!!" In this instance we have another formidable proof of the dangerous effects of dissent. Nothing can be more tempting for young people, without much knowledge of religion, and yet gay and thoughtless, than the thought of being allowed to do just as they please. It is no wonder at all that dissent thrives so well upon earth. It is the best remedy which a person who finds any difficulty with his church can adopt. It upsets the whole Bible, by upsetting the whole fabric of God's institutions; and it does all this enormous mischief by highly extolling some passages of scripture, often misinterpreting them, and always overlooking, or twisting a large portion of revelation.

Thirdly.—It is my custom, when paying a pastoral visit, if there are any children in the house, to call them to me, and to catechise them a little; and this I do especially at a distance from the church. Accordingly, some time ago I called upon a family the father of whom had always told me he was a churchman, but who was well known to have imbibed some of dissenting influence since he had married a dissenting wife. After I had been in the house a short time, I asked them to allow me to catechise their children a little, (whom I saw running about the house like so many wild creatures in the woods,) but the father gave me to understand that he did not like my so doing, by saying that he did it himself every day. Upon this I said that I was glad to hear it, for that is indeed the duty of every parent. "But" added he, "I do not use the Church Catechism!" I was, at least, pleased with his candour, and begged of him to let me know his objections to this catechism, that I might try to satisfy him. He then brought forward a doubt on Infant Baptism, and as I was shewing him the inpropriety of his acting so rashly as to leave the church, because of a doubt on his mind; and while many plain passages of Scripture require us to "be all of one mind," to "speak all the same language," to "be perfectly joined together in the same mind and in the same judgment," and to "obey them that have the rule over us," his wife was all the time ridiculing what I said, calling it 'popery' and nonsense, and wondering at her husband for listening to such stuff. Then turning to me, she said, "you call us dissenters, that is a nickname you give us, and I have as much right to give you a nickname as you have to give us one, so you are the true dissenters, for you dissented from the Church of Rome." She said so much of the same kind, and in the same unchristian temper, that I saw it was of

no use for me to continue to speak either to her husband or to herself, and I left the house exhorted her to repent, and praying for her conversion. I was told afterwards that she had a mind to take a broom and drive me out of the house. Now what was the cause of all this? I was not attacking her family as dissenters, I was not insulting them in any way, but rather, endeavouring to convey to them (and to their young children, (some of whom I had baptized,) the word of instruction and exhortation, which is always gladly received in every family under my care where the pestilential influence of dissent has not yet made its appearance; but here the melody was evidently taken a deep root—they could not "sound doctrine."—they were "puffed up" with their own knowledge, and fancies, and feelings, and they had "a doubt," and a dislike for any rule or order, and could not "obey them that have the rule over them," and their conscience was sufficiently asleep on this subject to allow them a full indulgence. So that I said—all the passages of Holy Writ—all the plain texts of Scripture which I brought forward requiring unity, love, order, and submission to the union of the Church on all doubtful or indistinct points—all this was called 'popery,' 'nonsense,' 'stuff'!

I intended to mention a few other cases, but this letter is already too long, and I must stop. I would only add, that there are also several families in this neighbourhood who never attend any place of worship, and who give no other ties now in existence to follow. They are led to think that religion is nothing but a fable, not being able to understand how it can produce so many such a deal of opposition among its followers.

I remain, Messrs. Editors, Your's, &c.
Sept. 1838.

For the Colonial Churchman.

MISSIONARY RECOLLECTIONS—NO. III.

A DEATH-BED.

I shall not soon forget a Sabbath in the autumn of 183—, the events of which were of a deep and personal interest. The day had been chilly and wet; I preached thrice in different parts of my mission, whilst sitting alone in my study glad to draw a cheerful fire that formed a pleasing contrast to the whistling blast without, I was musing upon the engagements of the day, remembering with anxiety the many deficiencies which had marked my day, and anxiously inquiring what reason there was for the souls of his people. Many such musings had passed through my mind in the course of my mission, not unmingled with earnest prayer to that great High Priest who can be touched with a feeling of our infirmities, that He would pardon the iniquities of His holy things, and cast over them and us the merits of His all perfect righteousness.

While these thoughts engaged my mind, all around me were wrapt in slumber, I startled by the sound of a horse approaching at a quick pace, which was immediately followed by a hurried rap at the door. This proved to be a summons to proceed as quickly as possible to the side of a young woman at some distance, who was thought to be in great danger. I soon mounted my horse, and with a heavy heart, was making my way in the darkness of the night to obey the call, pondering over the vicissitudes of this changing world. I found a house of lamentation, mourning and weeping where a few days before all was peace and joy. The interesting young woman had evidently passed a few hours to live—the hand of death had already marked her fair countenance for his own. Enduring much pain, and was under the influence of that restlessness which too surely indicates approaching dissolution.

When I made my way through weeping friends on her side, she grasped my hand with convulsive energy, and addressing me by name, said that she was about to die, that she was going to her Saviour, and began immediately to call on the Lord with intense