

that of a country far remote : as every country must be that lies either west of the Nile or east of the Tigris."

Origin, Character, and Prevalence of Puseyism.

THE intense and universal interest now felt in the subject of Puseyism will ensure an eager perusal of a brief statement of the circumstances under which it originated, and the position it now occupies. In the year 1833 the late Rev. Dr. Rose, of King's College, the Rev. Mr. Percival, Dr. Pusey, and two or three other clergymen, met in the house of the first named Rev. gentleman. When talking over the progress of Dissent, and the unpopularity and even practical neglect into which High Church principles had fallen of late years, they came to a resolution to form themselves into a society, though without any formal organization, to use their utmost efforts to revive and bring into practical recognition the class of principles to which we have referred. The celebrated "Tracts for the Times," had their origin in the meeting in question. These tracts appeared at irregular intervals, and were published at prices varying, according to the quantity of matter, from 2d. to 6d. The Tracts soon attracted general attention, from the startling doctrines they advanced ; and as the tendency of all of them was to exalt the authority of the Church and increase the importance of the clergy, by investing them with a special sacredness of character, the new class of opinion made rapid progress among them. Every successive tract became bolder in its tone, and approached nearer and nearer the doctrines of the Church of Rome. The principal writers were Dr. Pusey, the Revd. Messrs. Ward, Williams, Newman, and one or two others. The series proceeded until it reached No. 90, which so openly and strenuously advocated Popish principles, that the Bishop of Oxford felt called upon to interpose his authority and put an end to the further publication of any more of the Tracts. The last of the series, No. 90, created a deep sensation, especially as it was soon discovered that it contributed to make several individuals go openly over to the Church of Rome. The doctrines now held by the Puseyites, who are sometimes called Tractarians, so closely resemble the doctrines of the Roman Catholic Church, that there can hardly be said, on most points, to be an essential difference between them. Among the points to which the Puseyites attach a special importance, is the assumption that all the clergy of the Church of England in common with those of the Church of Rome, have descended in a direct line from the Apostles. This is what is called "apostolical succession." They also maintain, that all children, baptized by the Established clergy, are regenerated when the water is sprinkled upon them ; but they refuse to recognize the baptism of the ministers of other denominations, as a baptism at all. They hold that there