TORONTO, CANADA, FRIDAY, MARCH 5, 1847.

poetry.

ATHANASIUS. (From the Cathedral.)

A sea of troubles tried thee till at length, Borne back by thy strong sinew, they uprear'd Thy might, and sternly bore thee in thy strength Onward, till on the Eternal Rock appear'd

Truth's loyal Champion, to all time rever'd. Great Athanasius! beaten by wild breath Of calumny, of exile, and of wrong.

Thou wert familiar grown with frowning death,
Looking him in the face all thy life long,
Till thou and he were friends, and thou wert strong.

The "Eye of Alexandria," rais'd on high, Thou from our tossing waves, and stormy sky,
Art in thy peaceful haven hid from sight;
But still thy name hath leave to guide us thro' the night.

PARISHIONERS OF CHRIST'S CHURCH, MONTREAL.

MY CHRISTIAN FRIENDS:

A Tract intituled "Lent Usages," bearing the name of "The Rev. Capel Molyneux, B. A., incumbent of row. But He clearly intimates, at the same time, that pressed. the Episcopal Chapel, Woolwich," as its author, and it would be their duty hereafter, for "the days will re-published here by the Incumbent of one of our come, when the Bridegroom shall be taken from them, chapels, as I am credibly informed, has very recently and then they shall fast." It is wonderful too that He

neen put into circulation for the instruction and edifiand seasons of fasting or abstinence, (especially the Present season of Lent) as serving "for the most part to foster lamentable self-deception, and perilous delusion in regard to the soul's health and salvation;" and as tending to "the substitution of mere formalism for enuine religion;" and the effect apparently intended to be produced by its re-publisher, is to justify his own practice as differing from that which prevails in our

Believing this Tract to be subversive of the discipline of our Church, and destructive of true Christian practice, I feel it to be my duty to take such notice of you against both its schismatic tendency and spiritual

I shall consider the subject in two points of view Firstly, the authority of the Church in respect of stated days and seasons of fasting or abstinence, in connection with the offices in the same Church of the author and re-publisher of the Tract—and secondly, the arguments adduced in support of their schismatic

It is provided by the 36th Canon of our Church that "no person shall be received into the Ministry, except he shall first subscribe to these Articles follow-

1. The supremacy of the Sovereign, &c.

2. That the Book of Common Prayer, and Ordering of Lent, from customary worldly gratifications: of Bishops, Priests and Deacons, containeth in it nothing contrary to the Word of God, and that it may lawfully be used, and that he himself will use the form from the rising of the sun to the going down thereof. in the said Book prescribed," &c. &c.

for the avoiding of all ambiguities, such person that in a body so frail, and a world so corrupt, cares shall subscribe in this form and order of words, setting and pleasures soon oppress the heart, and insensibility Pasce oves meas. down both his Christian and sirname, viz: I, N. N., brings on the slumbers of listlessness and negligence

"And if any Bishop shall ordain any, except he shall nitence. first have so subscribed, he shall be suspended from giving of Orders for the space of twelve months."

In "the Ordering of Priests," the Bishop asks the diligence always so to minister the doctrine and sacra- specious plea of keeping every day holy alike, would ments, and the discipline of Christ, as the Lord hath often be found to cover a design of keeping none holy received the same?" &c. To which he answers-"I will do so by the help of the Lord."

The Book of Common Prayer appoints the following days and seasons "of fasting, or abstinence:" 1. The forty days of Lent.

2. The Ember days at the four seasons.

3. The three Rogation days. 4. All the Fridays in the year except Christmas day. milies, the several titles whereof we have joined under works, first, of fasting,"—and in this Homily it is the dead, and Christ shall give thee light." declared, not only that "the authority which Christ himself used (in respect of fasting) be left to the Church," but that "to abstain from certain meats, at certain times, not because the meats are evil, but because they are not necessary, this abstinence is not evil, and to restrain the use of meats when time and

accessity shall require, this doth properly pertain to

But the author and re-publisher of the Tract under consideration, have made a solemn declaration, subscribed with their Christian and sirname, that "the Book of Common Prayer containeth in it nothing contrary to the Word of God," and that they themselves will use the form in the said Book prescribed"—and Jet they declare, that the observance of such days and seasons of fasting or abstinence, as are prescribed in with Scripture, "but is rather in direct opposition to England, dependent on that of Rome, yet is not the Article. I leave it to them to reconcile such a declaration to their own conscience—as they can; but it the Bishop of Rome authority over the Church of appears to my simple judgment, that they who impugn England as a part of the Catholic Church? that discipline of the Church, which they have solemnly the three Articles of the 36th Canon, shall omit to use in person, for a special purpose, yet we are clear that (Lib. vii. Epist. xxxiii.) any of the orders and ceremoules prescribed in the Christ gave no pre-eminent power to St. Peter over I do not see (says Archdeacon Sharp) how any man equal in the quality of their mission, commission, power, can, with a good conscience, continue acting as a Minis- and honour. ter of our Church, who can allow himself either to Q. But does not St. Peter appear in Holy Scripdepart from her doctrine, as expressed in her Articles, ture as taking the lead of the Apostles, and speaking

Service Book." Secondly-I am to consider the arguments which the Church? they have adduced in support of this, their schismatic

view of the subject. abstinence, is the danger of its being mistaken "for Primus inter pares, not as summus supra inferiores. vital godliness." Indeed, it is assumed that most per-Sons who observe those times and seasons, do so that Christ to St. Peter, "Verily I say unto thee, Thou art in the same manner as that of every other Bishop, power and commandment to declare and pronounce "they may appear unto men to fast." This argument Peter, and on this rock I will build my Church?" Proves too much—because it must be equally good must also be repudiated.

mode of interpretation, the injunctions: "When ye

termined by every man's experience of their results,"-

they are "not an essential duty." It is rather won-

derful that this expositor of Scripture did not remem-

ber the example of Christ himself, in fasting forty days

and forty nights, as a preparation for entering upon his

ministry—and his connecting fasting with almsgiving

and prayer, -nor his declaration to his disciples that

the working of miracles could come "only by fasting

ness, it would be an improper season for tokens of sor-

did not remember the practice of the Apostles, as re-

under my body and bring it into subjection: lest that,

predecessors."—(Wheatly.)

I am,

Montreal, 19th February, 1847.

My Christian Friends,

THE ANGLICAN BRANCH OF THE

CATHOLIC CHURCH.

(From "Theophilus Anglicanus," by the Rev. Christopher Wordsworth, D.D.)

[CONCLUDED.]

IX. THE BISHOP OF ROME HAS NO SUPREMACY, SPIRI-

TUAL OR TEMPORAL, IN THESE REALMS.

special dignity in the writings of the early fathers of

A. Yes, doubtless he is; as are some of the other

Your faithful Servant,

JOHN BETHUNE.

of its results." This is truly a most notable interpre- Christ.

not as the hypocrites," &c. According to the same of His Church, in the words just cited?

words, neque enim, he says, à Petro Petra, sed à Petrâ matters.

Petrus; and again, Petrus ædificatur super Petram. Q. But did not our Lord use (not the Greek, but) the Syro-Chaldaic language in his speech to St. Peter, rally leads to that of secular supremacy, which is indeed have "this treasure" in them! what are those, whom, its shoots with the first dawnings of sensation: and at in which there is no such difference of genders as be- essential to render the former reasonable: and the though subject to all the infirmities and frailties of this period it is, that the most lasting and invaluable

tween Petrus and Petra?

Q. But what do you say to the words which follow: | bonds of civil society. And I will give unto thee the keys of the kingdom of hea- Q. You have spoken of the secular evils of such a ven, and what soever thou shall bind on earth shall be bound headship; what are the spiritual ones? in heaven, and whatsoever thou shall loose on earth shall cation of our Church Members generally. The object corded in such passages as these: "As they ministered be loosed in heaven?" was not the Power of the Keys, preserving it. It rejects the wisdom, revokes the children must be taught to read and write, that they of its author is evidently to repudiate all stated days unto the Lord, and fasted,"—(Acts xiii. 2.) "and had as it is called, here given by Christ to Peter? and in judgments, and annihilates the authority of the Uniprayed with fasting." (Acts xiv. 23.) "But I keep him to his successors, the Bishops of Rome?

From the very first ages of Christianity, it was custo- are retained." It would be to contradict these words tom. ii. p. 984.) mortification and self-denial, to prepare themselves for to St. Peter and his successors; and it is the concur-

"In this hallowed season, the Church, by the voice

of all her holy services, calleth the world to repentance Peter when he said to him, Feed my sheep?

do willingly, and ex animo, subscribe to these three as to its spiritual concerns, which, unless dissipated mentary on a law is contemporary and successive prac-Articles above mentioned, and to all things that are and dispersed by frequently repeated admonitions, will tice, what conclusion do we derive from it with respect at length seal it up in the deep sleep of a final impe- to the alleged supremacy of St. Feter?

A. As it is certain à priori, that St. Peter could have no supremacy over the other Apostles, from the permitted to reserve to himself the choice of 'a conve- fact that Christ did not authorize, but did plainly proorigin, doctrine, and discipline, with the Catholic

authority in his own diocese, with respect to the ordi- for error in religion, or for viciousness in life.

Metropolitan, and Patriarch. Q. But it being granted that the Bishop of Rome * Christ intended that those whom He had made guides of p. 17. against all forms of public worship, however simple

A. First, that although in a certain sense the Church may be said to be built on St. Peter, as contains the cannot claim supreme jurisdiction over the Universal ministerial pardon, should also be used by us in all cases of our ministerial pardon, should also be used by us in all cases of our ministerial pardon, should also be used by us in all cases of our ministerial pardon, should also be used by us in all cases of our ministerial pardon, should also be used by us in all cases of our ministerial pardon, should also be used by us in all cases of our ministerial pardon, should also be used by us in all cases of our ministerial pardon, should also be used by us in all cases of our ministerial pardon, should also be used by us in all cases of our ministerial pardon, should also be used by us in all cases of our ministerial pardon, should also be used by us in all cases of our ministerial pardon, should also be used by us in all cases of our ministerial pardon, should also be used by us in all cases of our ministerial pardon, should also be used by us in all cases of our ministerial pardon, should also be used by us in all cases of our ministerial pardon, should also be used by us in all cases of our ministerial pardon, should also be used by us in all cases of our ministerial pardon, should also be used by us in all cases of our ministerial pardon, should also be used by us in all cases of our ministerial pardon, should also be used by us in all cases of our ministerial pardon, should also be used by us in all cases of our ministerial pardon. Therefore, according to the Tract, these so, through them, of the whole Christian world, and for the maintenance of Unity in the Church, that it that is, by office and ministries ecclesiastical... Let not any

injunction in the New Testament to that effect: we built not on one Apostle, but "on the foundation of part of the civilized world was under One Temporal remission of their sins; he is the one who waits upon upon line, here a little, and there a little." And, fiare nowhere bidden to fast. We are instructed how Apostles and Prophets, Jesus Christ Himself being the Governor (the Emperor of Rome), it cannot be thought our every step, teaching us godly and wholesome docto act when we do fast; but whether we are to fast or chief corner-stone." Unity in the Faith is the solidity so now, when, as was before said, there are about thirty trine, building us up in our most holy faith, warning Paul's instruction, "Ye fathers, provoke not your not, is left to be determined by every man's experience of the Church; but the Rock on which it is built is different States and Kingdoms in Europe alone; if it us against all false doctrine, heresy and schism, urging children to wrath, but bring them up in the nurture was not desirable at a time, when the range of Chris- upon us day by day, our soul's eternal interests, min- and admonition of the Lord!" And how beautiful tation of our Saviour's injunction: "When ye fast, be Q. But is not St. Petercalled by our Lord the Rock tendom and of the known world was comparatively naristering to us in prosperity and adversity, counselling, the illustration, in his own Timothy, who, "from a row, it cannot be so now, when the limits of both have guiding, watching, and praying with us in the cham- child," had "known the Holy Scriptures, which" were A. No. St. Peter was Πέτρος, a stone; and he been enlarged to a vast extent, and are becoming more ber of sickness and of death, and last of all, commit- "able to make" him "wise unto salvation!" "This pray, say, Our Father which art in heaven," &c. and and the other Apostles are called in Scripture the and more comprehensive; and if it was even condemned ting our bodies to the ground, earth to earth, ashes to culture, this training," says the admirable Bishop Jebb, When thou dost thine alms, do not sound a trumpet Twelve Foundation Stones of the Church; but Christ as anti-Christian, before its effects had been seen, it ashes, dust to dust, in hope of the resurrection in the "ought to commence at a far earlier period than peobefore thee," are mere instructions how we are to act was ή Πέτρα, the Rock, out of which St. Peter and cannot be reasonable to desire it, now when the world last day, and the life of the world to come, through ple are commonly aware of. In husbandry, our care when we pray, and when we give alms; but whether we they were hewn, and on which they were heaven, and on which they were heaven, and on which they were heaven, and on which they were heaven and they were heaven. are to pray at all or give alms at all, is "left to be de-

with them," because that being a time of joy and glad- must be understood in its literal and grammatical consistent with and contrary to their duty to their law- to their trust? sense, and in that sense in which it has been now ex- ful sovereign; and thus does all in his power to annul =

A. It destroys Unity in the Church on the plea of The Saviour's little children must be taught. That

THE MINISTERIAL OFFICE. (By the Rev. J. A. Spencer, A.M.)

nient season' wherein to turn from sin to righteousness, hibit, such a supremacy, when He told His Apostles, something akin to awe, to consider how mysteriously ture, it is not quite as certain that sin will! As if person to be ordained—"Will you give your faithful that 'convenient season' would never come; and the "that the kings of the Gentiles exercise lordship over the soul's interests are connected with the office of the the bias were not, from the start, away from God! them (the Gentiles), but it should be so with" them; and "man of God" whom we are to obey.* At all times, As if the attraction of the world were not continually again, "whosoever will be great among you, let him be from the cradle to the grave, he stands ready to min-mcreasing it! As if the devil were not diligent in commanded, and as this Church and realm hath at all. It seemed good therefore to the Church to fix your minister;" and "he that is greatest among you lister in Christ's name, and by His authority, to our his vocation, beyond the most devoted teacher of us a stated time, in which men might enter upon the great shall be your servant;" and that they had "One Mas-spiritual needs. As the steward of the mysteries and all! As if the question were not settled, beyond all work of their repentance. And what time could have ter, Jesus Christ," and that they were Brethren; and the manifold grace of God, he meets us at our entrance controversy, in the sure word of God! What was been selected with greater propriety than this 'Lenten' again, when He spake to them of twelve thrones, and upon life; born in sin and the children of wrath, Abraham's commendation, before God, but this, "that or spring season, when universal nature, awakening one throne, thus placing them on an equality; and through his instrumentality we are washed in the laver he will command his children, and his household after from her wintry sleep, and coming out of a state of the wall of the Church in the Revelation has "twelve" of regeneration, being in and by Holy Baptism "made" him, and they shall keep the way of the Lord?" deformity, and a course of penance, imposed for the foundations, and in them the names of the twelve Apostransgression of man, her Lord and Master is about to tles;" so it is also clear. à posteriori, that St. James, the kingdom of heaven." The "babes" in Christ he "Choose ye whom ye will serve; but, as for me and rise from the dead; and putting on her garments of who presided in a Council, that of Jerusalem, at which feeds with "the sincere milk of the Word," training my house, we will serve the Lord?" What was Da-The 35th Article says: "The Second Book of Hogelory and beauty, to give us a kind of prelude to the St. Peter was present, and in which St. Peter was present, and the whic renovation of all things? So that the whole creation part as one of the speakers, knew nothing of such a and when they are "of full age," he dispenses to them "made a covenant with Jacob, and given a law to Isthis Article, doth contain a godly and wholesome doc- most harmoniously accompanieth the voice of the supremacy in St. Peter; that St. Paul knew nothing the "strong meat" of the Gospel. The Holy Com- rael, which he commanded our forefathers to teach arricle, doth contain a godly and wholesome doctime * * * * as doth the former Book "of Homilies," Church, as that sweetly accordeth to the call of the of it, who said that "he himself was not a whit behind munion of the Body and Blood of our Saviour Christ, their children, that their posterity might know it, and in all the Churches;" who classes Peter with James food of the most precious Body and Blood of our Saand John, and who withstood St. Peter and rebuked viour Jesus Christ; are assured thereby of God's fa- will not depart from it?" How clear and positive him to his face: and that St. Peter himself knew vour and goodness toward us; and that we are very Isaiah's doctrine is! "Whom shall he teach knownothing of it, who was sent by the authority of the members incorporate in the mystical body of His Son, ledge? And whom shall He make to understand doc-Apostles to Samaria; who speaks of "us the Apostles," which is the blessed company of all faithful people; trine? Them that are weaned from the milk, and living Stone;" and who writes on terms of equality, kingdom, by the merits of the most precious death and not of superiority, as "a brother-Elder" to Elders. and passion of His dear Son. So too, as an ambassa-And, to descend to St. Peter's Successors, it is certain dor for Christ, as though God did beseech us by his Christian truth, that the order of the clergy is an order of as And, to descend to St. Peter's Successors, it is certain also that St. Polycarp, Bishop of Smyrna, knew nothing also that St. Polycarp, Bishop of Smyrna, knew nothing also that St. Polycarp, Bishop of Smyrna, knew nothing also that St. Polycarp, Bishop of Smyrna, knew nothing also that St. Polycarp, Bishop of Smyrna, knew nothing also that St. Polycarp, Bishop of Smyrna, knew nothing all our evil and corrupt anecessary obligation as the sacraments, and as unalterable as the Holy Scriptures; the same Holy Ghost being as truly the of such a supremacy in Pope Anicetus; that Poly- to God. As a messenger of the Lord of Hosts; as a crates, Bishop of Ephesus, and the synod of Asiatic watchman, anxiously caring for the souls committed sacraments or the inspirer of those Divine Otacles.—Rev. Wm. Bishops, and St. Irenæus, Bishop of Lyons, and the to his charge, knowing that he must give account at Law's First Letter to Bp. Hoadley, p. 47. Council assembled in that city, knew nothing of any the last day; as a shepherd of Christ's sheep; he Q. Although the Church of England is united in such supremacy in Pope Victor; that St. Cyprian, teaches and premonishes; he feeds and provides for w such supremacy in Pope Victor; that St. Cyprian, leaches and premonshes; he feeds and provides for bishop of Carthage, and the African Bishops, knew the Lord's family; he seeks for Christ's sheep that whereof is more worth than all the world besides,—the price of that same Book of Common Prayer, does not accord Church, and although she is not, as the Church of nothing of it in Pope Stephanus; that St. Augustin are dispersed abroad, and for His children who are in the blood of the Sou of God!—Methinks I may use the Apostonic in another case; "ve see your calling, brethren." and the Bishops of Africa knew nothing of it in Popes the midst of this naughty world, that they may be the words in another case; "ye see your calling, brethren." The like observation applies with equal force reference and that the Bishops of Rome is saved through Christ for ever. A "preacher" of the another is saved through Christ for ever. A "preacher" of the another is saved through Christ for ever. A "preacher" of the another is saved through Christ for ever. A "preacher" of the another is saved through Christ for ever. A "preacher" of the another is saved through Christ for ever. A "preacher" of the another is saved through Christ for ever. A "preacher" of the another is saved through Christ for ever. A "preacher" of the another is saved through Christ for ever. A "preacher" of the another is saved through Christ for ever. A "preacher" of the another is saved through Christ for ever. A "preacher" of the another is saved through Christ for ever. with reference to their "subscription" to the 35th not our Lord give to that Apostle universal supreme themselves for six hundred years were so far from knowing any thing of such supremacy as residing in them- the one only way of salvation, he shows us what we his shoulders? who would not be almost tempted to repent him selves or in any one else, that Pope Gregory the First must do to be saved; "in season and out of season, self of his undertaking, and to wish himself any the meanest (as St. Cyprian, Bishop of Carthage, had done before reproving, rebuking, exhorting, with all long-suffering mechanic, rather than a minister? But, alas! this were vain, yea, sinful. We are engaged in this sacred office, and there is A. Although we should allow that St. Peter was him) denounced the assumption of the title of Univer- and doctrine," he does the work of an evangelist, promised to maintain, subject themselves to the penalty imposed on such persons, by the 38th Canon of the Christian; "Quisquis se universalem" and he is the Bishop of Rome is the successor of St. Peter, and one of the Bishop of Rome is the successor of St. Peter, and Church:—"If any Minister, after having subscribed that he inherits by office what was given to St. Peter and the bishop of Rome is the successor of St. Peter, and that he inherits by office what was given to St. Peter and that he inherits by office what was given to St. Peter and that he inherits by office what was given to St. Peter and that he inherits by office what was given to St. Peter and that he inherits by office what was given to St. Peter and that he inherits by office what was given to St. Peter and the Bishop of Rome is the successor of St. Peter, and the Bishop of Rome is the successor of St. Peter, and the Bishop of Rome is the successor of St. Peter, and the Bishop of Rome is the successor of St. Peter, and the Bishop of Rome is the successor of St. Peter, and the Bishop of Rome is the successor of St. Peter, and the Bishop of Rome is the successor of St. Peter, and the Bishop of Rome is the successor of St. Peter, and the Bishop of Rome is the successor of St. Peter, and the Bishop of Rome is the successor of St. Peter, and the Bishop of Rome is the successor of St. Peter, and the Bishop of Rome is the successor of St. Peter, and the Bishop of Rome is the successor of St. Peter, and the Bishop of Rome is the successor of St. Peter, and the Bishop of Rome is the successor of St. Peter, and the Bishop of Rome is the successor of St. Peter, and the Bishop of Rome is the Bishop of Rome is the Bishop of Rome is the successor of St. Peter, and the Bishop of Rome is the Bishop of Rome is the St. Peter, and the Bishop of Rome is the Bishop of Rome i duty, to bring all that are committed to his charge fold miscarriages in this weighty undertaking; let us wee of the orders and ceremoules prescribed in the minunion Book, he shall be suspended," &c. &c. his brother Apostles; but that all the Apostles were diction which does not belong to another Bishop?

Q. Has then the Bishop of Rome no peculiar juris-diction which does not belong to another Bishop?

God, and that ripeness and perfectness of age in we have reason to fear, may stick upon our garments. The A. Every Bishop possesses the highest spiritual Christ, that there is no place left among them, either

authority in his own diocese, with respect to the ordinary affairs of his own Church; and all Bishops, as He it is, the man of God, who has the rule over us, by a less severe, prudent, and wary conversation; not only by Bishops, are equal, whatever their dioceses may be .- whom we are to obey, and to whom we are to submit of from her rites and ceremonies, as prescribed in the in their behalf? and is he not designated by titles of As St. Jerome, the secretary of a Pope, says,—Ubicunque est Episcopus, sive Roma, sive Eugubii, ejusdem hands God has been pleased to dispense unspeakable est meriti, ejusdem sacerdotii: potentia divitiarum et blessings to our race; he is the one whom the Master paupertatis humilitas sublimiorem vel inferiorem Epis- Himself has commissioned to preach the everlasting requisite in so important an affair; in a word, not by doing all Apostles, especially St. Paul, who "had the care of copum non facit. The Bishop of Rome, as has been Gospel; he is the one by whose hands the holy sacra-One of the arguments urged, in the Tract, against all the Churches." But we must not confound prithe "observance of times and seasons," for fasting or and we must not confound prishow of the arguments urged, in the Tract, against all the Churches." But we must not confound prishows of the arguments urged, in the Tract, against all the Churches."

But we must not confound prishops, by the Canons of the Catholic Church; but his and of the Holy Ghost, and wherein we are nurtured shops, by the Canons of the Catholic Church; but his and of the Holy Ghost, and wherein we are nurtured shops, by the Canons of the Catholic Church; but his and of the Holy Ghost, and wherein we are nurtured shops, by the Canons of the Catholic Church; but his and of the Holy Ghost, and wherein we are nurtured shops, by the Canons of the Catholic Church; but his and of the Holy Ghost, and wherein we are nurtured shops, by the Canons of the Catholic Church; but his and of the Holy Ghost, and wherein we are nurtured shops. jurisdiction as Bishop, Metropolitan, and Patriarch, is and strengthened by the Body and Blood of our Sa- the bended knees of my soul, bewail my sin, and implore His Q. What, then, are we to say to the words of limited to his own Diocese, Province, and Patriarchate, viour Christ; he is the one to whom God has given pardoning grace and mercy, crying mightily unto Him: "De- in David's fervent strain, "His people and the Sheep

LITTLE CHILDREN.

(From a Sermon by Bishop Doane.)

versal Church, as represented in General Councils, by few, that have got beyond the savage state, will need the original impulse of the soul."* A. Yes, but not more so than to the rest of the its claim to negative and rescind their decrees; it re- to be informed. Few in our age and country that by any means, when I had preached to others, I my- Apostles. Christ gave that power to the Church, duces the Church to a perpetual necessity of erring are content with these attainments for their children. taught. The Church must do it. Such is the perself should be a castaway." (1 Cor. ix. 27.) Thus when He said, "Tell it to the Church; but if he nemaking the duty of fasting of more importance than glect to hear the Church, let him be unto thee as an it destroys the Order and Jurisdiction of Bishops, by self-denial, parents often make, and undergo, for the thou Me, more than these? Feed My lambs." So, preaching. "In watchings, in fastings," (2 Cor. vi. 5.) heathen;" and having said these words, He proceeded resolving all into its own power; and so deprives the instruction of their children. How many a father to the twelve the great commission ran, "Go ye, "In fastings often," (2 Cor. xi. 27.); nor the practor of their legitimate posterity and succession; hastes to rise up early, and late takes rest, and eats therefore, and make disciples of all nations, baptizing tice of the primitive Christians who were very con- viz.: by all his Apostles, "Verily, I say unto you, thus perverting the character of the Church from the bread of carefulness, that he may purchase, for them, in the name of the Father, and of the Son, and stant and regular in the observance of both their Whatsoever ye shall bind on earth shall be bound in Apostolic into Papal, and degrading Bishops into its his daughters, the means of those accomplishments, annual and weekly fasts. "Their weekly fasts were heaven, and whatsoever ye shall loose on earth shall be own Vassals, as is evident from the oath now imposed of body and of mind, which may prepare them for ac-Wednesdays and Fridays, because on the one our Lord loosed in heaven:" and again, after His Resurrection, upon Bishops by the Pope of Rome, which fully conceptance with the world! And how often has the did the Apostle, on the day of pentecost, clearly apwas betrayed, on the other crucified. The chief of "He breathed on them, and saith unto them, Receive firms the prophetic speech of Pope Gregory the First widowed mother worn her eyes with watching, and ply it, "Repent, and be baptized, every one of you, their annual fasts was that of Lent, which they obserye the Holy Ghost; whose soever sins ye remit, they to the Bishops of Greece, "Si was Universalis est, her hands with work, that she might keep her only son in the name of Jesus Christ, for the remission of sins,
their annual fasts was that of Lent, which they obserye the Holy Ghost; whose soever sins ye remit, they lot the Bishops of Greece, "Si was Universalis est, her hands with work, that she might keep her only son in the name of Jesus Christ, for the remission of sins, ved by way of preparation for their feast of Easter. are remitted: and whose soever sins ye retain, they restat ut vos Episcopi non sitis." (Epist. lib. v. 68. at school, and fit him for a higher station than was and ye shall receive the gift of the Holy Ghost; for ever dreamed of by his forefathers! No one supposes, mary for the Christians to set apart some time for to say that the power of the keys was given specially | Q. But how, then, is the Unity of the Church to be for a moment, that these things come by nature. No one, who thinks them valuable, thinks of postponing the feast of Easter. Irenœus, who lived about ninety rent language of all Christian antiquity that he receivyears from the death of St. John, and conversed fami- ed that power as a figure of the Church in her Unity one Spirit, and one Hope of our calling; one Lord, one himself. When he can scarcely walk, his limbs are liarly with St. Polycarp, as Polycarp had with St. John, has all the Apostles did in her Universality. It was has happened to let us know, though incidentally, that not one man in the Church, but the Church in one He does not add, "One Visible Head." Let all the ful. When he can scarcely talk, he is set to learning as it was observed in his time, so it was in that of his man which received the keys. The words of our members of the Catholic Church be "joined together languages, that his pronunciation may be correct.— Lord were addressed to Peter, as representing by his in the same mind and in the same judgment," let them His eye is trained to exactness in proportions. His does the figure of a Vine express, but that the scion,

I shall conclude with the following quotation from Faith, by his Office, and by his Acts, all the Apostles "walk by the same rule, and mind the same thing," ear is tuned to harmony of sounds. His memory is Bishop Horne, which I do not doubt will be a sufficient and their Successors, as one of the Bishops of Rome, let them be united in the same Faith, in the same exercised. His taste is cultivated. His powers of and satisfactory answer to all that is said in the Tract Leo the Great, says; and St. Ambrose, "In beato Pe- Sacraments, and in the same Apostolic Discipline and reasoning are exerted. His imagination is invigorated. against the propriety of abstaining, during the season tro claves has regni colorum cuncti suscepimus sacer- Government; let them communicate with one another Nothing is left to the slow process of time. Nothing by means of their lawful Bishops, in National and in is trusted to his free choice. His will is, as it were, Q. But did not Christ give supreme power to St. General Councils, according to the institution of Christ, forestalled. And the hope is, that, before he attains and to universal primitive practice; let them all, each to the period for its exercise, habit will have hardened A. No; these words were not verbu ordinandi, in his own sphere, "endeavour to maintain the unity into nature, and the character have taken its indelible And, if ever there was an institution calculated to pro- but verba hortandi; and do not affect the general com- of the Spirit in the bond of peace;" and they will impression. And yet these, some persons neglect en-3. That he alloweth the Book of Articles of Reli- mote the glory of God, by forwarding the salvation of mission before given by Christ to all His Apostles in a then enjoy the blessing of primitive Christian Unity. tirely the religious education of their children. They gion agreed upon by the Archbishops and Bishops of man, it is this appointment of a certain set time for all solemn act of consecration. Whence St. Paul says to But they will never attain this Unity by subjection to act as if the heart could not go wrong. It is their Provinces, and the whole Clergy, in the Convocapersons to consider their ways, to break off their sins, the presbyters at Ephesus, "Take heed to the flock one supreme visible Head, of which the Primitive pride to have them free from prejudice. Their souls, tion frovinces, and the whole Clergy, in the Convocapersons to consider their ways, to dear the distribution from whence they have fallen through over which the Holy Ghost has made you overseers, Church knew nothing; and especially they cannot exthey say, shall be white paper, until they write their acknowledgeth all and every the Articles therein con- the infirmities of the flesh and the prevalence of temp- to feed the Church of God, which he hath purchased pect it from subjection to such a supreme visible Head creed on it themselves. Theology is too abstruse for ained, being in number nine-and-thirty, besides the tation. For though most certain it is, that sorrow with his own blood;" and St. Peter, "The elders I as subverts the one Faith by a New Creed, mutilates youthful minds. They have no notion that their hope to train, is holy baptism: "a death unto sin, tion, to be agreeable to the Word of God. | should be the constant attendant upon sin, and daily exhort, who am also an elder, feed the flock of God the Sacraments, destroys Apostolic government, and children should be gloomy. Let them enjoy life, while and a new birth unto righteousness; for being by "Which subscription, as it seemeth by the same and following Canon, must be before the Bishop himself."

The description of the Church in her seemeth by the same and transgressions call for daily penitence, yet fatal expensions, as it seemeth by the same and transgressions call for daily penitence, yet fatal expensions, and the children of wrath we are they can. Sickness and sorrow will come soon enough; be authority of the Church in her by constraint but willingly."

Wherefore, as St. August and the children of grace." The converse of the children of grace. The converse of the children of grace. The converse of the children of grace of the children of grace. The converse of the children of grace. The converse of the children of grace of the children of grace. The converse of the children of grace of the children of grace. The converse of the children of grace of the children of grace of the children of grace. The children of grace of the children of grace of the children of grace. The children of grace of the children of grace of the children of grace of the children of grace. The children of grace of the children of grace of the children of grace of the children of grace. The children of grace of the children of grace of the children of grace of the children of grace. The children of grace of the c gustine says, quum Petro dicitur, ad omnes dicitur, Unity, exacts an implicit subjection to all these Inno- what right has one man to determine in this question vations and Infractions, as an essential condition of for another? Is not the soul free? Should not the Q. Since, as has been before said the best com- Communion with itself, as a test of Church Member- heart make its own selection? Is it not all between the man himself, and God? As if to be without religion were not just as much a settling of the question, as if the choice were fully made; just as black, which Paul no sooner says, "according to His mercy He is the absence of all the colours, is quite as positive, for every practical purpose, as any of the seven! As It must, I think, strike every reflecting mind with if, however true it be that science cannot come by na-

* I shall beg leave to lay it down as a plain, undeniable, author and founder of the priesthood as the institutor of the of living."

† 2 Cor. vi. 1. no retreating; we must now run the hazard, how great soever blood of souls, I say: for when I consider how many less discerned ways there be, whereby a man may involve himself in (for by these, the Apostle assures us, "a man may destroy the soul of his weak brother for whom Christ died;") not only by vou, alway, even unto the end of the world!" a gross negligence and supine carelessness, but by every lesser remission of those degrees of zeal and diligence which are so that a man can, and lies within his power to save the souls sacred trust, the care of his dear lambs. The very mine own part I cannot, I dare not justify myself, or plead not | One Fold, of the one great Shepherd; the very name guilty before the great Judge of heaven and earth; but do upon salvation; and my tongue shall sing aloud of Thy righteous-ness!"—Bp. Bull, "Visitation Sermon of the Priestly Office,"

they may be—nay, even against the whole visible Church. Therefore, according to the Treet these of the whole Christian world and the way He half appointed a him my garden, and told him it was my botanical garden.—
be led into green pastures, and brought forth beside
'How so?' said he, 'it is covered with weeds.' 'Oh,' I replied,
the waters of comfort. Most surely, if there be a must also be repudiated.

The Tract asserts there is no Scripture command to fast at all; but that Christians are left free to fast or not fast at all; but that Christians are left free to fast or not fast at all; but that Christians are left free to fast or not fast at all; but that Christians are left free to fast or not fast at all; but that Christians are left free to fast or not fast at all; but that Christians are left free to fast or not fast at all; but that Christians are left free to fast or not fast of the church is built not not not fast at all; but that Christians are left free to fast or not fast at that is only because it has not yet come to its age of discretion the waters of comfort. Most surely, if there be a

solute, not an essential duty; there is not a single no man lay than that is laid, Jesus Christ;" and it is not thought expedient by the Church when the greater unto His people, being penitent, the absolution and precept, line upon line, line of God called ! who is sufficient for these things! what appears; and, from the moment it does appear, our Q. In what respects has this tendency shown itself? is man that he should be a worker together with God! carefulness knows no intermission. And so it ought A. The claim of universal spiritual headship natu- what are the "earthen vessels," that they should to be in God's husbandry. The infant mind pats forth fact has been, and is, that in defiance of Reason and human nature, we are commanded to venerate, and to impressions may be made. The animal and sensitive A. He did; but this objection, from the character Scripture, the Bishop of Rome, on the ground, in the "esteem very highly in love for their work's sake!" parts of our nature are then in full vigour; and as these of the Syriac tongue, as has been shown, has no weight; first place, of spiritual, and then of temporal supremacy, ought we not to fear, lest, regarding them simply as are then treated, the future happiness or future misery and prayer;" nor the fact that he excused his Disciples and we must remember, that St. Mathew's Greek ac- asserts a right to depose princes, to dispose of their men like ourselves, we lose sight of, and undervalue, of the human being, will, to an incalculable extent, be from fasting so long as He, "the Bridegroom was count of our Lord's speech is divinely inspired, and dominions, and to impose oaths on their subjects inauthority, and from the experience of those who are best qualified to speak on such subjects, that, even the obligations of civil allegiance, and to dissolve the THE CHURCH THE TEACHER OF CHRIST'S before reason is perceptibly unfolded, the appetites, the passions, the affections take their bias towards evil or towards good: and those wrong propensities, which it will cost years of exertion to eradicate, may with ease be nipt in the bud; and those good habits, which are afterwards to be attained with cost and difficulty, may, by proper management, be now made, as it were,

> The Saviour's little children, it is certain, must be of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." And so the promise is to you and to your children." There is no aspect of the Church, in Holy Scripture, which does not clearly show, that she is charged of God with the religious care of little children. What does the figure of a Living Body teach us, but that every member is to "grow up unto Him, in all things, which is the head, even Christ;" the babe, to attain through grace, to the full stature of the perfect man? What grafted into it, takes nourishment from it, lives through its root, is nourished by its moisture, and from it derives the strength and fatness which develope every bud and leaf, and tendril, and which swell and sweeten in the full and purple cluster? And what is the lesson which the Fold supplies, but that the Saviour's lambs are placed within the shelter of its sacred pale, that safe from all the chances of the world, the venomous beast, the food that sickens, and the precipice that kills, they may be fed securely at his hand, and pass from earthly refuge to the blessed bosom of the Shepherd in the heavens? That it may be so -rather because it must be so-the very first act of this training; or rather, the birth of the new nature, which we

"Blest be the Church, that, watching o'er the needs "Of Infancy, provides a timely shower,
"Whose virtue changes to a Christian Flower "The sinful product of a bed of weeds!"!

But great, beyond expression, as this blessing is, we are not left to rest on it one moment. Just as St. saved us, by the washing of regeneration," than he adds, in the same breath, "and the renewing of the Holy Ghost;" so does the Church in her Baptismal Service, from the declaration, "seeing now dearly beloved brethren, that this child is regenerate," pass on, at once, to the explicit exhortation, "let us make our prayers, that he may lead the rest of his life according to this beginning." Nor does she leave us ignorant of what this means, nor bury it in vague and barren generalities; but, in her Exhortation to the Sponsors, traces out the course of duty, with a sunbeam's clearness: "forasmuch as this child hath promised by you his sureties, to renounce the devil and all his works, to believe in God and to serve Him, ye must remember that it is your parts and duties to see that this infant be taught, so soon as he shall be able to learn, what a solemn vow, promise, and profession he hath here made by you. And, that he may know these things the better, ye shall call on him to as doth the former Book "of Homilies," Church, as that sweely accordent to the care of all we receive at his hands; and we and all who duly rethe children which were yet unborn?" What was may learn the Creed, the Lord's Prayer, and the Ten the Churches," and who says accordingly, "so I ordain the Churches," and who says accordingly, "so I ordain the Churches," and who says accordingly, "so I ordain the lesson of Solomon's wisdom, but this, "Train up a Commandments, and all other things which a christian ought to know and believe to his soul's health; and that this child may be virtuously brought up to lead a godly and a Christian life: remembering always that baptism doth represent unto us our profes-Apostles to Samaria; who speaks of "as the appears, and of Christ, "the and are also heirs through hope of His everlasting drawn from the breasts: for precept must be upon Christ and to be made like unto Him; that, as He died and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness,

> This is the office which the Saviour has enjoined in that expressive sentence, FEED MY LAMBS. Only the We minister to souls. Souls! Methinks in that one Church can carry it into effect. Only the Church has perpetuity of being, "through the power of an endless life." Only the Church has claim to confidence as certain to maintain the truth, of which she is divinely set, to be the ground and pillar. Only the Church has such authority, as will submit to it the wills of sinful men, in the reception of her witness for the faith. Only the Church has influence to draw men to her, to present their little children to her healthful breast. Only the church bath adaptation to all classes of society, to all states of human nature, to all conditions of the world, to train them up for the Church hath unity and universal being, so that all men, every where, brought into union with her, in the reception of her creeds and ritual, are brought together in Christ Jesus; and become, like her first members, "of one heart and one soul." Only the Church has promise of that blessing, without which all desires are hopeless, and all efforts vain, the presence, with, and in her, of her heavenly Head: "Lo, I am with

> Great and manifold are the advantages with which the Saviour hath supplied the Church for this most committed to his charge; - I say, when I consider this, for name by which He loves to name it, the Fold, the by which even of old, His ransomed were described, iver me from this blood guiltiness, O my God, thou God of my of His Pasture;" the very name by which His minisous- ters are spoken of, throughout both Testaments, "Pastors," "Pastors according to His own heart," "Pastors "Thelwall thought it very unfair to influence a child's that feed His Sheep:" all show the purpose of His

> > * Practical Theology, ii. 107. † Catechism.