TORONTO, CANADA, FRIDAY, MAY 5, 1843.

EXTRAORDINARY CONVERSION OF MR. JOHN FRENCH, AN INFIDEL. (From The Banner of the Cross.)

[The following narrative is extracted from "The Epistolary Correspondence of the Right Honourable Edmund Burke, and Dr. French Laurence." The editor of that publication has inserted it in a note, from an anxiety "that so valuable a document should not be lost to the public." It was written by Mr. Rogers, then vicar of Warminster, and addressed in a Shall it be read in a thankless and careless spirit, Church of England were like you.

letter to the Bishop of Salisbury.] my duty, but at the same time my pleasure, to get may believe, yet believes in vain, believes the outward acquired, of speaking lightly of other ministers of teachers. acquainted with, and be informed of, the characters, facts, but doubts their inward influence? Shall it Christ's Church. We all fall far short of that entire (Mr. John French*), and looked upon as an oracle by which it could be effected, and will not think that the Giver of all good gifts, to pour out his Spirit not then be guilty of schism. with him his Greek Testament, in which he read, devotion, to brand it as enthusiasm, and folly?

started, was generally silent, or, at the most said but work. We find awful judgments and warnings to But is it a profitable subject of conversation, when their answer? would be have admitted, that they may be the motive. We ought always to bear in were occupied by one denomination, a minister of little. We styled him the "Philosopher;" a charac- nations, how they dare to trifle with the cause of God, Christians meet? Is it not rather most unprofitable? were therefore blameless, that the lighter the ground of schism, the another would not go there. ter he much affected both in his garb and carriage; or with the truth of God; warnings to individuals of What saith the Scripture, "Judge not, that ye be Because the rent is made worse, is it therefore no greater is its sinfulness. Those who tell us that M. How strongly does this prove to us, that somebeing altogether careless in the one, and not a little the fearful consequences, to themselves and to others, not judged;" would it not be far more profitable rent at all? unpolished in the other. About six months since, of heresy and schism, of waywardness, and abandon- more consistent with the true Spirit of the Gospel, to Mr. S. I understand, Sir, what you say; separation Church of England are doubly guilty; they are by is necessary to come up to the full object of our Lord's his health began to be impaired, and his decline ment of the broad path of the Church for their own mourn over us in your closet, and to pray to God n is even worse than what Mr. Benwell allows to be their own confession without sufficient reason introseemed to be coming on apace. I watched every fond imaginations and evil tempers. But we find our behalf? opportunity to get at his religious notions, and instil there too bright examples of saints and martyrs—of Mr. S. I believe, Sir, that you are right; but others. Unhappily for him, he was too reserved, (as men of whom the world was not worthy-who have surely there was no harm in my going for one Sunlay of walking after the flesh, and not after the Spirit, he Christ. he afterwards confessed;) nor could he venture to done all and suffered all that men could do and could to the preaching house. I heard nothing there but would still more strongly condemn the other; besides, open his mind to me, when he could not but know suffer for that one blessed cause, and in so doing and what was good; besides, I must say that I fet my in speaking of these very schisms in ch. iii. ver. 3, that his end was drawing near. He died on Friday. so suffering have found an elevation, a peace, and a heart warmed by the fine prayers that I heard, more The Monday previous I went to see him, purposely to joy, which nothing could give but the sense of God's than by those which I hear every Sunday in our standing in separate places. Can you tell me, does will find that he does not consider it light; even that that perfect unity for which our Lord prays, in order lay hold on any favourable opportunity that might presence, and the influence of God's blessing his own parish Church. offer of my inculcating the necessity and importance servants in doing his own work. So warned and so M. I will tell you why you so felt; chiefly because of faith. But I left him as I found him, fully convinced cheered by the voice of Scripture and the comment it was all new to you. It was not unnatural that the question plainer to you, does he allow that there is the unity of the Church, but arraying themselves unin my own mind that he was resolved to leave the of history, we shall betake us each to our humble novelty should produce these feelings of excitement; world in the faith of those principles he had embraced, whatever they were, without communicating them to show that we say that he has must be unaffected by it; must, as far as it is a means of conversion, remain in its unbelief.

Mr. S. Indeed he does, Sir; he says that he has must be unaffected by it; must, as far as it is a means of conversion, remain in its unbelief. me or any one else. I did not, however, think his it, a firmer hope of a blessing, a more cheerful and be peculiarly present with you were doing wishes that all her ministers were what they ought to who separate themselves, that they are "sensual, havtime so very near as it afterwards proved, for he animating view of the prospect before us. walked out and dined abroad the next day, and "better" was his reply to all who kindly asked how he was. On the Thursday following, in the afternoon, as I was visiting another sick person, three messengers came after me, on the heels of each other, patient to see me immediately. I soon went, and days in August, when the mind not unfrequently found him sitting by his fire, in his chair, as usual. He thanked me for coming, hoped it was not inconvenient, and then calmly desired me to do my office through my parish in much depression of spirits. The visits which I had paid were not calculated to by him. I asked him what part? His answer was, to administer to him the Sacrament of the Lord; Supper This gave me the opportunity I had long.

The visits which I had paid were not calculated to cheer my mind. I had witnessed jarring and conference my mind. I had witnessed jarring and conference my mind. I had expected to find peace: and I what they think long that the word "sedition" related to off the charge of sending the word "sedition" related to off the charge of sending the charge of sen Supper. This gave me the opportunity I had long wished for, I immediately put the following question was informed that a wealthy farmer, who had lately to him, viz. Whether he renounced those principles come to reside in the parish, was busily employed in he must know himseif to be charged with; of which, sowing the seeds of schism amongst my once happily too, he could not suppose himself ignorant; and united flock. No one but a minister of the Gospel whether he embraced the faith of a crucified Saviour, can tell how deeply such circumstances affect him, Jesus, through whom alone he could be saved? With and how completely he would be overwhelmed were a becoming warmth, he replied, "I do." And with indignation he added, that he renounced and abhorred Shepherd and Bishop of souls. Yet, notwithstandthose principles that had, all his days, misled him; withal reflecting on the folly and unhappy circumstances of those who build their hopes of security on the moral fitness of things. "In proof of my sincerity, sir," says he, pointing to the fire, "you see the ashes of two books, not quite consumed; they are the remains of two that have helped to mislead me. (Woolston against the Miracles, and a volume of Deistical Tracts.) I intended to have burnt them before you as a mark of my sincerity, but was impatient with resentment against their contents; and will, if it please God I ever get to my closet again, where are more of the same stamp, burn the remainder." Thus, from the fall of Deism, an opening was given to me to implant the saving truths of ing, as a refreshment after my day of toil, one of my needless; he had read, heard, and fully remembered most favoured families, and thither I now bent my them; and to enforce them in their spiritual sense, sooner attempted it, than he freely acknowledged that man's estate, all regularly attended the Sunday he had found and felt the power of the Gospel of school; and it was a cheering sight to see the parents Christ unto salvation. He found, he said, all other with their happy family around them, seated in their schemes ineffectual, and the Gospel alone efficacious pew every Sabbath day, joining with unaffected to his comfort and support. He then witnessed seriousness in the prayers and praises of the Church. as to place and posture, wherein it pleased God to They were the most united family that I had ever illuminate his understanding, to embrace those saving truths he had long rejected; and he rejoiced in the light thereof. Here, again, he repeated his desire of grace having been apparently poured upon them in being made partaker of the body and blood of Christ large abundance. I shall never forget, when once in the Sacrament: joining issue with me in one great truth, which he remembered at times to have heard together for their evening worship, the pleasure which me inculcate from the pulpit,—that no true, sincere Christian, could ever abstain from that ordinance,and which he promised never to neglect again, (as he hoped, in sincerity,) if it were God's will to give him way to the house lay across the fields; they were Paul wrote this Epistle to it. life; which he did not expect. More passed, much now ripe for harvest; not a breath disturbed the to the same purpose. In fine, my answer was, (not apprehending his end to be so very near,) that the were all reclining, and it was scarcely possible to faned the Lord's Supper, and told us that they were apprenenting his end to be so very hear,) that the morning was the best time for such an act of faith; look at a flock of sheep through which I passed with- very vain of the spiritual gifts which God had given into the hands of Heathen converts. Her reformation, when, if he persevered in the same pious and devout out raising the heart in prayer to God, to bring his them in great abundance. frame of mind, I would attend him early. So I left wanderers home, to heal the unhappy divisions in his him for that night, after having commended him in Church, that there might, indeed, be the one fold prayer to God. Friday morning, at nine o'clock, I under the one Shepherd. I now entered a narrow accordingly attended him, not a little surprised to find lane that led to the house which was the object of my him so weak, as to be unable to rise out of his bed. visit. The trees formed an arch across; the wood-I found him, however, quite composed, much rejoiced bine had twined itself to the very top of the hedge. to see me, and full of the same good thoughts I had and filled the air with almost overpowering fragrance. left him in the night before, still earnestly desirous of I had not proceeded far, when, at a sudden turn in receiving what he had all his days rejected. I then the lane, I saw Mr. Smith coming towards me; but, preachers, so as to make a distinct body in the Church, receiving what he had all his days rejected. I then distance to him the Sacrament of the Lord's instead of hastening his steps as usual, he stopped for same thing, and that there be no divisions among Church of Christ; she received your earliest vows; administered to him the Sacrament of the Lord's Supper, which he received with all the outward marks a moment, as if considering whether he might not find you; but that ye be perfectly joined together in the she joined you to the partner of your joys and sorof faith and devotion, and, as he was pleased to tell me, with the highest satisfaction and comfort. ever, came forward, but with an evident unwillingness been declared unto me of you, brethren, by them upon you both has since rested upon your happy that although those who were strong might receive no which the highest satisfied me that it is so. Being engaged to visit, and to do the same office by Being engaged to visit, and to do the same office by low meet me. I had missed him from his accustomed which are of the house of Chloe, that there are conunited family; through her you placed your infant Being engaged to visit, and to do the same office by another sick person, the same morning, I soon left place on the preceding Sunday; and fearing that he children in the arms of their Saviour, and in his name about him, he thought he should not live to see me unwillingness to meet me. fulfil the kind promise I had made to him, he

expired without a groan. justly, I think, so called, beyond many modern were confined by illness.

ones the world has of late been made acquainted with: a marvellous work of God, as it must be with a marvellous work of God, as it must be with: a marvellous work of God, as it must be may be led into schism. acknowledged to have been. To him be the glory Sunday.

given; and may a like degree of light break in upon the hearts of all others, who are as yet in unbelief; that they may all be brought to the acknowledgment of the truth as it is in Jesus. October, 1760.

> HOW TO READ CHURCH HISTORY. (By the Rev. Hugh James Rose.)

In what spirit shall Church History be read?which thinks little of what God has done for man, populous parish, by Bishop Sherlock, it was not only in an infidel spirit, which, though like the devils it which I have been sorry to observe you have lately the Church, and arraying themselves under separate teachers. within the circle of his acquaintance. He was toler- God himself ever has raised man, ever can raise him upon us, and make us such as you would wish us to classics with ease. It was very rare, and somewhat Shall it be read with the wish to sneer at every thing from Church on Sunday. extraordinary must have happened, if ever he neglected that is noble, and generous, and lofty, to disbelieve Mr. S. Why, to tell you the truth, Sir, I walked attending church on Sundays. He always brought in every thing like self-denial, self-forgetfulness, self- to the town of Millbeck.

his friends held him to be a rank Deist; and quickly discovered, that at church the One Supreme God was confident belief in the truth of the Gospel, and affecting the first suprementation. But if, with a late illness?

Mr. S. I did not hear him preach, Sir. the sole object of his faith and worship; for when- tionate love for its Author, a zeal for its progress, ever the "Gloria Patri" was said or sung, I could not and a full and earnest belief, that in the Word of ble that you were not at Church? but observe his inattention, by wiping his spectacles, God are laid down the principles which are to guide shutting his book, gazing about him, or the like. man to truth, and to the right propagation of it, we Benwell, who has often come to see us of late, took The same was observable at the repeating of either turn to ecclesiastical history, we there find the com- me to the preaching house, to hear a great preacher because he separated the piece entirely? was there England, is schism. of the creeds. He was, however, always decent, and ment we desire. We find not, indeed, miracles worked who had come from abroad. whatever were his particular notions, he never day by day to convert either individuals or nations, he never day by day to convert either individuals or nations, he never day by day to convert either individuals or nations, he never day by day to convert either individuals or nations, schism between those who ought to be drawn together troubled the world with them. I lived with him in not a rapid progress, not a sudden change worked in speaking to me so often about the faults of the to the bottom? Suppose one of those parties to that there is no essential difference between them and in the bonds of the tenderest love? strict harmony and friendship many years, almost generations or countries, but a progress, slower in- ministers of the Church. Mr. Benwell has been whom St. Paul wrote had answered, We are not us, and that it is only for their greater edification and Mr. S. I fear, Sir, that there is; however, Mr. eighteen. He had many moral excellencies; and deed, or more rapid, according to the zeal of the in- putting that into your head. was, in particular, very charitable, and much beloved struments which God is pleased to employ—still a Mr. S. Why, Sir, surely no one can deny their separated entirely from the Church; we have our distinct body. by the poor. He would never enter upon any religious points; and if at any time they happened to gious points; and if at any time they happened to be gious points. It is there not the gious points are gious points. It is there not the gious points are gious points. It is there not the gious points are gious points. It is there not the gious points are gious points. It is there not the gious points are gious points. It is there not the gious points are gious points. It is there not the gious points are gious points. It is there not the gious points are gious points. It is the gious points are gious points are gious points. It is the gious points are gious points are gious points. It is the gious points are gious points are gious points. It is the g

> SCHISM. A DIALOGUE.*

It was towards the close of one of those sultry partakes of the relaxation of the body, and is easily subdued, that I was returning from an evening walk stance, but certainly subdued, that I was returning from an evening walk God through an image. he not invited to cast his care upon the great ing this privilege, his spirits will sometimes be peculiarly depressed by the feelings of ministerial disappointment which continually thwart his most sanguine hopes, and render useless his most zealous exertions, teaching him how vain are merely human efforts, and that he must look continually to Him whose strength is made perfect in weakness. The stillness of the evening harmonised with my subdued feelings, leading me to raise my thoughts above this scene of care and sorrow, and to long for that happy period when all jarring and discord shall end, and there shall be peace, not only in families and parishes, but in the whole Church of Christ that is scattered

steps. They were in the rank of farmers-the children, although some were now bordering upon calling at the house just as they were about to meet be taught by it, even as little children, submitting I felt in kneeling down with them, and hearing the whole family, including a little girl, of about five

Minister. I am glad, my friend, to see that you are rally, a rent or tear. You may see it thus used in bow you down, you will then experience the soothing ledge shall the weak brother perish, for whom Christ thank God, living in love and peace together; and well. I was just on my way to inquire for you; as, Matt. ix. 16, "the rent" or schism "is made worse." comfort which she brings to her children on the bed died?" Thus although you, my dear friend, have angry word is scarcely ever heard in the house.

* The grandfather, by the mother's side, of Dr. French Laurence.

* This is a new Tract, published by The Society for Promoting Christian Knowledge, and may be obtained at the Depository of the Church Society in this city.

to-day, as it is not many days since I was at your sion in the Church of Christ, causing discord and that an entire separation from the Church of England that the good Lord may deliver us all from schism.

not come too often; you are always welcome.

with fatigue and disappointment.

M. You were anxious, I suppose, to hear Mr. Gray with the minister, the several portions of Scripture, Not so. So studied it cannot enlarge or exalt our preach for the Spirit, if any bowels and mercies, fulfil ye according to the spirit of this prayer, who will not as they were appointed. But I soon learnt that all views, cannot confirm our hopes, cannot stimulate us pel in Foreign Parts. Is he quite recovered from his ogether separated from the Church of England. my joy; that ye be likeminded, having the same house of prayer, who will not

M. Has he had a return of his illness, or is it possi-

what was wrong.

Mr. S. Doing what was wrong! Has not every one, as Mr. Benwell says, a right to worship God as rishioners.

may have forbidden. You have the power, for in- belongs to be also a part. stance, but certainly you have no right, to worship

what they think ought to be done. Again, I say, they have the power; but unless conscience agrees with the word of God, they would be wrong in obeying it. You remember that our Lord told his disciples that a time was to come, "that whosoever exclude them from salvation? killeth you, will think that he doeth God service' it, told them that they ought to persecute Christians even to the death. Will you say that they had a science' sake; are they, therefore, excused?

right does not justify me in doing it.

M. Exactly; the word of God is the only unerring guide, which we not only have a right, but are bound Mr. S. But I heard nothing that was wrong yes-

M. Granted, that you may have heard no false doctrine; but if God forbid you, were you right in

going? Mr. S. I should be sorry to do so if I thought it was wrong; and I now see that it may have been wrong, although I considered it right: but I would ask. Sir, does the word of God forbid my hearing the

preaching of the Gospel? M. It does not forbid hearing the Gospel; but it orbids, in the strongest terms, divisions in the Church. You remember in the Litany, we are taught to pray to God to deliver us from schism.

Mr. S. Yes, Sir, I remember; but I am not quite

sure that I know exactly what schism is. M. Well, if you will come into the house and take down the Bible with marginal references, we can examine together what the Scripture says upon the subject; and let us approach the word of God, not that we may bend it to our own opinions, but that we may to what it declares, although it may oppose the pride of our understandings and our hearts. Now let us open the Bible at the first Epistle to the Corinthians. You are aware of the state of that Church, when St.

M. Yes; they were much puffed up; their pride array themselves under different teachers, and St. Paul commences his Epistle by reproving them for tion from her still schism? this. Will you read for me the 10th, 11th, and 12th verses of the 1st chapter?

make a schism. Just as it is also used in Matt. row as those without hope.

M. I know it, otherwise I should not have come thence it is used to signify a tearing asunder or diviand be perfectly joined together in the same mind you think as to the nature of schism?

ably well skilled in the mathematics, and read the above the low, selfish, level on which it stands itself? be. But you have not told me what kept you away sense than I have, when he could think to satisfy you divisions among you; but that ye be perfectly joined by such reasoning.

salvation in the Church of England?

M. He has, I will grant you, the power, but he has least as regards myself. But then he must allow the which I have already remarked. St. Paul here enunot the right. A person has no right to worship God Church of England to be a part of the Church of merates, as the fruits of the flesh in the same list, Church ought to be the object of our constant petiin a way which He has not appointed, or which He Christ. I suppose he considers the body to which he adultery, fornication, murder, and passes upon all the tions, that there may be indeed but "one fold, under

Mr. S. Of course he does, Sir.

Mr. S. Well, but, Sir, have not men a right to charge of schism? Surely separating from the Church always thought that the word "sedition" related to prayers; we must not rise from our knees to enter

their works, and should be sorry to be compelled to know the meaning of the word? one fold, and under one Shepherd. I judge not whatever offends a person or makes him angry? Mr. S. I think I understand you, Sir: what I think those whom birth or education has brought up in M. Not always; in the New Testament it genemisled by their own conscience, nor will it avail them stumbling, to the Romanists amongst us; and their house? in the day of judgment that they have been misled by writers, confounding the Church of England with the Mr. S. I believe, Sir, you are right; but he is a others; for our Judge declares, "If the blind lead the several sects that have separated from it, under the com-

of their guilt.

M. I cannot avoid it. Just consider the Church of of our weaker brethren. from her cennexion with the Church of Rome. There it has sometimes caused unpleasant thoughts. commission in unbroken succession from the Apostles | under this woe? themselves. They did not, unauthorized, take upon Her rule of faith was the word of God, and she declared that she required nothing to be believed as an towards building the meeting-house to which he article of faith that was not read therein, or could not be proved thereby. Her creeds, her articles, are a present when it was opened. There could, therefore, form of sound doctrine, which contains, even as those who separated from her will allow, the truth of God's word. The excellence of her liturgy is universally with her, as the best book next to the Bible, to put guided (may we not say?) by the Spirit of God, was sealed by the blood of martyrs. Was she not then, I led them to form different parties in the Church, to Christ's Church; and was not separation from her to say it, Mr. Perrott and Mr. Conder were an occawould ask, at the time of the Reformation, a part of M. Then, my dear friend, I am sorry to be obliged schism? Is she not still the same, and is not separa- sion of stumbling to you: and thus you also may be is?

M. Mr. Benwell had a poorer opinion of your good that ye all speak the same thing, and that there be no Spirit of this most impressive petition. proved that the persons who go to the preaching (Phil. ii. 1, 2.) "If there be therefore any consola- denominations. house, to which he brought me, could not be called tion in Christ; if any comfort of love, if any fellow- M. Can those persons be said to be united, to act M. I have seen the book you speak of, and have being of one accord, of one mind." Whatever breaks kneel down together, who in any way withdraw themnever, I think, read such shallow reasoning. I sup- this perfect union, whether it be banding together in selves from the members of Christ's Church? Are pose Mr. Benwell wished thus to prove to you, that distinct parties, following, as was the case of the they united with those members, as the Father with there was no harm in your going to that meeting- Corinthians, different teachers so as to cause division | the Son? are they not acting in direct opposition to Mr. S. I was not indeed at Church; but farmer house. Now, I would ask you, if some one tore your in the Church, or separating altogether from any sound this affecting petition of our blessed Saviour? Are

Mr. S. Oh, Sir that sounds very shocking. he calls them by a word, which implies separation, consider what St. Paul says of the sin of schism, you conceal this want from them; in fact, to pretend to Mr. Benwell allow the Church of England to be a schism, so little thought of in the present day, of that the heathen may receive his Gospel. Let them part of the one holy Catholic Church, or, to make the which the Corinthians were guilty, professing to hold not speak then of an invisible union as fulfilling our der separate teachers, and being called by their names. but He to whom all hearts are open? The world be, minded less the things of this world, and attended ing not the Spirit. (Jude 19)." How strongly are tire union among Christians never struck me so forcimore closely to the spiritual welfare of their pa- divisions condemned in Galatians ch. v. 20! The bly before. I trust, I shall often bear in mind that word "seditions" in this passage, is the very same as prayer of my blessed Master, and that He will give M. Most heartily do I join him in the wish, at that translated "divisions" in 1. Cor. iii. 3, upon me his grace to act according to its spirit.

Mr. S. I think I see this clearly now, and wonder to divisions in the kingdoms of this world, how much dissenting place of worship? that I did not at once perceive it. But then, Sir, more true must it be of divisions in Christ's kingdom! Mr. S. I confess that I did, Sir, and I felt in con-England in a very dangerous position? would it not must relate to divisions in the Church, separating you coming would gladly have avoided you. Christian from Christian; such as he mentions as M. I observed the change in your manner, and sus-M. They appear to me to be in a very dangerous having taken place in the Corinthian Church. Be-pected from it that something was not right; your (John xvi. 2). Here conscience, as you understand Position: but God forbid that I should exclude them sides, schism not only interrupts the peace and unity minister ought always to be a welcome visiter; and I from salvation. Some I honour, admire, and love in of the Church, it also introduces offences. Do you have constantly observed, that where I am not

Mr. S. But still, Sir, you consider them as schis- body as an argument against its being part of Christ's acquaintance? matics, although you will not judge as to the degree | Church; and I am sure those divisions or schisms | M. You cannot refuse to interchange with him the

he said, be no great harm in my going there, when the ministers of my own Church went.

M. You have given me another instance by which I can explain the word offence. Did what Mr. Benwell told you influence you as to your going to that meeting-house?

Mr. S. It surely did; I may say that it removed all the objections which I at first felt.

an offence to some of your weaker neighbours. Your Mr. S. I cannot, indeed, Sir, deny it; and I trust authority, as being a decided member of the Church have had the kindness to show me, I should say that that I may never separate from my mother Church. of England, would naturally have great weight with it consists in divisions in the Church of Christ, a ren-Mr. S. "Now I beseech you, brethren, by the M. Most sincerely, my dear friend, do I trust that them, and thus you would assist Mr. B. in disturbing ding of its unity—that even following favourite ing schism amongst us. How forcibly does St. Paul is schism. Supper, which he received with all the outward marks of faith and devotion, and, as he was pleased to of faith and devotion, and, as he was pleased to rows, and the solemn blessing she then pronounced Turn to 1. Cor. viii. 9, 10, 11, where, after showing Church of England is schism? injury from eating meats offered to idols, he says, him to God and his own thoughts; with a promise to call upon him morning and evening as long as he call upon him morning as long as he cal o'clock in the afternoon, after having said to those explained the cause of his absence, and also of his see in the margin is "schisms," the word of which comfortable sacrament of the body and blood of your him which is weak be emboldened to eat those things sions in your family among your children? we want to ascertain the meaning. It means, lite- Saviour Christ; and I trust that when sickness shall which are offered to idols; and through thy know- Mr. S. It would indeed grieve me; we are all, Such was the conversion of Mr. John French; from my not seeing you yesterday, I feared that you You may remember also that the soldiers, when part- of languishing; and when your body shall be com- not, I trust, suffered by going to a schismatical place M. It is, indeed, a great cause for thankfulness to ing our Saviour's garments among them, said of his mitted to the ground in her quiet church-yard, that of worship, "your liberty may prove a stumbling- Him, who causes men to be of one mind in a house;

more serious light than I ever did before, and I shall kneel down with you to pray-

disunion among its members, which, as it were, rend is not schism, you have led me away from the con-Mr. S. I thank you, Sir, for your visits; you can- and tear his body, which is the Church, separating sideration of its real nature. Having, I trust, proved what I have said has in the least opened your eyes; one member from another. Now let us turn again to to you that such separation is schism, even of a worse and I think, that you will feel still more deeply upon M. I have always felt myself to be so, and a visit the passage, and see what were the schisms in the nature than St. Paul speaks of, let us return to the the subject, when you consider how directly schism is to your family has often refreshed me when wearied Church of Corinth of which St. Paul speaks: he beseeches them, in the most solemn manner, by the Corinthians. From reading the 10th, 11th, and 12th which our blessed Lord offered up, just before He Mr. S. I am sure my wife and children are always name of Jesus Christ, "that there be no schisms verses of the 1st chapter, and the 3d and 4th verses entered upon his agony. It has always appeared to talking of you, Sir. I wish all the ministers of the among them, but that they all speak the same thing, of the 3d chapter of the 1st Corinthians, what would me, a powerful and most touching dissuasive from disunion amongst those who profess to be members of M. I wish, my dear friend, that you would not and same judgment," and then mentions the particular Mr. S. Why, Sir, it appears to me to have been his Church. Look at the 17th chapter of St. John, Upon my first being placed in this large and cares little what He will do? Shall it be read compare me with others, or give yourself the habit, schism of which they were guilty, forming parties in the forming of parties in the for them also which shall believe on me through their M. Exactly; thus introducing dissension, and word; that they all may be one, as thou, Father, art Mr. S. That is just what Mr. Benwell told me, breaking that perfect unity which ought to exist in in me, and I in thee, that they also may be one in us: dispositions, and opinions of those whom I was sent be read with a cavilling spirit, with the unchristian devotion to our Master's cause, which is not only our that schism was a separation in a Church; but that if the one Catholic and Apostolic Church, in which we that the world may believe that the world may be one in us: to instruct. Among them I soon found a gentleman, spirit which never believes good, where it can suspect duty but our privilege; instead, then, of dwelling you separate altogether from a Church as the congremuch respected for his sense and understanding evil, which attributes every act to the lowest motive upon our infirmities, I wish you would pray more to gation in the town of Millbeck has done, you would the Corinthians: (1. Cor. i. 10.) "Now I beseech all professing Christians, how careful would they be, you, brethren, by the name of our Lord Jesus Christ, lest any thing might tempt them to act contrary to the

> Mr. S. Indeed, I should think so; but Mr. Browne together in the same mind, and in the same judgment;" | told us yesterday, that there is a real union between Mr. S. He told me that he had a book, which and as he so touchingly beseeches the Philippians. all Christians, although they may be of different

coat, would you consider that he had not torn it, part of the Catholic Church, such as the Church of the fruits of their separation the fruits of love? Is there no coldness and estrangement between persons no schism in the veil of the temple? did it remain Mr. S. But there are some, Sir, who although they of different sects? no bitterness of spirit produced by

shismatics; we are not guilty of schism, for we have spiritual improvement that they have united as a Browne told us, as an instance of the good feeling which exists between dissenters of different denominapeparate place of worship, our separate teachers; M. Do they not make a separate party in the tions, that in some places the missionaries have agreed

there is no essential difference between them and the thing more than that internal unity of which he spoke ducing dissension where all ought to be love and thus united? "That," saith He, "the world may M. Yes, and if St. Paul considered one as a proof peace; thus rending the Church, rending the body of believe that thou hast sent me." What a striking comment upon this is the fact you mention, that the want of a visible union is an obstacle to the conver-M. It is indeed a fearful thought, and if you will sion of the heathen; that missionaries are obliged to

same awful sentence, verse 21, that they "which do one shepherd." But we ought to remember, that we Mr. S. Of course he does, Sir.

Mr. S. This is, indeed, an awful sentence. I had

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Mr. S. This is, indeed, an awful sentence. I had into temptation. Now, I would ask you, did you not enter into temptation to schism, when you went to a

would not this place all dissenters from the Church of but from the connection in which the word stands, it sequence ashamed of meeting you, and when I saw

welcomed, there is something wrong. You will proright to do so? Some men commit murder for conyou. Is, I would ask you, the making Mr. Benwell your constant companion, as you have done lately, right, may nevertheless be wrong, and my thinking it schism. I know that the Judge of all the earth will rally means, what gives an occasion of stumbling, or perfectly consistent with your prayer against schism? do right. I judge not those who think that salvation what causes to stumble; thus, Christ was to be to Has he not been undermining your attachment to the cannot be found in the Church of England for sepa- those who believed not, a "stone of stumbling and Church? Has he not been alienating your affections rating from her. But as I have before showed you, rock of offence." Now, the sects which have divided from her ministers? Did he not lead you into it will be no excuse for them, that they have been the Church of England are an offence, an occasion of temptation, when he brought you to the meeting-

blind, both shall fall into the ditch. (Matt. xv. 14.") mon name of Protestants, use the divisions in that surely you do not mean that I should give up his

give offence, and are an occasion of stumbling to many common civilities of life; but then I think that you ought not to make him your chosen companion and England, as she stood after she had reformed herself, Mr. S. I have often myself wondered at the numfriend. This, I know, is a hard saying: but we must and cast off those impurities which she had contracted ber of parties into which Christians are divided, and be ready to give up all for Christ; even our dearest friends and relations if He calls us to do so; now what was then no body of dissenters in England. Even M. Turn now to Matt. xviii. 7, and what does our says the Scripture on the point about which I am the Romanists then attended the worship of the Lord there declare? that "offences," occasions of speaking? Turn to Romans xvi. 17. "Now I Church. She stood upon the foundation of the stumbling, "will come, but woe to that man by whom beseech you, brethren, mark them which cause divi-Apostles and Prophets, Jesus Christ Himself being the offence cometh." Schism is undoubtedly an oc- sions and offences contrary to the doctrine which ye the Head corner-stone. Her ministers derived their casion of stumbling; and does it not therefore come have learned, and avoid them." You see that the Holy Spirit by St. Paul not only cautions us against Mr. S. Indeed, Sir; I should fear so: but I do divisions, entreats us to be perfectly joined together themselves to minister in holy things, but were sent not think that my going to a dissenting place of worby those who had a divine commission to send them. ship could prove a stumbling-block to any one. Mr. the temptation to them; a temptation of which you, Benwell told me that the Rev. Mr. Perrot subscribed my dear friend, have yourself felt the evil effects .-Listen, then, to the exhortation of the Holy Spirit to wished me to go, and that the Rev. Mr. Conder was you. Mr. Benwell is endeavouring to cause divisions among Christians in this parish: he has been an offence, an occasion of stumbling to you: the Holy Spirit, therefore, desires you to avoid him as such; take heed how you disobey his voice.

Mr. S. I trust, Sir, that I may be enabled to walk more circumspectly for the future. I feel grateful to you for the trouble that you have taken; I never saw before the true nature of schism, nor thought that I could be guilty of it, and I shall endeavour, with God's grace, to be more careful in avoiding the temptation

Mr. S. From the passages of Scripture, which you

M. Do you now think that separation from the

M. Yes, and we see it attended with the evil effects "Take heed lest by any means this liberty of your's of schism, producing coldness and dissensions amongst health her ordinances have proved to you the means of For if any man see thee which hast knowledge sit at Christian family may be considered as an emblem of lived. But I saw him no more; for about three lived as an emplem of the Christian Church. Would you not regret dissen-

Mr. Smith. I am much obliged to you, Sir; I was seamless coat, "Let us not rend it, but cast lots for she will soothe the anguish, and wipe away the tears block to some weak brother,"—some weak heighbour but suppose that your children should begin to contend with one another, and be continually quarrelling; Mr. S. Oh, Sir, I trust not. Pray for me that my suppose that different religious opinions should creep xxvii. 51, "The veil of the temple was rent in twain Mr. S. Oh, Sir, I trust that her beautiful funeral thoughtlessness may not lead to such an unhappy in among them, and that in consequence, some of from the top to the bottom." You see then the lite- service will indeed comfort those whom I may leave result. I am beginning to see the matter in a much them would not join with you in family worship, or