Poetry.

THE HAPPY HOME. Translated from the French for the Witness and Advocate.

I love the hearth, where evening brings
Her loved ones from their daily tasks;
Where virtue spreads her spotless wings,
And vice, fell serpent! never basks; And vice, tell serpent: never basks;
Where sweetly rings upon the ear
The blooming daughter's gentle song,
Like heavenly music, whispered near,
While thrilling hearts the notes prolong-

For there the father sits in joy,
And there the cheerful mother smiles;
And there the laughter-loving boy,
With sportive tricks, the eve beguiles; And love, beyond what worldings know, Like sunlight on the purest foam, Descends, and with its cheering glow, Lights up the Christian's happy home.

Contentment spreads her holy calm Around a resting-place so bright; And gloomy sorrow finds a balm, In gazing at so fair a sight; he world's cold selfishness departs, And discord rears its front no more; There pity's pearly tear-drop starts, And charity attends the door.

No biting scandal, fresh from hell, Grates on the ear or scalds the tongue; There kind remembrance loves to dwell, And virtue's meed is sweetly sung; And human nature soars on high Where heavenly spirits love to roam, And vice, as it stalks rudely by, Admires the Christian's happy home.

Oft have I joined the lovely ones Around the bright and cheerful hearth, With father, mother, daughter, sons, The brightest jewels of the earth; And while the world grew dark around, And fashion called her senseless throng, I 've fancied it was holy ground, And that fair girl's, a scraph's song.

AME

SE,

ANY

nt.)

om.

RAY.

ROW-

lings and

And swift as circles fade away
Upon the bosom of the deep,
When pebbles tossed by boys at play
Disturb its still and glassy sleep,
The hours have sped in pure delight,
And wandering feet forgot to roam
While waved the banners of the night, Above the Christian's happy home

The rose, that blooms in Sharon's vale, And scents the purple morning's breath, May in the shades of evening fail, And bend its crimson head in death; And earth's bright ones, amid the tomb, May, like the blushing rose, decay, But still the mind, the mind shall bloom, When time and nature fade away.

And there amid a holier sphere, Where the archangel bows in awe, Where sits the King of glory near, And executes his perfect law, The ransomed of the earth with joy, Shall in their robes of beauty come, And find a rest without alloy, Amid the Christian's happy home.

Boston Christian Witness and Church Advocate

THE DANGER OF DISSENT.*

I. That it is not uncharitable nor presumptuous to warn
Dissenture of their danger. Suppose we were to see a person walking on heedlessly on scious of his danger, what would be the conduct which Christian charity would require of us? Would it be right to say the s

right to say to ourselves, perhaps he may not fall into it; or, perhaps it may not be deep; and so let him go on?

No, surely; there cannot be a question that it would be our duty to collect the same could to warn him. be our duty to call out as loudly as we could, to warn him

This is, in truth, the principle of all Bible-Societies, and Missionary-Societies, and Societies for the Propaga-tion of the Gospel. We believe the heathen to be living in a state of danger; we believe that the Bible contains the read of salvation: the revelation of God's will, and the way of salvation; Purpose of maintaining those ministers whom the bishop shall ordain, as heralds of Gospel-truth, to gather in the heather at the Children and the Children and the Children are the Children are the Children and the Children are heathen to the Church of Christ.

Dissenters act from the same motive, though, as we elieve, not regularly; still their motive we are bound to

think is good and charitable. Suppose, then, that when a missionary—a Dissenter it might be—went to a heathen prince—the king of Tahiti, or a New Zealand chief, or the emperor of China—and told him that he was come to warn him of his danger, and teach him the way of salvation,—the said king, prince, or emperor was to fly out into a violent passion, and say, "What do these impertinent people mean by telling me I am in danger? Do they suppose I cannot go to heaven in my own way? Illiberal bigots! do they think they only know they suppose I cannot go to heaven in my own way?

only know the way of salvation?" Now, there is nothing very unlikely or unnatural in this supposition; it would but be an ebullition of poor human nature. There is some plausibility in the hea-then's words; and yet the Dissenter who had conscienti-Ously contributed to the sending out of the missionary would not consider that such a reception of his charity released him from the duty of endeavouring again and again to win the heathen to the faith.

Apply now the above illustration to the relation between Churchmen and Dissenters. I do not scruple to say that, in common with many others, I consider Dissenters to be in a state of great spiritual danger. There ought not to be any such thing as dissent. Men are not liberty, by God's law, to dissent from that which is the true Church. They are, therefore, in sin, and consequently in danger. My reasons for believing so will be given hereafter. All I want now to establish is, that believing thier. quently in danger. My reasons to establish is, that begiven hereafter. All I want now to establish is, that believing this to be the fact, and having, as I think, strong
reasons for my belief, the Dissenter ought not to think
me uncharitable or illiberal, if I express my fears for his
safety; on the contrary, he will do well to weigh seriously the reasons which I have to bring forward, the rather because what I am about to advance is not my own ther because what I am about to advance is not my own personal opinion only; but, as I undertake to prove, it is what the Church universal has received for eighteen hundred years as the church of Sovieture. dred years as the doctrine of Scripture.

II. Reasons for believing Dissenters to be in a state of

When our Lord Jesus Christ sent forth his apostles to convert and teach all nations, his commission was as follows:—"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. (Matt. xxviii. 19.) He that believeth and is baptized shall be saved." (Mark xvi. 16.) There cannot be Lawright and the saved of conjugon as to the cannot be, I suppose, a difference of opinion as to the plain meaning of these words; namely, that faith and bank. corroborated by very many passages from the Acts of the Apostles, as in the case of St. Paul, the Ethiopian eunuch, and the Philippian jailor, in which it invariably appears that as soon as a new convert professed his faith in Christ, he was straight tray beatigad, nor may be member of the was straightway baptized; nor was he member of the istian Church, until that holy sacrament had been re-

Now, I entreat my dissenting readers, and I do so most solemnly and earnestly, to bear with my bigotry and illiberality, when I express my serious apprehensions that they have never received Christian baptism. What, some bigotry? All I answer is, abuse, but hear me. The tion is not, whether the statement is liberal or illiberal, but whether it is true or false.

Let me beg of you to take the word of God for your Ruide, and consider whether you can prove to your own satisfaction that you have ever certainly been baptised. What is baptism? and who can perform that holy cere-

* From The Englishman's Magazine.

mony? If any person, no matter who, throw water on me, and utter certain words, would that be Christian baptism? Would God's grace go with it? Can a child or a woman baptize? If not, who then can baptize? Our Lord said to his apostles, "Go ye, and baptize all nations." The apostles, before their departure from the world, commissioned others to perform this and other minimal functions. Again the hishops whom they or ministerial functions. Again, the bishops whom they or-dained commissioned others in their turn. There never was any doubt that persons so ordained by the bishops have authority and power to baptize; but whether any other have the same power, there is very great doubt. The authorized practice of the Church universal has been for ordained ministers to baptize, and any other baptism has been held as not valid; that is, as being no baptism at all. It is true there have been differences of opinion on the subject. Some have supposed that baptism by the hands of one who had received the ministerial commission, and offenwards because a heretic, or separated from the and afterwards became a heretic, or separated from the Church, would still be valid. Others have thought that, in a case of emergency, if a child is sprinkled with water in the name of the blessed Trinity, even by an unordained person, it is valid. But neither of these cases applies to unordained persons baptizing without emergency; and there are some Dissenters who do not even baptize in the name of the blessed Trinity. The whole question is full of difficulty. Our own Church, with her usual charity and prudence, directs that in cases of doubtfulness, her ministers shall use this form of words:—" If thou art not already baptized, I baptize thee in the name of the Father, the Son, and the Holy Ghost." She pronounces no de-

the Son, and the Holy Grost. She pronounces no decision on this difficult question.

Now, I beg Dissenters to observe the point of my argument. I do not mean positively to assert (God forbid!) that they have not been baptized. God is their judge; but I do assert that there is great reason to doubt whether they have been baptized or no. But this is a most awful question. "As many as have been baptized into Christ," says St. Paul, "have put on Christ." (Gal. iii. 27.) If they have not been baptized into Christ, they have not put on Christ. "By one Spirit," he says in another place, "ye are baptized into one body." (I Cor. xii. 13.) If they, then, have not been baptized, they are not members of that spiritual body. Bu why in such an awful question remain in doubt? Why not make certain? If a man were informed by some kind friend of a flaw in his title-deeds, would he not instanly take measures to remove it? If the deed by which he possessed his property move it? If the deed by which he possessed his property had not been duly signed and seiled, or witnessed by the proper persons, would he let a day elapse before he took steps to remove the flaw? Let not the Dissenter accuse me of desiring to deprive him of any privilege which he possesses. On the contrary, my earnest hope is to induce him to take measures to possess himself of what there is reason to fear he has not. I wish to prevail on him to remove the flaw and doubtfulness of his title to heaven, by going with humble faith and penitence for his "sins, negligences, and ignorances," to one of those of whom there can be no doubt that they have received a commission to perform this essential sacrament. This is too serious a matter to be lightly regarded.*

III. Second reason for believing Dissenters to be in danger. The second reason which I shall state is very analo-

Our Lord Jesus Christ said to his disciples, in a most solemn and emphatic manner "Verily, verily, I say unto you, except ye eat the fless of the Son of Man, and drink his blood, ye have no life in you."† This was a hard saying, and it does not appear that, at the first, the disciples understood it. Subsecuent events, however, explained its meaning. On the night before his crucifixion, plained its meaning. On the inglit before his crucinxion, "Jesus took bread, and gave thanks, and brake it, and gave unto them, saying, This ismy body. Likewise, after supper he took the cup, and gave it to them, saying, This is my blood of the new Testament, which was shed for you, and for many, for the remission of sins. Drink ye ALL of it." Again, in the Second Epistle to the Corinthians, St. Paul said, "The cup which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (See Matt. xxvi. 26; Mark xiv. 22; Luxer)

In accordance with these and various other passages of In accordance with these and various other passages of Scripture, the Church of all ages has held of this as of the other sacrament, that it is "generally necessary for salvation;" that is to say, that unless any obstacle prevent, we cannot be saved without it. As by baptism we are grafted into the body of Christ, so by the sacrament of the Lord's supper, rightly administered and faithfully received, we continue therein: "we dwell in Christ, and he with us."

he in us; we are one with Christ, and he with us."

Now if there was a doubt as to the possibility of baptism being duly administered by one who has not received God's commission to do so, the doubt is very much greater with regard to the sacrament of the body and blood of Christ. The cup which we bless, blood of Christ. The cup which we bless, said St. Paul, is it not the communion of the blood of Christ? The cup which any man, woman, or child blesses, is that the communion of the blood of Christ—the means of conveying to us his most sacred. blood? No, surely; the cup which was blessed by the spostles, and those who, through them, received the Divine commission to do so. In every age of the Church these have been well known as the persons who are authorised to consecrate the bread and wine. Persons presuming to do so without the Divine commission have been looked on as exceeding sinners, and their act as

null and void.

The most serious and alarming consideration is involved in this doctrine; namely, whether Dissenters have ever eaten the body, or drunk the blood of Christ, without which, we are expressly told, "there is no life in us." Whether we are expressly told, "there is no life in us." Whether the sacrament which they have partaken of be not a mock sucrament, that is to say, no sacrament at all. But this is not all. If any man wilfully has thus, as it were, parodied the holy sacrament, it is much to be feared that he has eaten and drunk his awn condemnation, not consider.

Some Dissenters, Wesleyans for instance, say that they strengthly from the Church; and therefore, even support the sacrament in a support to the sacrament which they have but little considered, if they ever heard of it.

Some Dissenters, Wesleyans for instance, say that they sacrament the sacrament there can be any danger in their differences.

First let us consider the question whether as far as has eaten and drunk his own condemnation, not cons ing the Lord's body. Even in the case of those who have ignorantly partaken of such mock-sacrament (of which class I verily believe most Dissenters to be,) still, with whatsoever good intention they have partaken, it cannot atters not with what appetite we eat it.

And here again, let it not be said that we seek to deprive the Dissenters of any benefit or privilege: on the contrary, we would earnestly entreat them to come and partake of all the privileges which we have to offer, vithout money and without price."

IV. Third reason for believing Dissenters to be in great

The third reason which I shall mention is, their sepa-

ration from the one Catholic and Apostolic Church. This topic requires some preliminary explanation. The Dissenter believes in an invisible Church, consisting of all those who truly believe in Christ. And so do we, in common with the Church of all ages, believe in an invisible Church—a union of all saints and martyrs, and holy men of old who have lived and died, and those who now live in the apostles' doctrine and fellowship. This we call the "communion of saints." But we also believe "one Catholic and Apostolic Church;" a visible body mercifully founded by Christ, in order to constitute the point of union of Christians in all ages, as well as for various other providential uses. In denying this doctrine

* It is remarkable that at this very time (November 1840) a case is being argued before the Arches Court, which turns on the question whether a child baptized by a Wesleyan minister has received Christian baptism, and is entitled to Christian burial. Two similar cases have been before tried, and were decided differently. The following are the words of Wesley himself:—"I wish all of you who are vulgarly called Methodists would seriously consider what has been said, and particularly you whom God has commissioned (?) to call sinners to repentance: it does by no means follow hence that you are commissioned to baptize or administer the Lord's Supper. Ye never dreamed of this till ten or twenty years after ye began to preach. Ye did not then, like Korah, Dathan, and Abiram, seek the priesthood also."

+ John vi. 53. This passage has always been considered by the Church to refer to the sacrament of the Lord's supper. But even suppose otherwise, still the obligation on all persons who have opportunity to partake of the holy communion, is proved from the terms of its institution, and has never been Let them thank God, who has hitherto restrained their doubted amongst Christians.

of a Catholic Church, as well as a communion of saints, the Dissenter maintains an opinion in direct opposition to the Apostles' Creed, which has been received in the Church from the beginning. The doctrine in question may be proved also from several texts of Scripture. Our Saviour says, if a man "neglect to hear the Church, let him be to thee as an heathen man and a publican." (Natt. xviii. 17.) thee as an heathen man and a publican." (Natt. xviii. 17.) But if the Church be invisible only, how can we know it when it speaks? Again, St. Paul calls the Church "the pillar and ground of the truth." (1 Tim. iii. 15.)—How can an invisible Church be to us the pillar and ground of the truth? The Dissenters say, each min's Church or communion is to him the pillar and ground of the truth. The Baptist's society is the pillar and ground of the truth. The Baptist's society is the pillar and ground to him, the Sociuian's to him, and the Church of Enghad to its own members. What follows? Why, first, that on this principle each man's own opinion is to him the pillar and ground of the truth; next, that we have a multitude of pillars against forth or publishing account to the truth. One pillar setting forth, or upholding, contradctory truths! One pillar bearing inscribed on it, that Jesus is a mere man; another, that he is "very God of very God." Now, that these pillars, setting forth, or uphilding as the truth, doctrines directly contradictory to each other, should be all true Churches, is impossible. Therefore, it is manifest that there must be one, and only one true Church, which, by the superintending Providence of God, shall maintain for ever the essential ruths of reve-

Such a Church is that founded by the Apostles, which, through the revolution of kingdoms, and the cloud of thick darkness, that during many ages rested on the earth, has still maintained the vital and essential truths of the blessed Gospel. It was this visible Church which first preached the Gospel, and gathered in the nations to the fold of Christ. The same Church it was that collected the holy Scriptures as we now have them, and has been "the witness and keeper" of God's word down to the present time. It is the same Church which, when those Scriptures were misinterpreted by subtle men, promulgated her creeds for the edification of her children. In times of darkness and barbarism, when learning and science were well nigh lost upon the earth, and the Church herself was overlaid with superstition, still, in a wonderful manner, she was the instrument of God to preserve the sacred Scripture, and the great doctrines gathered out of Scripture in her creeds, together with the apostolic succession of the ministry commissioned to administer to the people the holy sacraments. And as she has preserved the truth in dark ages, no less important is her use for the same purpose in an age of light. Amidst the conflict-ing opinions and jarring theories of the present schismatical and unbelieving age, still the Church preserves the faith of Christ; and still in her creeds she upholds, as on a pillar, the fundamental truths of the Gospel, so that he who runs may read; and still she is the dispenser of divine grace through her sacraments andordinances, even as God appointed her at the beginning.

If any one finds it difficult to follow this argument, from want of the habit of considering the Church as one great whole, let me draw his attention to the circumstances of our own branch of the Church universal, the history of which, it may be presumed, he has considered. There was a time—in the reigns of Elizabeth and James—when the English Church, purged of Romish corruption, and restored to her ancient purity, was one and entire, and maintained, in all essential points, the apostolic doctrine and fellowship. There rose up certainmen who "caused divisions" contrary to the received doctrine and heavy divisions," contrary to the received dotrine, and began to "walk disorderly." First, the bishop of Rome, con-trary to all ecclesiastical order, sent emissaries into the dioceses of the English bishops; and in several places established schismatical communion, endeavouring to bring back the corruptions and superstitions which the English Church had, with almost universal consent, removed, as inconsistent with Scripture and the practice of the ancient Church. Then, other sectarians, under the name of Brownists or Independents, Socinians, Baptists, and a host of others, began to cause divisions and offences; some objecting to surplices, and some to bishops; and in the end most wickedly overturned for a while, though it the end most wickedly overturned for a while, though it was not permitted to them to extinguish, the English Church. These men were clearly guilty or great sinfirst, in their separation from a true Church; then must violence to which their separation led. And if separation was thus sinful and dangerous in the reign of Elizabeth, and James, and Charles, it is impossible that it should not be so now. If the separatists of those days cut themselves off, as they most certainly did, from the privileges and communion of the Church, it does not seem possible that their descendants should regain those privileges, except by again joining themselves to the Church from except by again joining themselves to the Church from which their fathers sinfully separated.

We solemnly warn Dissenters, therefore, of their danger, and exhort them at once to place themselves out of it. We do not ask them to give up the doctrine of an invisible Church; nay, we exhort them to maintain it as a high and holy mystery; but we ask them to add to that the doctrine of a visible Catholic Church. We ask them to believe, what one would think is not very unreasonable, that it is the will of Cod that them. that it is the will of God, that those who are joined together in one common faith ought also to be joined in outward union—ought to worship God together, and partake together of the holy communion. To set up altar against altar, and pulpit against pulpit in the same place, is palpably inconsistent with Christian charity and union, and must inevitably bring God's displeasure on those who do such things.

V. The foregoing reasons viewed together. I beg the attention of Dissenters to the topic which I am now about to bring forward: it is a very important one, but one which I fear they have but little considered,

First, let us consider the question, whether, as far as we know of God's laws, he does not sometimes inflict tremendous punishment for what may seem to us an error of judgment? Eve would not believe the warning of God; she ate the forbidden fruit, and died. Uzza touched the ark, which all but the priests were forbidden to touch; be supposed, at least it cannot be proved, that an unreal sacrament can have conveyed to them any benefit, or in any way have strengthened or refreshed their souls. If the food which we receive into our natural bodies possess not in itself any inherent wholesomeness or untritiveness, it matters not with what appetite we eat it.

These instances I mention lieveth not shall be damned." These instances I mention to shew, that by the law of God severe punishment is wont to fall on men for what some may consider mere errors of judgment.

But that is not the main point to which I wish to direct the mind of the Dissenter, and principally the Wesleyan.

Is he sure that his error is slight? He differs from the Church in some minor points, as he believes, and separates himself from her communion. But this very separation, even in the slightest degree, may bring in its train the most awful consequences. Those who entered the ark were safe. All who remained without it, it mattered ark were safe. All who remained without it, it mattered not whether at a smaller or greater distance, were drowned. I do entreat the Dissenter to consider the possible, nay, probable consequences of separation. It may have cut him off from the Christian sacraments. There is a great doubt whether he has ever been spiritually joined to the control of to Christ in baptism. Still greater, whether he has ever spiritually eaten and drunk the body and blood of Christ. If not, he has no spiritual life in him; he may have been all along eating and drinking his own damnation. Hence, by natural consequence, he has no sympathy with Christ's body, the Church; yea, rather an hostility against it.—Will not this account for the phenomenon, otherwise not easily explained, of the violent and unbridled wickedness to be be the control of the control easily explained, of the violent and unitated wickedness to which Dissenters in times past have been led, when, beginning with apparently small disputes, about the use of surplices, and the cross in baptism, they separated from the Church? Would it not seem that thenceforth the Holy Spirit ceased to guide them? And so they went on until they murdered their king; drove God's servants, the bishops, from the land; and trampled under foot his most holy Church. It is impossible to conceive wickedness more awful than this.

And are not Dissenters even now in danger of falling into the same excess of sin? Does not the most bitter malice against the Church corrode the hearts of some? not of all—God forbid that I should say so, or think so yet all are liable to the same sinfulness, if deserted by God's Spirit. But in many Satan even now reigns triumphant; causing them to vilify God's holy Church; crying, "Down with it, down with it, even to the ground!"

have just suggested, whether the bitterness and violence of spirit, which so many exhibit, may not arise from deinstrumentality of his visible Church.

And let those who are not conscious of any such hosgreat things, for essential and fundamental points, then they are liable to the charge of heresy. If for small and non-essential things, then why do they needlessly deprive themselves of the benefit of those sacraments and ordi-

It is no safe refuge for the Dissenter, that, in his separation from the Church, or in his hostility to it, he is ting, as it is erroneously termed, conscientiously St. Paul conscientiously, as he thought, persecuted the Church; and some thought they did God service when they put the apostles to death. Let the Dissenter learn from hence unto what depths of sin it is possible for a mistakenly conscientious man to fall; and let him not be satisfied with the approbation of his conscience, unless he has taken those various means which God has afforded has taken those various means which God has afforded to make sure that his conscience is rightly informed.

VI. Objections answered.

The usual plea of Dissenters for their separation from the Church is, that there are various imperfections in it. To this I answer, that it is not competent for a man to say, I object to this thing and that, and therefore I will leave the Church. He ought to try to have them amended. Those who leave the Church incur the loss of those benefits which the Church is ordained to afford. No one says that the Church on earth is perfect; though established by God, it is administered by men, and therefore bissied by God, it is administered by meat, and therefore liable to error. If such errors go to great lengths—if the Church bids us do any thing plainly contrary to God's law, as to worship images and pray to saints, then, as Hooker says, "We dare not communicate with her concerning her sundry gross and grievous abominations."—
"We must obey God rather than men." We must believe that God will raise up unto us some way of delivelieve that God will raise up unto us some way of deliverance. But I never heard of any such objections or abuses laid to the charge of the reformed branch of God's Church in England. She is purified from her former corruptions; restored, as nearly as may be, to the apostolic model; she is sound, at least in fundamentals—even Dissenters acknowledge this. Therefore, whatever may be the blemishes which are supposed to exist, or really do exist in her, yet, since she alone can shew that she has God's commission, it is sinful and dangerous to sepa-

VII. Who is the Dissenter's best friend? Such, then, being the relative position between the reformed Church and Dissent, I would ask the Dissenter, which is your real friend, the liberal, or the (so-called) bigot? the man who plainly tells you the danger of your position. or the man who conceals from you your peril, talks of your piety and conscientiousness, and so gives you to suppose that you are neither in a state of sinfulness nor danger? Surely be who declares the tieth box danger? Surely he who declares the truth, however unpalatable, is a better friend than he who prophesies

smooth things to your destruction.

I am bound in fairness to make one important admission to Dissenters, and to confess my belief that the unfortunate and dangerous position in which they stand is, in many cases, attributable, in the first place, to the inactivity which pervaded the Church, as well as the whole nation, during a great part of the last century; and, in the second place, to the principles which, though entirely contrary to the Church's real doctrine, have been inculcated by many of the members of the Church. There are, I am persuaded, many hundreds and thousands of well-intentioned men living in separation from the Church, in sheer ignorance of their danger, and this principally because God's ministers have never taught them the real truth. The true databine of the waits of the Church, and the sinfulness of schism, has not been preached as it ought to nave been from our pulpits. Many ministers have rather encouraged Dissenters in their delusion, by telling them that their faith is orthodox, and their different them that their faith is orthodox, and their differences trivial; neglecting at the same time to teach them that there was a doubtfulness as to the validity of their sacraments, and that separation from the apostolic Church was against the laws of God. Others have contributed to the against the laws of cod. Others have contribute to the same delusion, by resting the necessity of conformity on lower principles, such as expediency, and obedience to the law of the land. And so, many persons have thought lightly of separation from what they deemed a mere national establishment, who would have remained faithful, had they been taught that the Church was Christ's own divine institution.

Let us hope that these things are now beginning to be

better known and appreciated; that the necessity of the Christian sacraments,—the essential unity of the Church, the duty of joining ourselves, through God's appointed means, to that which is the body of Christ,—the true nature of the Church, not as a mere human establishment, which may be put down by the same power which raised it up, but as a divine ordinance of Christ, which will conue so long as the world endureth,-let us trust that these vital doctrines will henceforth be acknowledged amongst Christians. And when the voice of long-neglected truth has once more gone forth through the land, let us entertain a firm hope that better days are in store for the Church. Superstition and heresy have in times past more fearfully prevailed against the Church, than even now she is vexed by schism. But as they have, through the providence of God, been dispersed, so we doubt not will e various sects, which now mar her beauty, again return to their holy mother, when she raises her voice in accents of warning and kindness.

Then will she send forth her missionaries and distribute the word of God with some prospect of success, when all shall speak the same thing, and "utter a certain sound." And we may at length hope that the bright anticipations of the olden prophets may have a literal fulfilment; and that the knowledge of the truth may spread over the earth, as the waters cover the sea.

VIII. Concluding remarks.

I trust that these arguments will be received by the Dissenter who reads them, in the same spirit in which they have been written—in the spirit of truth and charity. It is no question of private opinion between him and me. If it were so, his opinion might be as good as mine. But it is not a personal dispute between one individual and it is not a personal dispute between one individual and another; it is simply a question whether he or the apostolic

And, after all, I would say to the Dissenter, "What unreasonable thing is it that we propose to you?" We ask you to go with us to God's house, to take sweet counsel together, to join in our prayers and praises, to partake of our holy sacraments, to join in our communion; our to live with us as brethren in holy fellowship. Is this unreasonable or uncharitable on our part? Surely, if you refuse our fellowship, despise our ministers, and dis-dain our holy service, the want of charity rests with you.

O that we could in any way overcome this lamentable spirit of disunion, whether by calm remonstrance, or colemn argument, or acts of love! What would we not willingly do, consistent with God's law, to win you back to our fellowship, so that we might be again united one fold under one Shepherd, Jesus Christ our Lord.

> THE CONQUESTS OF CHRISTIANITY. (From the Rev. Hugh J. Rose, B. D.)

a Christian prayer? Who, that knows the joy of a Christian's by the interceding merits of Bonaventure." And for adoration

I would entreat them to consider the question which I communion with his Maker, the devout aspirations of a soul by his best and richest gifts and graces? Who, that has seen sertion of the Holy Spirit, in consequence of the neglect or invalid reception of those sacranaments which he has ordained to be dispensed, as the continual means of grace, through the instrumentality of his weights Church mitting, with humble resignation, to the correction of his heavenly Father; and gathering the peaceable fruits of righteoustility to the Church, yet live in separation from it, consider the dilemma in which they are placed. They differ from the Church for great or for small things. If for great things for second and fundamental points then look with joy; that hallowed bed, where a Christian renders up his soul, as to a faithful Creator; where, with no vain display, no idle rapture, the dying saint, knowing, of a truth, that he is nances which the Church has been commissioned to faithful who promised, relies, in the last awful scenes of life, with humble confidence, on that hand, which has borne him up through all the storms and struggles of his earthly pilgrimage, and which will now cheer and comfort him, in his passage through the dark valley of the shadow of death? This is, not what Christianity can do, but what it does, day by day; not what it does, for the learned and enlightened Christian only, but what it does, to shed light and joy, over the humble abode of the lowly and ignorant. I appeal to the conscience of many a minister of God's word, to bear me witness, how often he has stood beside the dying bed of feeble age, or of youth in all the withered blossom of its beauty; stood, not to teach, but to learn; not to offer comfort, or supply confidence,-but to gather strength, and hope, and courage, against his own hour of need, and his own great and awful change. This all, is the praise of the Gospel: this all, is the triumph, the glory, of the religion of Christ. Of the countless thousands, who have so lived and so died, what would have been the fate, in life and in death, had the Gospel never visited the world, had the Sun of righteousness never arisen, with healing on his wings? What but this, at best,-that the Christian graces of humility, of meekness, of patience, should not have come to support, to purify, to elevate, and to bless them, in life, -and that in death, the unspeakable pang of parting here, should have been hushed by no hope of meeting hereafter? that, even if, at that awful hour, no dismay of the Judge and the judgment, crushed the sinner's heart to the dust, yet, that, to the anxious question, the passionate longing, the restless search and aspiration, after some assurance of a future being, after a continuance or renovation of the feeble and expiring spark of life, -no voice should answer, and no hope should cheer?

> THE DESTINY OF THE CHURCH. (From Archdeacon Manning's late Visitation Charge.)

We are charged with the fulfilment of no light commission. Every year has brought out into a broader outline the destiny of the English Church. Can we doubt that she has been reserved, and is now raised up, for some great movement among the nations of the earth? It may be she shall build again the Tabernacle that is fallen down, and purify the Catholic world. Who can be familiar with her true character and not read the admonitions of her Divine Master? Who can see that she is primitive and yet purified: the treasury of things new and old, having the ripeness of age and the vigour of a new born youth; that she is, as it were, the link of the past and of the future, a central point between the old world and the new; and how, in all the inclinations of Western Christendom to one or other of side, and the more positive system which is on the other, have both in her a share and sympathy; and how at every ebb and flow of religious life the minds of mon have subsided and settled down nearer and nearer to that rule of faith which was confessed and indicated in the Anglican restoration of Catholic truth: and how at this time she is standing out in a bolder relief, and stamping her own character in all the world-wide precinct of the British empire; -who, I ask, can ponder these things, and not feel a consciousness stronger than all reasoning, that, if she be loyal to her heavenly Lord, she shall be made glorious in His earthly kingdom as the regenerator of the Christendom that seems now dissolving, and the centre of a new Catholic world?

There is a life rising through all her branches, and thrusting itself forth in energy and promise, and it is for us to guide and to develop it. It is for us under God, to perfect her internal organization-to elicit zeal, to concentrate energy, to draw forth and distribute the heaven-born instincts of high and devoted hearts, to subjugate even enthusiasm to a healthy though vehement action. The Church has a manifest office of charity -she needs minds of every cast, and characters of every bias. They cannot rise and throng upon her too fast. She can well employ them all. Beside the altar, or in the outer courts, or on the walls of Zion, or by the shepherds, there are a thousand ministries to be fulfilled. The sins and the sufferings of mankind are manifold, and she has a balm in store for each. She has the softness of religious charity to temper the strength of a masculine faith. She is the symbol and the channel of that living mysterous sympathy by which the Word made flesh gladdens and heals the spirits of a fallen world. All she needs is an internal organization which shall give outlet and guidance to the strong currents of human character; and unity which shall make them harmonious in their many movements, and hold

> THE NOVELTY OF ROMISH ERRORS. (From Archbishop Land.)

For transubstantiation first, that was never heard of in the primitive church, nor till the council of Lateran; nor can it be proved out of Scripture; and taken properly cannot stand with the grounds of Christian religion. As for communion in one kind, Christ's institution is clear against that. And not only the primitive church, but the whole church of Christ kept it so, till within less than four hundred years. For Aquinas confesses it was so in use even to his time, and he was both born and dead during the reign of Henry the Third of England. Nay, it stands yet as a monument in the very Missal, against the present practice of the church of Rome, that then it was usually given and received in both kinds. And for invocation of saints, though some of the ancient Fathers have some rhetorical flourishes about it, for the stirring up of devotion, (as they thought,) yet the church then admitted not of the invocation of them, but only of the commemoration of the martyrs, as appears clearly in St. Augustine. And when the church prayed to God for any thing, she desired to be heard for the mercies and the merits of Christ, not for the merits of any saints whatsoever. For I much doubt this were to make the saints more than mediators of intercession, which is all that you acknowledge you allow the saints. For I pray, is not by the merits more than by the intercession? Did not Christ redeem us by his merits? and if God must bear our prayers for Of its most difficult conquests, a large portion is overlooked | the merits of the saints, how much fall they short of sharers in by the human eye. While the evil done in its name, is seen the mediation of redemption? You may think of this. For by all, and dwelt upon in triumph by the adversary,—its pure such prayers as these the church of Rome makes at this day and holy conquests are often effected in stillness and silence; and they stand (not without great scandal to Christ and Chrisin the abode of poverty, in the obscurity of humble and retired tianity) used, and anthorized to be used in the Missal. For life. Who is there, that has seen a true Christian, in his life instance: upon the feast of St. Nicholas you pray, "that God, and his death? Who, that has seen the holy calm that sheds by the merits and prayers of St. Nicholas, would deliver you itself over that soul, where grace has triumphed over passion, from the fire of hell." And upon the octaves of St. Peter and where envy, and hatred, and pride, are sounds unknown? Who, St. Paul, you desire God "that you may obtain the glory of that has seen the bright and holy glow of devotion diffused over eternity by their merits." And on the feast of St. Bonaventhe countenance? Who, that has heard the fervid accents of ture, you pray, "that God would absolve you from all your sins