

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 spellous wings...

Contentment spreads her holy calm Around a resting-place so bright; And gloomy sorrows find a balm...

No biting scandal, fresh from hell, Grates on the ear or scalds the tongue; There kind remembrance loves to dwell...

And there amidst a holier sphere, Where the archangel bows in awe, Where sits the King of glory near...

And swift as circles fade away Upon the bosom of the deep...

Upon the bosom of the deep, When pebbles tossed by boys at play Disturb its still and glassy sleep...

The rose, that blooms in Sharon's vale, And scents the purple morning's breath, May in the shades of evening fail...

And there amidst a holier sphere, Where the archangel bows in awe, Where sits the King of glory near...

And there amidst a holier sphere, Where the archangel bows in awe, Where sits the King of glory near...

And there amidst a holier sphere, Where the archangel bows in awe, Where sits the King of glory near...

And there amidst a holier sphere, Where the archangel bows in awe, Where sits the King of glory near...

And there amidst a holier sphere, Where the archangel bows in awe, Where sits the King of glory near...

And there amidst a holier sphere, Where the archangel bows in awe, Where sits the King of glory near...

And there amidst a holier sphere, Where the archangel bows in awe, Where sits the King of glory near...

And there amidst a holier sphere, Where the archangel bows in awe, Where sits the King of glory near...

And there amidst a holier sphere, Where the archangel bows in awe, Where sits the King of glory near...

mony? If any person, no matter who, throw water on me, and utter certain words, would it 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."

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.

III. Second reason for believing Dissenters to be in danger.

The second reason which I shall state is very analogous to the former. 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 flesh of the Son of Man, and drink his blood, ye have no life in you."

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.

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, said St. Paul, is not the communion of the blood of Christ. The cup which we bless, is that the communion of the blood of Christ—the means of conveying to us his most sacred blood.

IV. Third reason for believing Dissenters to be in great danger.

The third reason which I shall mention is, their separation 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.

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.

Let me beg of you to take the word of God for your guide, and consider whether you can prove to your own satisfaction that you have ever certainly been baptized.

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."

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.

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, if they ever heard of it. Some Dissenters, Wesleyans for instance, say that they differ very slightly from the Church; and therefore, even supposing that they are wrong, they cannot imagine that there can be any danger in their differences.

First, let us consider the question, whether, as far as we know of God's law, he does not sometimes inflict punishment for those who may seem to us an error of judgment? Eye 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; he did so with the good intention, as it would seem, of saving it from falling; but he was struck dead for his error.

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?

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 another; it is simply a question whether he or the apostolic Church is right.

THE CONQUESTS OF CHRISTIANITY.

Of its most difficult conquests, a large portion is overlooked by the human eye. While the evil done in its name, is seen by all, and dwelt upon in triumph by the adversary,—its pure and holy conquests are often effected in stillness and silence; in the abode of poverty, in the obscurity of humble and retired life.

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.

I would entreat them to consider the question which I have just suggested, whether the bitterness and violence of spirit, which so many exhibit, may not arise from desertion of the Holy Spirit, in consequence of the neglect or invalid reception of those sacraments which he has ordained to be dispensed, as the continual means of grace, through the instrumentality of his visible Church.

And let those who are not conscious of any such hostility 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 essential and fundamental points, then they are liable to the charge of heresy.

It is no safe refuge for the Dissenter, that, in his separation from the Church, or in his hostility to it, he is acting, 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.

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.

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 object to this thing and that, and therefore I will leave the Church. He ought to try to have them amended.

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.

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, but as a divine ordinance of Christ, which will continue 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 the 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.

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 churches, our hearts are open to you. We entreat you churches, our hearts are open to you. We entreat you churches, our hearts are open to you.

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 churches, our hearts are open to you. We entreat you churches, our hearts are open to you.

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 churches, our hearts are open to you. We entreat you churches, our hearts are open to you.

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 churches, our hearts are open to you. We entreat you churches, our hearts are open to you.

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 churches, our hearts are open to you. We entreat you churches, our hearts are open to you.

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 churches, our hearts are open to you. We entreat you churches, our hearts are open to you.

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 churches, our hearts are open to you. We entreat you churches, our hearts are open to you.

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 churches, our hearts are open to you. We entreat you churches, our hearts are open to you.

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 churches, our hearts are open to you. We entreat you churches, our hearts are open to you.

communion with his Maker, the devout aspirations of a soul which is the temple of the Holy Spirit, adorned and sanctified by his best and richest gifts and graces? Who, that has seen the Christian struggling with the storms of life,—though cast down, not destroyed; though perplexed, not in despair; submitting, with humble resignation, to the correction of his heavenly Father; and gathering the peaceable fruits of righteousness, from the seed which was sown in tribulation and tears?

And yet more, who that hath seen that sight, on which angels 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 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?

What but this, that, 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, if 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 the great religious extremes, she has been impelled forward in a middle path; and how the power of faith which is on the one 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 world of men 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 Christian world 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 emerge 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 mysterious 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 them all in one.

THE NOVELTY OF ROMISH ERRORS.

(From Archbishop Laud.)

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 merits 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 hear our prayers for the merits of the saints, how much fall they short of shares in the mediation of redemption? You may think of this. For such prayers as these the church of Rome makes at this day, and they stand (not without great scandal to Christ and Christianity) used, and authorized to be used in the Missal. For instance: upon the feast of St. Nicholas you pray, "that God, by the merits and prayers of St. Nicholas, would deliver you from the fire of hell." And upon the octaves of St. Peter and St. Paul, you desire God "that you may obtain the glory of eternity by their merits." And on the feast of St. Bonaventure, you pray, "that God would absolve you from all your sins by the interceding merits of Bonaventure." And for adoration

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 churches, our hearts are open to you. We entreat you churches, our hearts are open to you.

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 churches, our hearts are open to you. We entreat you churches, our hearts are open to you.