

them. The hospitality of the people of Wilmington is spoken of in terms of the warmest gratitude.—Nor was this all. An order was passed along the line of stages and steamboats, North and South, to allow them to travel free of expense and to receive nothing from them.

No baggage of any kind was saved. All the passengers had money, which was in their trunks, and it is estimated that at least \$150,000 in bank notes and specie have been lost, and upwards of \$10,000 worth in watches and Jewelry.

In reference to the melancholy event above related, the editor of the Christian Witness remarks—

Among those who were lost in the destruction of the steamer Pulaski, we record with deep regret the name of the Rev. J. Loring Woart, rector of the Church in Tallahassee. Mr. W., his wife and child, were on their way to make their annual visit to his relatives in Newburyport. It is reported by one of the passengers who has escaped, that after the awful disaster had occurred, which rendered it certain that this Christian family were destined to a watery grave, with his wife and child by his side, he knelt down and offered a most fervent prayer to God—that they then embraced each other, and sank together in the yawning sea. To his relatives, who were anticipating with much pleasure his speedy arrival among them, the reverse which has befallen them must prove a most trying affliction.—They are deprived of one eminently fitted to secure to himself the affections of a domestic circle, and whose talents, piety, and courtesy might be a just occasion of pride to those who claimed kindred with him. The Church has lost a 'burning and a shining light;' and that part of our Zion in which he labored so faithfully and successfully my well regard itself as 'chastened of the Lord.'

For the Colonial Churchman.

Messrs. Editors, (No. 5.)

The more I consider the manifold and truly alarming fruits of *dissent*, the more I meditate upon the subject under all its points of view, the more I am astonished that such a principle is so well received among men, and so extensively entertained by those who very often consider themselves among the most pious and religious christians! Here is a sin,—a most heinous sin,—become so prevalent, so cherished, so fashionable, that it is even in honour among the generality of the inhabitants of these countries! During the primitive ages, it was thought necessary to join the church in order to be saved, and whoever was cast out of the church was considered as given over to Satan, but in our days it is quite the reverse. If a man wishes to be saved, he is told that he must leave the church—that he must separate from the Catholic and Apostolic Communion, and unite with a *sect*!!! Now, Messrs. Editors, is not this indeed the world up-side-down? Is not this a very strange doctrine? But what is still more strange to my views is, that this state of things does not arouse our clergy into a more active opposition to these new and dangerous opinions. They seem to think that, either their cause is too just and too good to be injured by the craft and subtlety of men, or else that they have no power, or no argument to resist and stem the flood of error which seems ready soon to cover the earth!—If schism be an error, nay, a sin as much as any other sin, why not point it out? Why not by a gentle and affectionate course of instruction, direct the attention of our flocks against it, as well as against any other danger which may threaten either their individual or their general welfare? Our cause may be a good one indeed, but that is the very reason why we should hold it up to the world, and explain it to the misguided multitude. Is it not an avowed fact that "men love darkness rather than light?" Is it then because *schism* is become fashionable that we must also call it good, or at least, withdraw our opposition to it? I grant that there is one great danger attending a zealous attack upon *dissent*; it is an easy thing for us, poor imperfect creatures as we are, to become partisans, and to fight more for the sake of party purposes than

for the sake of the truth. Men are always apt to go into extremes, even in the best of causes. Great care, therefore, should be taken, and indeed we should never undertake to assail an opponent, unless we can do it in a christian spirit of love and true charity. But if we are to let so dangerous a principle as that which has already caused such havoc of the churches, grow and prevail, undisturbed and unchecked, on account of our own infirmities, then we must do the same with all other errors, or with all other sins. For where is the clergyman that is truly perfect? Does not sin mix itself into our most religious acts of devotion, and is not all that we do polluted by our imperfections? May we not also mix a good deal of our own in attacking drunkenness, or any other gross vice? Alas! Alas! it is very true, we have no reason to exalt ourselves, but we must "confess that we are utterly unclean." This acquaintance with our own heart should therefore lead us to declare an eternal war against whatever is opposed to the Word of God, both within and without—both in us, and in the world. Since notwithstanding our many defects, it has pleased Almighty God to appoint us over his people, to be faithful watchmen, let us then do our duty to the best of our abilities; and like good shepherds, let us raise the cry of alarm, whenever we see the flock in danger.

Now, I look upon *dissent* as one of the most dangerous wolves which ever crept into the christian world. It is a thousand-headed monster, daily becoming more formidable, and threatening to devour both the shepherds and the flocks. Yet this monster goes about under the cloak of religion; he affects the most imposing, and seducing, and pious looks; he uses the most plausible, and, apparently, for "the simple," the most incontrovertible arguments; his "good words and fair speeches" are so many, so well, and so dexterously applied; and he delights his followers with such a variety of new ideas, new opinions, and new forms of worship, that thousands and tens of thousands are in his train, feeding their fancies upon his novelties, and always ready to adopt new ones whenever it will please his majesty King *Dissent* to invent them. And let us not suppose that he will stop here in his career of division. All the powers of darkness, no doubt, are still at work in forming new plans, and new schemes for the total subjugation of the world, by sowing the seed of *schism* where *schism* has already so well thrived. "Our own dissent," says an eminent writer among dissenters, "is itself fraught with dissent, and breaks, and breaks again, as often as any excitement, local, or general, puts the body in motion!"

Mr. James, the author of the preceding quotation, never said any thing more true, and better calculated to prove the bad effects of the evil system of *dissent*. And have we not abundant proofs in our own province, and under our daily observation, of the instability of religious opinions in dissenting bodies, and of the division and subdivision of each sect? Infidelity itself, pure and rank Infidelity, is now boldly raising its head over the ruins of Unity, and its pestilential effects,—its poisonous breath,—its withering influence are already felt within the borders of our hitherto comparatively happy parishes, and very soon they may wound and destroy the most promising of our members, or the most affectionate of our children, or relatives. I tremble at the thought of what must soon take place upon earth, if christians will not open their eyes! *Dissent* has paved the way for *universalism* and *socinianism*. The more we are divided, the better these heresies will prosper; nay, I believe I may truly say, that these are the true daughters of division. And do pious dissenters need any more than this to make them drop all their petty differences, and return into the bosom of the Catholic and Apostolic Church? Shall they continue, in the face of all that is clear and positive, to attach more importance to their own private views upon doubtful or unimportant points, than to the necessity for the disciples of Christ to love one another,— "to speak all the same language"—to "stand fast in one spirit, with one mind, striving together for the faith of the Gospel, with one mind, and one mouth, glorifying God?"

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

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, JULY 26, 1838.

CLERICAL SOCIETY, CHESTER.—Situating as the Clergy of the Established Church are in this Province—at a distance from each other, with extensive parishes, and much to occupy their time, it is but seldom that even two or three would meet together to share each others joys and sorrows in living language, were it not for the formation of Clerical Societies in different districts. The experience of a few years has tended strongly to convince the little band of Brethren thus connected in this western district, that not many duties connected with the church, are more pleasant and profitable to themselves (and they humbly trust, to the people under their care) than that which unites them in the above capacity. A social intercourse, which ought ever to exist among the ministering servants of Jesus Christ, among fellow labourers in the vineyard of the Lord, is thus cultivated and established—each in his turn is encouraged and strengthened to persevere with patience in the arduous duties which ever devolve upon the faithful ambassador for Christ; and the members of the church (who by their ready attendance have always shewn that they were far from being uninterested) are exhorted from others than their own particular pastor, to "continue steadfast" in the doctrine and discipline of the faith once delivered to the saints, and not in these dangerous days to be tossed to and fro and carried about with every wind of doctrine, as also to "fight the good fight of faith, to lay hold on eternal life," and thus here and hereafter have "peace with God through Jesus Christ our Lord."

On Wednesday and Thursday the 18th and 19th instants the above Society assembled at Chester according to previous notice;—some of the brethren were prevented from a personal attendance, but from letters received and read at the meeting they expressed the deep interest they felt in the welfare and prosperity of the objects of the Society. After prayer to Almighty God for a blessing upon, and assistance in their ministerial duties, for the people of their charge, their Bishop, the Clergy, and the Church, the brethren read together a portion of the Holy Scriptures, a part of the ordination service, with practical reflections by the Rev. J. Brewster, A. M. and had some interesting conversation: they then proceeded at 5 o'clock from the Parsonage to the Parish Church of St. Stephen, where they met a respectable congregation. Prayers were read by the Rev. J. C. Cochran, A. M. Rector of Lunenburg, and the sermon by the Rev. J. Stanuage, Missionary at St. Margaret's Bay, from 1st Timothy 6th chap. and part of 12th verse—"Fight the good fight of faith, lay hold on eternal life."

On Thursday morning at 11 o'clock, after prayer at the Parsonage, the members of the Society again proceeded to the church. Prayers were read by the Rev. Mr. Stanuage, and a sermon preached by Rev. Mr. Cochran, to a large and attentive congregation, from Romans 5th chap. and 1st verse—"Therefore being justified by faith we have peace with God through Jesus Christ our Lord." The Holy Communion was then administered to the clergy, and forty of the laity joined in partaking of those "Holy mysteries which Jesus Christ instituted and ordained as pledges of His love, and for a continual remembrance of His death, to our great and endless comfort!"

The meeting was closed at the parsonage with appropriate selections from the collects, and from the private devotions of eminent divines of the church, which have been by them sent up, like incense, to the throne of grace, and breathe all the sweetness of the sanctuary.

The next meeting is to be held (D. V.) at St. Margaret's Bay on Wednesday the 22d of August. That every such meeting may tend to the advancement of God's glory and the good of His church, should be the constant and earnest prayer of both clergy and people. "Keep, we be-