

principle within you. Beware then how you proceed in such a ruinous course; stop before you are irretrievably undone, and casting aside your prejudices with the iniquitous practices resulting from them, over to the side of benevolent habits, join our ranks, espouse our cause and principles, be virtuous and be happy. In making this request, I am asking nothing unreasonable; I am merely calling upon you to perform an obligation which you are under to the world, and which sacred duty demands at your hands, irrespectively of this admonition.

I would, in drawing to a close, take the liberty to remind you, that you are also a constituent part of the general mass of society, and that unless you abandon your imbibed prejudices, relinquish your hostility to this benevolent cause, and be immovably stedfast therein, you are forsaking your own mercies, and hewing out to yourselves 'broken cisterns.' As rational beings, endowed with the power of consenting to and doing good or evil, you are positively expected and commanded to resist the one and perform the other, in the strength and fear of Almighty God: and can you possibly any longer reject the wise and salutary counsels of Heaven, accompanied as they are with the blessed promises of endless reward to those who obey them? Being solicitous for your present and future welfare, I would fondly anticipate better things, and see you harmoniously unite with us in sustaining the claims of this benevolent institution. But recollect, and carry this remark with you in your cogitations, that I would have none, nor not one join us unless from principle and strong conviction of duty. I would have none enlist under our banner to bring a stigma upon themselves and reproach upon the Society of which they may be members: I would have them come conscientiously, deeply imbued with the necessity and obligation of so doing, putting aside sinister motives, and standing forth as the avowed friends of benevolence and virtue; such and such only would I invite to come to our assistance, and thus coming I would embrace them in the arms of affection, recognize them as amongst the excellent of the earth, and cheerfully bid them God speed.

May the God of Heaven smile propitiously on this meeting, further our wishes, succeed our endeavours, and enable us ultimately to exult in the victory successfully obtained over ourselves, and our temporal and spiritual enemies, through the instrumentality of Divine grace.

For the Colonial Churchman.

DISSENTING OBJECTIONS REMOVED.

Messrs. Editors, (No. 12.)

I shall now try to answer some of the objections which are usually made to the powerful remedy which I have recommended in my two last, as the best which can be adopted to heal all our unhappy divisions.

The first objection which I shall consider is this:—"there is too much formality and too little spirituality under the Episcopal form of church government."

Now, I would ask, is this a sufficient excuse? I never heard that a body of any kind could exist without a form of some sort. There must be a shape of some kind even in the formation of dissenting bodies; and I am sure, and no sensible man will deny, that it is an easy thing for a man to be formal in any sect, and with the plainest and most simple form of worship. And as regards the want of spirituality in the Church of England, this, even admitting it were true in some measure, can never be an excuse for schism. I suppose they who see this defect must, of course, consider themselves as more spiritual than the rest, and I should therefore tell them, that if they are blest with a larger portion of the spiritual life than their neighbours, or fellow-churchmen, it is their duty to do all in their power to communicate that life to others, by remaining among them, by shewing them their love for their souls, and by spiritual and holy lives. This, I presume, would be a far better way for reviving the true spirit of the Gospel, and of all the doctrines of our church, than to leave it, and seek elsewhere for purity which is not to be found upon earth. If the members of the Church be too formal, and not so alive to their spiritual interests as

they ought to be, let those who are better endeavour to infuse their zeal and christian love into their neighbours. We surely need not abandon the institution of God for the sake of doing good to others, or even for our own comfort. The Jewish church was greatly defective in the good conduct or religious habits of her members, but she was always spoken to by the prophets as the church of God. Many of the primitive churches were also fallen into a low state of morality and religious feeling, but they are constantly addressed as "the church of God at Corinth," "the church of God at Laodicea," &c. &c. If all the members of the church were spiritually dead, and totally unconcerned about the things that belong to their peace, with the exception of one individual, that individual would be obliged to do all in his power to revive all the rest; but in what manner? Not indeed by leaving them, not indeed by turning his back upon them, as unworthy of his regards, but by love, patience, a holy life, a godly conversation, and "keeping himself unspotted from the world." While the doctrines of the church are those of the Bible, and her ministry unbroken, Christ is her Great Head, and she must be his body upon earth; and there is not the least doubt but he will bless the endeavours of his lively members in communicating the divine flame of spiritual life to all around them. We thank God that we have the marrow and substance of the whole Bible very prominent, even in the midst of what is called "formality," and "the remains of popery." We need only turn our formality into life, and all will be right; and if pious dissenters have this life—this noble and quickening principle of holy lives, and christian graces,—let them come and help us; let them come nearer to us, then, that we may be benefited by their example. But surely division is not the fruit of a very christian spirit, and I must say that I think a person has little reason to complain of the lukewarmness or irreligion of the members of his own house, while he himself is too impatient to bear with their faults, or too rash to endeavour to do them good by a kind and gentle way of acting. Such a man is still in great want of religion himself. He does not know his own heart, and has not the best of virtues, which is "charity." Alas! there are many among dissenters too, who, judging from their works, have more of the form of godliness than of the power, and I think it is in vain to ground any objection to the church upon this head. Let true charity, and the real spirit of Christ, animate those who have hitherto entertained these opinions of the Episcopal church, and then we may be sure to see small points of difference laid aside, and unity prospering among the followers of Jesus!

But such is the great love of change and excitement in the human heart, that some are even found who excuse their schism by saying "that the Gospel is not always preached in the church." What a strange delusion! Is there a word of truth in this statement? Have they ever attended the Service of the church in a proper frame of mind? Have they ever read and considered all her forms of devotion, without prejudice, and with a humble and prayerful disposition? This is the question? There is hardly a sentence in the prayer book which is not connected with the great and fundamental doctrine of human Redemption through the Son of God's Incarnation. Christ is pointed out in all our ordinances as the only Saviour of sinners; and so much so that I have sometimes thought that the mere reading of the Services would be sufficient to feed every soul "hungering and thirsting after righteousness!" Yet, "the Gospel is not always preached in the church!" while it is impossible for any man at any time to attend the Public Worship of our church without hearing in the plainest language, the Divine message of reconciliation delivered to all present, through the officiating minister, in the exhortation, the prayers, the thanksgivings, the lessons, the Sacraments, and the sermon! Here it may be said that the sermon is not always a Gospel discourse, and sometimes no better than an essay on morality. But I would beg leave to observe that it is impossible for a minister of the church to preach any thing plainly at variance with our doctrines, without being liable to prosecution and suspension; and it is the duty of those who hear him preach any strange doctrine to report him to the Bishop. But then they must be very sure of the justice of their complaint,

and I dare say that if a charitable construction were often put upon those sermons which are most objectionable, we would hear less about them. We have all that we need, or that we can desire, from the desk and after such a comfortable report of good things, we should be better prepared to be charitable and humble, forbearing, and forgiving one another.

It is very true one minister here and there may not have all the necessary discernment or may not preach the Gospel with equal clearness, but such instances may occur among all religious Societies. In such cases, if we see the defect ourselves, it belongs to us to remedy it by all lawful means; but not by dissenting and committing the great sin of schism, for the sake of an individual, but by prayer, by love, and by a good and holy conduct—in all things, and by preserving unity and peace above all other considerations.

I remain, Messrs. Editors, Your's, &c.
Oct. 24, 1838.

INTELLIGENCE.

ENGLISH ITEMS.

THE BISHOP OF EXETER AND A RADICAL CLERGYMAN.

Of all the abusive, insolent, and scurrilous letters we remember, to have read, none ever surpassed an epistle which has just been addressed to the Bishop of Exeter, by a clergyman of the name of Head, Rector of Feniton, in his lordship's diocese. It appears that the Bishop has sent a letter to his clergy requesting them to read over, four Sundays previously to Confirmation to the candidates, the office of Baptism, and to require from them "such an account of their knowledge of the Christian religion as is contained in the Church Catechism." Mr. Head, who seems to have very few brains, and less Christian mildity and piety, insolently asks the Bishop by what authority he does so, and "if it be not more becoming a Christian Minister to exalt the Bible—to exhort them to the study of the Bible—and to require such an account of their knowledge of the Christian religion as is contained in that?" "Again," says Mr. Head, "on what authority do you command me to ground my pastoral exhortations on a Scripture different from that which is said in Scripture." Now, if this does not mean that the Catechism, Office of Baptism, and consequently the Prayer Book containeth something contrary to Scripture, it has no meaning at all in it. And yet this very identical Head holds his Rectory, worth about £400 a year, with a good parsonage house, on the faith of his being declared, "That the Book of Common Prayer . . . containeth in it nothing contrary to the Word of God . . . and that he himself will use the form in the said book prescribed . . . and none other." This is part of one of the three articles of the 38th Canon, subscribed by Mr. Head, and every clergyman, in these words:—"I, Henry E. Head, do willingly and ex animo subscribe to these three articles above mentioned, and to all things that are contained in them." Now, the Bishop, according to Mr. Head's own story, requests him to do no more than what the Prayer Book, or part of its contents, in opposition to the Bible, and can no longer make the subscription upon the faith of which he holds his living, he must, of course, as "a conscientious man," give up his Rectory, or be content to be considered as an impudent hypocrite. Mr. Head positively accuses the Bishop of requiring him to preach "such sentiments as are calculated to mislead inexperienced ministers and give countenance and currency to damnable heresies; and then has the impudence to call it "brotherly remonstrance." Mr. Head acknowledges that he is "pledged to obey the Bishop in all things lawful and honest;" and can he say that, in calling upon him to act in accordance with the Prayer Book, and his own subscription thereto, his lordship is requesting anything unlawful or dishonest? Again, says the mild and humble, and meek Christian, to his Bishop, to whom he has solemnly vowed and sworn obedience:—"As if once were not enough, you require us to read your form four times at least. Ought we not to read