Doetry.

THE CHURCH.

Ark of our hope! though wild the waves Of sin and error round thee roll, And o'er thy path the tempest raves, To turn thee from thy destined goal;— 'Tis cheering through the gloom to see Thy red-cross banner wide unfurled, Above the storm wave fearlessly, The refuge of a ruined world.

Borne on the fleeting stream of Time, Through buried ages thou hast past, And in thy onward course sublin Attained our distant day at last; No trace of Eld's corroding tooth
Upon thy glorious form appears;
But, radiant with immortal youth, It floats amid the wreck of years.

Nations now see thy cheering light,
And own its kindling power divine,
Who long in error's dreary night
Have knelt at some unholy shrine:
Led by the mild. Led by thy mild and steady ray, In thronging multitudes they come, Thy fair proportions to survey,

And find in thee a peaceful home.

Secure within thy hallowed walls, O'er life's tempestuous sea we glide, Nor heed the storm which idly falls In angry surges on thy side; For HE who saved the timid band Once rudely tossed on Galilee, Will still extend his mighty hand, And spread his guardian care o'er thee.

I love thy sacred courts to tread,-The organ's solemn tones to hear; And lowly bend a suppliant head Where God vouchsafes a listening ear; I love the reconciling word Which sweetly tells of sins forgiven,— The song Judea's shepherds heard, Sung by the herald host of heaven.

There sheltered from the busy strife Which fills each anxious moment here. And makes our little term of life One scene of selfish thought appear; The soul may view her bright abode,— The glorious mansions of the blest,-Where in the city of their God, The weary find eternal rest.

DR. S. LITTEL.

THE SALE OF PAPAL INDULGENCES BY TETZEL.

(From Dean Waddington's History of the Reformation on the Continent.)

John Tetzel was born in Misnia, on the banks of the Elbe. He received his education in a Dominican con-Vent; and by the boldness of his manner and assertions, his restless diligence, his sonorous voice, his ignorance, his impudence, his want of moral principle, and his uncompromising devotion to what were called the interests, and what he was and what were really the scandals, of the church, he was qualified in those days for a certain degree of ecclesiastical promotion. He presently acquired some celebrity among the tools of the hierarchy; he was even raised to a considerable. siderable rank among the directors of the Inquisition; but it was in the sale of indulgences that his talents had been proved with most success. For this reason he was selected for the management of the present affair; nor was there any reason to believe that it would pass off less before it.

The bull under which he acted was recommended at least by a specious pretence. The construction of the basilic of St. Peter, which had been commenced by Julius, was continued on the interaction; who thus violate and offend against the oneness of the only Mediator, the God-man Christ Jesus. We can have no frend against the oneness of the only Mediator, the God-man Christ Jesus. We can have no frend against the oneness of the only Mediator, the God-man Christ Jesus. We can have no frend against the oneness of the only Mediator, the God-man Christ Jesus. We can have no frend against the oneness of the only Mediator, the God-man Christ Jesus. We can have no frend against the oneness of the only Mediator, the God-man Christ Jesus. We can have no frend against the oneness of the only Mediator, the God-man Christ Jesus. We can have no frend against the oneness of the only Mediator, the God-man Christ Jesus. We can have no frend against the oneness of the only Mediator, the God-man Christ Jesus. We can have no frend against the oneness of the only Mediator, the God-man Christ Jesus. We can have no frend against the oneness of the only Mediator, the God-man Christ Jesus. We can have no fellows the through the form of the substitute of the order of the God-man Christ Jesus. We can have no fellows the first of the order of t siderable rank among the directors of the Inquisition; but it was in the sale of indulgences that his talents had been proved with

The bull under which he acted was recommended at least by a specious pretence. The construction of the basilic of St. Peter, which had been commenced by Julius, was continued by Leo X.; and while the actual desolation of the resting place of the apostles, and the profane exposure of their sacred relics, were impressed upon the commisseration of the vulgar, the real sublimity of the design lent a colour of grandeur as well as piety to the present exaction, which might reconcile even the more enlightened. The popular character of the Pope, the more decorous deportment of his court, the peace and security which surrounded them, with other circumstances above mentioned, were all well suited to feed the corruptions of the ed, were all well suited to feed the corruptions of the ual despotism and the insolence of the menials who proclaimed and protected them.

The preachers of indulgences recommended their mission by much display of pomp and ceremony. When they approached any place of resort they sent before them "Messenger to announce to the magistrate, "The grace of God and of the Holy Father is at your gates!" Immediately all prepared to receive them with honour. They made their entrance in long procession. First came the pontifical bull, placed on a cushion, or book bound in silk and positional bull, placed on a cushion, or book bound in such and gold. The commissary followed, supporting a large red cross; then a numerous assemblage of priests, and monks, and nuns,—of magistrates, schoolmasters, and schoolmasters. scholars,—with a mixed concourse of men, women, and children, carrying flags and lighted tapers. The bells and and organs resounded in the churches; and in the middle of that, appointed for the reception of the crowd, the red cross was planted, with the banner of the Pope attached to it.

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Then the preacher ascended the pulpit; and, if any anguage in which he recommended his barter exceded the more cautious phraseology of the Vatican, the people knew no such distinction; but whatever proceeded

The knew no such distinction; but whatever proceeded from the minister was by them received as the oracular declaration of an infallible church.

Some of the expressions which were on this occasion employed by Tetzel nave been diligently and, as I believe, suthfully recorded. He inculcated that the indulgence was the highest and most precious gift of God; that the indulgence-cross, with the affixed banner, was as powerful as the cross of Christ; that the Saviour had made over all power to the Papes and would not resume it still the power to the Pope, and would not resume it till the day: that, by means of that paper and seal, sins, owever deliberately committed, however monstrous in hemselves, would be forgiven, even to the violation (were uch possible). such possible) of the body of the blessed Virgin; that no sooner did the money chink in the box than the souls for which it was offered flew up into heaven. We need not be surprised that these and such-like blasphemies were uttered by sub-companies. uttered by sub-commissioners and other subalterns, when we find in the we find in the instructions of their prelates directions at variance with the first axioms of morality, and indeed subversion to the first axioms of morality, and indeed subversive of the most sacred principles of social inter-course. The demost sacred principles of social intercourse. The doctrine of the indulgence, in itself corrupt, passed through two mediums before it reached the practice of the value of the practice of the value. tice of the vulgar, and was thus distorted into a threefold

The general "Form of absolution" retailed by Tetzel, being an official document for which the church was in some degree responsible, was free from the most disgusting extraver. ing extravagances of his oral discourses; but the power assumed by it was sufficiently extensive. It was expressed as follows.

our Lord Jesus Christ absolve thee, through the merits of His most holy passion. And I, by his authority

"Forma absolutionis plenariæ, præmisså confessione."—
Apud Gerdesium. tom. i., Monumenta Antiquitatis, No. vii.
B. p. 74. There exists among these monuments a particular
diploma of indulgences granted by Tetzel to one Tileman de
Deprik, dated Berlin, October 5, 1517, giving absolution from
homicide: "Thou hast explained to us that in slaughtering a
beine thou didst unwittingly and unwillingly, and with infinite thou didst unwittingly and unwillingly, and with infinite we, kill thy boy, for which offence thou art most deeply ted On which account, with a view to thy salvation, hast humbly requested of us the seasonable remedy of ab-tion; and we on our part, seeing that thou hast made comn according to thy means, do, by the apostolical authority ommitted to us, mercifully absolve thee from homicide; do hereby declare thee absolved from the abovesaid cide, and announce to all that thou art entirely liberated this instance mentioned as having preceded the absolution.

Annals, i. 73.

and that of His blessed Apostles Peter and Paul, and of our holy master the Pope, granted and committed to me in these parts, do absolve thee—first, from all ecclesiastical in these parts, do absolve thee—first, from all ecclesiastical censures, howsoever incurred; next, from all sins, faults, and excesses hitherto committed by thee, howsoever enormous, even those reserved to the apostolical see, in as far as the keys of the Holy Mother Church extend; remitting by plenary indulgence all punishment due to thee for the aforesaid in purgatory. And I restore thee to the holy sacraments of the church, and to the unity of the faithful each to the invescence and purity conferred on the faithful, and to the innocence and purity conferred on thee by baptism, so that the gates of punishment may be closed against thee at thy departure, and those of the joys of paradise be opened. Or, shouldst thou not presently die, let this grace remain in full force, and avail thee at the parameter of the Father and of the point of death. In the name of the Father, and of the Son, and of the Holy Ghost.—F. B. JOHANNES TET-

This pardon was preceded, at least nominally, by the form of confession; and there is doubtless some ambiguity in some of the expressions in which it was conveyed.
But it was unquestionably intended to persuade the vulgar
that the remission of all their sins and the certainty of everlasting happiness were secured to its possessors; nor can it be disputed that it conferred an entire absolution can it be disputed that it conferred an entire absolution not only from all past, but also from all future sins. It is impossible with any shadow of reason to affix any other is impossible with any shadow of reason to affix any other meaning to the concluding paragraph. Here then was temptation sufficient for the credulous sinner; and multitudes flocked accordingly to obtain on such easy terms the assurance of absolute spiritual impunity. Their motives might indeed be various. The example of their priests and magistrates, the pomp of the ceremony, respect for an established usage, mere curiosity, or mere habit—these and a thousand other causes may have combined with superstition to attract them to the foot of the pontithese and a thousand other causes may have combined with superstition to attract them to the foot of the pontifical cross. Howbeit, the preacher, less regarding the motives than the numbers of his hearers, saw no cause to despair of his wonted harvest, or of the perpetual devotion of the people. He assumed the lofty tone which had hitherto overborne all resistance; he advanced the enormous pretensions which had so long subdued and paralysed the reason of mankind; and he had every promise before his eyes that the ordinary expedients would be followed by the long accustomed success. Yet had Providence so ordered, that in this very moment of his pride and confidence the blow should descend upon himself and his church, and the age of disgrace and retribution at length commence. his church, and the age of disgrace and retribution at

THE DUTY OF MEMBERS OF THE CHURCH OF ENGLAND IN REFERENCE TO ROMANISM. (From the Rev. W. Dodsworth's Discourses on Romanism

Now, I would press it as a duty on the members of the Church of England, not to listen to that insidious language held by some, that we need not lay so much stress upon our differences with the Church of Rome, since both Churches agree in the great fundamentals of Christianity. This statement is the more insidious from the measure of truth which is mingled with the error. It is true that the Romanists do agree to those things which we esteem the fundamentals of Christianity. They have adopted the Nicene Creed (which we also adopt) as a part of the terms Nicene Creed (which we also adopt) as a part of the terms of communion with them; but then they have appended to it, as of equal authority, and as demanding the same implicit assent, the Creed of Pope Pius IV., which embodies the worst corruptions of their faith. Here then is a gulf between us and the Roman Church which we can present pass and which the members of that corrupt compared to the communication. gulf between us and the Roman Children and a com-never pass, and which the members of that corrupt com-munion only can pass by giving up all that is peculiar to their own creed. We can have no communion with those who, under the pretence of a voluntary humility, presume to pray to, and rest upon, the mediation of angels and saints: we can have no concord with those who thus

Let no one be deceived, then, by that delusive statement, which we frequently hear, that the only difference between the Romanists and us is that they believe a little more, and we a little less. It is true that the Church of England imposes nothing as a term of communion but what a Romanist may and indeed does freely assent to. This necessarily arises from her character of Catholicity. She is a Church of Christ as that Church existed in the first few centuries; and the Romanist could not object to her doctrines, without objecting to the doctrines of the primitive Church, But, on the other hand, the Church of Rome imposes as terms of communion with her,—that is, as fundamental doctrines, many things which are comparatively of modern invention; such as, image-worship, transubstantiation, the propitiatory sacrifice of the mass, communion in one kind, purgatory, indulgences, and other novelties—novelties, I mean, when compared with the doctrines of the Church of England. And these are not merely novelties,—they are not merely additions to the truth,—but they are of such a character as to corrupt the purity of that truth to which they are added. then, there never can be any approximation of the Church of England towards the Church of Rome. The only terms upon which we can meet are, that that corrupt communion should relinquish all that is peculiar to it, and be content to embrace what is common to both, and common to the primitive Church. We have nothing to relinquish; for we hold nothing as a ground of communion but what they also hold. It is important that the members of the Church of England should feel this, and distinctly under-

stand the cause of the breach between the two Churches.

And here I feel that the importance of the subject justifies me in descending into some detail as to the manner in which we should strive together for the faith of the Gospel. I would say, that we ought never to allow ourselves to speak as if we admitted that the Church of England had separated from the Church of Rome. It is one of the strong bulwarks of Romanism so to represent the matter, and hence to charge us with the novelty of our religion.* Now, the ground upon which every true Churchman will be satisfied to rest the validity of the claims of his Church is its antiquity. He will willingly yield, that if what is essential to the Church of Rome be of greater antiquity than what is essential to the Church of England, then the position of the latter is unjustifiable. To speak of the Church of England, then, as if it were a mere offset from the Church of Rome;—as if we separated from the Church of Rome in the sixteenth century—is to from the Church of Rome in the sixteenth century-is to betray our own cause. I repeat, what is so essential in these days for every Churchman to remember, that THE CHURCH OF ENGLAND NEVER SEPARATED FROM THE CHURCH OF ROME. It was originally an independent Church; founded not by emissaries from Rome, but at a

* "Having, at his being in Rome, been made acquainted with a pleasant priest, who invited him one evening to hear their vesper music at church; the priest seeing Sir Henry stand obscurely in a corner, sends to him by a boy of the choir this question, writ in a small piece of paper:—'Where was your religion to be found before Luther?' To which question Sir

distinct body from that Church which subsisted in Engiand until the reign of Henry the Eighth; and as if at the Reformation the Protestant clergy supplanted the clergy of the Church of Rome: whereas it is notorious, that when the Rechard of Rome: whereas it is notorious, the Rome of Rome: whereas it is notorious, the Rome of persecution. And thus, with a very small exception indeed, the Church, in the reign of Elizabeth, consisted of the very same body of persons which formed it in the preceding reign. And the Reformation in England was not one set of individuals all its consequences." Ib. p. 76. We should in justice that the contrition nominally required by the church is without interruption from the earliest times.—See STRYPE'S Annals, i. 73. supplanting another, but was what its name strictly expresses,

haps even by an Apostle himself. Afterwards, it must be admitted that this nation was greatly indebted to the Church of Rome for the missionaries sent over under Augustine; and from this time an intercourse subsisted between the two Churches; but it was not till the period of the conquest, in the middle of the eleventh century, that Rome assumed any thing like an ascendancy over our Church, and then it was not without a long and arduous struggle that she established it. So that the real fact of the case is this;—that of EIGHTEEN CENTURIES, during which the Church of England has existed, somewhat less than four centuries and a half were passed under the usurped domination of the see of Rome: so great is the absurdity, and palpable ignorance of historical facts, evinced by those who represent the Church of England as a separated branch from the Romish communion.†

Let it ever be remembered, that all which the reformers of our Church aimed at, and which they so happily accom-plished, was to bring back the Church of England to the plished, was to bring back the Church of England to the same state of purity which it enjoyed previous to the imposition of the Papal yoke. They put forth no new doctrines; they only divested the old ones of the corruptions which had been fastened on them. In all essential points,—in doctrine, in the sacraments, in the unbroken succession of ministers,—the Church of England is at this day the same which it was in primitive times.

There is another point of duty incumbent upon us as Churchmen, which I think not too insignificant here to mention. I mean, that we ought rigidly to abstain from yielding to the Romanists the name of Catholics. I admit that names are in themselves of very little importance; but not so when a very important and influential use may

but not so when a very important and influential use may be made of them. There are instances on record of those high in authority in that Church condescending to abuse

contracts the range of Christian dut; and it totally mis-represents the formal nature of the thing. In direct contradiction to this wicked maxim, Iaffirm, that although religion includes morality, as the greater perfection in-includes the less,—so that an immeral man cannot be religious,—yet a man may be irreproachable in his moral conduct and at the same time perfectly irreligious and profane; irreligious and profane in that extreme, as to be in danger of being cast at last into otter darkness, with his whole lead of many last the last into other darkness, with his whole lead of many last the first sight may seem a his whole load of moral merit on his back. The notion that religion and morality are the same generally as it hath too long prevailed, needs no other confutation but what ously arise from a just definition of the terms. Religion, in the practical part, is a studious conformity of our actions, our wills, and our appeties, to the revealed will of God, in pure regard to the Divine authority, and to the relation in which we stand to God as discovered to us by revelation: Morality is a conformity of our ac-tions to the relation in which we stand to each other in civil society. Morality, therefore, comprehends some considerable part, but a part only, of the duties of the second table. Morality enjoins filial piety; it prohibits murder, adultery, theft, false witness, and those inferior crimes which, for the like harm that in a less degree they bring to society. bring to society, or to the individual in society, bear affinity to these as to the heads of so many different species. But does morality say "Thou shalt not covet?" Does the control of moral obligation reach the secret meditations of the mind, and the silent desires of the heart? does it impose restraint upon the sensuality of the imagination and the private prurience of appetite? Like the Divine law, does it extend to every secret energy of the mind, the will, and the appetite; and require the obedience of the inner no less than of the outer man? Again, doth morality say "Thou shalt love thine enemies; thou shalt bless them that curse, do good to them that persented." Doth morality entire forgiting of injuries, or snait biess them that curse, do good to them the perse-cute?" Doth morality enjoin forgiveness of injuries, or the giving of alms to the poor?—Truly morality "careth for none of these things." How small a part then of social duty, of a Christian's social duty, is the utmost which morality exacts? and how fatally are they misled who are taught that mere morality satisfies the law by which the Christian shall be judged, even in the inferior branch of the love of our neighbour?
With the higher branch of duty—with the love of God, and of consequence with the duties of the first table, mo-

rality hath evidently no concern or connexion worship which I owe to God is certainly no part of the duty which I owe to man; it is indifferent to morality whether I worship one god or many; morality is not offended if I worship graven images; morality enjoins no observance of one day in seven—no feast of faith in sacramental rites upon the body and blood of the Redeemer: * At what precise period Christianity was introduced into

these islands, is a subject involved in obscurity; but, it may be observed, this very obscurity is favourable to the view of the high antiquity of the Church. We learn from Tertullian and Origen that Christianity had extended hither in their time, that is, within about a century of the death of the last of the Apostles; and we know that in the beginning of the fourth century British bishops attended the council of Arles. These undisputed facts are quite sufficient for the argument here maintained. "The ancient British Church," says Blackstone, "by whomsoever planted, was a stranger to the Bishop of Rome, and all his pretended authority."—Comm. vol. iv. p. 105.

† In Ireland the case is even still stronger, as will appear from the following statement in a recent tract, entitled Historical Notices of Peculiar Tenets of the Church of Rome, p. 6.

"As the effrontery of the schismatical Roman bishops in Ireland, in assuming the style of the Irish sees, has led some persons ignorantly to suppose that they are the representatives of the ancient Irish Church, and that the Protestant or orthodox ishops are intruders, it is right that the reader should know that, by the records of the Irish Church, it appears, that when, in the reign of Queen Elizabeth, the Roman jurisdiction was renounced, of all the Irish bishops, only two, namely, Walsh, bishop of Clonard, and Liverous, bishop of Kildare, suffered deprivation for their refusal to join in that renunciation. Two others, Lacey, bishop of Limerick, and Skiddy, bishop of Cork and Cloyne, resigned; the former in 1566, and the latter in 1571, possibly from scruples on the same score. The rest, to the number of twenty-two or twenty-three, were continued in their sees; and from them the present orthodox or Protestant bishops have derived their orders, being the successors by unbroken and uninterrupted descent of the ancient Irish Church; which Church, be it ever remembered, was the last in Europe that fell under the usurped jurisdiction of Rome; her metropolitans not having received the Roman pall (the badge of slavery, as it appears by the fifth Canon of the fourth Lateran Council) till 1162. For so comparatively short a time, not exceeding four hundred years, was the Irish Church bound under the Papal yoke."

‡ Thus Dr. Milner, speaking of the members of the Church of England, says, "Every time they address the God of truth, either in solemn worship or in private devotion, they are forced each of them to repeat: I believe in the CATHOLIC CHURCH. yours is not to be found now—in the written word of God."

Walton's Life of Sir Henry Wotton.

† The misapprehension even of well-educated persons on this subject is truly surprising. It is quite common to hear the Protestant Church of England spoken of as if it were a distinct body from that Church which subsisted in England."

Greed

**And yet if I ask any of them the question, Are you a Catholic Church. Was there ever a more glaring instance of inconsistency and self-condemnation among rational beings?"—End of Religious Controversy, Lett. xxv. [The Editor of The Catholic, published at Hamilton, G. D., makes the same disingenuous use of D. distinct body from that Church which subsisted in England until the reign of Henry the Eighth; and as if at the Reformation the Protestant clergy supplanted the clergy of the name (i. e. Catholic) from Roman Catholics to the present day, exception of eighty, conformed. The bishops, save only one, pursued a different course; but happily an adequate supply was found in those bishops who had retired from the Marian What Protestant ever enquires after the (Roman) Catholic one."— What Protestant ever enquires after the (Roman) Catholic priest? The distressed Roman Catholic emigrants in Canada apply for relief to the Clergy of our Church, and Roman Catholic emigrants (we state this on the authority of the liberal Mr. Inglis) send their remittances home to the care, not of the priest, but of the Protestant Clergyman, to be by him distributed amongst those pointed out,—and very frequently leave Clergymen of the Established Church their executors in preference to their own priests.—ED. CH.]

thority and information-reason knows not till she hath been taught by the lively oracles of God, that the Creator of the world is the sole object of worship; she knows of no prohibition of particular modes of worship; she knows nothing of the creation of the world in seven days-nothing of redemption—nothing of the spiritual life, and the food brought down from heaven for its sustenance. Morality, therefore, having no better instructress than this ignorant reason, hath no sense or knowledge of any part of that great branch of duty which comes under the general title of devotion. Let me conjure you therefore, my brethren, to be cautious how you admit, much more how you propagate, that delusive dangerous maxim "that morality is the sum of practical religion," lest you place the totality and perfection of the thing in a very inconsiderable part.

Again, religion and morality differ, not only in the exmotive; they are just as far asunder as heaven is from the earth. Morality finds all her motives here below: Religion fetches all her motives from above. The highest principle in morals is a just regard to the rights of each other in civil society: The first principle in religion is the love of God,—or, in other words, a regard to the light from the encroachments of darkness. Hence we relation which we bear to him, as it is made known to us by revelation; and no action is religious, otherwise than as it respects God, and proceeds from a sense of our duty to him, or at least is regulated by a sense of that duty. Hence it follows, as I have before observed, that although religion can never be immoral, because moral works are a part of the works of religion, yet morality may be irreligious; for any moral work may proceed from mere moral motives, apart from all religious considerations:

And if a moral work be done by a person not sufficiently instructed in religion to act upon religious considerations, t cannot proceed from any other than mere moral mo tives; and of consequence, it must in that instance be irreligious,—not contrary to religion, but without it.

Upon this ground stands the doctrine of the first reformers, concerning works done before justification, which is laid down in the 13th of our Articles,—"Works done before the grace of Christ and the inspiration of his Spirit are not pleasant to God; forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the school authors say) deserve grace That mere morality makes the sim and substance of practical religion, carries in it a double falsehood: It contracts the range of Christian duty; and it totally misrepresents the formal nature of the thing. In direct quity of the motive, they add to the guilt of the doer of them; but being done without any thought of God, though not in defiance and despite of him, they have nothing in them that should make them pass for marks or symptoms works merely moral, the Atheist may be as perfect as the

And this explains what at the first sight may seem a strange fact in the history of man, and is very apt to be misinterpreted, as if it disproved the connexion which misinterpreted, as if it disproved the contexton which divines are desirous to maintain between the truth of religious opinion and true practical godliness,—namely, that Infidelity and Atheism boast among their disciples eminent examples of moral rectitude. History records, I think, of Servetus, Spinoza, and Hobbes, that they were men of the strictest morals; the memory of the living witnesses the same of Hume; and history in some future day may have to record the same of Priestley and Lindsay. But let not the morality of their lives be mistaken for an instance of a righteous practice resulting from a perverse faith, or admitted as an argument of the indifference of error. Their moral works, if they be not done as God hath willed and commanded such works to be done, have the nature of sin; and their religion, consisting in private opinion and will-worship, is sin, for it is

THE IMPORTANCE OF CATECHIZING. (From Bishop Hall.)

It was the observation of the learnedest king, that ever sat hitherto in the English throne, That the cause of the miscarriage of our people into Popery and other errors, was their ungroundedness in the points of catechism. How should those souls be but carried about with every wind of doctrine, that are not well ballasted with solid informations? Whence it was, that his said late Majesty, of happy memory, gave public order for bestowing the latter part of God's day in familiar catechizing; than which, nothing could be devised more necessary and behoveful to the souls of men. It was the ignorance and ill-disposedness of some cavillers, that taxed this course as prejudicial to preaching; since, in truth, the most useful of all preaching is catechetical. This lays the grounds: the other raiseth the walls and roof. This informs the judgment: that stirs up the affections. What good use is there of to unbelief, and an ultimate rejection of the sacred writings as those affections, that run before the judgment? or of those walls, that want a foundation? For my part, I have spent the greater half of my life in this station of our holy service; I thank God, not unpainfully, not unprofitably: but there is no one thing, whereof I repent so much, as not to have bestowed more hours in this public exercise of catechism; in regard whereof I could quarrel with my very sermons, and wish that a great part of them had been exchanged for this preaching conference. Those other divine discourses enrich the brain and the tongue: this settles the heart. Those other are but the descants to this plain-song. Contemn it not, my Brethren, for the easy and noted homeliness. The most excellent and beneficial things are most familiar. What can be more obvious, than light air, fire, water? Let him, that can live ious, than light, air, fire, water? Let him, that can live benefits; so let us the more gladly improve these ready and facile helps, to the salvation of many souls: the ne-glect whereof breeds instability of judgment, misprision of necessary truths, fashionableness of profession, frothiness of discourse, obnoxiousness to all error and seduction. And, if any of our people loath this manna, because they may gather it from under their feet; let not their palates be humoured, in this wanton nauseation. They are worthy to fast, that are weary of the bread of angels. And, if herein we be curious to satisfy their roving appetite, our favour shall be no better than injurious. So we have seen an undiscreet schoolmaster, while he affects the thanks of an over-weening parent, mar the progress of a forward child, by raising him to a higher form and author, ere he have well learned his first rules: whence follows an empty ostentation, and a late disappointment. Our fidelity and care of profit, must teach us to drive at the most sure and niversal good: which shall undoubtedly be best attained by these safe and needful groundworks.

LITERATURE. (From Archbishop Laurence's Bampton Lectures.)

It has been frequently remarked, that the dawn of reformaed with the hazard of their lives to reform the Church, had studied attentively the faces of those around me. There were

period not far removed from Apostolic times,* and per- For reason, from which morality derives her whole au- uniformly failed in their attempts; not so much from any deficiency in their arguments, as from the contracted sphere of public information, and the incurable bigotry of the public mind: but at the revival of letters, no means of success were wanting; zeal and ability were equally conspicuous; the diffusion of knowledge became every where more and more general; and with it were diffused the plain and simple truths of

> THE TENDENCY OF CONGREGATIONALISM. (From the Boston Witness and Advocate.)

The Saviour's promises that he will be with his church to the end of the world, and that the gates of hell shall not prevail against it, have some reference, unquestionably, to the needful tent of the duty they prescribe, but in the part in which they are the same in the external work: They differ in licentiousness, which it is the purpose of government, rightly constituted and wisely administered, to counteract. The necesthe light from the encroachments of darkness. Hence we might suppose that any breach upon the government of the church would expose her to the incursions of infidelity. Congregationalism lays the axe at the root of government in the church. Since it makes the will of the members the source of authority, and the majority in each associations however small. to be the highest expression of authority in ecclesiastical affairs, it amounts to the annihilation of authority, and religion is deprived of a safeguard which both Scripture and reason inculcate as important.

Congregationalism is the growth of the seventeenth century. If its seeds were earlier sown in the old world, it attained not to its maturity till it was transplanted to New Englandshores. John Robinson has been called the father of the system, and probably with sufficient truth: although the Rev. Mr. Upham, of Salem, in his century sermon, claims, and certainly with no mean array of evidence, that the society of which he is the minister is the first Congregational church. If it be correct, then the period of the operation of this sytem is brought within two hundred and twenty years. Upon the largest calculation, two hundred and fifty cover the whole ground of its history .-Here, then, we have ample opportunity to observe the effect of a system, the tendency of which we might suppose would be

Our Puritan forefathers came to this country with doctrinal views probably not much different from those of the church catholic. They declared their agreement, in point of doctrine, with the Church of England. At any rate, they were what is generally termed orthodox in the matter of faith. Such, with the aid of the civil authority, Congregationalism continued for a time to be. But defection crept in, till by degrees it was prepared for the introduction of Unitarianism. Of the whole number of Congregational societies in Massachusetts fifty years ago, probably one half are now Unitarian; partly on the principle of Dr. Buchanan's remark, 'Wo to the declining church which has no gospel liturgy,' and partly that, when a minister of this order became infected with error, there was no efficient ecclesiastical authority to discipline or set him aside. In Boston, every Congregational society of fifty years' standing has, with one exception, become Unitarian. Cambridge, the seat of Congregationalism, is now the seat of Unitarianism. Where the former has prevailed, the latter prevails proportionally. Geneva affords a notable illustration of the fact that Unitarianism comes chiefly through Congregationalism. It has been so in England. The Rev. Andrew Reed, an eminent Congregationalist minister of London, on a visit to this country five years ago, stated, before the Presbyterian General Assembly at Philadelphia, that, of the two hundered chapels then in the hands of Unitarians in England, one hundred and sixty-four were originally built by those who held the doctrine of the Trinity, and have been perverted. Thus the tendency of Congregationalism is to Unitarianism; and the tendency of this latter to infidelity is now so obvious as scarcely to need illustration. The progress of Transcendentalism among Unitarians,

ROMISH WORSHIP OF ST. LUCIA. (From Stephens' Incidents of Travel in Central America.)

the word of God.

Scriptures, afford sufficient proof of the tendency of the system

Toward evening we again walked to the river, returned, and taught Donna Bartola how to make tea. By this time the whole town was in commotion, preparatory to the great ceremony of praying to the Santa Lucia. The Santa Lucia enjoyed a peculiar popularity, for her miraculous power over the affections of the young; for any young man who prayed to her for a wife, or any young woman who prayed for a without these, despise their commonness: rather, as we husband, was sure to receive the object of such prayer; and make so much use of the divine bounty, in these ordinary if the person praying indicated to the saint the individual husband, was sure to receive the object of such prayer; and wished for, the prayer would be granted, provided such individual was not already married. Donna Bartola invited us to accompany her, and setting out, we called upon a friend of hers: during the whole visit, a servant girl sat with her lap full of tobacco, making straw cigars for immediate use. It was the first time we had smoked with ladies, and, at first, it was rather awkward to ask one for a light; but we were so thoroughly broken in that night that we never had any delicacy afterward. With this encouragement, locking the house, and accompanied by children and servants, we set out to pay our homage to the saint. The sound of a violin and the firing of rockets indicated the direction of her temporary domicile. She had taken up her residence in the hut of a poor Indian in the suburbs; and, for some time before reaching it, we encountered crowds of both sexes, and all ages and colours, and in every degree of dress, and undress, smoking and talking, and sitting or lying on the ground SIMULTANEOUS REVIVAL OF RELIGION AND in every variety of attitude. Room was made for our party, and we entered the hut. It was about twenty feet square, thatched on the top and sides with leaves of Indian corn, and filled with a dense mass of kneeling men and women. On one side was an altar, about four feet high, covered with a clean white tion was the dawn of letters. Religion and literature had been cotton cloth. On the top of the altar was a frame, with three overwhelmed in darkness; and although at different periods elevations, like a flower-stand, and on the top of that a case, they faintly struggled to emerge from obscurity, yet were their | containing a large wax doll, dressed in blue silk, and ornamenefforts unavailing, only rendering the gloom, which surrounded | ted with gold leaf, spangles, and artificial flowers. This was the them, still more visible, until the fulness of their time arrived; Santa Lucia. Over her head was a canopy of red cotton cloth, until the same divine goodness, which first gave life to the animal, on which was emblazoned a cross in gold. On the right was a and light to the intellectual creation, commanded them to resume | sedan chair, trimmed with red cotton and gold leaf, being the their former splendour, and with united rays to illuminate and travelling equipage of the saint; and near it were Indians in adorn the world. The sacred books, which contain the records half sacerdotal dress, on whose shoulders she travelled. Fesof Christianity, no less than the writings of its earlier champions | toons of oranges hung from the roof, and the rough posts were had been almost wholly neglected during a long reign of dispu- inwrapped with leaves of the sugar-cane. At the foot of the tatious ignorance in several preceding centuries. But when altar was a mat, on which girls and boys were playing; and a the light of day appeared, the genuine doctrines of Scripture little fellow, about six years old, habited in the picturesque cosand the primitive opinions of antiquity began to be more distinctly perceived, and more accurately investigated. With an crowd. The ceremony of praying had already begun, and the attachment to classical pursuits arose a zeal for biblical inquiries. music of a drum, a violin, and a flageolet, under the direction of Taste and Truth went hand in hand. Religion gave interest the Indian master of ceremonies, drowned the noise of voices. and importance to literature, and literature afforded no incon- Donna Bartola, who was a widow, and the other ladies of our siderable assistance in restoring and purifying Religion. At party, fell on their knees; and, recommending myself to their every period prior to the sixteenth century, all who had labour- prayers, I looked on without doing any thing for myself, but I