

# THE COLONIAL CHURCHMAN.

"BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE. . . . . Eph. 2 c. 20 v.

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*For the Colonial Churchman.*

Messrs. Editors, (No. 6.)

Is not the passage of Scripture with which I concluded my last letter truly admirable? Where is the christian heart that will not be forced to wish that all those who call themselves christians may be enabled literally to follow the apostolic injunction:—"Stand fast in one spirit, with one mind, striving together for the faith of the Gospel, with one mind and one mouth glorifying God?" Oh! would to God that there were more of this spirit among christians of the present day! Let more love for Christ take possession of all our hearts, and then, more love for his church, more love for all men, and less of the spirit of stubbornness and division, would soon follow. I repeat it, and intend to repeat this great truth as long as I live, so long as petty differences are put above unity by any individual upon earth, that individual must, of course, set up a party of his own. But let him put unity, or in other words, charity, above all private views, and then he will be obliged to stop and consider, before he does anything likely to produce division. Nay, he will have such an aversion from Schism, such a dread of any thing which would lead him into dissent from the great body of believers, or the oracles of truth, that he would rather bear for an age with his own supposed grievances, than to break the unity of Christ's-body. Charity alone, which is love to God and man, and true humility which always accompanies a proper understanding of the deceitfulness of our own hearts, are sufficient to banish dissent, or schism from among us. Let, therefore, all true christians, let all those who love the Gospel, and who wish well to the cause of true religion,—let all those who love Zion, and desire her prosperity, unite in earnest and devout prayer to God, for a large portion of his Spirit to set right the misled and deceived followers of the christian name upon earth; for without this great blessing,—without an extraordinary measure of that blessed Spirit, I fear our divisions, heresies, and schisms, will go on increasing, until paganism, or some kind of infidelity, has regained an ascendancy over the human mind.

It appears to me that the principal cause of the present state of division in the christian world, is that more attention and regard are paid to what can be felt, or to what has an effect upon our senses, than to the plain teaching of Revelation. The theology of the present day, (I mean the most popular,) is to preach, and to pray, and to speak, and to act, in the way which best excites the feelings of the hearers. This plan has so well succeeded "in drawing away disciples after" different preachers, that now it is generally supposed that people may go where they will find most pleasure, or, as it is called, "most good for their souls." This temporary excitement which is produced by some extraordinary way of preaching, or by any other method of a very striking nature, it may be by an abundance of "good words and fair speeches," is unhappily often taken for conversion, and thus it is supposed that whoever is the means of converting a soul in this manner, must, necessarily, be approved of God. Thus one will say, I have found good among such a people, and therefore I shall hold to their party. And another will say, 'I have found my soul benefited in another communion, and so I must remain among them.' And another will observe, 'there is too much religion,—too much zeal, among that people, for them to be wrong.' But the word of God is never consulted as it ought to be; no difference is paid to the opinion of the most ancient, and most learned church in the world; no obedience is practised towards "them that have the rule over" the church of God; and all those passages of the Holy Bible which enjoin unity, obedience to the lawful clergy order and uniformity among christians; or which forbid divisions and differences in the faith, or separation from the catho-

lic communion;\*—all these are carefully avoided, or if ever they come across the way, they are twisted, and turned about, in such a manner as to make them speak the language of each party, and serve the purposes of each sect!

The great noise about religion, and the constant excitement which must naturally be kept up whenever any thing new is to be formed or invented, have, of course, accustomed the public to these things; and so little has been done to shew them how much all these divisions are opposed to the will of God, that they are received, entertained, respected and followed, just as if they had been but yesterday instituted and organized by the Lord Jesus Christ himself, in direct contradiction to the plain sense and spirit of his Holy Gospel! The cry of the day is,—all creeds alike!—no bigotry!—liberty of conscience!—But what is the meaning of these powerful names? What is the sense in which they are understood by the generality? This is it:—let men do as they please in matters of religion, let them invent as many creeds, or as many sects, as they please, provided it be according to the dictates of their own consciences!! Now I say, and I am ready to prove, that these are most palpable errors, most unscriptural doctrines. According to this Theology, conscience takes place of the Bible; human reason, and human fancy, are substituted for the wisdom of God! According to this, there is no such a thing as schism in the world, or there never was such a sin in existence. According to this, if the conscience of fallen man finds an easier way of going to Heaven than "the good old paths," he is at liberty to adopt that way. And according to this, (I shudder at the thought,) men may go back to heathenism if it be only agreeable to their conscience! Yet St. Paul tells us that this same conscience may be used to evil, so deceived by the devil, as to become "seared as with a hot iron!" And the Saviour himself says that the time would come when his disciples would be put to death by those who would "think that they were doing God's service!" Satan is oftener "disguised into an angel of light" than is generally supposed, and he, no doubt, is the artful contriver of the thick veil which is so adroitly laid over the sin of schism in our own times.

I intend to shew in my next that 'liberty of conscience,' or liberty for every man to do as he likes in matters of religion, is nowhere to be found in the Bible; and in the mean time,

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

\* By the catholic communion is meant that creed, and form of church government, which have been handed down to us from the apostles, and which are to be found in the Church of England.

VERSES.

*By Thomas Furlong, translator of the Remains of Carolan, the Irish Poet.*

Oh! if the Atheist's words were true,  
If those we seek to save,  
Sink—and in sinking from our view,  
Are lost beyond the grave!  
If life thus closed—how dark and drear  
Would this bewild'rd earth appear:  
A tract of black sepulchral gloom;  
One yawning, ever-opening tomb.

Blest be that strain of high belief,  
More heaven like, more sublime,  
Which says that souls that part in grief,  
Part only for a time!  
That far beyond this speck of pain,  
Far o'er the gloomy wave's domain,  
There spreads a brighter clime,  
Where care, and toil, and trouble o'er,  
Friends meet—and meeting, weep no more.

APPEAL OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

The Society for the Propagation of the Gospel has now been engaged for more than a century in promoting religious instruction and education throughout the colonies and dependencies of the British empire. It is conducted on the principles of the Church of England, and the missionaries whom it employs are subject to the ecclesiastical authorities of the country in which they are placed.

During the earlier period of its existence, the labours of the Society were principally devoted to the building of churches, the maintaining of clergymen, and the gathering together of congregations, in the North American Colonies; and since the separation of the United States of America from the British crown, the same operations have been carried on in the provinces of Upper and Lower Canada, Nova Scotia, New Brunswick, Newfoundland, Prince Edward Island, Cape Breton, and the Bermudas. By planting branches of Christ's holy catholic church in each of these settlements, the Society has endeavoured to extend the Redeemer's kingdom upon earth, and to communicate the saving truths of the gospel to the population springing up in these immense territories.

The cost of the American missions was defrayed, during many years, from annual subscriptions, and from the interest of some considerable legacies. From the year 1813 to the year 1833, the Society undertook the management of a grant annually voted by parliament for the support of clergymen of the Church of England in the North American Colonies. But this grant is now discontinued; and, for the future, the colonists can expect no aid from the mother country, except such as arises from voluntary contributions.

The expenditure of the Society under this head during the year 1837, amounted to more than £13,000; and there is an urgent demand for additional clergymen in every one of the provinces, more especially in Upper Canada and Newfoundland.

In the year 1820 the Society founded a Mission College at Calcutta, for the education of missionaries and catechists, whether European, Indo-British, or native, to be employed in ministering to the native Christians of Hindostan, and in preaching the gospel to the Hindoos and Mahommedans throughout that country. The number of missionaries and catechists educated in this seminary, and now serving in India, is twenty-one; and the number of students, at the date of the last report, was sixteen, including seven native converts. Missions in connection with the college have been established in the neighbourhood of Calcutta and at Cawnpore; and the number of ordained missionaries in the Bengal presidency is four.

The care of the extensive protestant missions in Southern India, formerly supported by the Society for Promoting Christian Knowledge, was transferred to this Society in the year 1824; and the number of European Missionaries in that presidency is eighteen, besides catechists and native teachers. Large native schools are carried on in connexion with these missions; and a seminary for the education of catechists and teachers is established at Vepery, near Madras.

These are the portions of the Society's labours which fall most exactly under the description of missions to the heathen; and every subscriber to its funds may have the satisfaction of feeling that he assists in causing the gospel to be preached among the idolaters and Mahommedans of the east. The expenditure in India during the year 1837 exceeded £17,000; and steps have been taken for the opening of a new mission in the presidency of Bombay, which will necessarily create a further demand for pecuniary aid.

Another scene of extensive usefulness was opened in the year 1833, by the Act for the Abolition of Slavery throughout her Majesty's dominions. On this interesting occasion the Society resolved to take