poetrn.

MARTHA AND MARY. (From the British Magazine.) "Martha received him into her house; and she had a sister called Mary, who also sat at Jesus' feet, and heard his word."—

Two sisters dwelt in Bethany. One spread The festal board with many a viand meet For welcoming to his accustomed seat The Lord of living streams, and heavenly bread. One sate and listened-for the words he said One sate and listened—for the words he said
Enchained her, every accent falling sweet
As that perfume she poured upon his feet,
And dried with the bright honours of her head.
Ancient of days! when henceforth, to the spring
Of life, thyself, a prisoned bird set free,
To prove the bounding prowess of her wing,
From this uneasy world thou callest me—
Oh, if not found, like Mary, listening,
Like Martha, toiling, let thy servant be.

REASONS FOR RETURNING TO THE CATHOLIC CHURCH OF ENGLAND; IN A CONVERSATION BETWEEN MR. SECKER, A CHURCH-MAN, AND MR. BROWN, A METHODIST. DIALOGUE II.

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H. & W. ROW-

Rowsell, Esq'r

PANY,

(By a Correspondent of "The Church.")

Mr. Brown .- I have come, Mr. Secker, for the purpose of resuming our conversation concerning your reasons for leaving Methodism; for although I have no expectation that ever I shall be induced to follow your example, still I feel exceedingly interested in your statements, and already begin to suspect that the Church of England may have firmer ground to rest upon, even as a Scriptural Church, than I formerly supposed; for though, as you know, the British Wesleyan Methodists profess, and in some measure feel, attachment to it, yet it cannot be denied that it is in general rather as a wise National Establishment, than as a truly spiritual Church.

Mr. Secher .- It gives me much pleasure to see you, Mr. Brown, and, especially, to find that you are so candid in your sentiments, and so open to conviction. I am satisfied that you are correct in your views of the nature of Methodistic attachment to the Church; and, indeed, I admire your discrimination, for I think that many of their leading preachers themselves are not aware to what an extent the boasted support which Methodism gives to the Church, arises from a feeling of loyalty to it, as forming the ecclesiastical portion of the State, rather than from a holy and reverential regard to the Body of Christ,-believing it to be that holy Church which St. John describes as "the Bride, the Lamb's Wife" (Rev. xxi. 9). This sentiment of holy affection towards the Church, which after all is the only feeling of much value, is, I am convinced, seldom to be found amongst the

But I will proceed with a statement of my own reasons for leaving Methodism and uniting with the Church of England. When we closed our last conversation, I had just stated my fears that the Methodists, in common with other separatists, are in a state of sinful schism. I will, therefore, if you please, point out my reasons, in brief, for thinking so. All Christian sects admit the evil, nay the sin of schism; they cannot do otherwise, the Word of God is too clear upon the matter; but then they cannot agree as to what line of conduct it is which really constitutes this sin; in truth they dare not understand it, it too plainly condemns their own divisions. I confess that, when a Methodist, my own views upon it were never very clearly defined; but now, at the risk of being thought an intolerant bigot, I must honestly confess that I know of no interpretation which does not condemn every sect that has separated from the Catholic

Mr. Brown .- Nay, but in this I think you are certainly mistaken. I cannot believe that every Christian body in the British Empire, excepting the Church, is in a state of sinful separation. I rather understand

part, are the controversies of its members with each in part from envy at our greater success. *Remarks on English Churches and on the Expediency of rendering Sepulchral Memorials subservient to pious and Christan Uses. But I had much more which I intended to have said resect.—Ed. Ch.] sincerity, baptized into one spirit?

this prove that Popery is right? The passage which you have quoted from Robert Hall is exceedingly speyou have quoted from Robert Hall is exceedingly speand especially how lamentably bitter is the feeling and therefore nope you will favour me with young persons should, it possible, be introduced to cies, and rescue them from young persons should, it possible, for the first time, in a beautiful Poor Law Commissioners. cious, and, as I am well aware, is the favourite method towards each other of the two principal divisions, with the separatists of representing their divisions;— the British Wesleyans, and the Canadian Wesleyans; but amiable as it may appear, it certainly lacks one are they not ready, to use the language of the Apostle, recommendation—it is not correct. It does not sur- "to bite and devour one another"? Mr. Brown, when prise me that the great body of Methodist, or other, a Methodist, I felt that all this was not consistent with Dissenters, should fall into such a fallacy, but I con- that unity for which Christ prayed, and which the Bifess I cannot understand how it is that men of Hall's ble so strictly enjoins; I felt that something was powerful mind can be so easily deceived, her safety it is not true that the different sects are but as the it is not true that the different sects are but as the strife, which existed amongst the different "denomities to Limitation of the section of the section

Mr. Secker.—Exactly; and I am obliged to you seems painfully disturbed, and thus speaks:) explicit statement of the Methodistic view of Unity. that I ever felt more seriously uncomfortable, since ing, that, in these days, a man possessed of count-But your reference to Mr. Watson reminds me that the time when I trust that I was made partaker of less wealth presents himself at the communionbut your reference to Mr. Warson femines in looking into his "Institutes" the other day, I could that "peace which passeth all understanding" (Phil. table of his parish church, where, surrounded by not find any thing upon the nature of the sin of schism. iv. 7) than I do at present; for I certainly see more mildewed walls (the rails, perhaps the table itself, whence is this? Surely a work on the very Institutes clearly than I ever did before, how evidently Christ from rottenness, falling to decay) he kneels upon whence is this? Surely a work on the very metal designed his people to be one; indeed those parts of damp straw, as if the partaking of the holy eucharist of Christianity ought to have had some reference to it! Did not its omission arise, either from that strange the Bible which we have just been reading, speak so were an act of penance rather than one of holy joy? disregard of this sin, notwithstanding its deep repro- plainly upon the subject, that I cannot see how a He then returns from this unwholesome and unseemly bation by the Apostle, which is the consequence of conscientious man is to put them aside, if only he is building to a palace, filled with every object that can Dissent, or else from an instinctive fear of a subject, once brought to think upon them;—but the truth is, gratify the senses; where the value of one picture on which well-informed dissenters must feel that it is we Dissenters do not think much about them; if his walls, or of one piece of plate upon his table, difficult to approach without being wounded?

other bodies of Christians? See! with what pleasurable feelings the Methodists and dissenters assist surable feelings the Methodists and dissenters assist by the more is so common; indeed the more better would it have been for it to have been gradually bittons, would the substitution of the content of the conventicle annually deliver us. surable feelings the Methodists and dissenters assist one another, preaching in each other's chapels, aiding in the same religious and charitable Institutions, and in the same religion, in the same religious and charitable Institutions, and in the same religion, in the same religion, indeed the mone by sectarianism, is so common; indeed the more by concealing unsoundness in the pillars or the walls.

14. Because they end near the pide and uxing of than the same religion, indeed the more by concealing unsoundness in the pillars or the walls.

15. Because people who think to make themselves the most of the conventicle annually deliver us.

16. Because they end near the pide and uxing of the continuous contin

when exhorting the Corinthians to speak the same know that the British Wesleyans form an honourable reference to outward disunions—it is in fact those men and Dissenters will agree—then it is clear that I believe from the burstings forth of better feelings. | could those who caused it be seen and avoided? if the different sects be at all members of Christ, they But you know that the Baptists, the Independents, the You remember also our blessed Lord's remarkable there was such a sin as schism, and satisfied, to the best of my indepent that into the cathedral and satisfied, to the best of my indepent that into the cathedral and satisfied, to the best of my indepent that into the cathedral and satisfied, to the best of my indepent that into the cathedral and satisfied, to the cathedral and satisfied, to the best of my indepent that into the cathedral and satisfied and satisfied

I did before; simply because I have examined them, and brought all kind of miseries on this depressed or heightened by the mean, sordid, and disacrifice and devotion which characterised the men depressed or heightened by the mean, sordid, and disacrifice and devotion which characterised the men depressed or heightened by the mean, sordid, and disacrifice and devotion which characterised the men depressed or heightened by the mean, sordid, and disacrifice and devotion which characterised the men devotion which characterised aided, I trust, by the Spirit of God, more thoroughly, and with less prejudice than previously. You, Mr. and with less prejudice than previously. You, Mr. and with less prejudice than previously.

Brown, and the Methodists in general, as fully admit those who have so easily trampled under foot the sayet trace indications of the revival of a holier affecof the objects around us." as we Churchmen do, that Christ designed his people cred injunctions "that ye all speak the same thing, and tion for things and places sacred than is discernible as we Unurchmen do, that Christ designed his people to form one people, and of course one Church; now it that there be no divisions among you; but that ye be to form one people, and of course one Church; now it to form one proper, and of course one charen, now it appears to me that you directly trample upon this appears to me that you directly trample upon this appears to me that you directly trample upon this appears to me that you directly trample upon this appears to me that you directly trample upon this at any period subsequent to the great rebellion. The exertions of the Oxford Architectural Society, and tural knowledge to which we have adverted, are not exertions of the Oxford Architectural Society, and the oxford Architectural Society and the oxford Architectural Society and tural knowledge to which we have adverted, are not exertions of the Oxford Architectural Society and tural knowledge to which we have adverted, are not exertions of the Oxford Architectural Society and tural knowledge to which we have adverted, are not exertions of the Oxford Architectural Society and tural knowledge to which we have adverted, are not exertions of the Oxford Architectural Society and tural knowledge to which we have adverted, are not exertions of the Oxford Architectural Society and tural knowledge to which we have adverted, are not exertions of the Oxford Architectural Society and tural knowledge to which we have adverted, are not exertions of the Oxford Architectural Society and tural knowledge to which we have adverted and the exertions of the Oxford Architectural Society and tural knowledge to which we have adverted and the exertions of the Oxford Architectural Society and tural knowledge to which we have adverted and the exertion and appears to me that you directly trainple upon this same judgment' (1 Cor., i. 10); and again "that ye wish of our Saviour; but in order that you may not same judgment' (1 Cor., i. 10); and again "that ye have already diffused to speak against them till against the wish of our Saviour; but in order that you may not think that I misrepresent you, will you be kind enough be likeminded, having the same love, being of one be likeminded, having the same love, being of one be likeminded, having the same love, being of one more accurate information, a corrector taste, and a projudices and the same love, being of one more accurate information, a corrector taste, and a projudices and the same love, being of one more accurate information, a corrector taste, and a projudices and the same love, being of one being of one more accurate information, a corrector taste, and a projudices and the same love, being of one being of one being of one more accurate information, a corrector taste, and a projudices and the same love, being of one be thus that I misrepresent you, will you be kind choose the more accurate information, a correcter taste, and a gious benefits may be expected to flow. In the small prejudices,—not that they dislike the system less, to tell me in what you consider that this union consists? The improvement of the property of the propert tell me in what you consider that this union counsists! accord, of one hand (1 in. in. 2). Juster feeling in all matters relating to ecclesiastical group before us, the greater portion of which was architecture, and we hail with no common satisfaction which was architecture, and we hail with no common satisfaction which was architecture, and we hail with no common satisfaction which was architecture, and we hail with no common satisfaction which was architecture, and we hail with no common satisfaction which was architecture, and we hail with no common satisfaction which was architecture, and we hail with no common satisfaction which was architecture, and we hail with no common satisfaction which was architecture, and we hail with no common satisfaction which was architecture, and we hail with no common satisfaction which was architecture, and we hail with no common satisfaction which was architecture, and we hail with no common satisfaction which was architecture, and we hail with no common satisfaction which was architecture, and we hail with no common satisfaction which was a common satisfaction wh Mr. Brown.—Why do you ask me, Mr. Secker r You know the views of the Methodists as well as, or You know the views of the Methodists as well as, of the before the care for in the better than, I do. I am sure I can scarcely tell, you of His people;—I confess that I am both ashamed kingdom to carry this improved knowledge into practice. Markland, in addition to architectural topics, discharged that I am both ashamed kingdom to carry this improved knowledge into practice. better than, I do. I am sure I can scarcely ten, you know we do not trouble ourselves about these things; and astonished that I could so long overlook their and astonished that I could so long overlook their binding and authoritative imports, but let me her you assembly," says St. James, "a man with a gold ring, in cusses many others of the deepest interest at the preknow we do not trouble ourselves about these things; and astonished that I could so long as our Societies are doing well, we think this so long as our Societies are doing well, we think this correspond to the dead binding and authoritative import; but let me beg you be a solong as our Societies are doing well, we think this solong as our Societies are doing well, we will indicate the burial of the dead solong as our Societies are doing well as the solong as our Societies are doing well as the solong as our Societies are doing well as the solong as our Societies are doing well as the solong as our Societies are doing well as the solong as our Societies are doing well as the solong as our so long as our societies are using well, we think this is proof enough that God approves of our doings.

It is proof enough that God approves of our doings.

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It is proof enough that God approves of our doings. Is proof enough that God approves of our doings. But you will remember that Mr. Watson, in his "TheBut you will remember that Mr. Watson, in his "The-But you will remember that Mr. Watson, it ms Ine- most important suggest, to which I have directed your vate mansions the most layin expenditure was longical Institutes," speaking of the Unity of the Church, and also to Romans vii 16 and xx 5 6 and also to Romans vii 16 and xx 5 6 and also to Romans vii 16 and xx 5 6

experience proves; and I will add, that in the nature that such is their import, and that it is the want of not to be, and right glad are we to add, they are experience proves; and I will add, that it the baddle that such is then their being in different gradually ceasing to exist. Many disgraceful instances of things it cannot exist while there is outward disunion. or things a cannot exist whate there is outdure assume the personal rengion father the communions, which prevents their enjoying this spiriof the neglect of noble parish churches may yet be

exclusiveness of the Church nersell, in refusing to as sociate on the equal terms of brotherly affection with sociate on the equal terms of brotherly affection with sociate on the equal terms of brotherly affection with sociate on the equal terms of brotherly affection with sociate on the equal terms of brotherly affection with sociate on the equal terms of brotherly affection with sociate on the equal terms of brotherly affection with sociate on the equal terms of brotherly affection with sociate on the equal terms of brotherly affection with sociate on the equal terms of brotherly affection with sociate on the equal terms of brotherly affection with sociate on the equal terms of brotherly affection with sociate on the equal terms of brotherly affection with sociate on the equal terms of brotherly affection with sociate on the equal terms of brotherly affection with sociate on the equal terms of brotherly affection with sociate on the equal terms of brotherly affection with sociate on the equal terms of brotherly affection with sociate on the equal terms of the character and the equal terms of the equal sociate on the equal terms of brotherly ancestod water of the country and the sociate of the equal terms of brotherly ancestod water of the country and the social country and the soci

Christ are right. You cannot doubt that there are some pious persons amongst the Papists; but does some pious persons amongst the Papists; but does some pious persons amongst the Papists; but does age (Fleury) has left it as his fixed opinion that more at the hostility which exists between the four more at the hostility which ex some pious persons amongst the rapists; but does this prove that Popery is right? The passage which this prove that Popery is right? The passage which the power passage which the power passage which the power passage which the passage which the power passage which the passage which

> CHURCH ARCHITECTURE—WEEKLY OFFERINGS.* (From the London Evening Mail.)

It was, not many years ago, a very common remark tess I cannot understand now it is that men of Earl's one so safety engage, and powerful mind can be so easily deceived;—for surely powerful mind can be so easily deceived;—for surely powerful mind can be so easily deceived;—for surely wrong; I knew that that wrath, and envying, and that such edifices as the cathedrals of York and Linmembers of one large and affectionate family! I nations" was little consistent with the spirit of Him times, without exhausting the resources of the coun-should be glad, however, for us to examine this question of the Unity of the Church a little more fully; were concerned, was to bring "peace on earth;"— situated. In the days of their erection, it was tion of the Unity of the Church a little more than, were concerned, was the concerned, was studied. In the days of their erection, it was with respect for religion than such a kind of religion than such a kind of religions of the Church I have some of vital importance; and their breach by the and after much serious meditation upon the Bible, and observed that labourers wrought for a penny a day, worship." Nothing can be more free from a suspicion observed that labourers wrought for a penny a day, worship." It is one of vital importance; and then oreach by the and after much serious incurrence to good to play by the side of their neighbours; and who were in those days too Methodists of that Unity, in connection with their the nature and authority of the Church, I have come and with this careless remark the spectator walked of superstition than was the mind of Romilly, and of their neighbours; and who were in those days too

son is one of our greatest authorities, the most subject. portions of Scripture equally to the point, Mr. Brown in calling public attention, "is often such as would taken as the doctrine of Methodism on this subject.

for thus referring to Mr. Watson; I had forgotten his Mr. Brown.—Really, Mr. Secker, I do not know blest dwelling. Is there any exaggeration in saythey occur to our minds, we either satisfy ourselves would render the house of God fitting for its sacred But the sufficient answer to those views of spiritual by thinking that all those good men who have be- uses? Ought these things to be? Should it not but the sumerent answer to those views of spiritual by thinking that at the sum of the s most dissenters is, that such a union does not exist be mistaken, or else we refer all such passages to a dwelleth in a house of cedar, the ark of God dwelleth most dissenters is, that such a union does not exist be linistaken, of else all of the distance of the distanc

on the contrary, are ever so ready to cultivate the most friendly feelings towards our brethren of the contrary, are ever so ready to cultivate the most friendly feelings towards our brethren of the contrary, are ever so ready to cultivate the most friendly feelings towards our brethren of the contrary, are ever so ready to cultivate the most friendly feelings towards our brethren of the contrary, are ever so ready to cultivate the most friendly feelings towards our brethren of the contrary, are ever so ready to cultivate the most friendly feelings towards our brethren of the contrary, are ever so ready to cultivate the most friendly feelings towards our brethren of the contrary, are ever so ready to cultivate the most friendly feelings towards our brethren of the contrary, are ever so ready to cultivate the most friendly feelings towards our brethren of the contrary. show that by schism was very frequently, if not always, judicious Hooker, in his Ecclesiastical Polity, "that put into practice its success would be partial, and the judicious Hooker, in his Ecclesiastical Polity, "that put into practice its success would be partial, and the Church. Permit me, my dear sir, to remind you of a passage of the great Robert Hall in the Preface to his Sermon on Infidelity:—"The momentous contest at issue between the Christian Church and Infidels of the Dissenters are Calvinat issue between the Christian Church and Infidels for you know that most of the Dissenters are Calving and instruct us," says he, "how trivial for the most instruct us," says he, "how trivial for the most instruct us," says he, "how trivial for the most is the contract of the Church the most instruct us," says he, "how trivial for the most instruct us," says he, "how trivial for the most instruct us," says he, "how trivial for the most instruct us," says he, "how trivial for the most instruct us," says he, "how trivial for the most instruct us," says he, "how trivial for the most instruct us," says he, "how trivial for the most instruct us," says he, "how trivial for the most instruct us," says he, "how trivial for the most instruct us," says he, "how trivial for the most instruct us," says he, "how trivial for the most instruct us," says he, "how trivial for the most instruct us," says he, "how trivial for the most instruct us," says he, "how trivial for the most instruct us," says he, "how trivial for the most instruct us," says he, "how trivial for the most instruct us," says he is the most of the Church the most instruct us, "says he is the most of the Church the most of may instruct us," says he, "how trivial, for the most of the Dissenters are the controversies of its members with each in part are the controversies of its members with each in part from envy at our greater species."

Virtue, force, and efficacy, for that it serveth as a green wat create water of the devotion, and in that its sensible help to stir up devotion, and in that its sensible help to stir up devotion, and in the universal duty of Christian Body of Christian it is only the effect of deep project. Body of Christ; it is only the effect of deep preju-dice that and the universal duty of Christian respect, no doubt, bettereth even our holiest and charity on its true foundation (by too many scarcely Mr. Secker.—Alas! for the unity of dissent! you die that could ever make them be otherwise interbest actions in this kind. As, therefore, we every die that could ever make them be otherwise interbest actions in this kind. As, therefore, we every understood and very little practised as a habit) would. where exhort all men to worship God, even so for understood, and very little practised as a habit) would, and plactices by which they are distinguished, correspond to the variety of feature and complexion disselves, and have attributed that want of unity in part to the variety of feature and complexion disselves, and have attributed that want of unity in part to the unrightened for the same performance of this service by the people of God undoubtedly, by the adoption of this weekly custom, be both taught and encouraged." cernible in the offspring of the same parent, among whom there subsists the greatest family likeness."—

The very object of this service by the people of God as the be both taught and encouraged."

The very object of this service by the people of God as the be both taught and encouraged."

The very object of this service by the people of God as the be both taught and encouraged."

The very object of this service by the people of God as the beat service by the people of God as the bea cernible in the dispring of the same parent, among the difference of the difference whom there should be when the continuous of the Now, lorgive me, it is one great means of the beauty of honsuch sentiments display much more of that charity
such sentiments display much more of that charity
such sentiments display much more of that charity
one of the beauty of honples in the bonds of real affection. I think, Mr.

Rrown our conversation this evening has sufficiently

Rrown our conversation this evening has sufficiently such sentiments display fluction to the accessories of public which constitutes "the more excellent way," and, amongst the different sects of professing Christians, I brown, our conversation this evening has sufficiently of a due attention to the accessories of public which constitutes "the more excellent way," and, amongst the different sects of professing Christians, I brown, our conversation this evening has sufficiently of a due attention to the accessories of public learning to the constitutes the more excellent way, and the different sects of professing Christians, I brown, our conversation this evening has sufficiently of a due attention to the accessories of public learning to the constitutes the more excellent way, and the different sects of professing Christians, I brown, our conversation this evening has sufficiently because the constitutes the constitutes the constitutes the constitutes the constitutes are constituted by the constitutes the constitutes are constituted by the constitutes are constituted by the constitute of the constitutes are constituted by the constitute of the constitute of the constitute of the constitutes are constituted by the constitute of the con

Sir Samuel Romilly, as probably having had his constitutional melancholy increased by the cheerless aspect of the place of worship which he attended as a child. Sir Samuel himself described it as "a large, uncouth room, presenting to the view only irregular unpainted pews and dusty plastered walls." The rid of Church Pews (or Pues): manner in which the service was performed was equally unattractive. "Nothing," he adds, "was ever worse calculated to inspire the mind of a child no pews at all, with respect for religion than such a kind of religious

Methodists of that Unity, in connection with the service of God with such as were want of a duly appointed and Apostolic ministry, are want of a duly appointed and Apostolic ministry, are want of a duly appointed and Apostone ministry, are the two great reasons why I cannot be a Methodist; of Wisdom, that this utter absence of even that Spinalest temples in the present age. We believe, the two great reasons why I cannot be a Methodist; of Wisdom, that this utter absence of even that Spinalest temples in the present age. We believe, the window of the conclusion, the thinding the conclusion of the conclusion the two great reasons why I cannot be a methodist, and I confess that I have felt the force of these objectional distribution which all parties confess to be binding however, that a brighter day of purer taste, and more senses and the imagination, said Bishop Horne, in however, that a brighter day of purer taste, and more and I confess that I have left the force of these objections as far stronger since I joined the Church than tions as far stronger since I joined the Church than the disciples of Christ, is occasioned by the awarder of the wicked system one of his charges, "must have a considerable share upon the disciples of Christ, is occasioned by the awarder of the wicked system one of his charges, "must have a considerable share upon the disciples of Christ, is occasioned by the awarder of the wicked system one of his charges, "must have a considerable share upon the disciples of Christ, is occasioned by the awarder of the wicked system one of his charges, "must have a considerable share upon the disciples of Christ, is occasioned by the awarder of the wicked system of those men who murdered their anointed sovereign, and if the wicked system of the w tions as far stronger since I joined the Church and brought all kind of miscrise on this charges, "must have a considerable share in public worship; and devotion will accordingly be accordingly be in public worship; and devotion will accordingly be accor

ays; "the only unity of which they (the Aposties) and also to itomas xn. 10, and xx. 0, 0; -2 cor. for divine worship, and the nobler fabrics left us by then partial in yourselves, and are become judges of our pions forefathers were permitted to remain in a consent of all classes does not render legislation on consen "speak is the unity of the whole Church in Christ, "the invisible head, by faith; and the unity produced "the invisible head, by faith; and the unity produced our ploas foretathers were permitted to remain in a extra-mural sepulture unnecessary. "I do marvel," evil thoughts?" "by fervent love towards each other; —as Mr. Watson is one of our greatest authorities, this may be (Having carefully read these, and several other the work before us, to which we have much pleasure centuries ago, "that London, being so rich a city, the work before us, to which we have much pleasure centuries ago, "that London, being so rich a city, the work before us, to which we have much pleasure centuries ago, "that London, being so rich a city, the work before us, to which we have much pleasure centuries ago, "that London, being so rich a city, the work before us, to which we have much pleasure centuries ago, "that London, being so rich a city, the work before us, to which we have much pleasure centuries ago, "that London, being so rich a city, the work before us, to which we have much pleasure centuries ago, "that London, being so rich a city, the work before us, to which we have much pleasure centuries ago, "that London, being so rich a city, the work before us, to which we have much pleasure centuries ago, "that London, being so rich a city, the work before us, to which we have much pleasure centuries ago, "that London, being so rich a city, the work before us, to which we have much pleasure centuries ago, "that London, being so rich a city, the work before us, to which we have much pleasure centuries ago, "that London, being so rich a city, the work before us, to which we have much pleasure centuries ago, "that London, being so rich a city, the work before us, to which we have much pleasure centuries ago, "that London, being so rich a city, the work before us, to which we have much pleasure centuries ago, "that London, being so rich a city, the work before us, to which we have much pleasure centures ago, "that London, being so rich a city, the work before us, to which we have much pleasure centures ago, "that London, being so rich a city, the work before us, the wo hath not a burial-place without. I think verily that tempted to make themselves comfortable and warm, and this I speak of experience, for I myself, when I bours and fellow-worshippers. have been there in some mornings to hear the sermons, have felt such an ill-favoured unwholesome savour, that I was the worse for it for a great while after."

With reference to the regular offering of alms tion. "With the view of providing funds for churchbuilding and other important objects, the author cannot but indulge the hope, that under proper ecclesiastions during the morning service of Sunday may thus becoming guilty of the fearful sin of schism. be generally and beneficially revived. It is based both on Scripture and the Rubric, and is a mode of collec-In a few churches it has already been adopted." In shocking to think of. the proceeds of this collection amount to upwards of the dog in the manger; who neither come to church one church of inconsiderable size, in St. Marylebone, Mr. Markland, by a very easy computation, demon- while many of the pews are empty. sectaries against the Church of England; which, as I have already said, was one of the first things that opened my eyes to the evil of separation!

tual union.

Itual union.

Mr. Markland, by a very easy computation, demonstrates a found, but they are daily becoming more rare.

Mr. Markland, by a very easy computation, demonstrates how much more productive this system, based strates how much more productive this system, based on Christian principle and anostolic authority, is, than one of the evil of separation! opened my eyes to the evil of separation!

opened my eyes to the evil of separation!

opened my eyes to the evil of separation!

on Christian principle and apostolic authority, is, than on Christian principle and apostolic authority, is the character of the chara

deeply a man teels the ampartment of the congregation in a small of the congregation in a small of the more will be fear those whom he imagines are in the more will be fear t ttending the same public meetings.

Mr. Markland suggests a recurrence to this gradual comfortable by having a pew are mistaken. Pews are what is now annually collected from the whole. If 150 any measure corrupting it; and though in some the any measure corrupting it; and though it is any measure corrupting it; and though in some the any measur Mr. Secher.—My dear Sit, forgive me if I say that is now annually collected from the whole. If 150 commontante by barring a pew are mistaken. Pews are much hotter in summer, and not necessarily warmer persons were to contribute each one penny every Sunpersons every ever any particular body of Christians, and not a total separation of one party from the other; for then, separation of one party from the other; for then, being entirely separate communities, the term schisyou were praising the apparent gody religious difference; and this for two readissent! you know it is hollow! Were the oppositions of a paltry design being at sioned by religious difference; and this for two readissent! you know it is hollow! Were the opposition of a paltry design being at sioned by religious difference; and this for two readissent! you know it is hollow! Were the opposition of a paltry design being at sioned by religious difference; and this for two readissent! you know it is hollow! Were the opposition of a paltry design being at sioned by religious difference; and this for two readissent! dissent! you know it is hollow! Were the opposition of dissent only to the Church, still it would show that if the Church is then that if the Church is then that separation of the church is the chur Mr. Secher.—This, I know, is the usual method of getting clear of this most serious charge;—but, indeed, it presents another of those singular incongetting clear of this most serious charge;—but, indeed, it presents another of those singular inconsistencies which ever pertain to error. Who so fressistencies and easily deceives such persons into supposing that any other did down; but a portion of it merely, a chancel or a find down; but a por the Mosaic dispensation, was enjoined to be given, as an offering to the Lord, by every Jew that was twenty an offering to the Lord, by every Jew that was twenty the interior of a church might be finished, while the unity; but still there might be something more of a quent in their assertions of the indivisible nature of the might be something more of a quent in their assertions of the indivisible nature of the might be something more of a quent in their assertions of the indivisible nature of the might be something more of a quent in their assertions of the indivisible nature of the might be something more of a quent in their assertions of the indivisible nature of the might be something more of a quent in their assertions of the indivisible nature of the might be something more of a quent in their assertions of the indivisible nature of the might be something more of a quent in their assertions of the indivisible nature of the might be first instance, be perfected, or the Mosaic dispensation, was enjoined to be given, as a quent in the interior of a church might be finished, while the might be finished, while the might be something more of a quent in their assertions of the indivisible nature of the might be something more of a quent in their assertions of the indivisible nature of the might be something more of a quent in the might be something more of a quent in the might be something more of a quent in the might be something more of a quent in the might be something more of a quent in the might be something more of a quent in the might be something more of a quent in the might be something more of a quent in the might be something more of a quent in the might be something more of a quent in the might be something more of a quent in the might be something more of a quent in the might be something more of a quent in the might be something more of a quent in the might be something more of a quent in the might be something more of a quent in the might be something more of a quent in the might be something more quent in their assertions of the indivisible nature of Christ's spiritual Church,—that all true Christians would be something more of a church might be finished, while the completion and ornaments of the external walls, as you reduced whether the evil did not lie, as you reduced whether the Christ's spiritual Church,—that all true Christians are one in Him,—as the Dissenters? And yet when are one in Him,—as the Dissenters? And yet, when accused of schism, they tell us that the different seets accused of schism, they tell us that the different sects of Christians are so completely divisit believed. of Christians are so completely distinct bodies that the term schism cannot apply to them! Is not this the term schism cannot apply to them! Is not this the most evident contradiction? But, in truth I the most evident contradiction? But, in truth, I displayed against her because they fear her spiritual believe and spiritual displayed against her because they fear her spiritual believe and spiritual displayed against her because they fear her spiritual displayed tals, and dispensaries, and other local purposes for which is no better than a kind of simony.

The most evident contradiction: But, in truth, I believe our word schism is derived from a Greek word Σχίζω, which signifies to separate, to cleave word Σχίζω, which signifies to separate, to cleave word δχίζω, which signifies to separate, to cleave word δχίζω. which sermons have been accustomed to be preached; and the other moiety to be paid over to the Societies and the other moiety to be assunder; hence it evidently applies quite as strongly to entire and total separation as it does to internal to entire and total separation as it does to internal divisions; and this is the word used by St. Paul divisions; and this is the word used by St. Paul,
when exhorting the Corinthians to speak the corner of the contract of the corner of the contract of the cont would jurged tend to the expulsion of the time to time demand. It is impossible to the great the congregation from hideous monuments which now deface our churches, this plan would press unduly upon the finances of any this plan would press unduly upon the finances of any conjugate or being seen for the congregation from i. 10; xii. 25). It is also used by the Evangelists in the same sense of entire separation. But is the same sense of entire separation. in the same sense of entire separation. But if the real Church of Christ is one—and in this both Ch. real Church of Christ is one—and in this both Churchmen and Dissenters will agree—then it is clear that harmonize with the fabric, and promote its unity of much or so much, but whatsoever he may have been must, by their separation, be guilty of Christ, which is the sin of Schism. Being of Schism body of Christ, which is the sin of schism. Being therefore fully convinced my door Mr. Brown to design and effect. The Dean of Chichester has given a good example in this way, by dedicating, being the supply is of God. And not only so, but also by the supply i therefore fully convinced, my dear Mr. Brown, that there was such a single there was such a single there was such a single the supply is of God. And not believe in the my disciples, if ye have to convenience, if ye have to convenience, a given a good example in this way, by dedicating, his not enjoining them to deposit all at once, he makes the supply is of God. And not believe in the supply is of God. And not be in this supply is of God. And not be in this supply is of God. And not be in this supply is of God. And not be in this supply is of God. And not be in the supply is of God. And not be in the supply is of God. And not be in the supply is of God. And not be in the supply is of God. And not be in the supply is of God. And not be in the supply is of God. And not be in the supply is of God. And not be in the supply is of God. And not be in the supply is of God. And not be in the supply is of God. And not be in the supply is of God. And not be in the supply is of God. And not be in the supply is of God. And not be in the supply is of God. And not be in the supply is of God. And not be in the supply is of God. And not be in the supply is of God. And not be in the supply is of God. And not be in the supply "Frail as is this material," remarks Mr. Mark- little hinders all perception of the burden and the had fallen, I could not longer remain amongst them.

The from each other, or from the Church! Yea, and these leading sects are continually subject even to the most of leading sects are conti Mr. Brown.—Yes but, Mr. Seeker, I cannot but like that you look the perpetuation of their memories and pious deeds; hit that you look the perpetuation of their memories and pious deeds; hit that you look the perpetuation of their memories and pious deeds; hit is not too sanguing and augment rather than these contributions would augment rather than the perpetuation of their memories and pious deeds; hit is not too sanguing and augment rather than the perpetuation of their memories and pious deeds; hit is not too sanguing and augment rather than the perpetuation of their memories and pious deeds; hit is not too sanguing and augment rather than the perpetuation of their memories and pious deeds; hit is not too sanguing and augment rather than the perpetuation of their memories and pious deeds; hit is not too sanguing and augment rather than the perpetuation of their memories and pious deeds; hit is not too sanguing and augment rather than the perpetuation of their memories and pious deeds; hit is not too sanguing and augment rather than the perpetuation of their memories and pious deeds; hit is not too sanguing and augment rather than the perpetuation of their memories and pious deeds; hit is not too sanguing and augment rather than the perpetuation of their memories and pious deeds; hit is not too sanguing and augment rather than the perpetuation of their memories and pious deeds; hit is not too sanguing and augment rather than the perpetuation of their memories and pious deeds; hit is not too sanguing and augment rather than the perpetuation of their memories and pious deeds; hit is not too sanguing and augment rather than the perpetuation of the perpetuation think that you look too much at externals in this matter. Of what it the Presbyterians of Scotland, who, though a state there would have been little of modern Dissent.—

The perpetuation of their memories and pious deeds; that these contributions would augment distinct the perpetuation of their memories and pious deeds; that these contributions would augment distinct the perpetuation of their memories and pious deeds; that there would be provided by an introduction of their memories and pious deeds; that these contributions would augment distinct the perpetuation of their memories and pious deeds; that these contributions would augment distinct the perpetuation of their memories and pious deeds; that these contributions would augment distinct the perpetuation of their memories and pious deeds; the perpetuation of the provided by the provided by the pious deeds; the provided by the pious deeds; the provided by the provided by the provided by matter. Of what consequence can it be whether I establishment, are undoubtedly schismatics as regards establishment, are undoubtedly schismatics as regards there would have been faithful and there are instances where glass has been faithful and there are instances where glass has been faithful and there are instances where glass has been faithful the Presbyterians of Scotland, who, though a state there would have been faithful and there are instances where glass has been faithful and the glass has been faithf worship within the same walls that the Churchman does converted to the commencement of each year. This would six centuries." Let not the sour or the self-lead him to record the church as the church worsnip within the same walls that the Churchman does, or use exactly the same form of words in my does, or use exactly the same form of words in does, or use exactly the same form of words in my devotions (though even this we do in many of our devotions (though even this we do in many of our devotions) (though even this we do in many of our devotions) (though even this we do in many of our devotions) (though even this we do in many of our disciples in holy between the different classes of Seceders, Cameronian devotions) (though even this we do in many of our disciples in holy between the different classes of Seceders, Cameronian devotions) (though even this we do in many of our disciples in holy between the different classes of Seceders, Cameronian devotions) (though even this we do in many of our disciples in holy between the different classes of Seceders, Cameronian devotions) (though even this we do in many of our disciples in holy between the different classes of Seceders, Cameronian devotions) (though even this we do in many of our disciples in holy between the different classes of Seceders, Cameronian devotions) (though even this we do in many of our disciples in holy between the different classes of Seceders, Cameronian devotions) (though even this we do in many of our disciples in holy between the different classes of Seceders, Cameronian devotions) (though even this we do in many of our disciples in holy discipled in the decoration devotions) (though even this we do in many of our discipled in the decoration devotions) (though even this we do in many of our discipled in the decoration devotions) (though even this we do in many of our discipled in the decoration devotions) (though even this we do in many of our discipled in the decoration devotions) (though even this we do in many of our discipled in the decoration devotion) (though even this we do in many of our discipled in the decoration devotion) (though even this we do in many of our discipled in the decoration devotion) (though even this we do in many of our discipled in the decoration devotion) (though even this we do in many of our discipled in the decoration devotion) (though even this devotions (though even this we do in many of our chapels);—of what possible importance can these cnapers);—of what possible importance can these outward matters be, so long as we worship the same of indifference,—we ask for no idolatrous homage has a proper reserve, not only for these collections, or even in its conclusion, and indifference,—we ask for no idolatrous homage has a proper reserve, not only for these collections, or even indifference,—we ask for no idolatrous homage has a proper reserve, not only for these collections, or even indifference,—we ask for no idolatrous homage has a proper reserve, not only for these collections, or even indifference,—we ask for no idolatrous homage has a proper reserve, not only for these collections, or even indifference,—we ask for no idolatrous homage has a proper reserve, not only for these collections, or even indifference,—we ask for no idolatrous homage has a proper reserve, not only for these collections, or even indifference,—we ask for no idolatrous homage has a proper reserve, not only for these collections, or even indifference,—we ask for no idolatrous homage has a proper reserve, not only for these collections, and the proper reserve, not only for these collections, and the proper reserve, not only for these collections, and the proper reserve, not only for these collections, and the proper reserve, and the proper reserve, not only for these collections, and the proper reserve, and the proper reserve, and the proper reserve has a proper reserve. outward matters be, so long as we worship the same God, through the same Spirit, and place our hopes to creatures of wood and stone; we deny not that to creatures of wood and stone; we deny not that to creatures of wood and stone; we deny not that the Calvinistic and Arminian, the open and close of a year leading to their own understand the course of a year. God, through the same Spirit, and place our hopes upon the same Saviour? Is it not very unkind, and uncertainty to creatures of wood and stone; we deny not that the Calvinistic and Arminian, the open and close charity as must always occur in the course of a year.

The voice of praise and prayer may ascend from the voice of prayer may ascend from upon the same Saviour? Is it not very unkind, and does it not display much unchristian bigotry for you refuse to communicate with each other. And I dare does it not display much unchristian bigotry for you to stigmatize us as schismatics, and more than insinuate that we are out of the pale of the visible Chirch, because in these non-essentials we venture to think for ourselves, especially while we, to think for ourselves, especially while we, are the control of the green hill's side as well as from the long-drawn ding, constantly think it will be the best to do so, and the consequence is, that an unbelieving world is aisle and fretted vault; but so long as man is aisle and fretted vault; but so long as man is influenced by external objects, devotional feelings will be heightened in its impiety. "Behold, to obey is better hardened in its impiety. "Behold, to obey is better hardened in its impiety. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams," that let the Church be once overthrown, (supposing that such a calamity were possible,) and the venture of the green hill's side as well as from the long-drawn ding the consequence is, that an unbelieving world is influenced by external objects, devotional feelings will be heightened in its impiety. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams," that let the Church be once overthrown, (supposing that such a calamity were possible,) and the venture of the green hill's side as well as from the long-drawn ding the consequence is, that an unbelieving world is influenced by external objects, devotional feelings will be heightened in its impiety. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams," will be heightened in its impiety. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams," and the consequence is, that an unbelieving world is influenced by external objects, devotional feelings will be heightened in its impiety. "Behold, to obey is better than the fat of rams," and the consequence is, that an unbelieving world is influenced by external objects, devotional feelings and the consequence is, that an u venture to think for ourselves, especially while we, on the contrary, are ever so ready to cultivate the contrary.

which constitutes the more executed way, and, indeed, more real Catholicity of spirit than is exhibited, more real Catholicity of spirit than is exhibited. The late amiable Bishop Jebb, in his shown how bitter an enemy the sectarianism of promotion that estrangement of feeling which indeed, more real Catholicity of spirit than is exhibited and example so far prevailed, that there was a contracted to the accessories of public divines. In the offertory, we are told, his instruction to the accessories of public divines. In the offertory, we are told, his instruction to the accessories of public divines. indeed, more real Catholicity of spirit than is existing and one of your Church, who refuse to acknow-bited by those of your Church, who refuse to acknow-bited by the your characteristics are acknow-bited by the your characteristics are acknow-bited by the your characteristics and your characteristics are acknow-bited by the your characteristics and your characteristics are acknow-bited by the your characteristics are acknow-bi bited by those of your Church, who refuse to acknowledge any as brethren, excepting those who walk in
ledge any as brethren, excepting those who walk in
ledge any as brethren, excepting those who walk in his parish. Nay it is reported, that in a short out children apprentices; and after that there remained . [This and 17 are not applicable to Canada.—ED.CH.] time a stock was raised to be always ready for putting

Mr. Secker.—To your last question I willingly Would not the Wesleyan, the Kilhamite, the Ranter, specting the effect which this want of unity had upon parent will do well to bear in mind. "They," a surplus for the assistance of the neighbouring Mr. Secher.—To your last question I willingly answer in the affirmative; without doubt all true assistance of the neighbouring parent will do well to bear in limit. They, a surplus for the assistance of the neighbouring parent will do well to bear in limit. They, a surplus for the assistance of the neighbouring parent will do well to bear in limit. They, a surplus for the assistance of the neighbouring parent will do well to bear in limit. They, a surplus for the assistance of the neighbouring parent will do well to bear in limit. They, a surplus for the assistance of the neighbouring parent will do well to bear in limit. They, a surplus for the assistance of the neighbouring parent will do well to bear in limit. They, a surplus for the assistance of the neighbouring parent will do well to bear in the assistance of the neighbouring parent will do well to bear in limit. They, a surplus for the assistance of the neighbouring parent will do well to bear in limit. They, a surplus for the assistance of the neighbouring parent will do well to bear in limit. They, a surplus for the assistance of the neighbouring parent will do well to bear in limit. They, a surplus for the assistance of the neighbouring parent will do well to bear in limit. They, a surplus for the assistance of the neighbouring parent will do well to bear in limit. They, a surplus for the assistance of the neighbouring parent will do well to bear in limit. They, a surplus for the assistance of the neighbouring parent will do well to bear in limit. They, a surplus for the assistance of the neighbouring parent will do well to bear in limit. They are the surplus for the assistance of the neighbouring parent will do well to bear in limit. They are the surplus for the assistance of the neighbouring parent will do well to be a surplus for the assistance of the neighbouring parent will be a surplus for the nein answer in the affirmative; without doubt an true or the Central Union, Extraordist, and my graobserves Bisnop Jeob, to whom the worship of parishes. — (refl s Life of Hammonds) In conclusion, and my graobserves Bisnop Jeob, to whom the worship of parishes. — (refl s Life of Hammonds) In conclusion, and my graobserves Bisnop Jeob, to whom the worship of parishes. — (refl s Life of Hammonds) In conclusion, and my graobserves Bisnop Jeob, to whom the worship of parishes. — (refl s Life of Hammonds) In conclusion, and my graobserves Bisnop Jeob, to whom the worship of parishes. — (refl s Life of Hammonds) In conclusion, and my graobserves Bisnop Jeob, to whom the worship of parishes. — (refl s Life of Hammonds) In conclusion, and my graobserves Bisnop Jeob, to whom the worship of parishes. — (refl s Life of Hammonds) In conclusion, and my graobserves Bisnop Jeob, to whom the worship of parishes. — (refl s Life of Hammonds) In conclusion that all sectarianism was wrong.

On the Central Union, Extraordisc of the other parties, and the provided parties of the other parties of the o Christians are filled with the spirit of peace and love; but certainly this does not prove that their proceed-but certainly the c but certainly this does not prove that their proceeds ings as relates to their connection with the Church of ings as relates to their connection with the Church of the downant of the original total and such views of the uncertain ground upon the former posal of the officiating clergyman, whence he might be spiritual unity, what is envy and strife? Look once be spiritual unity, what is envy and strife? Look once be spiritual unity, what is envy and strife? Look once be spiritual unity, what is envy and strife? Look once be spiritual unity, what is envy and strife? Look once be spiritual unity, what is envy and strife?

> PEWS IN CHURCHES. (From the London Church Intelligencer.)

The Cambridge Camden Society has lately published the following Twenty-three Reasons for getting

1. Because, in the good old times, when churches were first built, and for many years after, there were 2. Because they were invented at first by people

who thought themselves too good to pray by the side

3. Because they were a part of the wicked system

in, it was strictly forbidden by many Bishops and others who had authority in our Church: and, if our

and so not to care at all what becomes of their neigh-

7. Because in square pews where people sit facing each other, it is very-difficult, if not impossible, to attend properly to the Church service.

8. Because they cause on an average a loss as to weekly in church, Mr. Markland has a very valuable room of thirty out of every hundred. That is, a chapter, to which we earnestly solicit general atten-9. Because, from the room they take up, the poor,

tical authority, the practice of making weekly collec- off going to church, and to go to meeting instead: 10. Because they cause more quarrels in a parish

tion that is both simple and effective in its operation. about pews, and that in the very House of Peace, is 11. Because they enable ill-disposed persons to act

£500 a-year. How superior this regularly-ordained to sit in their own pews, nor suffer any one else to method of collection is to the fluctuating charitysermon system must be obvious to the least reflective. with people who cannot find a place to sit or kneel,

ings, is disfigured to suit the pride and luxury of man.

(From "the Apostolic Church" by [the Rev.] D. Falloon.)

It is to be observed, that the Church of Ireland, though originally pure, was at length compelled both by force and fraud to conform to that of England, and, consequently to adopt the doctrine and discipline of the Church of Rome, and that, for nearly four hundred years, she was suffered to groan in boudage, before it pleased God to make use of the same power, which had bound her to the foot of the papal throne, to effect her emancipation from the trammels of a degrading superstition. Now, when this important change was ntroduced into this country [viz. Ireland], all the Irish bishops conformed, except two, namely, Walsh of Meath, and Leverous of Kildare. The former being an obsequious slave of Rome, used every effort to foment the popular discontents: for which he was arrested and iprisoned: but was afterwards allowed to retire to Alcale, in Spain: and the latter, giving no offence, except his nonconformity, was permitted to support himself by keeping a school in the city of Limerick. With these two ecclesiastics, therefore, any link which might connect the present Romish Church in Ireland with the former Irish establishment was annihilated, and for many years after, no bishop of that communion was permitted to make his appearance in Ireland: and when ecclesiastics of that order did enter our island, they were of foreign ordination, and had no descent from the first Irish bishops, nor any possible connecting medium, only that they taught the same errors which were embraced by the Irish Clergy for some time previous to the Reformation. The real state of the question, then, is this: Did the Established Church of Ireland forfeit all her right to ecclesiastical property by reforming her doctrine and discipline according to the Word of God, and her own original principles? And ought that property to be transfer-