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TORONTO, CANADA, FRIDAY, FEBRUARY 26, 1847.

Poetry.

EARLY INSTRUCTION.

Mother, watching o'er thy child, Father, fill'd with anxious care, In the soil by sin defil'd Sow the seed, and sow with prayer: Though through many an anxious year Neither fruit nor flower appear, Though the winter o'er it spread, Hard and frozen, and the seed Seem for ever lost and dead, Only seen the noxious weed, Yet refrain not in despair ; Though it sleep, the seed is there, And the spring of grace will shine With the Spirit's sun and shower, With the Spirit's sun and shower, And the heart in warmth divine Feel its vivifying power; Haply late, yet surely so, Though thou see not, it shall be; Though thou live not, it shall grow, Certainly and fairful a Certainly and fruitfully: Certainly and fruitfully: Sacred lessons thou hast taught Burst the ground and wake to life, One by one each word and thought Springing vigorous and rife; First the blade, and then the ear, And last the ripen'd corn appear, Till the golden harvest stand Ready for the mower's hand, Though perhaps it meet thine eyes Only when 'tis gather'd in, Huns'd and garner'd in the skies, Safe from every blight and sin. Parent, friend, the soil prepare, ow the seed, and sow with prayer.

JAMES EDMESTON. - Church of England Magazine.

THE ANGLICAN BRANCH OF THE CATHOLIC CHURCH. (From " Theophilus Anglicanus," by the Rev. Christopher Wordsworth, D.D.) [CONTINUED FROM THE CHURCH OF FEBY. 12.]

VIII. THE CHURCH OF ENGLAND HAS NEVER BEEN SEPARATE FROM THE CATHOLIC CHURCH.

Q. You say that the Church of England did not separate herself from that of Rome; but did she not separate herself from the Catholic Church; and (as Augustine says against the Donatist Schismatics) Ecclesia que non communicat cum omnibus, gentibus non est Ecclesia z

A. The Church of England never separated herself from any Catholic Church, much less from the Catholic Church: on the contrary, she reformed herself in order to become again more truly and soundly Catholic, both in doctrine and discipline; and so far from not communicating with the Catholic Church, she declares, that "Except a man believe faithfully the Catholic faite, he cannot be saved :" she acknowledges the authority of the Catholic Church; she prays daily for its "good estate;" she believes nothing that the Catholic Church has rejected, and rejects nothing that it believes; she is united in faith, hope, and charity, with every member of it, under Christ the Head of the Church; and she admits the Baptism and Holy Orders of the Church of Rome, and thus licates with her: and as for the comparison with the Donatists, it is much more applicable to a union which limits the Catholic Church to its own body, which iterates the Sacrament of Baptism, and repeats Holy Orders, as the Donatists did; and separates herself from the Catholic Church, by making new Articles of Faith, and exciting sedition and rebellion against Christian princes; thus, in fact exshe excommunicates others.

minian; here the upholder of established forms of constitutional, natural, inherent, and proved inherent upon principle, with due respect, even if we cannot tion of popular opinion; a principle sometimes nearly about two bays long. The consequence will be that the church government, there the advocate for separate and independent congregations. Here the prayers in far from accounting for the tendencies or promoting of the tendencies of tendencies or promoting of tendencies or pro set form, there the accidental effusion of extempora- their development, stifled them in the embryo. Here, impression upon the blasphemer or the profane, than tending to progressive improvement; sometimes acneous excitement. The Papist will tell you that he then, we have undeveloped corruption without exam- a pointed rebuke.

the Quaker says, I acknowledge no sacrament at all; —and so we might go on for ever, so great is the ob-

that sin was coeval with our race, still, as it has de-

cuse the other of the very same fault, each will say, In reasoning with those who admit the scriptural you are attending to the letter which killeth," while account of the introduction of sin, we have the advanto the sight of the Omniscient God they both stand tage of a common starting-place to which we can recur. equally convicted of neal ing "the spirit which giveth But this doctrine, or rather fact, of transmission, seems

THE POP SUPREMACY. (From " W 002 : Romanism ?")

reign Pontiff deposing Elizabeth, Queen of England, should fall lifeless to the ground; but that was, be-cause the adherents of Rome were too weak to carry of our nature, whether we date from its commencement nis with into execution. Our own history tells us of an earlier time when the Pope's malediction and inter-dict threw misery and mourning over the whole land; as this anathema of excommunication and detrored of our supposed erection is sinfulness as the port of the poorer classes as this anathema of excommunication and dethrone- on our supposed creation is sinfulness, and also the more effective than the violent and spasmodic efforts Covenant is broken with the mighty dead; and they, ment would have done, had his supporters been suffi-ciently numerous and powerful. Rome has never abandoned the right to which that Pope laid claim; end as she usures the title of mistress and accent for this law of transmission and the work of transmission and the transmission and the title of mistress and one of transmission and the title of mistress and one of transmission and the title of mistress and one of transmission and the title of mistress and one of transmission and the title of mistress and one of transmission and the title of mistress and one of transmission and the title of mistress and one of transmission and the title of mistress and one of transmission and the title of mistress and one of transmission and the title of mistress and one of transmission and the title of mistress and one of transmission and the title of mistress and one of transmission and the title of mistress and one of transmission and the title of transmission and the title of transmission and the title of transmission and the trest the transmission and the transmission and the transmission a and as she usurps the title of mistress and queen of ceive that account; for this law of transmission we here, and so to eternal salvation hereafter. If we improve, are set aside to make room for the new, caall nations, and clings to her commission to pull down shall find to be one of the settled, established laws of shall be saved ourselves, and attain to the full fruition pricious, dogmatical, untried authorities of the day; and destroy, agreeably to the dictates of her own infal- animal existence. and destroy, agreeably to the dictates of her own infal-libility, so long our duty to God, to our Church, to our nation, and to our children's children, calls upon us as wise men to guard against the most remote re- it is very pertinently asked, "Who can bring a clean and exclaiming, "Your patient and gentle warning vision in the oracular past. turn of such danger; to take provident measures that thing out of an unclean?" to which it is as pertinently and exlortation under God, were the means of leading he shall hereafter gain no footing in England.— answered "Not one;" and it would probably puzzle me here; if it had not been for you, the blackness of Our firm resolve on this point must never lead us to those philosophizing objectors, to whom this doctrine darkness would have enshrouded me for ever?"

judge harshly, or act unkindly, or entertain a wish to of derivation is so completely "a stone of stumbling interfere with the consciences of individuals. To our and a rock of offence," to give any other or better refellow-subjects who acknowledge the supremacy of ply. Is it not reasonable, and in perfect accordance Rome, we must shew all forbearance and charity, with all the analogies of the animal and even vegetacheerfully conceding to them the same liberty of con- ble creation, to acknowledge the derivation of this cheerfully conceding to them the same liberty of con-science which we claim as our own birthright. But let us take good care that the temptation be never laid before them of joining together, and with others, in upholding the aggressive authority of Rome against moral constitution? Would it not argue a suspension, the liberties of this country. Doubtless, for the over-throw of our Church, Atheists, Infidels, and various classes of professed Christians, all opposed to Rome, the liberties of this country. Doubtless, for the over- or, rather, an inversion of that great law of like prowould gladly confederate with Rome itself.

Circumstances, how improbable soever now, may conspire to bring about such a combination : and ne- ful parents? I enter not here into any curious ques- gratitude the first glimpse of his own loved land, his cessity is laid upon us to be on our guard against the tions concerning the origin of the human soul, or the own dear and long-desired home, than the believer united efforts of such heterogeneous enemies, and in extent to which, consistently with the fact of its being feels, when he sees the messenger of death, coming on this view it is well for us never to speak of the supre-formed by God, it takes a bias or colouring from na-his errand of mercy from the Saviour that he loves, macy claimed by the Pope as a harmless shadow. It tural descent; but this much is unquestionable, that kindly sent to release him from the struggles and sufmay suit the purposes of the adherents of Rome in many of the most striking peculiarities not only of ferings of his conflict on earth, and to admit him to own times to represent these precautions as the body, but of mind, temper, and feeling, are naturally enter into the joy of his Lord in heaven. It is not that fruits of unworthy suspicions, groundless anticipations, the dreams of bigotry, fitted rather for benighted ages long passed away, than for the enlightened liberality child, and from generation to generation, perhaps for ties of love, that have linked to the earth! No, his Masof modern times. But our spiritual inheritance is too centuries. And, to notice a less equivocal case, how ter was no stoic : Jesus Himself wept beside the grave valuable in itself, and too dear to us for any fear of often do we find a certain singularity of temperament, of Lazarus! But wher his Father's time for calling such hard names to drive us from its present defence, or from prospective measures for its future safety.— It is the best treasure bequeathed to us by our fore-It is the best treasure bequeathed to us by our fore-fathers, and with God's blessing we will deliver it dawn whole and entire to our children's children. CORRUPTION INBORN NOT IMITATED. (From " The Heart," by the Rev. Hugh Smith, D.D.) fices of communion with other Churches, which one the theory of imitation is, that man is born pure; free the theory of imitation is, that man is born pure; free Church was enabled to discharge to another in the from any taint or vitiation of nature, any predisposition time of St. Augustine, we must bear in mind that the to evil. Why, then, let it be asked, should he be nedifficulties of actual communion are now much greater to evil. Why, then, let it be asked, should have with cessarily contaminated or corrupted by those with whom he is constrained to associate? How came under the same civil government, and the members of they to be so contaminating? They, too, by the European, Asiatic, and African Churches, were fellowruption? Was that also derived from example?-Then go to their exemplars, and from them to theirs; nearly as many languages as countries. Further, we ruption nearer and nearer to its source, and to the Truth; (whence the word Catholic is opposed by St. the parent, of the young upon their seniors, of one source of time; transferring the guilt of the child upon generation upon that which went before. Continue Church of England holds fast the Truth, she is united limit—where will it land you? At the last it must to the Catholic Church. We must also bear in mind have an end, for you can only go back to the origin of have an end, for you can only go back to the origin of that true Catholic communion is communion with the man, the infancy of time. Corruption is confessedly universal now. Either, then, it was coeval with the creation of man, or it was introduced at some period subsequent to that creation. If coeval with it, it must be charged upon God, the Creator; and the strange derogatory, if not impious idea, must be cherished, Romish Church, by her corrupt and new doctrines, that a pure and holy being created impure and unholy with the Truth, with the present Catholic Church, and (that is, morally) "in his own image." Or, if we take the other ground, and suppose corruption to have crept in at some subsequent period, we know not how and we know not when, still the question will then recur, How did it originate? Whence did the first corrupter of others become an evildoer, and learn his depravity? Here the theory is at fault. Go back to a time when there was no such evil example, and, to use the language of a distinguished writer, "either virtuous men set sinful examples, which is a plain contradiction, or men became sinful without sinful examples."* The first murderer did not learn from any other to imbrue his hands in a brother's blood; his prompting or teaching must have been from the heart within, not from the corruption without. And a similar difficulty lies heavy and irremoveable upon the doctrine of merely imitative transgression in regard to the first commission of any and every other open sin. You see in the child of a few years motions towards that which is evil, which were taught him by no instructor. You find the recluse, in the calm and sacred quietness of his retirement, glowing with the same unhallowed fires, and mentally and spiritually prepared for the same developments of corruption, which are found in the wide and evil world; and you see the nursling of piety, the child whose cradle was sanctified by the prayers of parental devotion, and whose early steps were guided in the way of purity and of peace, and all whose early associations were those which bands, and casting away the cords" of God, and rushing furiously into the very excesses of evil, even as the horse, no longer "held by bit or bridle," rusheth into

neous excitement. The Papist will ten you that he believes a little piece of bread to be changed unto God; the Socinian, that he belives nothing. The Anabaptist says, It is absurd to baptize children, be-

THE CHRISTIAN'S RELEASE. (By the Rev. Hugh White, A.M.)

conflict, receive with more joy his honourable dismissal, when his warfare was accomplished-never did the peace-never did the exile, for years parted from whole creation of God, if, sin having once entered into the world, a sinless offspring had descended from sin- his family and friends, catch with more gladness and

would effect lasting good. Accompany each particu- And, first, it greatly overestimates, not merely the "we must have a place for the organ;" but hear the in lar effort with a particular prayer for God's blessing. It is recorded of the late Bishop Jolly, an eminently pious prelate of the Church of Scotland, that he never upon which it is founded, but even the difference in bid differ to force itself even upon those who deny that account. pious prelate of the Church of Scotland, that he never upon which it is founded, but even the difference in If any, improperly as we have seen, should contend sat down to converse with any person, without first kind, existing between our times and those of our an- subscribers to vindicate themselves from the absurdity that we are now as we came out of the Creator's hands, engaging in mental prayer that God would bless and cestors. It is not asserted that there has been no which is about to be perpetrated in their names and with sanctify their conversation, and him with whom he advance in useful knowledge, or that no real variation their funds; or upon their heads will be removed the contempt of the public, which now rests only upon the scended to us (not by mere imitation), that descent was to hold intercourse. The example is worthy of in the actual state of things has taken place, but only comme

> eive. These researchs will perhaps appear cold and defec-manifested, places the age in a false position, normal especially in ecclesiastical affairs. A single generative to the religious enthusiast; while the worldly- tion is drawn up in array against all that have preceminded and irreligious will deem them extravagant. ded it, and has to make good its pretensions, not only of the glorious God-head, how will it deepen our joy for partial interests, sectarian prejudice, and tempora-

Ecclesiastical Intelligence.

TESTIMONIAL TO EARL POWIS. (To the Editor of the Guardian.)

ENGLAND.

would be the most appropriate expression of gratitude that could be devised. This might be acompanied by an address to his lordship from the subscribers, which would be handed down among the archives of Powis Castle, while the renovated cathedral would remain a durable and Christian witness to the unwearied exertions of the present noble Earl.

> I remain, Sir, Your humble serv't., A LAYMAN OF THE CHURCH OF ENGLAND.

(To the Editor of the Guardian.)

SIR,-I am happy to read a letter in your journal for December the 2nd, respecting a testimonial of respect to Lord Powis, in grateful consideration of his persevering exertions in behalf of the retention of the two Welsh Sees

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interior effect, to gain which the committee have been at the expense of renovating the tracery of the clerestory sometimes nicely balanced by counter influences, and tending to progressive improvement; sometimes ac-quiring a rapid and uncontrollable development, and

(From " W of Romanism') Now it pleased the Kit's of Heaven, by whom earthly kings reign, that the anathema of the Sove-reign Pontiff deposing Elizabeth, Queen of England,

tingham Journal THE QUEEN DOWAGER has contributed the liberal do-

new church now building at Pensnett; £300 to the re-pairs at Coseley church; £100 to the church about to be consecrated at Quarry Bank ; and £100 towards the is the incumbent.

The Church Building Fund now in progress at Liverpool amounts to £12,023.

The Rev. T. Dale has sent in his resignation of the "Golden Lectureship." The choice is vested in the Court of the Haberdashers Company.

The Bishop of Bath and Wells has expressed his intenion of receiving no Christmas rents from his numer allotment-tenant

Sir Culling Smith, the Dissenting leader, has stated that while he possesses, and makes use of, his carriage on Sundays, he will not interfere to prohibit railway travel-

CHURCHMEN AND THE RELIGIOUS TRACT SOCIETY .--Now I wish particularly to premise that nothing in this enquiry can refer to the case of *Dissenters*. Not only do I see no reason why a Dissenter should not join the Tract Society, but I perceive every possible reason why he should. For as it has been admirably observed, that "dissent itself is a *partial* denial of Christian truth," (whether it be the divinity and atonement of Christ, the nature and authority of the Church ;- the grace of the sacraments;—the office of the Priesthood;—the baptism of infants;—the eternity of future punishments, &c.), so the Religious Tract Society is most admirably construc-ted to promote the views of all such partial sceptics upon each one of the above-named subjects, except indeed the first and the last. And it is rather hard, I think, that the society should be so *illiberal* as to refuse to the Sociatian and the Universalist, that "right hand of fellowship" which it so freely accords to almost all other discordant costs sects.

Such being the real constitution of the "Tract Society." a very few considerations may suffice to determine the question, whether or no, a consistent Churchmen, much commanded: the fundamental principle of the Tract So-

2. But can it be said that the Church of England communicat cum omnibus gentibus, which was the sign and test of a true Church, cited from St. Augustine?

A. As was before stated, the Church of England communicates in faith and prayers with the whole world. If she does not perform all those practical ofthan at that period, when almost all Christendom was cilizens as well as fellow-Christians, speaking one or two languages only, whereas now there are thirty different kingdoms and states in Europe alone, with must remember, that the most Catholic of all things is Augustine and the other fathers of the Church to what is false and heretical;) and that therefore, if the past as well as with the present; and the Church of England communicates in doctrine, discipline, and sacraments, with the Catholic Church from the beginning; and thus she communicates with the primitive and apostolic Church of Rome; whereas the present has, as far as they go, put herself out of communion also with her former Catholic self.

SCRIPTURE DISJOINTED NOT INTER-PRETED. (From a Sermon by the Rev. W. J. E. Bennett, M.A.)

Satan himself could take up the letter, when it suited his purpose; and, as you know, on one occasion did actually argue with our Lord on the ground, "It is written," urging him to that which he knew to be contrary to right, by the specious appearance of a Scripture phrase. Can anything more clearly show the ousness of such a test of moral action? Can anything more directly prove the danger of bringing forward mere words as a guide, without referring to the of the circumstances, the time, the manner, and the object of the words? Nothing, surely, when we see the memy of souls, that most skilful of all tempters, bringing it as a weapon of attack against the holy Jesus. Give me mere words, and they shall assume a thousand different bues, according to my purpose; they shall be perverted a thousand different ways, and it is very little matter on which side the perversion arises, whether on the side of hypocrisy, to cover the interhal errors of a depraved heart; or on the side of a loose and rambling unconcern for things holy, to avoid the appearance of formality : whichever way it is, the spirit is equally lost by a pretence of the letter. On the one side, you will have the scrupulous observer of every external rite, his ordinances and his sacraments; his prayers and his fastings; his faith and his repentance, regularly acted and gone through; like his Prototype the Pharisee, he might not eat bread with unwashen hands, while he might fill the temple with buyers and sellers; he might rebuke his neighbour for plucking the ears of corn on the sabbath, while, if his neighbour's ox were fallen into a pit, he would not stir a foot to help him out. While, on the other side, you would have the visionary and enthsiast, both looking so exclusively to the spirit, that everything savouring of the formality of earth would be deemed unworthy of his notice, forgetting that it was said, "These things ye ought to do, and not to leave the other un-Hence it is that you have schisms and divisions in the church of Christ ; one party erring, by too closely valuing one portion of the word of God, which another party perceives, and then at once flies away into the same error, by attaching itself to an opposite portion. Here we have the Calvinist, there the Ar-

the battle. Passing from general corruption to special sins, we often find man's dominant and besetting sins to be such as characterize none with whom he has been in habits of familiar intercourse, such as are diametrically opposed to his general course of education, and to the examples he would naturally have copied. This seems rreconcilable with the theory of imitation, and to plead strongly for an indigenous rather than an exotic

Once more: even where example has been pure and has been successful, where it has induced men to " be followers of that which is good," still there have been innate tendencies to evil over which it has triumphed, hardly triumphed. The tendencies were

* Dwight in his Theology, vol. i. ser. 3.

the original excellence, do we not observe alike

throughout the animal and vegetable kingdom, that whenevet degeneracy or deterioration has commenced, through any means or causes whatsoever, it is propagated, and even increased, until a change is induced in the circumstance?

Since, then, corruption, universal corruption, without any exceptions, has confessedly existed in the ages antecedent to us, I should expect a priori, that it would come to us necessarily, as a part of our inheritance, instead of being subsequently fortuitously acquired, by the simple process of imitation.

RELIGIOUS CONVERSATION. (From a Sermon by the Rev. B. D. Winslow, A. M.)

There are many truly pious persons who labour

earnestly to bring friends, neighbours, and relations to Christ, and make it a business upon all occasions and in all companies to introduce the subject of religion, to speak to men pointedly upon the necessity of their attending to the salvation of their souls, to exhort, reprove, and rebuke. Such efforts, in the vast majority of cases, are unsuccessful; and the person who makes them becomes an object of general dislike. This dislike he ascribes to the depravity of the heart, and looks upon it as "the offence of the cross," and rejoices to think that he is hated for his Saviour's sake. But the cause may generally be found in the impertinence of the effort, however well meant it may have been. Uudoubtedly, in order to do good to the souls of men, we must introduce the subject of religion in conversation. But we must be upon the look out for right and proper times and places. It is not the word spoken, but "the word filly spoken," that is so "good." (Prov. xxv. 11; xv. 23.) Then again, men will not give heed to us for our much speaking; a single word of the right sort will often reach a heart which would have been hardened by a long exhortation. As an illustration of this, I remember a striking anecdote of venward aspirations, mingling defilement with all his the well known and excellent Felix Neff. Neff was holiest desires and services, polluting his very prayer walking one day along the principal street of one of the villages in his cure, when he discerned a person before him whom he took for one of his flock. Walking up to him at a brisk rate, Neff laid his hand upon his shoulder, exclaiming, "Well, friend, how is it with your soul to-day?" The person proved to be a total (From "The Scriptural character of the Church," by the stranger, and Neff politely apologized and went on his way. Years after, he was met by the same person, who running up to him said, "Oh, sir, how much I question led me to think that I had an immortal soul, upon "laying again the foundation" of all things .-and to seek its salvation." Now, reasoning from Customary usage, far from being a recommendation, very different?

about the necessity of holiness, or any like topic, we your of a given institution, but against it; because ers. but I have found a most efficacious remedy : will you Thus, whatever is ancient is presumed to be antiand wrought for the salvation of men.

strange if a general corruption of the whole spiritual nature, in those who went before us, should not have come down to us? And, whatever may have been the original excellence, do we not observe alike Nor does this desire to depart arise, with the be-Nor does this desire to depart arise, with the be- result.

him, but a holy anxiety to lay down the far more ingrave. He desires, therefore, to depart from this below. So fir from this, when he looks back on the tion.

retrospect of his life, he is altogether astonished at the unmerited and unwearied goodness of his God, which has marked every step of his journey with some fresh mercy-some new token of His love; so that, he glances back, he sees the road by which he has travelled, all studded over with the memorials of his gratitude; the pllars of praise, raised to record the loving-kindness of his covenant-God. And though the road has ofter been rough, he feels sweetly assured it was never rougher than a Father's love saw needful; and even when roughest, he sees it was the right way to his Fathers house; and willingly, if that Father's glory could be thereby advanced, would he tread a far rougher road for a much longer time. But there is one load which has weighed him down, and which indeed he years to cast off! By the stupendous scene which Calvery presents, and which the Holy Spirit has impressed, in all its divine attractiveness and power, on his heart, he has been filled with the deepest abhorrence of sin, and the most ardent love for holiness-yea, with an unquenchable desire to be holy, even as God Himself is holy; and he knows, that while he continues on earth, this cannot be, because he must carry about with him a body of corruption, clouding all his heavenward views, clogging all his heaand praises, and involving him in an agonizing and unceasing conflict between the spirit and the flesh.

CONTEMPT OF ANTIQUITY.

Rev. Derwent Coleridge.) The present time is distinguished beyond any that have to thank you for that one word! You asked me have preceded it, not merely by the neglect, but by for my soul once, mistaking me for your friend; that the dislike of antiquity. All the world appears bent

what we know of man, is it too much to say, if Neff is taken as an argument either of folly or of fraud. To should have linked him to virtue, still "breaking the had added to his question a long exhortation, as the plead length of prescription in favour of an existing manner of some is, that the result would have been practice, or an established right, is to confess that no better reason can be urged in its defence. A remote Then, again, when we speak to irreligious persons origin affords, it is argued, a presumption, not in fa-

not try it? I was once needy as you, but a great quated, more especially in an enlightened age, prece-Friend to both of us hath given me a treasure. Will ded by centuries of comparative darkness, when the you not come and take your share of it?" This must human mind, freeing itself from the restraints by be the spirit of all our words and our deeds, spoken which it was formerly fettered, has sprung forward

liever, from a impatient unwillingness to bear the burthen of sorow, which a Father's love has laid on either of the diocese of Bangor and of St. Asaph? The either of the diocese of Bangor and of St. Asaph? he cannot do, ill he lays down the body of sin in the be cannot do, ill he lays down the body of sin in the be cannot do, ill he lays down the body of sin in the be cannot do, ill he lays down the body of sin in the be cannot do, ill he lays down the body of sin in the be cannot do, ill he lays down the body of sin in the be cannot do, ill he lays down the body of sin in the be cannot do, ill he lays down the body of sin in the be cannot do be fixed upon should be, in concurrence with the cannot do be fixed upon should be, in concurrence with the concurrence with the cannot do be fixed upon should be, in concurrence with the concur ever having sufficient church accommodation for them grave. He desires, therefore, to depart from this world, not becuse it is *painful*, but because it is *pal*-*luted*; not so nuch to escape from its *troubles*, as from its *temptations*; not because, when once released, he will sorrow, but because he will sin no more. Yes; in a believed addet longings and yearnings for his in a believer's ardent longings and yearnings for his release and rst, there mingle no discontented mur-mulated by a twofold object, the one included in the other; murings about the accommodations of his journey here especially, Mr. Editor, if you will advocate my sugges-

Your ob'dt. serv't.

MISS BURDETT COUTTS'S NEW CHURCH AND SCHOOLS. -It has already been stated that Miss Burdett Coutts had determined to build and endow a new Church and schools for the education of the poor in the city of Westminster, for the education of the poor in the city of westimister, which her late father represented for so many years in Parliament. The sum of £30,000 was named as the cost in the first instance; but subsequently it was represented that the amount was not sufficient to carry out the design of the benevolent lady, and she gave a carte blanche to an architect to draw upon her for any amount that might be required for the purpose completion of a large Church and architect to draw upon her for any amount that high be required for the proper completion of a large Church and schools, which should be an ornament to the city of Westminster, and useful in imparting religious instruc-tion to the poor and an education for their children. We understand that no less than £45,000 will be required to carry out the intention of Miss Burdett Contts. The times of faith, to the Canons of General Councils, and the wri-tings of primitive divines, in the inextricable mazes of tion to the poor and an education for their children. site chosen is in Rochester-row, opposite Emery Hill's Alms-houses, and about 100 yards from the Westminster Police Court. A piece of ground has been cleared for the new Church, the first stone of which will be laid in a few weeks. Adjoining the ground is a chapel, lately beonging to the sect called Irvingites, and three houses joining, including a large ale and beer-house belonging Mesers. Wood, the brewers, in the occupation of Mr. Lee. The three houses have been purchased by Miss Burdett Coutts at an expense of £7,000, and the chapel, which is a remarkably plain one, for £3,000 more. A district has already been assigned to the new Church, and the Irvingite chapel was re-opened, under a license from the Bishop of Londou, on Monday last, when divine service was solemnized, for the first time, according to the forms and ceremonies of the Established Church. The forms and ceremonies of the Established Church. The officiating elergyman was the Rev Wm. Tennant, M.A., The 2nd conclusion which follows from the statements officiating clergyman was the flev. Will, Tollindit, area, the appointed minister of the district; and divine service, will be celebrated every Sabbath morning and evening, until the new Church is erected and consecrated. The is not a full, perfect, and sufficient rule of faith and prac-tice to the Christian man, but it is necessary for him to the control of the district is necessary for him to the endowment of the Church £10,000 more, and £25,000 will be expended in the erection of the Church, schools, and parsonage-house .- Standard.

lentless," "EDAX RERUM," and the like, have in the case of our parish churches been remarkably well deserved.— writings of primitive divines. If these statements be cor-rect then the "interpretation of the Church" forms part of our partsh churches been remarkably wen deserved.— What with the misdeeds of that sacrilegious ruffian Henry the Eighth, who plundered them of their gold and silver, and of his ambitious imitator, Cromwell, who robbed them of their brass and copper,—what with the classic follies of the 18th century, and the enterprising taste of modern churchwardens, they certainly have suffered amazingly in their merchanism for the maistic honses of provent the subject as she teaches in the 6th Article. "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved in their transformation from the majestic houses of prayer that they were built, into the pewed, galleried, pulpited, be believed as an article of faith, or be thought requisite That lane, however, is proverbially long, in which there about the necessity of holiness, or any like topic, we should do it without any appearance, and without any feeling, of superiority. We should speak to them kindly, affectionately, and humbly, as to fellow sufferindly, affectionately, and humbly, as to fellow suffer-rs. "My friend, I was once afflicted as you are; ut I have found a most efficacious remedy: will you ot try it? I was once needy as you, but a great riend to both of us hath given me a treasure. Will ou not come and take your share of it?" This must e the spirit of all our words and our deeds, spoken in the as udden and unexampled bound. That such it is also undoubtedly the duty of a Christian who hinks. for some time the tone of public feeling, is it estified, not only in the comment of a comparative of public feeling, is it estified, not only in the comment of a comparative of public feeling, is it estified, not only in the comment of a comparative of a comparative of a comparative to the servers of public feeling, is it estified, not only in the comment of a comparative of a comparative of a comparative to the servers of a public feeling, is it estified, not only in the comment of a comparative of a com thinks, feels, and strives to act as I have described, boldly to rebuke vice and irreligion; yet this also must be done with a due regard to place and person. Our superiors in age and station are to be treated,

mis-named society, are most assuredly situated in very

" One foot ou land, and one on sea-To one thing constant neve

In a word, they are just on the horns of a dilemma.-The They must either believe that their own Church teaches too much, -or else that the Religious Tract Society teaches too little .- Nottingham Journal.

Communication.

To the Editor of The Churck. No. II.

SIR,-The consideration of the 2nd conclusion which follows from your statements, brings under our notice a fundamental article of our faith, upon which it is of the striptural views. For I most cordially acquiesce in the opinion expressed by Bishop Burnet, that the introduc-tion of the traditions of men, and the addition of them to the written word of God, was the cause of the ruin of the Jewish people, and the rejection, by them, of the Mes-siah; even so, the same course being adopted in the Christian Church at an early period, led to the corrup-tion of Christendom, and to all that gross idolatry, with the practice of which the apostate Church of Ro lishonours God and destroys the souls of men. And I think that many of the defections which have taken place amongs our clergy at home must be traced to the same causes for, in examining the writings of these men for many tings of primitive divines, in the inextricable mazes of which they soon became involved, and then not being themselves able to decide what they were to choose, and what to refuse, or to reconcile the many contradictions which met them at every turn, they came to the conclusion that they should seek some infallible tribunal, whose decision should be final in all matters of faith. As no church laid claim to this prerogative except that of Rome, thither they directed their steps; and now having resigned the exercise of the understandings which God bestowed upon them, and having laid aside their Bibles they submit to the practice of idolatry and of any thing else which that apostate Church may impose upon them. It becomes us to take warning from what has happened ten word of God is the only rule of faith and that nothing

ings of primitive divines." The statements in your article from which this conclusion follows by necessary infer-CHURCH RESTORATION.—It cannot be denied that the epithets of personal abuse which poets and others having lavished on the head of old Time—such as "cruel," "re-