# The Church,

#### VOLUME IX.-No. 9.]

### COBOURG, CANADA, FRIDAY, SEPTEMBER 5, 1845.

#### [WHOLE NUMBER, CCCCXXV.

#### poetry.

#### LIFE'S COMPANIONS.

When I set sail on Life's young voyage, 'Twas upon a stormy sea: But to cheer me night and day, Through the perils of the way, With me went companions three-Three companions kind and faithful, Dearer far than friend or bride; Heedless of the stormy weather, Hand in hand they came together, Ever smiling at my side.

One was Health, my lusty comrade, Cherry-cheek'd and stout of limb; Though my board was scant of cheer, And my drink but water clear, I was thankful blest with him. One was mild-eyed Peace of Spirit, Who, though storms the welkin swept, Waking gave me calm reliance, And though tempests howl'd defiance, Smooth'd my pillow when I slept.

One was Hope, my dearest comrade, Never absent from my breast, Brightest in the darkest days, Kindest in the roughest ways, Dearer far than all the rest. And though Wealth, nor Fame, nor Station, Journey'd with me o'er the sea; Stout of heart, all danger scorning, Nought cared I in Life's young morning For their lordly company.

But, alas ! ere night has darken'd, I have lost companions twain; And the third, with tearful eyes, orn and wasted, often flies, But as oft returns again. And, instead of those departed, Spectres twain around me flit; inting each, with shadowy finger, Nightly at my couch they linger; Daily at my board they sit.

Oh, that I so blindly follow'd In the hot pursuit of Wealth! Though I've gained the prize of gold, Eyes are dim, and blood is cold— I have lost my comrade Health. Care, instead, the wither'd beldam, Steals th' enjoyment from my cup: Hugs me, that I cannot quit her; Makes my choicest morsels bitter; Seals the founts of pleasure up.

Woe is me that Fame allured me-She so false and I so blind ! Sweet her smiles, but in the chase I have lost the happy face Of my comrade Peace of Mind; And instead, Remorse, pale phantom, Tracks my fect where'er I go; All the day I see her scowling, In my sleep I hear her howling, Wildly flitting to and fro.

Last of all my dear companions, Hope! sweet Hope! befriend me yet; Do not from my side depart, Do not leave my lonely heart All to darkness and regret. Short and sad is now my voyage O'er this gloom-encompass'd sea, But not cheerless altogether, Whatsoe'er the wind and weather, Will it seem, if bless'd with thee.

Dim thine eyes are, turning earthwards, All thy form expands in light, Soft and beautiful and warm. Look then upwards! lead me heavenwards! Guide me o'er this darkening sea! Pale Remorse shall fade before me, and the gloom shall brighten o'er me If I have a friend in Thee. CHARLES MACKAY.

THE GROWTH OF PURITANISM.

feeling. The knowledge of his own humanity had ficed or licensed preachers.

healer. Hence popery strove in vain with those who words of Sir F. Walsingham, "the Queen judged man Cathol: Church," of which we proceed to state the fourth article, which adds to the statement of the I may observe, that, contrary to what at first might were once infected with this new disorder; and, find- them to 'lose their nature,' and become such, that they some details vent its spreading, by marking out for death or suffer- the pretences of conscience and religion." How flourishing clies in Europe in the time of the Em- be limited by any external authority."

ings each one who yielded himself up to it. claimed. Just as knowledge increased, so far spread Church of England," and styled by themselves, "use- Holy Land, and among others, the tunic in which the creed most agreeable to itself. This course state, admit of various shades and degrees, and are the awakening of conscience; and, whenever this ful preachers," resolved in 1586, "that since the our blessed ford was crucified, and for which "the plainly precluding the possibility of union, a Council not always discernible by the ignorant, and therefore awoke, the struggle followed between him in whom it magistrate could not be induced to reform the disci- soldiers cas lots." This holy tunic was presented was assembled at Leipzig, on the 22nd of March last, most excitable, portion of the community. But a woke and those who sought to keep it sleeping. From pline of the Church, therefore, after so many years' to the city & Treves, her birth-place, by the empress; the result of which was chiefly the adoption of the gesture, a formulary, an usage, or a vestment, presents which there followed always this evil consequence, that waiting, it was lawful to act without him, and intro- when in after years other cities disputed this fact, such confession of Breslau, and the ordering a translation something universally obvious and tangible; somethe man, in whom personal religion was but beginning duce a reformation in the best manner they could." as Argenteil in France, Cologne, &c., the genuine- of the Bible to be made on new principles, under the thing which every eye and ear may daily witness with to reveal itself, found the church-system under which he lived the great enemy of that religion. The priests, who should have nourished, instructed, and perfected who should have nourished, instructed, and perfected method and perfected the times was overtained by a built of Pope the and of Eberfeld had originally adopted the confession of Schneidemühl, the moment that a conventional meaning is attached it, he knew only as those who hated, reviled, and en- and groaning under dominant oppression. "Our the first time in the year 1196, and then at con- but when, after the Council of Leipzig, all copies of to it, and it is made the badge of a party; it embodeavoured to extinguish it. The religious sympathies, bishops," say they, "and proud, popish, presumptuous, siderable inervals in the 16th and seventeenth cenwhich should have clung to the church-system, and by paltry, pestilent, and pernicious prelates, are usurpers. turies. It was exhibited in 1810, to, it is stated, members of the new congregation loudly protested abstractedly considered, and divested of this appeal to it been raised to a goodly maturity, finding in it no strange sup- will lie like dogs, impudent, shameless, and wainscoat- 250,000 jilgrims; and the last occasion was the last occasion was the second article, that it "says nothing of Jesus Christ, or exasperation. There is nothing, therefore, more ports; thus becoming themselves entangled with evil, faced bishops. Your fat places are anti-Christian: than 20,000 persons, daily, during fifty-six days. + but the bare words that he is our Saviour"-a point, carnestly to be deprecated, than the mischief of so and separating the personal religion of the man from the unity and blessedness of the Church. In such a blessedness of the Church. In such a state men soon chose wilfully for themselves, as a part rabble, are petty antichrists, petty popes, proud pre- miliar; in which he eloquently appeals to the most and unbelief, separate from each other;" and they go addition of ceremonies and observances not authorized of their religion. They rejected ignorantly the great- lates, enemies to the gospel, and most covetous, excitable feelings of the German character, and calls on to observe,est truths, from their dread of the errors with which wretched priests." And the aim of this reviling was upon his readers to unite with him in achieving "the they had been mixed: there was no blessed truth of openly declared: "the Puritan preachers would have freedun and honour of their German fatherland." Christ's gospel to which some deadly delusion had not all the remnants and relics of antichrist banished out Ronge who is now thirty-two years of age, received Christians have ever confessed, and will confess until been wedded; and the just-opening eye which saw of the Church, and not so much as a lord bishop, (no, his ed cation at the theological seminary at Breslau. the end of the world, that Jesus Christ is the very men as trees walking could not nicely distinguish not his grace himself), dumb minister (no, not dumb After is ordination he fell into disgrace on account Son of God, our Lord, who was conceived by the between truth and falsehood, whilst it had been made John of London himself), non-resident, archdeacon, of some dispute with his ecclesiastical superiors, and Holy Ghost, and born of the Virgin Mary?" to loathe as its worst enemies those who should have abbey-lubber, or any such loiterer, tolerated in our on the publication of his letter, and the concurrence been its guides.

leaven had been working widely amongst the people, under religious scruples, but of coarse and open as- Ronge vas chosen priest of the newly formed "Gerwhen the outbreak of the Reformation spread the fer- sailants of existing institutions. ment through the nation. For a time all went on prosperously. The vexed and angry minds of men ribaldry. It is true there were many better men secession from the Roman communion of Czerski, were well satisfied as long as the work of demolition among the Puritans, but it was such tempers as these priest & Schneidemühl. Czerski, during his minisproceeded. The obstacles which it received in the against which the ruling powers were forced to take trationin the cathedral of Posen, had his eyes opened latter part of Henry's reign came rather from the king up arms. And these were not the lowest of their fac- to the arbitrary nature of the authority claimed by than the elergy. The bishops were still reformers, all tion. "Martin Mar-prelate," it was known, came the Poe, and the many corrupt and superstitious at least whom the people looked to as bishops indeed. from their leaders' pens. And that great intellect and practices of the Church of Rome; and having open-Accordingly, when Edward VI. became king, the work station could not heal the bitterness of faction, may ly preched doctrines manifestly opposed to the Romish proceeded apace. The reformed part of the nation be seen somewhat later in the prose works of John faith, he was suspended from his office, and on the seemed to be united: much was yet to be done before Milton himself. With less coarseness of tongue, but 22nd August, 1844, published his solemn secession religion would be purified; but upon doing this, they certainly with no less rancour, he dooms the bishops from the Church of Rome, in which he declares,were agreed among themselves. Then came the sharp of the English Church, "after a shameful life in this "I will not become a Calvinist, nor a Lutheran, check of Mary's reign, and the strife burnt more world, to the darkest and deepest gulf of hell; where, nor a Menonite, nor a Greek Christian; I will remain fiercely than ever; but still the reformed were all under the despiteful control, the trample and spurn of a Catholic, but according to the words of Holy Scrip-

cession of Elizabeth the whole aspect of the field was and bestial tyranny over them as their slaves and Catholic Christian, an Apostolical Catholic Priest. changed, the reformation was established, and imme- negroes, they shall remain in that plight for ever, the I will henceforward no longer be a servant of the diately the evil seed sown heretofore sprung up and basest, the lowermost, the most dejected, most undermultiplied. Now was seen the true curse with which foot and down-trodden vassals of perdition." popery had cursed us, in divorcing the religious sym- It is not, therefore, wonderful if Churchmen, who, About thirty inhabitants of Schneidemühl seceded pathies of men from that external organization which on their part, had a strong perception of the contrary at the same time from the Roman communion, and had been framed by the Lord specially to foster them, truth, let the arm of law fall heavily upon those who forming themselves into a congregation, called on in making men judges and teachers, because the very numbered in the ranks of their supporters such trouble- Czerski to remain with them as their minister. On love of truth within them had made them fear to be some disputants. The true source of the evil was in the 27th of last October, they petitioned the Prussian learners and the taught. The reformed began to that former unfaithfulness of those who should have Government to be officially recognized as a Christian divide amongst themselves. The reformation had been the watchmen and stewards of the Lord, which Church, and put forth a public confession of their lifted up the cover which the seal of mystery had here- had made the Church hateful, not to infidels, because faith, in which they condemn, on the following points, tofore secured, and from the opened vessel there issued they abhorred religion, but to earnest believers, be- the errors of the Romish system : 1, denial of the cup a spirit, vast, undefined, and fearful, on which men cause they loved it; and the memory of which made to the laity; 2, canonization of saints; 3, invocation

He could not be made to cease believing, or to cease of the party, were at this time allowed to act as bene- increasing, s is proved by the failure of papal de- superfluous, when we turn to the second article of the our Zion, whose sympathies are with the enemy that

ministry.'

gathered on one side, and the popish on the other. all the other damned, who, in the anguish of their tor-So it continued while she lived; but with the ac- ture, shall have no other ease than to exercise a raving his Apostles. I will be and remain an Apostolical

It could not be torn from him : he must be slain first. hence Cartwright, Travers, and all the great leaders Catholics of Germany, also, this pestilence is rapidly The existence of this creed seems to be somewhat man is qualified to be a watchman upon the towers of nunciations to crush the heresy broached in the work confession, which declares, that "we maintain per- besieges us. No man is fitted to be a shepherd, who, flashed upon him—he could not forget it; and it must But when "causes of conscience exceed their of Hermes,\* as also by several circumstances which fect liberty of conscience, and detest all constraint, instead of protecting the flock, makes common cause be dreadful to him until he could find out its true bounds, and grow to be matters of faction," to use the characterizethe rise and progress of the new "Ger- all falsehood and hypocrisy;" and to the assertion of with the wolves.

of an went, which, though it has made less noise in For more than one hundred and fifty years this This is not the language of men seeking toleration the weld, was of much greater real importance, man Caholic" congregation at Breslau. The con-

I will henceforward no longer be a ser-Pope, and of his false doctrines, but I will be a ser-idea of its spirit :

vant of Almighty God alone, and of his holy doctrine." looked and trembled; marvelling how it had been held many good men still her enemies, though she was now of saints; 4, power of granting absolution: 5, fastbefore in such a narrow compass, seeing that never wholly in the right. The points for which she con- ing; 6, use of the Latin tongue; 7, celibacy of again could it be charmed into its former quietness. tended were the very guards and instruments of the priests; 8, mixed marriages; 9, pap supre errors, in spite of authority, had tainted the spirit of held a long rule:" men's consciences had become fes- "one Catholic and Apostolic Church." The confesstantiation. Such was the character of the movement originated by Czerski, and ending in the formation of the, as they call themselves, "Christian Catholic Congregation," at Schneidemühl, and of more than thirty other congregations in the one province of Silesia. The characters of Ronge and Czerski are said to be totally different. Czerski is represented as a man of pious pure conviction; while Ronge is regarded as a daring rationalist, and as one who will shrink from nothing ment any one who for the third time made use, pub- whereby his designs may be accomplished. It is both interesting and important to trace the progress of this movement up to the present time .-THE NEW GERMAN CATHOLIC CHURCH. At the time when the congregation of Schneidemühl put forth their confession in last October, Ronge had just attained his full celebrity, and had just been excommunicated and degraded from the priesthood. is termed the spirit of our age, is the universal preva-He determined to imitate the example set by Czerski, the Catholic Church in Germany, the Archbishops is the respect due to general usage in our interpretalence of the religious movement. Amid much of and accordingly formed his congregation at Breslau, what is evil and much of what is pernicious in its a circumstance which was hailed with enthusiasm in consequences, the bare fact, that one of the most all parts of Germany. Ronge's "Confession" was, absorbing subjects of the day, perhaps the most ab- meanwhile, anxiously looked for: it appeared in the sorbing, is religion, is of itself a cheering circum- February of the present year, and bears undoubted 1786, the details were actually agreed upon at a constance; and though we may not be able to penetrate marks of the rationalistic character ascribed to its gress of four archbishops, those of Mayence, Treves, into the future, or to discern how good is to spring author. It seems to have been his object to embrace Cologne, and Salzburgh, and received the sanction is, to a great extent, persuaded in his own mind that from the mass of evil, it would surely be a flagrant in his communion all shades and complexions of re- of the Emperor Joseph II. The documents pub- established usage on certain points is at variance with the first three Protestant clergymen who joined the Our present purpose, as the heading of this article new body assigned as their reason for so doing, that obedience,' deny his right to any temporal jurisdiction of exposing himself to the imputation of a sectarian

ing this strife to be hopeless, it soon set itself to pre- should be distinctly punished, though coloured with Treves (ugusta Trevorum) was one of the most this comment, "the interpretation thereof must not of all discussions, are those which relate to forms and

completely this limit had been reached may easily be press Helen the mother of Constantine; who, as the The several "German Catholic" congregations ters of doctrine and abstract speculation, although This strife went on long before its being was pro- seen. Five hundred Puritans, "all beneficed in the story goes, discovered many precious relics in the which had hitherto been formed, had adopted each vitally affecting practice, and decisive of our eternal The language of their ruder partisans may yet be ness of thei tunics was overturned by a bull of Pope superintendence of Ronge, Czerski, and Kerbler.\* pleasure or annoyance. This something, however

> "What becomes of the divinity of Jesus Christ, if you do not proclaim what the tongues of all true

healing this schism, and a general meeting was held ioners. on the 21st of last May, at which the "Protest- Our great object, my reverend brethren, in the per-Catholics," as they are now termed, proposed sundry formance of divine worship, should be, to reconcile, as Nor was this the mere vulgarity of uneducated current event to which we have alluded, was the reconciliation, of which it is only necessary, from what the regulations of the Rubric. Of these two authohas been already said, to state the last, viz :-- "We rities we ought not to sacrifice either, and certainly therefore reject the Pope and his hierarchy, but ear- not both, in any instance, to our own tastes, prejunestly desire that the Christian Catholic Church dices, or spirit of partizanship. We sacrifice both should retain its original constitution, i. e., apostolical whenever, at our own discretion, we depart from estaand episcopal." While these propositions were being blished usage without any rubrical injunction. It is read, loud cries were heard of "The old thing!-we from changes of this kind that a large proportion of want progress !" &c., and the meeting ultimately our present difficulties and distractions have arisen. separated in confusion. The two parties continue As examples of such unauthorized innovation, I may separate, and have each their priest.

to the honour. Part of the first verse will afford some

"To him be praise and honour given, Who by might of truth hath striven, Superstitiou's chains hath riven— Us to light from darkness rears !"

was given at Halle, to celebrate the formation in that proper deference for the Rubrie.

town of a "German Catholic" congregation. Ker- I begin with cases, and there are several, in which

third, that Holy Scripture is the only rule of faith, be imagined, the most irritating and most dangerous ceremonies, and external symbols of opinion. Mat-

by our ritual, nor enjoined by our Diocesan, or by the omission of performances actually prescribed and generally prevailing. In either of these cases we may, no doubt, gratify our own individual tastes and predilections; but we impair our usefulness, are liable to give much offence, and inflict grievous injury on the Church. We divide, perhaps, a previously united congregation into adherents or opposers of our favour-Ronge himself went to Berlin for the purpose of ite peculiarities; we gain partizans, but lose parish-

mention the curtailment of our Liturgy and its offices The following incidents will afford some insight by the officiating minister, whenever he dislikes the into the true character of this movement. On the doctrine conveyed in the passages which he takes upon 9th of March the first service was performed at Bres- himself to expunge. I may instance the introduction lau by Ronge's congregation, and commenced by a of an extemporaneous prayer before the sermon,-a hymn (written for the occasion, and adapted to a practice at open variance with the system of the Church popular German air), addressed to Ronge himself, of England, a system essentially liturgical. Such who, standing before the altar, complacently submitted prayers, once introduced, might, as we know from history, encroach by degrees upon the Liturgy, and at length be made to supersede it altogether. One rule, therefore, for promoting peace and unity, is not to widen, of our own accord, the unhappy breach between the statute law and the common practice of the Church. But it is not enough to avoid increasing the evil, we

Again, the congregation formed at Wismar pub- must endeavour to provide a remedy; we must not lished, previously to the Council at Leipzig-the merely not exasperate, but endeavour to heal the creed of which they have since accepted as not incon- wound. And I shall now proceed to offer a few sugsistent with their own-a separate confession of faith, gestions by which this vitally important object may, in which they expressly deny the doctrines of the as I humbly conceive, in a great measure, be effected ; Trinity, of the Holy Ghost, and of the Resurrection. and the hereditary feelings associated in the minds of The last incident is not the least significant. A feast our people with public worship, be reconciled with

and though, through God's goodness, there was doubt- of both. less underneath this frozen surface some hidden life In such a state was the nation. The spasms of parliament of 1645 sentenced to one year's imprisoninner being.

God which "giveth light unto the eyes."

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gs and

liffe impossible; for to each one of these Lollards there reformation.

and which reached down to the very centre of his soul. classes should be conciliated to the uttermost; and the substance

(From "A History of the Protestant Episcopal Church in America," by the Very Rev. Samuel Wilberforce, M.A.) The principle of obedience had been unawares dis-solved. Their former long separation from Roman is but oppression, which make the awise man mad, "had but oppression, which make the awise man mad, "had

The curse of popery had long lain heavy upon Eng- many of the best of our people, and made them self- tered and angry, and could not bear the light touch of sion concludes by acknowledging "the Holy Scripland, and had eaten out, in great measure, the very life choosing schismatics. Each was to judge for himself. lawful authority. The time for the full working of tures as the only sure source of Christian faith, and of Christianity amongst us. It was, "as with the peo-The authority of the early Church was nothing; for this evil was not indeed yet come; but all through the that in the sense which may be comprehended by ple, so with the priest;" or rather the evil had begun it was confounded with the vile tradition which for so reign of Elizabeth it was gathering strength, and injurwith the priest, and had gone down to the people.— long a time had cheated their souls. The succession ing more and more the hearts of those whom it in- that they maintain "the seven sacraments," that "the When we look into the religious history of that period, of the priesthood was a lie; for the lying priests of old fected. In the following reign it was scarcely repressed commemoration of the bloody sacrifice on the cross we should almost conclude that, with some few noble had claimed it for themselves. The deep need of by the timid watchfulness of James; and in his son's which is celebrated in the holy Mass may be useful exceptions, in which the absolute deadness of the sys-support and sympathy, for which God has graciously time, it burst forth for awhile triumphant. Puritanism to the living and dead," and the doctrine of transubtem in which he was set forced the saint out of all made provision in the communion of saints, and for was then seen in its maturity; and its violence and system into a direct commerce with the unseen world, which the heart of man craves, was wholly forgotten persecution far exceeded any excess of rigour which Christianity had, in the mass of cases, become a great in the first fever-heat which waited upon the discovery could be charged to the adherents of the contrary side. scheme of formality. The withholding of God's word of individual responsibility and individual salvation; If some meeting-houses had been heretofore supfrom the people, the denial of the master-truth of our and the great twin-truths which had been wedded being justified by faith only, and, above all, the robbing together in primitive times, which the hollowness of men of the presence of their only Saviour by putting the popish system had severed by seeking to destroy sharpened the edge of that sentence which, for a maliin his place those outward institutions which were individual religion, were henceforth, it seemed, to cious libel on the Queen, deprived Prynne of his ears,\* intended to be signs and means of his true nearness strive for the mastery, as if man's peace lay in one Puritanism could not slake its vengeance till it beto them-all this had wrought fearfully amongst us; destroying the other, and not in the perfect harmony headed Laud. If Puritans were forced by Queen munion was the result of the most conscientious and

tept here and there in being, yet, for the most part, convulsion had followed in due course upon the numbformality had chilled it utterly. There was no deal- ness of lethargy. All through the reign of Elizabeth, licly or privately, of the Book of Common Prayer. ing with the consciences of men, no treating them as society was convulsed by these struggles. The party individual souls, each one with the great mystery of which began to be known every where under the title spiritual life within, which was to be nurtured and of the Puritans, professed to aim at a more perfect or perfected. But empty outward forms were all; and, entire reformation of religion. The work, they when once that divinely-appointed organization, which, thought, had been left half done. They were many as the channel of God's living grace, was intended to of them men of true and deep piety, whose errors were quicken as much as to direct the soul of man, was the natural consequence of the unhappy influence unitself thus changed into a set of lifeless observances, der which their minds had grown and ripened. Their it could maintain any power at all only by suspending unsettled and unquiet spirits were the legacy which within each of its victims the true energies of his own popery bequeathed us, "tearing us" when it "hardly departed from us." They strove with all the earnest-This, therefore, became the object of those worldly- ness of men who had a great reality at stake : it was, minded men who sought to use Christ's Church as an as it seemed to them, for the very life of their own instrument for working out their own earthly ends.— souls and of their children's souls that they contended. And, so long as men's consciences could be wholly Yet they strove in ignorance: in seeking to do away want of faith to doubt that good will ultimately result, ligious belief (something on the plan of those ingesent to sleep, this scheme was perfect of its kind; for the errors which had crept over them, they would fain and that all will be guided by the providence of the it and that all will be guided by the providence of it stilled the cravings of man's soul by the opiate of have overthrown the institutions of Christ bimself.-- Most High, to forward the mighty destinies of Her, hear so much now-a-days at home), and accordingly, insensibility, passing over to the priest and the system Those who saw this were bound to withhold from them against whom the gates of hell shall not prevail. that care about his own inner self which is indeed the that for which they longed. And so the old feelings charge of each reasonable being. So long, too, as men of hostility, which the abuses of her Roman garb had indicates, is to give a sketch of the stirring events the Creeds of the "Prussian Evangelical Church" could be kept in gross ignorance, the fearful starts to kindled, fastened now upon the church reformed. It which are in progress in Germany, concerning which, impose too great a restriction on liberty of conwhich a sleeping conscience is subject could be set became again an open struggle. Law was on the side in Ireland at least, but little is generally known. The science ! again at rest. There were penances and indulgences and indulgences of those who were defending the existing institutions, and religious feeling, and religious feeling, and religious feeling all existing institutions. The Confession of Breslau, rejecting all existing institutions, the plan was the reformation of religious houses, by things are discredule to be and the solution of the plan was the reformation of religious feeling and religious feeling all existing institutions. and remissions and the showy jugglery of outward de- and by the law the rights of truth were enforced. In belief, among the Protestants of Germany for several creeds, adopts the following in its stead : votion, all specially directed to this end. And so for such a temper of society, it was hard to draw the line years past, is a matter notorious to all. The spirit "I believe in God the Father, who by his almighty years had it been in England. Prayers, in which the at all times between persecution and a due resistance of rationalism has tainted all the fundamentals and word created the world, and governs it in wisdom, heart or even the reason of the worshipper could take to the spread of error. The limits of toleration had sources of religion; and the existence of an orthodox righteousness, and love. I believe in Jesus Christ little or no part, had been, for the mass of the people, been ascertained by neither party; and it is no great congregation among the millions of Protestants, would the only allowed attempt at approaching God. For- admission to allow that they were now sometimes appear to be the exception, not the rule. This death, has redeemed us from slavery and sin. I malities and shows—which at the best addressed them-transgressed by the defenders of the Church. Every scheme of infidelity,—for the rationalistic system can believe in the influence exercised by the Holy Ghost selves to the sensitive faculties-these had been the thing, indeed, tended to lead them into such a course: be counted no better, -- is recommended by all the food provided for the deep and wonderful spiritual they were maintaining what had clearly stood from charms of eloquence and the power of learning;life; and the reason had been abased, until it received the first spread of Christianity. The attacks now witness the writings of Rosenmüller, Kuinoel, Gesethe lying legends of the day, instead of that word of made on this must, in their eyes, have been manifest nius, Bruno Bauer, and a host of others: but, what

But so could it be no more after the time of Wick influence. The Puritans were made bad subjects by vades even the "orthodox" German divines. A He had spoken words over these slumberers the very same qualities which made them bad Church- single instance will illustrate what we mean. Thowhich had broken their charmed sleep. He spoke of men. The secular arm, therefore, was ready to strike luck, who is accounted one of the most evangelical God, of their need of him, of the Mediator between in its own quarrel, and glad to take advantage of the among their "orthodox" writers, explains a wellhim and them, of their own inner being; and con- first whisper of the cause of religion. It was not now known difficulty in construction, which occurs in the science had awoke as the words reached their ander-for toleration simply that the Puritans were striving. Epistle to the Romans (i. 14), by the supposition, standings. A multitude of men began to perceive During their exile, in the reign of Mary, they had that the Apostle, while penning the passage, was sudthat they were men; that they had souls for which learned all the lessons taught by Calvin and John denly interrupted, and that on resuming his task, they must themselves care, as to them above all they Knox. Their consciences compelled them not only the grammatical connexion with what had preceded were precious beyond price. They began to feel the to practise themselves what they deemed right, but at had escaped his memory lt need of personal religion. Strange and often ill-di directed were their first efforts after it, as are the The "Puritans of this age," says the gentle Fuller, been limited to the Protestants; among the Roman actions of men who are roused suddenly from a deep "were divided into two ranks: some, mild and modesleep: greatly did they need the soothing voice and rate, contented to enjoy their own conscience; others, guiding hand of their appointed pastors. But the fierce and fiery, to the disturbance of the church and than his due religious system of the papacy could not guide their state:" accounting every thing from Rome which was efforts and satisfy their new-born wants: its whole desire was to crush them. This it soon found to be

pressed, we know not of one which, like our cathedrals, was made a stall for horses. If hatred to Puritanism Elizabeth to be present in their parish church, the

## (From the Irish Ecclesiastical Journal.)

One of the most striking characteristics of what

impiety. They were led on, moreover, by another is more melancholy still, the neologistic principle per-

\* Pryune himself confessed afterwards, that if, when Charles took his ears, he had taken his head, he had given him no more

† What more striking evidence can be afforded of the fearden enjoys an episcopal government, and yet that religious Impossible; for to each one of these Lollards there was now revealed a truth, which he held as a reality, and the set of these Lollards there it was Elizabeth's maxim, that the first of these the set of these the set of the set of

our Saviour, who, by his doctrine, his life and his (das Walten des heiligen Geistes) upon earth ; in a and has never since returned."+ holy universal Christian Church; remission of sins; and a life everlasting. Amen."

\* Hermes declares that during thirty years of the period when he was Roman Catholic Professor of Theology in a German University, he was without any proof of the existence of God, at all satisfactory to his mind.

+ Among other proofs adduced of the spurious origin of the 

the only means of salvation." "The most glaring errors of Popery strike him but little; he denounces its tyranny; its cupidity; its hypocrisy; but he does not go to the root of these evils. He speaks therefore only of moral freedom; the dignity of man; the emancipation of the people," &c.—pp. 52, 53. Ronge himself bears very unequivocal testimony to his own

religious state at the time he was preparing for the priest-hood. He speaks with horror of "five precious hours dedica-

bler, lately a Roman Catholic priest, now chosen the Rubric allows the minister his choice between two minister of the "German-Catholics" at Leipzig, and methods. It must be obvious that, in such cases, he regarded with Ronge and Czerski, as one of the lead- ought to choose the method which is agreeable to esers of the party, proposed the health of a Protestant tablished usage, rather than its opposite. clergyman named Uhlich, chairman of the association Again, where the interpretation of any Rubric is of "Protestant Friends," and who has declared that doubtful, either because the words of it are in themthe association at the head of which he stands, "seeks selves obscure, or because they are apparently contrato make prevalent a form of Christianity in which all dicted by other Rubrics, the minister will give estaparties among Protestants, Catholics, and Greeks, in blished usage the benefit of that doubt, and avoid which Christians and Jews may feel themselves to changes and peculiarities about which he is uncertain agree with one another."

The Protestant sovereigns of Germany seem to be- And in thus examining the phraseology of Rubrics, gin now to regard with suspicion the proceedings of and collating them to ascertain their meaning, he will this body. In Prussia a royal edict has prohibited allow established usage its proper weight and value as the granting them the use of Protestant Churches, al- an interpreter. He will not readily suppose a discrethough some municipal councils maintain the right of pancy between the law and the custom of the Church; doing so, and that of Dantzig has not only given up he will incline to think them in harmony, rather than to the "German Catholics" the ancient cathedral of in discord with one another. He will not hastily asthat town, but has voted an annual stipend to the sume that all the wise and good men by whom the newly appointed priest out of the public funds.

very curious communications which have lately ap- lustrate this by observing, that when a question arises peared in the English Churchman; to several of the as to the interpretation of those passages in Holy statements and opinions of the writer we are totally Scripture which have reference to divine worship, and opposed, but in one point we are perfectly agreed, when it is debated whether the texts bearing upon the namely, as to the true source from which any perma- subject are more favourable to liturgical or to extemlooked for, or can proceed. The following very in- universally prevailed from the beginning, must have teresting extract will explain our meaning :

whole Church, the centre of Unity,' 'to whom all tately introducing peculiarities, of differing from his Catholics are bound reverentially to yield canonical brethren in the administration of divine service, and and vindicate the independence, in his own diocese, spirit; he is relieved by the Prayer Book itself from measure obviated, and they would have better an- rule is, that the parties who differ shall "resort always swered the holy purposes for which they were foun- to the Bishop, who by his discretion shall take order ded. Unfortunately the whole project failed for want for the quieting and appeasing of the same." This of co-operation on the part of the suffragan and ex- rule is most important in its application. The incomempt bishops, and the favourable time passed away with the commencement of the French Revolution,

OBSERVANCE OF THE RUBRIC. From a Charge delivered to the Clergy of the Archdeac of Middlesex, by the Rev. John Sinclair, A.M.)

Persons truly attached to our Articles and Liturgy, and who, as defenders of evangelical truth and apostolic order, take their stand upon the wisely-balanced and long-established principles of our English Refor- ing a similar reconcilement throughout the province. mation, are not likely to differ on essential points .---But once remove this common bond of sympathy, you the the provided Christians. The following is biography, no traces of an inter-nal work of conscience; no heartfelt reception of Jesus Christas a Saviour; no appeal to the Word of God as the only rule of Cith, the only of the traces of an inter-tion of the traces of an inter-nal work of conscience; no heartfelt reception of Jesus Christas a Saviour; no appeal to the Word of God as the only rule of Cith, the only of the traces of an inter-tion of the traces of an inter-case of ministers inwardly alienated from our Church, the only of the traces of the and yet outwardly officiating in her services, occurs unacceptable to his parishioners, and hurtful to his but rarely, and can never, with conscientious men, own usefulness, that the legislative functions of the strictness is required in the case of Clergymen. No that any form or ceremony should fall into disuse, was

\* One of the conclusions of the Council of Leipzig on mathood. He speaks with horror of "five precious hours dedica-ted daily to prayer." On whatever other grounds a religious person might object to the appropriation of so many hours to devotional exercises, it would be impossible for such a person to regard it as a waste of time, or represent it as an insufferable

+ English Churchman, June 26, p. 405.

whether the law does or does not require them.

Liturgy has been handed down to us, were practically The facts here given are derived from a series of mistaken with regard to its requirements. I may ilnent or useful reform in the Romish Church must be poraneous devotions, the historical fact that Liturgies no small influence in determining our interpretation "Such a reform must originate with the rulers of of the passages under discussion. Analogous to this and bishops; must have the sanction of princes, and, tion of the Rubric. We naturally infer, that the as had the Reformation in England, the hearty con- practices we have received from our forefathers are in currence of the great body of the ministering clergy. agreement with, and not in opposition to, the direc-Such a reform was not only projected, but in the year tions by which they, like ourselves, professed to be

I may further observe, that even when the minister this very painful responsibility. He is not its authoepiscopal functions. Not the least important part of rized interpreter; for when rubrical controversies which the present evils would have been in a great things are diversely taken by different parties," the bent who consults his Diocesan in any difficulties which may press upon him, removes them from himself, and attaches them to the arbiter provided for him by law. The Bishop, no doubt, is bound to see that his "order be not contrary to anything contained" in the Book of Common Prayer; but it is to him that the duty belongs of reconciling, so far as he deems advisable or attainable, the claims of established usage with the authority of the Rubric throughout the Diocese; as it is to the Archbishop, when similarly called upon, that the more extended duty belongs, of effect-

I have yet to add, that in case the Bishop and Archbishop should see fit, in any instance, to give no occur at all. The terms of Church communion should Church have been for generations in abeyance, and not be drawn too rigidly for the laity; but much greater that the only way in which she could express her will by actually disusing it. The general consent of all parties, of the crown and the people, the clergy and the laity, the governors and the governed, where it has been actually even though not legitimately given, is entitled to great authority, and forms a strong apology for what might otherwise be censurable.