

if it should take place, be a matter of surprise: if the ministers of the Establishment assume, on unscriptural grounds, and in the preferment of unscriptural claims, a position of absolute and unqualified hostility against the rest of the Protestant world, they cannot reasonably expect a tame submission on the part of the latter, but a spirited and honourable assertion and defence of their rights and privileges, with the expression of an honest indignation at the folly, presumption and arrogance of their opponents. Against all such claims might be urged with irresistible effect, the fundamental doctrine of the Protestant Reformation—the natural, unalienable right which every person has, in religious matters, of searching the Scriptures for himself, and forming his own judgment on their various subjects:—the moment this right be denied, we are carried immediately into the bosom of the Church of Rome. If, however, this right be acknowledged as constituting a fundamental doctrine of genuine Protestantism, no genuine Protestant Church, can consistently with its own character, advocate doctrines so opposed to every Protestant principle as are those contained in this Tract—doctrines, which, against the dictates of private judgment, render it absolutely compulsory on every British subject to become members of the Established Church, and denounce the punishment of those who “perished in the gainsaying of Core” upon all that “attend the ministrations” of persons not especially ordained. These are fearful sayings: but they are sayings advocated by many calling themselves Churchmen, among whom are Divines as well as Laymen, at home and abroad:—to produce a greater effect, and thoroughly to prejudice the youthful mind, they are printed—printed in the form, and bearing the title, of a Catechism—a portion of which has to be committed to memory every week by Sabbath-School Scholars—at least this is the case, so we are informed, in several towns in the Province! From this precious seed—so completely impregnated with anti-Christian particles of sectarian prejudice—what a harvest of liberality may be expected, when these children grow up! We cannot even now make our boast of the over-friendly feelings of high-Churchmen towards those who differ from them; and surely this course of training will only serve to render these future hopes of the Church of England the most bigoted of all bigots—unless better information and an enlarged mind, should, in mature life, correct the evils of their early education. This is possible, but we fear, it is a matter more to be desired than to be realized: but “with God all things are possible.”

A more particular examination of the Tract now claims our attention and efforts. It contains fifteen Sections, with an Addition to the Re-print. The headings of the several sections are as follow:—Definition of the Church—Origin and Constitution of the Church—Succession of the Christian Ministry—Of the Inward Call, and Outward Ordination to the Ministry—A true and legal Church—The Church of England—Duty of conformity to the Established Church, as good subjects—(In the treatment of this subject, sections eight, nine, ten and eleven are occupied)—Reasons for Christian Unity from the essential form, character,

and privileges of the Church of Christ—Grounds of Christian Unity, in the principles of order and obedience—Reasons for union with the Church of England—In what Conformity to the Church of England consists—Addition to the Re-print.

Whilst the Sections above enumerated display the enlightened and enlarged views of the English Divine, the Addition affords a choice specimen of the liberality of the person in *New Brunswick* by whom it was made! The Doctor has hinted in a polite manner that sectaries are not parts of the Church “for which Christ died;” but the *North-American Bigot* plainly and undisguisedly and roughly and uncourtously unites them with those who in olden time “ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core!”

But to the examination.

“Q. What do you mean by the Church?”

“A. The Church of Christ.”

The reader should observe the terms employed, “the Church”—“the Church of Christ.” As then the design of this pamphlet is to prove the Church of England is “the Church—the Church of Christ,” to the exclusion of others, it may then be asked, if the Church of Christ, is the Church of England? If so, as identical propositions, they are convertible, and what is affirmed of the one may be affirmed of the other. Then, on this ground, we may read, “God hath purchased the Church,” that is, the Church of England, “with his own blood!” Acts xx. 28. “The Lord added to the Church,” that is, the Church of England, “daily, such as should be saved.” Ib. ii. 47. “And gave him to be the head over all things to the Church,” that is, the Church of England! Eph. i. 22. “But I spake concerning Christ and the Church,” that is, Christ and the Church of England! Ib. v. 32. “This is he that was in the Church,” that is, in the Church of England, “in the wilderness!” Ib. vii. 33. Will the most bigoted of the advocates of the Establishment dare to affirm that these are the true and proper explanations of the word “Church” in these several passages? If not, what becomes of the cry, “the Church”—“the church,” when that of England is spoken of? And what is the light in which the person places himself, be he a laymen, or a divine, a Bachelor, or a Master of Arts, or a Doctor of Divinity itself, who endeavours to prove the Church of England to be the Church of Christ to the exclusion of all other Christian churches? The most ridiculous and contemptible imaginable. Archbishop Secker has, on this point, set an example, worthy of the imitation of every member of the Establishment, and his candid declaration administers a severe and well-merited rebuke to those inconsiderate and haughty champions of the English Hierarchy, who, in their zeal, unaccompanied by either prudence or knowledge, hazard the assertion that the Church of England is the true and the only Church of Christ. “The Church of England,” says this distinguished prelate, “pretends not indeed, absurdly, to be the whole Catholic church.”

“Q. What do you mean by the Church of Christ?”

“A. By the church of Christ I mean any congregation of Christians, in which the word of God is preach-

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