

gentleman. *His* conduct never yet gave me a moment's uneasiness.

But the great sin of which "the Pastor," "a deacon," and the "beloved sisters and youthful and inexperienced brethren" have been guilty, is that of "most hurtful schisms." This is a hard word, but you are a scholar, and know that in this connection it is entirely misapplied. Its meaning is *a rent in a body*; in an ecclesiastical sense, a division in a Church;—now we have separated from a schismatic, that is a divided Church. It was long in a state of schism before we left it, and if report says true, you are sad schismatics still; for some of your number tell us that you have not had an unanimous vote on any subject since we left you. And notwithstanding the fact that we have left you without your consent, past history tells us that you and every other Baptist Church in the Province will receive all you can obtain from us, and *some* will dismiss to us.

You will probably, however, be ready to remind me that you employ the word in the sense of *separation*, and that this was our sin. It was a charge you know against the infallible Teacher, "he draweth the people away after him;" the apostles, too, caused separation wherever they went; nay, you, and those who act with you, committed this same crime, if crime it be, some twenty years since, when you left a church, though "no conscientious difference of opinion in doctrine compelled your separation." Ah, sir, as Solomon says, "there is nothing new under the sun;" and so, I am told, that the Pulpit of Granville Street has of late rung with the identical expressions which echoed within the walls of St. Paul's nearly twenty years since. Your old friends then asked in reference to your separation, "What then compels it, but party views, strife and evil surmisings against your brethren whom you thus judge unheard." And in addition to this, like us, you formed another church "without first laying the whole matter before the assembled brethren." Alas, again "Thou that judgest another condemnest thyself." The fact is, those who stay in a body may compel, by their unrighteous conduct—their unholy tempers—their persevering self-will, and their neglect of duty, those who cannot approve of their conduct to "withdraw" from them as from those "who walk disorderly." A body may be corrupt as well as some of its parts; it may be my duty to withdraw from a Church as much as it may be the duty of a Church to withdraw from me. There was in an ancient Church a gentleman of whom the amiable Apostle John says

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