the Church,

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TORONTO, CANADA, FRIDAY, JUNE 16, 1843.

Poetry.

'Twas a winter night, and the pall was white, For the snow fell thick and fast, As to its grave in Windsor Nave The White King's coffin past.

The good King Charles! it was meet that he, Whose reign on earth below Had been spotless and pure as pure could be, Should have now a crown of snow.

There had risen against him a rebel host,

And he sank before his foes; And his faith was tried to the attermost,

And brightest it shone at the close. For the Church his life he held not dear, For the Church he came to die ; And in that season of doubt and fear,

There was one of Her Bishops by.

" Now," said that Bishop, "there only remains One stage, one short stage more ; It will bear you quickly from fear and pains

To the place where pains are o'er.' "From death," said the King, " to life I go;

From bondage to be freed ; To a palace above from a dungeon below ;-

A blessed exchange indeed ! No trumpet might sound, no banner might wave, As his coffin was borne on its way; That Bishop was ready beside the grave,

But they would not let him pray; For they made great search for the sons of the Church,

And such in their dungeon they laid; Fools! as if they who endure for a day Could unmake what God had made

The Church they spoil'd, and Her Bishops fell, And they thought they had crush'd Her outright; But is it not written, "The gates of hell Shall never destroy Her" quite?

She rose again ; and we have Her still,

And She nevermore can fail; Though Dissenters may strive to work Her ill, They cannot for long prevail. So if e'er She is touch'd by wicked men,

We will stand by Her holy side; And if it should come to the worst,---why then We can die as the White King died ! Rev. J. M. Neale. Christ.

PROTESTANTISM AND POPERY. (From "A Sermon preached in the Parish Church of Adare, Limerick. and published by request, by W. SEWELL, B.D., Fellow of Exeter College, Oxford, and late Professor of Moral Philosophy in the University of Oxford.)

1. We protest against Popery first, because it sets up over the Lord's fold a master and a teacher whom the Lord has not appointed-a bishop of Rome, and not the bishop apostolically descended, under whom we are placed by God, each of us in our several diofollowing with itching ears preachers whom we choose popery, that men learn to think much of the preacher, we know that no man may hope for salvation.

deny to themselves the whole sacrament of the body the foundation of all goodness, the summary of all through Jesus Christ our Lord: Amen." - (Form of them." "The works of the flesh are manifest, which Bather, in respect to parochial catechising, are far too and blood of Christ, by abstaining from the Lord's wisdom, the support of all our strength, the security Prayer for the Twenty-ninth of January.) table, when Christ himself has commanded them to for God's glory, the salt of the world, that "His come, and has told them, "Unless ye eat my flesh name may be hallowed among us, His kingdom come, and drink my blood, ye have no life in you ?" And His will be done on earth as it is in heaven ?" I will do they not abstain on the very same pretence on tell you when we are guilty of this grievous sin, and

which Popery refuses to give to them the cup-that you shall answer each in your own conscience. they are not worthy-that there is a risk of profaning We make light of truth, whenever we think more

so holy a rite by coming to it; though Christ himself of outward words, and feelings, and forms, than of has promised His blessing on all those who do come the doctrines and simple facts revealed to us by God. -come, not holy and innocent (for then who could worthily receive it?) but humble, penitent, and con-and facts, all of them revealed, all of them therefore to be held fast by us and professed, even at the cost trite?

And whereas, by the institution of Christ, the sa- of our life, we select some favourite maxim, some crament of the Lord's Supper is an outward and particular portion, and place this prominently forward, visible sign of an inward and spiritual grace, in which insisting on this being received, but caring nothing our souls are refreshed by the body and blood of for the rest. We make light of truth, whenever, God Christ, as our bodies are refreshed by the bread and having been pleased to give us two or more securities wine, - instead of adhering strictly to this truth, for the knowledge of His will, as the written word, Popery has denied that there is any outward sign- and the teaching of His Church, and the aid of the that the bread and wine are really what they appear, Holy Spirit given in answer to prayer and through while too often we who are Protestants, forgetting the the ministration of His sacraments, we set aside or solemn declaration of our mother Church, deny not undervalue any one of these, instead of employing the outward sign, but the inward grace, and refuse to them all humbly and reverently in the places where believe that any thing more is contained in that holy He has fixed them. And we make light of truth, sacrament than a mere formal commemoration of our when we trust to our own weak minds and corrupt Saviour's death, and an exercise of prayer and praise. hearts to lead us into the way of truth, "leaning unto 7. Instead of bringing Christians together to wor- our own understanding, and being wise in our own ship God with a reasonable service, - with their eyes." (Prov. iii. 5, 7.) We make light of truth, hearts as well as their lips,-Popery has framed its when we think that we can bring up our children in prayers in a tongue not understood of the people, the nurture and admonition of the Lord without giving which they cannot follow, which does not unite them them a definite faith, and teaching them as the first in one mind and in one voice, but leaves them, each law of their nature, and the first treasure of their wisin his own thoughts, to fashion their prayers as they dom, the creeds which for this very purpose God has like, as separate beings, not members of one body in given to His Church. We make light of truth, when we speak captiously and insultingly of those who,

And it has done this, nominally, that the worship either in days past or present, have held firmly by the of God might be more solemn, and more safe from doctrines of their communion, whatever it may be; human corruption; but really that the people might as if such doctrines were only empty dogmas, which learn to place their whole trust in the priest, and impeded the business of the world, and introduced might not acquire a spirit of freedom and strength strife and discord, where, without them, all would be by coming themselves into the presence of God, and peace! We make light of truth, when we associate taking part in His service. My friends, are there willingly and gladly with those who deny the gospel any among us, who, themselves also deserting that of Christ, or sever themselves from the communion of any among us, who, themselves also descring that of each of the one holy Catholic and Apostolic Church, and ness? And what communion hath light with dark-Church has framed for them in their prayer-book, neither rebuke them for their sin, nor show that we run off to other congregations, where no fixed forms feel it to be sin. And we make light of truth, when of prayer are used, and where therefore the congrega- we think that each may be saved in any communion, tion cannot anticipate what is coming, and cannot by any belief, so long as with his lips he professes to tion cannot anticipate what is coming, and cannot by any bener, so long as with his hps he professes to unbeliever—is not he an infidel, who counts the blood the regulations of the Rubric, nor to understand the plans and under the superintendance of Thomas H. the members of one body in Christ, any more than if through His apostles, has given us much more to bethe prayers were uttered in an unknown tongue? And is not the evil of this precisely the same as in the Apostles' Creed, without acknowledging which, divinity of Him who came to be our ransom? Is it the ordinances of the Established Church committed a grant of £150 has been made towards its erection.

to be guided by the voice of some teacher, whom they has been guilty before God, and for which we con-choose, without exercing the method is a similar feeling. It is with a similar feeling. The optimies of any, I absuel, that being the converse of the optimies of any, I absuel, the opties of any optimies of any optimies of any, I absuel, 2. We protest against Popery, that it has altered e one true faith of Christ, as delivered once for all control faith of Christ, as delivered once for all fait

children,-for His sake to obey all lawful authority, hope, and dry up the springs of his energies, by un- And, instead of sitting down before the word of God good works, NOT FORSAKING THE ASSEMBLING OF OUR- The pains now taken by many elergymen to explain to abstain from all unlawful indulgences! And have dermining his sure belief in the promises of God,- to find in all its pages some condemnation for the serves together;" the Scripture which contains these, the eatechism of our Church to the youthful members

THE WHITE KINC'S FURERAL The bady of the Kinc's for users in the other as the series and inventions of our duty, forgetting and inventions of our duty, forgetting and inventions of the instructions of the series and inventions of the instructions of the series and inventions of the series and inventions

BIBLE. (From an English Tract.)

When I say that the Bible Society is contrary to inherit the kingdom of Gon." St: Peter calls "he- thinks convenient, in some parts of the catechism;" is the Bible, my charge is not against the objects they resies" "damnable." Titus, Bishop of Crete, is becoming daily more and more apparent to all. have in view, but against their mode of carrying out commanded to "REJECT" a "herefic" "after the We are also glad to fearn that Private Baptisms, these objects. The objects themselves are thus second admonition." "There should be NO SCHISM and private week-day Churchings, are being gradually in the body." "There is ONE BODY." stated in the first rule :---"I. The designation of this Society shall be the BRTISH AND FOREIGN BIBLE SOCIETY, of which the sole BODY." Those who believe these Scriptures must hope, a holier state of things. The neglects of the

and against such a design no sincere Churchman nation is just." And here I shall close my charge of monies of the Church, if they had not been treated will for a moment raise an objection; but it is not the Bible Society being contrary to the Bible; not with most unbecoming irreverence by the clergy themtheend only to which the Christian must look. He because more might not be urged, but because enough selves. mut seek none but lawful ends-and these must be has been said; because, having shown that it does But we now expect and look for a stricter obsercompassed by none but lawful means. Now my evil that good may come, I have also shown that ITS vance of the Canons and Rubric of the Church, (to complaint against the Bible Society is, that they do CONDEMNATION IS JUST?

not use lawful means; or, in other words, that the machinery they employ is contrary to Scripture, both in what it does not and in what it does. It is opposed to Gon's word in what it does, inasmuch as it cognises an alliance upon which the Scriptures of

ard yet the hand of Christian fellowship is given been made the instrument to effect so desirable a by its ministers. them! And this is called a comprehensive and a consummation. But we were startled at the time, by catholic spirit! Comprehensive truly; but if in an observation which we read in an Indian paper, that CONSECRATION OF THE CHAPEL OF THE order to be catholic we must be scriptural, then there it would be expedient before entering on that sacred is no genuine catholicity in such a plan. "BE YE work, to obviate an objection made by the Chinese, NOT UNEQUALLY YOKED WITH UNBELIEVERS," is the that the English Christians did not themselves follow maxim of the Apostle, who yet could affirm of him- the precepts contained in their own prayer books acself that in a sense "he was all things to all men." cording to the ordinances of their own Church; and

THE RUBRIC.

(From The British Queen.)

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are these, adultery, fornication, uncleanness, lasciv- important to be cursorily dealt with. The necessity iousness, idolatry, witchcraft, hatred, variance, emu- of a stricter attention to the Rubric, which directs THE BIBLE SOCIETY CONTRARY TO THE lations, wrath, strife, seditions, MERESIES, envyings, that "the curate of every parish shall diligently of murders, drunkenness, revellings, and such like; of Sundays and holidays after the second lesson at evening the which I tell you before, as I have also told you in prayer, openly, in the Church, instruct and examined time past, that they which do such things shall not so many children of his parish, sent unto him, as he

"We are discontinued.

object shall be to encourage a wider circulation of the Hoy Scriptures, without note or comment: the only copes in the languages of the United Kingdom, to be And another charge which I shall bring is, that the Scriptures is the languages of the United Kingdom, to be Scriptures is the languages of the United Kingdom, to be Scriptures is the languages of the United Kingdom, to be Scriptures is the languages of the United Kingdom, to be Scriptures is the languages of the United Kingdom, to be Scriptures is the languages of the United Kingdom, to be Scriptures is the languages of the United Kingdom i circulated by the Society, shall be the Authorized Ver- Society thus "does evil that good may come." Of with them than with the laity, who would never have those who do so, Scripture says that "their condem= neglected or despised the public ordinances and cere-

the neglect of which so many of the dangers which beset her may be too plainly traced.) We feel as* sured that the Bishop of London's kindness in most delicately and considerately recommending, what he is bound by the plainest obligations of duty himself to We took occasion some time since to give expression enforce, will no longer be taken an unfair advantage of the living Gop pronounce a censure that it is unholy. to a general public opinion, that if the late war in His Lordship only recommended, it is true, because he The members of the Society are required to agree in China were to be made the means of implanting Chris- imagined that a suggestion from him would be received no one particular but this, viz. a desire to circulate tianity among the four hundred millions of people of as a direction; strict, positive, injunctions must come the Bible. They may belong to every section of the that vast idolatrous empire, this country might con- next. The present disorder in many of the metroprofessing Christian world ; and they may even be gratulate itself on having deduced a lasting good politan churches cannot be, and will not be permitted anong those who deny the LORD that bought them, from a temporary evil, and might rejoice at having to continue. The Rubric of the Church must be obeyed

> HOLY TRINITY, CROCKERTON, NEAR WARMINSTER.

> > (From The Dorset County Chronicle.)

The hamlet of Crockerton, is in the parish of * BE YE NOT UNEQUALLY YOKED WITH UNBELLEVERS, that the ministers of the English religion were the Longbridge Deverill, and the Rev. and Right Hon. for what fellowship hath righteousness with unrigteous- greatest transgressors of those very ordinances which Lord Charles Thynne is the incumbent. By his pious exertions, aided by the liberal, yet private and unos* ness? And what concord hath Christ with Belial? Great allowances are, doubtless, to be made in the tentatious benefactions of many friends, a Chapel of or what part hath he that believeth with an in- case of foreign idolaters not being able to discriminate Ease has been built in this manufacturing hamlet for fidel?" (2 Cor. vi. 14, 15.) And is not he an between the greater or less degree of departure from the accommodation of nearly 500 persons, upon the lieve-the whole, that is, of the articles contained in unto the SPIRIT of grace, by rejecting the proper extenuation of the transgression, or of the neglect of Church Building Association, from the funds of which objected that the money of all may be received, for a by her ministers. But it is most lamentable to be The Chapel, which stands near to the western edge following with itching ears preachers whom we choose for ourselves, and deserting those whom God has for ourselves, and the converse for Longe and for which we con-to be guided by the voice of some teacher, whom they for ourselves for Longe and for which we con-to be guided by the voice of some teacher, whom they for the converse for Longe and for which we con-to be guided by the voice of some teacher, whom they for the converse for Longe and at about four miles the chinese to adopt a religion, the ordinances of the converse for Longe and for which we con-to be guided by the voice of some teacher, whom they has been guilty before God, and for which we con-to be guided by the voice of some teacher, whom they has been guilty before God, and the converse for Longe and at about four miles the chinese to adopt a religion, the ordinances of has been guilty before God, and for which we con-to be guided by the voice of some teacher, whom they has been guilty before God, and the converse for Longe and the converse for Longe and the converse the chinese to adopt a religion, the ordinances of has been guilty before God, and for which we con-to be guided by the voice of some teacher, whom they has been guilty before God, and the converse for Longe and the converse the chinese to adopt a religion the the converse the chinese to adopt a religion the the converse the chinese to adopt a religion the the converse the chinese to adopt a religion the the converse the chinese to adopt a religion the the converse the chinese to adopt a religion the the converse the chinese to adopt a religion the the converse the chinese to adopt a religion the the purpose all are agreed upon, without compromising obliged to confess, that this objection on the part of of the grounds of Longleat, and at about four miles

rations?

usurped dominion over the conscience and the belief and fancies of each man's sinful heart? denounce ?

derstanding and perverted heart, or forming rashly light?

and presumptuously such judgments on its meaning,

to the saints; and has set aside the creed then given for one invented by itself. Have we, too, despised for one invented by itself. Have we, too, despised for one invented by itself. Have we too despised for one invented by itself. Have we too despised for one invented by itself. Have we too despised for one invented by itself. Have we too despised for one invented by itself. Have we too despised for one invented by itself. Have we too despised for one invented by itself. Have we too despised for one invented by itself. Have we too despised for one invented by itself. Have we too despised for one invented by itself. Have we too despised for one invented by itself. Have we too despised for one invented by itself. Have we too despised for one invented by itself. Have we too despised for too despised for one invented by itself. Have we for one invented by itself. Have we, too, despised the creed, and thought it of little moment whether the creed, and thought it of little moment whether the creed, and thought it of little moment whether the creed, and thought it of little moment whether the creed, and thought it of little moment whether the creed, and thought it of little moment whether the creed, and thought it of little moment whether the creed, and thought it of little moment whether the creed men believe it, all of it, exactly as the Church has they may rather sit at ease, listening to preachers service of God, and the promises." (Rom. ix. 4.) transmitted it to us, with nothing added to these whom they like, than be compelled to join in prayers, And so indeed it is. There is no people on the face transmitted it to us, with nothing added to these who give to file service, and to manifest by their disgramment of the earth to whom God, in his infinite mercy, has which are fixed for them by an authority which they in their disgramment of the earth to whom God, in his infinite mercy, has who have been their disgramment of the Service of the serv men Christians and ourselves true believers simply will not submit to? And is it not followed by the vouchsafed such blessings as to us, who have been from momentary feelings of religious devotion, without same effect, the very effect which it is professed to nurtured in the bosom and under the teaching of the laying the foundation of our faith on the one un- avoid, that human corruption is mixed necessarily Church of England and Ireland. If those, who from changed and unchangeable truth of God's own decla- with the whole of God's service; because the desires their childhood have been brought up under the dark and the prayers are not shaped and modelled after and deadly ways of the Romish schism, sin before

of Christians, judging where it has no right to judge, 8. We protest against popery, that it dishonours believed to be God's ministers over them, and on the and condemning what God has not condemned. Are its father and its mother. Instead of walking in the head of these ministers who have misled them will be we, too, trespassing on the seat of judgment, sitting old ways, and removing not the landmarks set up for their blood. They have tried to do God's will,in the seat of the scornful, and calling down God's us by God, ---instead of adhering strictly to the insti- to please Him, as they were told He might be pleased, we have not any commission so to do from Almighty the light of the Apostles built up the foundations of have tried to please Him. They have honoured His entitled to attend and vote at all meetings of the God; and scarcely as individuals know how to distin- the Church, —it invented new teachers, and new cere- saints and servants far too much, until they lost sight Society." guish between the evil and the good in that which we monies, and new doctrines, and new governments of of Christ: but they honoured them as the servants of

against all her enemies? Or do we own no master our spiritual fathers-those who from the foundation land. against all her enemies? Of do we own to master our spiritual rathers most and non the foundation rade. but our own will? Do we speak evil of dignities of the Church have been set over us by Christ, who But for those who condemn their sin, and are guilty writes : "Whoever transgresseth, and abideth not has not, like the Pope, even the pretence of being a in all the acts of life, to bring them in prayer to their instructor of the foolish, a teacher of babes, which (2 John, 9-11). minister of God, ruling us in the name of religion; God, to feed them with the daily bread that came hast the form of knowledge and of the truth in the If then you would scorn to be partaker of the evil but is our own pride, or covetousness, or self-will. down from heaven, to hallow their marriage bed, to law. Thou therefore which teachest another, teachest deeds of the Socinian, who blasphemes your Saviour; 5. We protest against Popery, that it has shut up tend them in the hours of sickness, and, when the thou not thyself? Thou that preachest a man should or of the Quaker, who rejects CHRIST's sacraments,

lying in our chambers, open before our eyes; and do with benediction in the grave? Or do we think the should not commit adultery, dost thou commit adul- lates; or of the Baptist who refuses to obey the we shut it up either by neglecting to read it, or by present day, and the teachers whom we have chosen tery? Thou that abhorrest idols, dost thou commit SAVIOUR'S command, "Suffer little children to come reading it in such a manner, so carelessly, so coldly, ourselves, the only guidance to be followed; and what sacrilege? Thou that makest thy boast of the law, onto ME, and forbid them not;" withholds the Sacraso little comparing spiritual things with spiritual, so is new to be also good, and what is old to be as use- through breaking the law dishonourest thou God ?" ment of hely Baptism from infants : or of the other little accompanying it with prayer, so little recurring less lumber, which Christians may throw aside to the (Rom. ii. 17, 24.) Remember, that he is not a Pro- sects who, in so many particulars, contravene Scripto the aids which God has given us in the teaching of owls and the bats, as if they who went before us were testant-that is, an abhorrer of errors such as those ture doctrine, and who all transgress the terms of the his Church, trusting so wholly to our own blind un- all in darkness, and we were walking proudly in the of the Church of Rome-who "is one outwardly," Apostles' fellowship; if you would scorn to be par-

as really to close it from our right perception, and Christ, that His humblest disciples might know, by may wish to be-who is one inwardly in the heart; His Church, then beware that you bid them not having eyes to see not, and having ears to hear not? some sign which all could understand, when they were "in the spirit, and not in the letter;" flying from all GoD speed.

ed with the most solemn rites of God's appointment, and when they became partakers of His body and tampering with God's holy word and sacraments; turalness, arising out of what the Society does not. which man dare not mutilate or alter-which, as the blood, gave to them certain outward marks and seals from all contempt of His ministers, from all neglect IT DOES NOT PRAY-IT CANNOT PRAY. It cannot ask channels and means of grace, are to be guarded by of His inward and spiritual grace. But popery has of His truth, from all interference with His commands, the Divine blessing on its labours, because of the us with the deepest reverence and the most anxious invented a number of secret and unauthorized condi- from all schism with His Church, from all disloyalty manner in which this blessing comes upon the childcare-the sacraments of the gospel and of our re- tions, without which she declares that this inward to the powers ordained of Him, from all pride, and ren of men they are not agreed: and because the demption. It thinks little of the baptismal vow. grace does not accompany the outward sign. And faithlessness, and love of worldly things, and violence, alone intercession of the one MEDIATOR is not ac-And do we think lightly of baptism? Do we recall thus, though a child has been brought to the font, and deceit, and persecution,-such as they who know knowledged, through whom Christians have access that promise made for us at the font, that we would and been washed with water, and scaled with the sign the history of Christ's Church must mourn over in boldly unto the throne of grace. To dwell upon this renounce the world, the flesh, and the devil, and con- of the cross, and has afterwards been fed at the table that branch of it which has fallen under the usurpa- defect of the Society were an insult to your undertinue Christ's faithful soldiers and servants unto our of the Lord, still if the priest had not intended to tion of the Pope. Mourn, remember, and not tri- standing; it must be obvious that the Scripture which life's end-do we recall this promise as often as we bless these ministrations to him, or if he had failed umph,-mourn, and not condemn, as they who have records the commands, "Ask, and ye shall have; are tempted to sin? Popery invents other vows; to observe some little condition, which it is almost no sins to answer for themselves. When we knock, and it shall be opened ;" "Pray without ceasas if an invention of man could bind us more strongly impossible to secure or ascertain, there is no assurance speak of the sins of others, let us humble our- ing;" "In every thing, by prayer and supplication, than an appointment of God; as if the vow of obe- to him that he is really a member of Christ's body. selves in sackcloth and ashes; and then the words let your requests be made known unto God;" "Let dience to Christ in all His commands did not pledge My friends, are there any here present, who, like will not bring down God's curse upon our own heads. us consider one another, to provoke unto love, and to dience to Christ in all His commands did not pledge My friends, are there any never present, who, has a speak tauntingly or arrogantly, but with a popery, think lightly and irreverently of the value of Let us not speak tauntingly or arrogantly, but with a The practice of the Church of Christ on this point, in the every circumstance, in every kind of act where duty could intervene! It invents vows of celibacy, and God to seal his greatest gifts to men,—who teach the vows of poverty, and vows of obedience, and vows of child to doubt if God's Spirit be given to it in bap- Let us confess that our faults, our negligence, our decreed that the Bishops ought not to receive the offerings of present Dr. Hannah, the ex-president of the Wesley an Contemperance; as if Christians had not pledged them-tism, though the Church herself declares, as soon as coldness, our faithlessness, have turned many astray, those who do not communicate." Apost. Constit. iii. 8. temperance; as if Christians had not pledged them-selves already at their baptism to become poor for Christ's sake, —for His sake, whenever He should cail them, to desert father, mother, and wife, and -who unsettle the very foundation of a Christian's have gladly come and worshipped in the same temples. which are presented with an evil conscience?

the one true faith of Christ, as delivered once for all to the saints; and has set aside the creed then given to the saints; and has set aside the creed then given to the saints; and has set aside the creed then given to the saints; and has set aside the creed then given the objection, and the glory, and have obeyed those whom, in their ignorance, they

6. We protest against Popery, that it has tamper- admitted by baptism within the gates of His kingdom, evil, and all falsehood, and all lust of power, and all And this brings me to a second charge of unscrip-

truth is, that its government is so likewise; for again, which they have taken on themselves to fulfil. to quote the rules :---

ations? and the prayers are not shaped and modeled after the wishes 3. We protest against Popery, that it has set up an 3. We protest against Popery, that it has set up an 3. We protest against Popery, that it has set up an 3. We protest against Popery, that it has set up an 3. We protest against Popery, that it has set up an 3. We protest against Popery, that it has set up an 3. We protest against Popery, that it has set up an 3. We protest against Popery, that it has set up an 3. We protest against Popery, that it has set up an 3. We protest against Popery, that it has set up an 4. Chalmeford to communicate to comm be eligible for re-election for the ensuing year."

And Rule XIII. is, " Every Clergyman or dissentin the seat of the scornful, and canning down God's dis by God, "Instead of adhering struct, to the by idle and superstitious ceremonies; but still they ing minister, who is a member of the Society, shall be

Neither is there any provision by which those whom its own, despising the ancient fathers and the positive Christ. If they have not been fed by the body and the Society employ as their paid or honorary agents, 4. We protest against Popery, that it makes men laws of God, and following whatever seemed expe- blood of Christ, as He Himself appointed, it has been shall furnish any pledge of their right faith; nay, how 4. We protest against ropery, that it makes net dient, or likely to promote what seemed good in its kept from them by others. If they know little of should such a body agree on the right faith, each one try a foreign power which has no right to enter it, own eyes. And among us,—among the denouncers the mysteries of their redemption, they have never having a doctrine, and each one an interpretation? and drawing off the allegiance of subjects from their of popery, who profess to abhor and condemn it as had the Bible laid before them. And if they are And can such a compact as this be other than unand drawing on the aneglate of such as this be other than un-true and lawful head to the bishop of Rome. Are hateful in the sight of God, and worthy of eternal disloyal and disobedient, it is under the teaching of scriptural, when Israel, for joining himself unto Baalwe loyal and obedient to our Queen, and to all whom condemnation, -are there any, who in this sin also- others, who, at the tribunal of Almighty God, at the Peor, had "the anger of the LORD kindled against she hath put in authority over us? Do we reverence one of the chief and most crying sins of popery, from day of judgment, will be called on to answer for the him," and the alger of the bord kindled against her laws? Do we love, honour, and humbly obey which so many others have flowed—are to the full as blood with which malice and rebellion, fostered by and four thousand?" (Numb. xxv. 3—9.) And her laws? Do we love, housed, and humory obcy which so many other and our mother? The name of religion, have so fearfully defiled this when St. John, writing of a class of heretics included in the "comprehensive" system of the Bible Society,

and authorities, when they act as we do not like? have gone before us from the beginning in the faith, of the same sin themselves, there will be no excuse. in the doctrine of CHRIST, hath not GOD. He that And are we willing to evade the laws, whenever it and in the first ages of the gospel sealed their confes- "Thou restest in the law, and makest thy boast of abideth in the doctrine of CHRIST, he hath both can be done with secresy and impunity? If so, sion with their blood; and our spiritual mother-the God, and knowest His will, and approvest the things the FATHER and the Sox. If there come any unto though Protestants in name, we are Papists in reality; Church, who begot them unto Christ in their bap- that are more excellent, being instructed out of the you, and bring not this doctrine, receive him not into worse, indeed, than Papists, inasmuch as the lord tism, and watched over them in their youth with all law; and art confident that thou thyself art a guide your house, neither bid him GoD speed : for he that whom we serve, in defiance of our lawful sovereign, holy nurture and instruction, and offers to bless them of the blind, a light of them which are in darkness, an biddeth him Gob speed is partaker of his evil deeds."

the written word of God. Have we that written word warfare of this life is accomplished, to lay them down not steal, dost thou steal? Thou that sayest a man and sets himself above the very Scriptures he circuwhose acts belie his words. But he is a real Protes- takers of the evil deeds of those who rend the seam-9. And popery is full of doubt and unbelief.- tant-such a Protestant as a true follower of Christ less garment of unity in which CHRIST has arrayed

" The priests shall receive nothing from thieves and lewd per-

acceptable to Gon, who requires a living faith and a but courageously to declare themselves before the face ner of Chapels, of a single body. At the northholy self-denial in those who give to His service. of men as the Church's Ministers, and to manifest by western corner is placed the tower with a dwarf constitution of the Society which is vicious, but the they are not regardless of the great and holy office work, and the columns of the arches carried below

"IX. A Committee shall be appointed to conduct the are enabled to communicate to our readers that a very angle of the tower are the emblems of the Holy Evanits vicinity; half the remainder shall be members of the at Chelmsford to consider the steps which ought to world. In a line with the tower are the porch and the Church of England, and the other half members of be taken by them in order to carry into effect with vestry, externally appearing as part of the main build* other denominations of Christians. Twenty-seven of the one accord in their respective parishes the recommen- ing, and forming altogether a very well arranged number, who shall have most frequently attended, shall dations and directions contained in the Charge of the western front, of which the stone-work of the windows Bishop of London touching the ordinances of the is more enriched than of those in the other parts of Church, when it was unanimously agreed that the fittest the building. The Apse is intended to be removed course would be to revive immediately the following and carried further out so as to form a chancel of ancient practices according to the Rubric, which are considerable depth, which, for the present, the funds now in every church most strictly adhered to.

1st. That at the conclusion of the sermon, the clergyman do return to the altar, and there read one or more of the offertory sentences, then the prayer for the church militant, then one of the collects, and so conclude with the blessing; and that, for the more convenient following of this course, the clergyman do preach in his surplice in the morning, as recommended in the Charge.

2nd. That divine service be performed on all the saints'-days in the calendar; and that due notice be given on Sundays, after the Nicene creed, of all saints'days and fast-days in the current week in some such form as the following :--- Friday, being the festival of St. Simon and St. Jude, is appointed to be observed tiful portions are the gifts of individuals desiring that as a holiday; divine service will be celebrated on that the sanctuary of the Most High should not, at least, day at 11 o'clock; the eve or vigil before that day is be less beautiful than the dwellings of men. On to be observed as a fast.

3rd. That, according to the 18th Canon, referred to by the Bishop, the clergyman do set the example the Creed, and the Ten Commandments, illuminated, to the congregation of bowing reverently whenever the The Pulpit is made of stone in the south-eastern holy name of Jesus is mentioned.

4th. That no psalms or hymns be sung before the ommencement of divine service. 5th. That the clergyman officiating do give out all

psalms, hymns, and notices himself. 6th. That the prayers for those to be admitted to

holy orders be daily used in the Ember weeks. 7th. The whole of the marriage service being to be psalm as he walks to the altar.

8th. That the holy communion be administered more frequently than heretofore.

9th. That whenever the holy communion is announced the whole of the notice be read.

10th. That the elements of bread and wine be put on the table by the clergyman before the prayer for the church militant as directed by the Rubric; the clerk them from the vestry, as may be most convenient.

This is most gratifying, but we have increased pleasure in being able to state that, in addition to the that solemn service calculated to produce the same formal resolutions here agreed to, much more is not only contemplated, but actually done. The weekly offertory has been revived in several parishes with the best and most encouraging results; daily service is likewise performed in many churches, and the increa- the Rev. and Hon. C. Harris, and by the Chancellor sing numbers of those who are to be found meeting of the Diocese, James Hope; Esq. 'The Rev. the together to offer up their praises and thanksgiving to Lord Charles Thynne, assisted by his Curate, the the Almighty, may be regarded as the most convincing Rev. Mr. Wordsworth, performed the ordinary service

* On the occasion of the last meeting of this Society in Manchester, the Bishop of Chester in the chair, there were "eminently prayerful" members of most prayerful communions, SAVIOUR!

the windows of the same depth as above, so as to It is with extreme gratification, therefore, that we form inverted arches embracing a cross. At each gelists looking forth as it were to all parts of the will not allow. A Norman cross surmounts the eastern gable. The interior is about 65 feet by 30; exclusive of the Apse in which it terminates at the eastern end. Within the Apse, which is paved with encaustic tiles, is the Communion Table, with a credence bracket on the northern side, on which the Elements stand previous to the administration of the Communion until the time at which the Rubric directs that they shall be placed on the Holy Table. The windows of the Apse and several others are filled with stained glass, of most appropriate and emblematic designs by Mr. Miller, of Silver Street, Golden Square, London; a rich red cross forming the prominent feature of the central one. These and other beaueither side of the Altar, and clustering with the windows, are arched niches, containing the Lord's Prayer, angle of the body, and in the opposite angle a double Reading desk of low open work and massive. At the foot of the Apse or chancel steps is a simple lectern, on which rests the Holy Bible, for the reading of the Lessons. A Gallery at the west end is supported by a screen, so arranged as to form on the southern side a Baptistery with a massive Fout, on which are figures of the Holy Apostles. The roof externally is covered used, that the first part of it be read, as directed, in with red tile. Internally it consists of chamfered tiethe body of the church, the elergyman reciting the beams, with brackets and pendants, queenposts, collars principals, and partins united by curved ribs, all of which are seen in dark wood, and on the tie-beams, as well as on other parts of the Church, are wellselected and beautifully painted passages of Holy Scripture. The seats are all unappropriated, open, and free, as they ought to be in every Christian Church, and the whole is pregnant with devotional feeling, having that tone so well calculated to foster and give bringing them to the rails, or the clergyman fetching satisfaction to reverential and devout minds. The cost was comparatively small.

If the outward structure is such, much more was effect. Our good and revered Bishop entered the Church at the head of sixty of his Clergy in surplices and hoods, besides others not so habited. He was attended by his Chaplains, the Canon Hamilton and proof of the high value set upon this new privilege. of the day. The Bishop himself preached from the text, "My House shall be called The House of Prayer," shewing the character and objects of the Sanctuary, in every Dispensation, to have been those truth, and reminded them that the end of all efficient