

zon, and to prepare for the coming trial, St. Paul once more addressed them; bidding them eat, and setting the example himself. The increasing light showed them a creek, which if they were able to enter after passing the breakers, they would be safe. To enable the ship to rise higher, they cast the wheat into the sea. Then cutting the cable, they loosened the rudder-bands, and hoisting the foresail to catch the wind, they ran her ashore. But the vessel having struck against a neck of land that ran out into the sea, having a sandy beach, her prow struck fast, while her stern was exposed to the fury of the waves. At this juncture, fearing the escape of the prisoners, the soldiers were desirous of putting them to the sword, which was only prevented by the orders of the centurion, who bid all who could swim make for the shore, or escape by the planks of the ship. Thus "some were saved" on boards, and "some on broken pieces of the ship, and so it came to pass," when the muster was called over it was found, agreeably to the Apostle's prediction, "that they all escaped safe to land."

Correspondence.

"THE NEW YORK GUARDIAN" REVIEW. (Continued.)

(To the Editor of the Church Guardian.)

MR. EDITOR,—In my former paper, I think, sir, I have shewn how it comes to pass that not the Baptist only, but the Roman Catholic also, are so brave and energetic, being thoroughly sure that they are right, and every body else wrong, which they manifest by refusing to receive any into their Church-membership except through baptism at their hand, or in their way.

It remains to me now to shew how the English Churchman may be as confident and as energetic as the members of these other Christian bodies, thoroughly convinced that he is right, though I, by no means, think it necessary for him to prove that everybody else is wrong. Now it is probably here, if I may judge from the general tone of your paper, that you and I will part company. If I am travelling from a given point in the circumference on a certain radius toward a well-defined and certain centre, I do not feel it incumbent on me to assert and prove that those travelling on other radii must be, and therefore are, of necessity, wrong. The eater of all things, and the eater of herbs only; the observer of special days, and the non-observer; the eater of meats offered to idols, and the devout abstainer from them; the moderate user of wine and the total abstainer; each of these classes, wide apart in their practice as they are, yet may be both perfectly upright, and so far without fault, before the All-Ruler and Judge of all. The apostolic rule in Romans xiv. is, "Hast thou faith? Have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. Let every man be fully persuaded in his own mind."

The great fault I take it with the English Churchman is, that while in general satisfied that his Church's claims are valid, her authority, lineage, history and creeds, her Divine Mission and her obligation to her Lord unquestionable, yet he holds her words and teaching imprisoned in a chilling doubt and almost unbelief, rather than as a fire quickening him from death to life, or as a leaven that should leaven the whole mass of his being and of his hourly life, but fails so to experience and manifest it. Let me illustrate my meaning by an incident that once came to my knowledge. It will be better than a page of reasoning. I was once called to visit a young person on her sick bed. She was a member of a somewhat wealthy family, and this was her first illness. Her prospects for this world were good. She had much to make life desirable. And yet, as her illness increased, I found her radiant with a light and joy that seemed to come from above. Her glance was upward. She said to me, "What a blessing this sickness is! I have been wondering to think how much we say that we do not mean. Whilst lying here alone

those words have come to me about my baptism, "Wherein I was made a member of Christ." The words, she added, are either true or false. If they are true I am like a scion taken out of one tree and grafted in another; out of Adam into Christ. And if I am grafted into Him as a scion in the tree, I must be where He is, with Him on the Throne of His Glory. It is the Throne of God and of the Lamb that makes me happy, and though the words of my favorite hymn make Him seem very far off—"Out beyond the shining of the farthest star, Thou art ever stretching infinitely far," yet those words, "Wherein I was made a member of Christ," seem so real to me, that to go back and live seems harder for me than to die and go to be with Him. She then enquired of me, "Might it not be safer for me to die now, while I remember and love Him, than to get well and forget Him?" In answer I said to her, that depends on who has the keeping of the ring. The ring, she asked, what ring? Did I never tell you about the ring? I enquired. Then I will the next time I come to see you.

Yours truly,

FIDELIS.

(To be continued.)

(To the Editor of the Church Guardian.)

SIR,—Your eloquent and almost excited appeal in leading article should elicit many replies—especially to the exhortation:

"Find out the truth, even though it be unpalatable; find it, and follow it at any and every price."

That is—open our individual and corporate eyes to the facts around us; see the people perishing in a hundred ways, through the neglects of the influential and the powerful—our Church included. Remember the duty of a Christian in the world is acknowledged by the Episcopal Church not to be all preaching or praying. Encourage communications between classes that are impossible now. Give not our whole souls to wealth-procuring for ourselves, or the love of fine attire or fine manners—which all mean exaltation of the dear self. Re-count necessary reforms, the reforms for the want of which the mortality is increased, and take an earnest part in realizing such. Give the small people a chance, and do not, by your grandeur and exclusiveness, neutralize their corporate action. Encourage them to join you in really healthful movements for the public weal, instead of forever puffing themselves in their own decorative or tasteless societies. Promote the welfare of the immigrants—and especially *quarantine*—remembering you have no right to infect other cities by your carelessness.

Stop those railway slaughters, the poor cannot do it alone. Get the best advice you can from the clergy, who are better educated than the rich people. I could go on, but this paper is full.

Yours,

CULTUS.

SACERDOTALISM.

To the Editor of the Church Guardian.

SIR,—I observe in the last issue of your paper that another champion of *Sacerdotalism*, with the high-sounding name of "Catholicus," has buckled on his armour against me, and although they have both come into the field of controversy like Ahab, *disguised*, yet I am quite sure, with the help of arrows drawn from the quiver of some of our *standard divines*, and shot with the bow of truth, I shall be able to find some flaws in their *encasements*, just as the arrow shot at a venture by the Syrian archer found a vulnerable spot in the armour of the King of Israel.

I will first deal with "Catholicus." He admits that I have defended my cause by some of the divines of our Church. He should, in common fairness, have said *standard divines*, for if the authors of "The Ecclesiastical Polity" and "Episcopacy Tested by Scripture" are not entitled to this rank, I should like to be informed who are? But, continues "Catholicus," he cannot do so from the Prayer Book, and quotes the following Preface to the *Ordinal* to prove his position:—"No man shall be accounted, or taken to be, a lawful Bishop,

Priest or Deacon in this Church, except he hath had Episcopal Consecration, or Ordination."

Now any one who has read the history of the Prayer Book, and the changes which from time to time have been made in it, will perceive at a glance that the words "*this Church*" has reference not to the *Catholic Church* at large, or any other branch of it, except the Church of England as constituted at the Restoration. The practice of our Church from the Reformation until the Restoration entirely refuted the notion that she held the ordination of all *non-Episcopal* Churches to be *absolutely invalid*, for until the latter period the ministers of the Scotch and Foreign Churches were admitted to the cure of souls in our own Church without any further ordination.

Bishop Burnet, in the history of his own times, says, "Those who came to us from the Foreign non-Episcopal Churches were not required to be ordained," and even Keble, the High Churchman, confesses that "nearly up to the time when Hooker wrote numbers had been admitted into the Church of England with no other than Presbyterian ordination." If our Church holds that all ordinations but Episcopal are absolutely *null and void*, then the whole Bench of Bishops, for more than a century, have been involved in the *guilt* of acting contrary to the doctrine of the Church, for it is a well known fact that the missionaries sent out by the Society for the Propagation of the Gospel, which is under the *special direction of the Bench of Bishops*, used to be, for the most part, in Lutheran Orders, and if the practice has been discontinued it is only recently. (See Reports of S. P. G. and Life of Schwartz.)

"Having disposed of "Catholicus" objection, I come now to "Querist," who asserts that no sacerdotalist he ever read of maintains "that the mere offering up of the consecrated elements as a sacrifice to God is a *propitiation for the sins of the Church*." If "Querist" or any of your readers doubt the correctness of my statements, I would advise them to read a little treatise published not long since at Oxford, and written by J. Scandret, *Priest of the Church of England*, entitled "*Sacrifice the Divine Service*," in which the author tells us that the true and proper sense of the word "sacrifice" is "to signify and express among us the oblation of the Church, which the *Priest* makes at the *Altar*, as the great work of his high office and place, and to render God *propitiation to man*."

There are in this little treatise many other expressions which contain the very essence of the Romish corruption of the true faith on this point, and directly contrary to the teaching of the 31st Article of the Church, which declares this notion of the Eucharist being a *propitiatory sacrifice for sin* to be "a blasphemous fable, and dangerous deceit." I may further observe that the use of the word *Altar* which encourages the *idea* of such a *propitiatory sacrifice* is carefully, and of express purpose, excluded from our Prayer Book, and cannot be found *once* as applied to the Table of the Lord. I may also remark that no mention is made in the New Testament of any *propitiatory*, or sacrificial Altar as existing under the present dispensation, for the *once-for-all sacrifice* of the Cross hath accomplished full propitiation, and made reconciliation for iniquity, and brought in an everlasting righteousness; and we have therefore, nothing more to do with Altars in our Churches. I am aware the Apostle of St. Paul says, in Hebrew xiii. 10: "We have an Altar whereof they have no right to eat who serve at the Tabernacle," and I observe in looking over the list of Saddler's tracts there is one on "the Eucharistic worship" with the heading "We have an Altar," but what he teaches on this subject I cannot pretend to say, for I have not this particular tract in my possession. If he maintains as many Sacerdotalists do that the Apostle alluded to the *Table of the Lord*, or Communion table as used by us, I must entirely dissent from him, as I regard the expression as wholly figurative for what is offered on the Altar; or in other words for the *benefits* of Christ death. Just as we read in 1 Cor. x. 18, "Are not they which eat of the sacrifice *partakers of the Altar*, i. e., of what is laid on the Altar." The illustration of a learned and lucid expositor flashes the clearest light on this passage. "It is," he says, "as if one were boasting in my presence of the gold of California," and I were to