

The Church.

"Her foundations are upon the holy hills."

"Stand ye in the ways and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls."

TORONTO, CANADA, JANUARY 11, 1855.

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Poetry.

HYMNS FOR THE SUNDAYS IN THE YEAR.
BY JOSEPH TEAKIN.

For the Church of England Magazine.
FIRST SUNDAY AFTER THE EPIPHANY.

"Even to your old age I am he, and even to hoar hairs
will I carry you, I have made and I will bear, even I will
carry and will deliver you."—1st Lesson, Evening Service.
Is. xli. 1.

Remnant of believing Israel,
Hear what God your Saviour speaks—
His holy promise never falleth,
Nor his covenant never breaks:
I am he who first created,
And will keep thee to the end:
"I will bear and I will carry,"
And to thee my power extend.

Mighty is his consolation,
To the heart of aged saint;
It yieldeth peace unto the weary,
And giveth power to the faint.
What though heavy hairs are spreading
O'er the head of age bowed down,
They are tinged with rays of glory,
From the everlasting throne.

And, when heart and feet are failing,
And the departing hour is come,
Still the love that never changeth
Will convey the spirit home:
Even through the gloom will tarry
Jesus, with those words of peace—
"I will bear and I will carry,"
Till thy soul shall find release.

AN ELOQUENT EXTRACT.

Bishop Whitehouse in his Address before the last Convention of the Diocese of Illinois, speaks as follows in reference to the support of the Clergy and the stewardship of the rich:—

My next word is an echo—I thank God it is an echo to a theme which is stirring interest through the Christianity of our land—the INADEQUATE SUPPORT OF THE GOSPEL MINISTRY. The whole is only an echo to another voice from far-off time in Palestine—"The laborer is worthy of his hire."

There can be no doubt that the salaries of the ministry are not merely below their services, but inadequate to their actual wants, measured by a social standard, far lower than ought to be. The relative expense of living is so much advanced, that the same sum must be regarded as a painful reduction from the past. I know not what we can do but cast the subject before the honor, conscience, and Gospel fealty of the laity. Ours is entirely "the voluntary system," sometimes regarded such a degree which permits promises for ministerial support to be broken, and pledges of subscription to be unpaid. But so far, we have rejoiced that it is thus:—that religion is free from all dependence upon the state, and the ministry dependent only on the religious sense of the country. It will be a sad hour if that dependence be found misplaced or insufficient. I have no permanent apprehension that it will. I am too hopeful in God and my country.—Society is rousing to the lamentable fact that the Clergy in the Protestant Churches of England and America, as a body, are ill required. They have no reasonable maintenance equivalent to their claims as educated, working men, resolutely closing against themselves all avenues of worldly wealth, dedicating to the ministry talents often which would make them high in the lucrative professions—renouncing almost choice in place of labor—willing to live reduced to a moderate maintenance—in faith for the morrow—faith for sickness and old age—faith, then most sorely tried, for helpless family orphaned, and wife a widow. These men, God's own ministers, called by Him, and sent as the best gift Christ bestows in love to His Church; these men—I hush my voice to a whisper—beloved of the laity, are almost starving; they are ground down to the veriest pittance; and life's heartiness, dignity, affection and power are shrunk and withered by the shifts of poverty. My tongue would bluster, however, if in this I spoke of charity. No, their maintenance is a right—God-imparted, God-defended right. In view of it, the Apostle almost takes the tone of irony:—"Is it a great thing?" "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"

What makes this inadequate support of the ministry worse, is that it is an acknowledged fact in times of unexampled prosperity. As a friend spoke in the Metropolitan of England, writing with "Mother" and "Daughter" alike before his mind—as, I am sure, they are in his warm heart—"Within the few years, the wealth and resources have been advancing with unprecedented rapidity. Capital has been accumulating almost beyond belief; gold pouring into the country inexhaustibly from both hemispheres: new machinery constructed, new markets opened, and this great emporium of the world making every day and every hour some fresh display of riches, power, taste, luxury, and science; but unhappily, as yet there is no corresponding improvement in provision for the clergy. On the contrary, their circumstances are becoming annually worse; their wants more urgent; their position more contradictory and distressing."

And in this strange, mighty West—in this part of the West—what has been going on? Are there not hundreds—thousands, rich now to repletion—who a few years, almost months ago, were poor? How has this happened? Whence came this wealth? Did they wring it from the earth by the sweat of their brow; gather it little by little, the savings of studious or brawny toil? It has come to them a great sudden endowment from God, almost as independent of their labor in creating it as if it had rained down from heaven. Social advances, mighty Providences, new lands, the shaking of other powers by revolution, famine, pestilence—national prosperity beyond census—these have combined in

what the world calls "enterprise." This has come with swift wing far out here, and rushed on far beyond, chasing the receding West; and here its foot has just touched the poor acre on which the owner might have lived a beggar had he tilled it; and it is Gold, Gold! He is a rich man. And now what will that God-endowed man (their name is legion) do? Content himself with the measure of the past—gauge his duty by what his neighbors are willing to do—satisfied to pay his pew-rent as a benevolent offering to Christ! Or will he feel that the measure of gift is as he has received, and divide this strange surprise of wealth, and let Christian education, the Ministry, the Church's work, the sick, the poor, and the outcast become endowed too, from the just stewardship of his grateful Christian heart? But I forget my exact position. My theme betrays me; and I draw back to the colder tone of legislation. Brethren of the laity, in this matter we are powerless. It is for you to devise, for you to act, to relieve the worn heart of the Ministry, to nerve the Missionary, and call out by the blessing of the Lord of the harvest, laborers adequate to the need. For all which we shall not cease to pray.—*General Messenger.*

THE ABBE LABORDE'S LETTER TO PIUS IX.

Most Holy Father.—Our Lord Jesus Christ, when He was about to leave this world, commanded His Apostles that they should go and teach all nations, baptizing them, and teaching them to observe all things whatsoever He had commanded them. In order that they might carry out that office perfectly and unconquerably, He also promised that the Holy Ghost should be present to them, and should dwell in them. *The Spirit of Truth, He shall testify of Me, and shall bring all things to your remembrance whatsoever I have said unto you.*

Christ fulfilled His promise. And when the blessed Apostles had been filled with the Holy Ghost, they preached everywhere on the house-top that which they had heard in the ear; the Lord working with them, and confirming His Word with signs following.

We have then for the Authors of our Faith the Apostles of the Lord, who did not select that which they should introduce into it, according to their own fancy; but faithfully transmitted to the nations the discipline which they had received from Christ. (Tertul. de Prescriptione, 6.) Now this sum of the doctrine of Christ, transmitted by the Apostles to each church as it was founded, to be guarded by it, and until the last day to be successively handed on from hand to hand, this is the Catholic Faith; this is that deposit of our Faith which the Apostle writes to Timothy; *O Timothy, keep the deposit, avoiding profane and vain babblings and oppositions of science falsely so called, which some professing have erred concerning the Faith.*

This deposit then of the Faith, is transmitted by the Apostles of Jesus Christ to all Timothies, that is, to all who fear God, to be in such wise kept, that they might add nothing, might take away nothing, might mingle nothing that was alien, and that they might not allow anything by any person to be added, taken away, or mingled. What more? They who were the Authors of all religion have forbidden us, all Masters as well as disciples, pastors as well as faithful, to receive anything so added, diminished, changed, or confused; and they have commanded us, that if any man in any way should teach otherwise than according to that which they transmitted from the beginning, we should anathematize him. *But, though we or an Angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be anathema. As we said before, so say I now again, if any man preach any other Gospel unto you than that ye have received, let him be anathema.* It was on this account that a great man, or rather all the successors of the Apostles, the Fathers of the Church, speaking by the mouth of one of themselves, have laid down this law for us: "To teach therefore anything to Catholic Christians besides that which they have received, never is lawful, never has been lawful, never will be lawful; and to anathematize those who do teach anything besides that which has been once for all received, was always a duty, is always a duty, will be always a duty." And he presently adds: "Is there any one of such audacity, as to teach anything besides that which has been already taught in the Church; or of such levity, as to receive anything besides that which he has received from the Church? That teacher of the Gentiles, that trumpet of the Apostles, he that had seen the mysteries of heaven, cries out, and repeats, to all, always, everywhere,.... If any man shall teach a new dogma, let him be anathema." (Vincent. Lirin. Comm. l.)

The case standing thus, Most Holy Father, who will not wonder that a new dogma is now announced to Catholic Christians; that a new dogma is now being forged at Rome? Is there not a being forged at Rome? Is there not a widely spread report that the world is threatened with a decree from your Blessedness, by which we are commanded to believe that the Conception of the Blessed Virgin was immaculate? But this is precisely that thing which the Apostle calls, a *profane novelty of words and science falsely so named*; this is precisely to preach to us another Gospel besides that which has been preached to us by Paul.

For that Apostle, who had seen the mysteries of heaven, never preached to us that the Blessed Virgin was immaculate

in her Conception. He made not one single exception, and therefore included the Blessed Virgin as well as all others when he said: "For when we were yet without strength, in due time Christ died for the ungodly; for scarcely for a righteous man would one die; yet peradventure for a good man some would even dare to die." She was not therefore good, she was not therefore righteous,—the Blessed Virgin for whom Christ died. "By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned,—ALL; therefore also the Blessed Virgin. The love of Christ constraineth us, because we thus judge; that if one died for all, then were all dead."

The ancient Fathers of the Church, successors of the chair of the Apostles, legitimate interpreters of Scripture, themselves in their several times the witnesses, guardians, and oracles, of the tradition and faith of the church, have taught us; and our Lord Jesus alone was without original sin, because He alone was conceived without the seed of man, without the embrace of man and woman; but that Mary His blessed mother had a body of sin, that is, was conceived in sin like all others. "There was therefore nets (the nets of concupiscence) for all have sinned, as it is written: For by one man, &c. And again: None is pure from sin, even though his life were but of one day. Our Lord and Saviour Jesus Christ therefore alone did no sin; but the Father made him sin for us, that in the likeness of sinful flesh, and coming from sin, He might condemn sin. He came therefore to these nets, but He, and He alone could not be taken in them." (Origen. Hom. in Cantic. 3.) "He therefore was alone born without sin, whom without the embrace of man, the Virgin conceived, not by the concupiscence of the flesh, but by the obedience of the mind. She only could prepare the medicine for our disease, who produced an offspring without the wound of sin." (Augustin. de peccat. meritis. l. 19, 57.)

Here is the privilege of the Son, here is the privilege of the Mother: He only was conceived without sin; she only conceived without sin. "He therefore alone, Who, being made man remained God, never had any sin, nor assumed a flesh of sin, although coming from a maternal flesh of sin." (Augustin. de peccat. meritis. ii. 24, 38.) "All therefore are dead in sins, without one single exception; sin, whether original or committed voluntarily, either by ignorance, or by knowing and not doing that which was righteous; and for all that were dead, one that liveth died, He Who had no sin whatever; to the end that they who live by the remission of their sins, might henceforth not live to themselves, but to Him that died for all."

The rest of the Fathers unanimously teach the same doctrine. This then, Most Holy Father, is the faith which we have received from the beginning. As yet, to-day, 1854 years after Paul, it is not an Article of Faith that the Blessed Virgin was free from original sin. If therefore this becomes an Article to-morrow it will be a new Article.

Together with the present letter, we send to your Holiness a volume in which we have demonstrated at length that which is here stated in brief. That treatise exactly defines the period up to which it was yet unheard of, that the Blessed Virgin was without original sin. The doctor who first openly professed this opinion is there named; and from the progress of that opinion it is historically shown that this doctrine is a new invention in the Church. We beseech you, Holy Father, seriously to meditate the value of these arguments; your Holiness ought to be aware of the unhappy results which must be occasioned by an attempt to force a new dogma on Christendom. "For we have no occasion to indulge curiosity, since Jesus Christ came, nor to make new discoveries since the Gospel was preached. When we believe, we desire to believe nothing beyond this. For we believe first of all, that there is nothing beyond which we ought to believe." (Tertul. de Præscrip. 8.) We cannot disobey the precepts of the Apostles. To acquiesce in new dogmas of faith is unlawful.

Most willingly, Holy Father, we confess that the Bishop of the first See has the primacy of the whole Church; we affirm that the Roman Pontiff is the legitimate successor of St. Peter, and that the authority of the former is as extensive as that of the latter. But we cannot forget that a time may come when it shall be necessary for Paul to resist Peter to the face; if it should so happen that he is to be blamed in not walking according to the truth of the Gospel. You, Holy Father, are Peter, we, that is, the body of Christian people, are Paul. If, therefore, you imitate Peter in not walking according to the Evangelical truth, it must be our part to imitate Paul and to resist you to your face. And what can be more opposed to walking according to the truth than the announcement of new dogmas? "We, certainly, following no one save Jesus Christ as our principal Head, are associated with your Blessedness, that is, with the chair of Peter, in communion. We know that the Church is built upon that rock, and we believe him to be profane who shall eat the Lamb outside of this house;" so writes St. Jerome to St. Damasus; but we cannot forget the holy fortitude of mind with which our Holy Father, Bishop of Poitiers, wrote to a certain sacrilegious Roman Pontiff: "I say, anathema to thee, Liberius, and to thy companions. Again, and a third time, anathema to thee, Liberius, and to thy companions. And here, blessed

Father, are the authentic and unadulterated decrees of the Sixth General Council against one that was once Bishop of the first See: "And, together with these, we have cut off from the holy Catholic Church of God; and have at the same time anathematized, Honorius, who was Pope of ancient Rome, because we find in his writings to Sergius, that he in all things followed the mind and approved the impious dogmas of the latter." Here, Holy Father, are the authentic Acts of the Seventh Ecumenical Council against the same: "We also confess two wills and two operations, according to the propriety of His nature in Christ; in like manner, as the Sixth Synod at Constantinople professed by acclamation, when it rejected Sergius, Honorius, Cyrus, Pyrrhus, Macarius, and those who are without the desire of piety, and think with them?"

"And here, Holy Father, is the authentic letter of another Bishop of the first See, who also anathematized that unworthy Bishop of the Roman Church, and confirms the anathema of the Sixth General Council; it is the letter of Leo II.: "In like manner we anathematize the inventors of the new error; that is to say, Theodore, Bishop of Pharam; Cyrus, Bishop of Alexandria; Sergius, Pyrrhus, Paul, Peter, successors, rather than Bishops, of the Church of Constantinople; and also, Honorius, who, instead of alorning this Apostolic Church with the doctrine of Apostolic tradition, endeavored to overthrow the immaculate faith by profanely betraying it." Of all these things we may not be ignorant, nor yet of many others of a similar kind from the times of the Apostles and our own days, which it would be tedious to enumerate. Woe to those faithless shepherds, who, instead of comforting their brethren in the faith (St. Luke xxii. 32) as they ought, have endeavored to ruin the faith itself! Woe to those shepherds, who, in sheep's clothing, (St. Matt. xviii. 15) who, after having received from Jesus Christ this holy command: "Feed My lambs, feed My sheep, (St. John xxi. 15-18) have torn with their teeth and their nails, both sheep and lambs. May God keep you, beloved Father, from going in their ways. May the Lord enlighten the eyes of your understanding (Ephes. i. 17, 18), that you may see the snares of the devil prepared against your soul and the peace of the Church, by the mouth of flatterers. We know it, we know it. Flattery does not cease to allure you. It asserts that you will acquire great glory in the sight of man, and will confirm the domination of the Bishop of Rome over the universal Church, if, by a decree of faith, binding on all Christians, you terminate a question which none of your predecessors, nor any Synod, has dared thus to define. These are the wiles of the serpent, for should it happen to your Blessedness to command the reception of such a dogma, you will acquire for yourself, not glory, but ignominy; for the Bishop of Rome, not dominion, but derision. It will be another and a new argument after so many proofs from history, that the Bishop of Rome is, like all other men, a weak man, prone to sin, obnoxious to error; and, that it may happen that he may become a preparator in his holy office, and be deceived and endeavor to deceive.

Hear us rather, well-beloved Father, who see the true glory of your Holiness, not by adulation, but by the love of Truth, of charity, and of peace. God long preserve you in health and holiness, through the grace of our Lord Jesus Christ.

For myself, and for many other priests and laymen, who agree with me.

THE ABBE LABORDE, of Lectoure.

August 13, 1854.

THE IMMEDIATE CONCEPTION.

Since our last, a new doctrine has been added to the list of those considered essential to salvation by the Church of Rome. Her votaries are now called upon to believe in what is called the immaculate conception of the Virgin Mary as well as in that of our Lord; and all who refuse to do so are henceforth, in the judgment of the Roman Church, heretics. It may, perhaps, save some of our readers the trouble of considerable research if we touch lightly on the nature of this doctrine, and the progress it has lately made. According to an old Hebrew tradition, which seems to be countenanced by St. Paul, the children of men receive their bodies from their mothers, and their souls by a continuous transfusion from their fathers. It is on this account, as well as on that of the priority of his creation, that the Jews, and with them all Oriental people, give to man so decided a supremacy over woman; and while, for obvious reasons, we cannot enter into the physiological questions which may be raised on such a doctrine, it will be clear to all thoughtful minds that the induction is not without a show of reason. According to this theory, the body of our Lord Jesus Christ must share all the sinless infirmities of our nature—He took His flesh from one under the curse, but was not under the curse Himself, inasmuch as His spirit, instead of the long line of his progenitors, was an immediate emanation of the Divine Spirit. This conditions required for His great work were thus accomplished. He was divine through the Spirit of His Father, and human through the body derived from His mother—subject to all the frailties of a fallen race, so far as those frailties were merely mental and physical, and yet absolutely free from the taint of sin. This theory requires the admission of sinfulness on the part of the Virgin, in order that her son might be made subject to the consequences of sin in the body; just as it required the immaculate conception of the Virgin, in order that He might be free from the consequences of sin in the soul.

In process of time, as we know, the worship, the *hyperdulia*, paid to the Virgin Mary, became one of the distinguishing practices of the Roman communion, just as her right to such worship became one of its characteristic doctrines. In the Middle Ages she began to assume the place which the earlier centuries had assigned to her Son; and cases were not wanting in which His worship was totally absorbed in hers. As time rolled on, the talents of the Schoolmen were employed to her praise and glory; and, after the Reformation, her worship formed a rallying point, round which the members of the Church of Rome might array their forces, as well as a criterion by which they might distinguish themselves from the Reformers. A doctrine like this had in its cumulative elements. It collected the remains of the ancient chivalry, and ranged them round a religious centre. It enlisted the feelings as well as the tastes of women, and made them subservient to the interests of "the Church;" and it is curious and interesting to note how early the notion gained ground in Spain, that the

Virgin was essentially a divine person. *Ave Marie* has been for many a century a common salutation; and, for nearly a century past, the orthodox reply has been: "*Sin peccato concebida.*" But, as a matter of self-justification, as well as of sentiment, the notion has long been a favorite one with Romanists that, in addressing their praises and their prayers to the "Blessed Virgin," they were not offering homage to one in the same condition with themselves. If they were accused of idolatry in worshipping a fellow sinner, they were pleased if they could reply—"Nay, she whom we worship is no sinner; she was conceived without sin, and thereby rendered fit to become the Mother of God."

Now, so long as this doctrine was allowed to be held, as it were, in suspension, so long the Church might reap a practical advantage from it, and yet remain irresponsible for any error which it might contain; and it certainly does seem strange that, in a metaphysical age like ours, the Romish communion should commit herself to a doctrine so compromising. For, let it be observed, if the Hebrew doctrine to which allusion has been made be true, nothing is gained by teaching the immaculate conception of the Virgin save the placing her in a position by which religious homage to her may be justified, and this is probably the reason of the publication of the doctrine; but, on the other hand, very much is lost in the consistency of all that is taught concerning Christ's incarnation. The immaculate conception of the Virgin would render Christ's human body no longer liable to the physical consequences of the Fall, and his example would therefore be no longer applicable to us; and if, as some divines say, it is necessary that the Mother of the Lord should be miraculously conceived, which is no more than the immaculate conception implies, it is equally clear that he must have had a long line of female ancestors, in each one of whom would occur the same necessity; and when we arrive at Eve, the mother of the whole race, the difficulty becomes insurmountable. Were there any desire on the part of the Romish Church to worship the mother of the Virgin with the same worship offered to the Virgin herself, we should hear of the immaculate conception of the blessed St. Anne; but, as it is, we shall be spared that absurdity. The doctrine has been decided on by a very large number of Bishops, and only four dissentient voices are said to have been raised. To such extremes are men led when they forsake the plain and simple teaching of God's Holy Word, and accept for doctrines the commandments of men.

From the Clerical Journal.

THE UNITY OF THE CHURCH.

From the English Churchman.

Under this title Mr. Gresley has put forth a sermon which suggests observations that we consider it will be better to insert in this the most prominent place in our journal, rather than among reviews. We gladly and thankfully recognize in this sermon more than is visible in some of his recent productions, of the style, manner, and principles of his earliest and best work—"The Portrait of an English Churchman"—to which we shall ever acknowledge our obligations, and from which we adopted the title of this journal. Most heartily do we wish that the plain English common sense, sound principles, and Christian sobriety of that volume had been consistently adhered to by all those who admired, and recommended it some years back.

In his preface to this sermon Mr. Gresley observes:—"Many seem to think that a great crisis is at hand. I question whether affairs are more critical now, than they have been for the last eighteen hundred years and more. The conflict between truth and error, the church and the world, is always going on, and will continue till the end of time." At present the state of things is this—there is a considerable body within the pale of the English Church, who disbelieve the doctrine of the Sacraments, and are trying their utmost to alter those formularies in which it is set forth. I hope, and believe, that they will signally fail. Meantime there are others who are so much grieved, by the impunity which is allowed by those in authority to these depravers of the church's doctrine, and by the divisions and distractions which have arisen in consequence, that they are tempted to prefer the superstition and corruption of Rome, to the schisms of the English Church.

I wish to record my opinion, that we are bound under all circumstances, [?] to maintain the position in the church in which God has placed us. By a wonderful providence, God has preserved to us all the essentials of a true church, in the creeds, the sacraments, and the succession of the ministry; through which we are in union with Christ and His apostles; and we may surely hope and believe, that the same good providence will continue to preserve and bless us. The essence of the English Church consists in that body of formularies which has been deliberately adopted, and used for many generations; not in the opinions of those who from time to time may happen to rule over us. Suppose the bishop of a diocese were heretical, that does not cut off his diocese from the church catholic. Suppose, which God forbid, the majority of our bishops were so, that is no reason why the priests and laity should leave the church, so long as we have the catholic formularies and succession, which connect us with the ancient apostolic communion, and the church of all ages.

With regard to the doctrine of the Holy Eucharist, which is now called in question, we must consider that the Holy Eucharist is rather a *thing to be done*, than a doctrine to be taught. "This do," said our Lord, "in remembrance of me." Now it is certain

that in the communion service, *we do precisely as He did*; and therefore what we do must needs be right. We take bread, and break it, and consecrate it, and distribute it to the people, and likewise the cup. So long as I am permitted to do this, and am moreover directed to teach, as a fundamental truth, that "the Body and Blood of Christ, are verily and indeed taken and received by the faithful in the Lord's Supper," together with many other similar expressions in the office for the Holy Communion, and, (to glance for a moment at the Sacrament of Baptism,) so long as I am instructed to declare to the congregation, respecting each child that I baptise, "Seeing now, dearly beloved brethren, that this child is regenerate, and grafted into the body of Christ's Church," it is of very small importance to me, what decision may have been come to by the Privy Council, or in fact, by any other body, ecclesiastical or civil.

What Mr. Gresley says of the Eucharist is also true of Baptism; it, no less than the Eucharist, "is rather a *thing to be done* than a doctrine to be taught," and therefore, even supposing the extreme case that Mr. Gresley were not "instructed (nor permitted) to declare to the congregation respecting each child whom he baptises, 'Seeing now, &c.," the argument holds good—the Sacrament, which is the essential, would still be complete. This has often occurred to us, and we believe that we urged the point some years ago. Of course, if a clergyman were not simply compelled to omit sound declarations, but also to add *unsound* ones, the case would be different. It was high time that men in Mr. Gresley's position should administer some rebuke to those who leave the English Church the moment they find any excuse, without waiting to examine whether it interferes at all with their own personal exertions in saving souls. In nineteen cases out of twenty, of clerical secessions, the seceders might have gone on to their dying day, teaching and practising all that their ordination vows, and their subscriptions to the church formularies, laid upon them, without let or hindrance—even in non-essentials, we firmly believe, but most assuredly in positive essentials. What inference can we draw from this, but that they did not wish to stay in the Church of England, on any terms—that her essentials were not their essentials—that they wanted what she justly denied to them!

Mr. Gresley concludes his preface with the following declaration:—

"I believe that if only our true doctrines and formularies, and services, were carried out as they should be, we are the best and least corrupted church in Christendom, and nearest the model of the apostolic age."

Even as it is, we believe that the English Church is by far "the best and least corrupted branch" of the catholic and apostolic church; at the same time, we are painfully aware that all parties—"high" and "low"—clergy and laity—might do much more than they now do to bring our services and our sermons into conformity with the formularies of the church, and to increase unity among us. We earnestly wish that Mr. Gresley had taken the opportunity of this sermon to remonstrate with those clerical and lay members of the extreme section of "high" churchmen who are sorely hindering the unity of the church by their unauthorised, and "Romanizing" practices. During the earlier and greater part of the twelve years in which—through evil report and good report—we have conducted this journal—a longer term of uninterrupted editorship than that of any other "church" newspaper—our vindication of the doctrines and practices of the prayer book has been urged against the "low church" party exclusively, for they were the only serious offenders in this way; and in this painful but most necessary task we were encouraged and supported by almost every man of any public eminence among the "high church" party; but when, unhappily, the occasion arose for urging and applying *precisely the same principles* to an extreme section of that party, it appeared to be thought by several persons that our duty was *silence*; and when we could not acknowledge this, but spoke out as justly plainly in the one case as we had done in the other, they took offence, and instead of helping us they should have done, some of them went beyond mere passive measures to hinder us. If we were right when we established this journal in 1842, we are right in 1854, for our standard of appeal, and the chart of our course, are the same; and if our tone in regard to the two great parties into which the church is unhappily divided be somewhat modified and qualified, we believe that this is more than justified by the clerical and lay secessions to Rome, and the prevalence of Romanizing additions to our services on the one hand; and the increased conformity to the prayer book, and the gradual abandonment of puritanism in churches and services, on the other hand. We do not hesitate for one moment to say that we consider the unity of the English Church is, just now, more hindered by Romanizing than by puritanizing tendencies. Those who imagine that such things cannot extensively affect the unity of the church, must be strangely ignorant, or forgetful of our church's history. Hence our earnest desire that Mr. Gresley, and other persons of position and influence among "high churchmen," would, without further delay, say and do something effectual to keep men and women from going beyond or on one side of, the church's formularies, in public and private worship, but especially the former. For instance, in addition to what they might do personally, in individual cases, why should they not draw up and circulate, privately or publicly, some such document as the following:

"It having been represented to us that certain gestures, postures, and movements,

that in the communion service, *we do precisely as He did*; and therefore what we do must needs be right. We take bread, and break it, and consecrate it, and distribute it to the people, and likewise the cup. So long as I am permitted to do this, and am moreover directed to teach, as a fundamental truth, that "the Body and Blood of Christ, are verily and indeed taken and received by the faithful in the Lord's Supper," together with many other similar expressions in the office for the Holy Communion, and, (to glance for a moment at the Sacrament of Baptism,) so long as I am instructed to declare to the congregation, respecting each child that I baptise, "Seeing now, dearly beloved brethren, that this child is regenerate, and grafted into the body of Christ's Church," it is of very small importance to me, what decision may have been come to by the Privy Council, or in fact, by any other body, ecclesiastical or civil.

What Mr. Gresley says of the Eucharist is also true of Baptism; it, no less than the Eucharist, "is rather a *thing to be done*, than a doctrine to be taught. "This do," said our Lord, "in remembrance of me." Now it is certain