

parts of the catholic Church,\* all who join with them sentenced as schismatics to the pit of hell, and no hopes of salvation given them but what God's general mercy allows to moral heathens; and all the reformed churches that have no bishops—that is, diocesan bishops—falling so far under the same censure, that their ministers cannot be admitted ministers of the Church of England unless they be re-ordained, while those who have been Popish priests may; and all these harsh censures excused from uncharitableness with this, that they cannot help it, their principles lead them to it; then, think I, the Lord deliver me from such principles, and from that pretended unity which is destructive of real charity.—*The Rev. Matthew Henry.*

#### CAUSES OF TRACTARIANISM.

A sound and accurate judgo was compelled by his official position to attend, recently, a series of "select preachers," chiefly of the "Orthodox class." Without being a man setting a high value on mere intellect or oratory, the effect on his mind of these twelve sermons was, "I now see why Tractarianism advances. Who can wonder that any compact and pretending system, ardently pushed by men of talent, should thrust aside, with ease, such poor, vapid, indefinite, and unmeaning theology as that to which I have been obliged to listen?" One clergyman of this class recently preached from the text, "A time to dance," expounding it in the lowest and most literal meaning. Another took the text, "Be not righteous overmuch," to show, that "a little religion was very well in its way." A third, from the marriage of Cana, in Galilee, argued, that our Lord, by that miracle, showed that he saw no harm in a little excess in drinking on certain occasions. Said we not truly, that the common sense of mankind will not bear this sort of preaching much longer; and that it is upon this numerous class of the clergy that Tractarianism makes its chief inroads?—*Record.*

#### CHANNELS FOR STAGNANT WATER IN AN UNHEALTHY MORASS.

Mr. *Bickersteth*, in one of his recent speeches, presented the following view of Missions among the Heathen:—"One of the greatest evils of the present day is the overvaluing of capital, and the intense interest after increasing capital; but God is teaching us the vanity of such a confidence, by showing us that in the midst of our sufficiency we shall be in continual straits. The wealth of the nation does not consist in its accumulated property alone: 'By humility and the fear of the Lord are riches, and honor, and life'; and the real riches are doing wide and extensive good to all the earth. We ought to be stirred up to this by the great exertions now made by the Church of Rome. I have here an advertisement published in the 'Catholic Magazine' for February last; it is from the Bishop of Hobart Town, a newly created diocese, extending over the whole of Van Dieman's Land, and soliciting contributions, either in

money, or the following articles, for the use of the priests that are to sail for that colony: 'Chalices, pixes, holy oil-sticks, crucifixes, tabernacles, candlesticks, missals, breviaries, prayer-books, books of piety and instruction, vestments, surplices, alter-linen of each kind; pious pictures, holy water vats,' and so on; but there is one thing that is not to be sent out—there is no Bible. I feel another strong reason for exertion. We have carried our vices into foreign lands. I think of such enormous iniquities as the opium trade in China, and I see a powerful call on British Christians to convey to those parts the Gospel of Christ. Only let us scatter the right seed, not missals and breviaries, and holy-water vats, nor human traditions or superstitions of man, but lift up a precious Saviour, and we shall have an abundant blessing."

#### TRACTARIAN CEREMONIES.

We have had described to us, by an eye-witness, the scene which occurred in one of the churches of the metropolis, on Sunday last, during the performance of the morning service. The altar is adorned with a large wooden crucifix in the centre, and two huge wax tapers in massive silver candlesticks, and covered with little golden chalices with opercula, patens in gold and silver, traverses for wafers, bowls for offerings, corporal cloths, and other gewgaws. The whole of the internal arrangements of the church are also made to conform as closely as possible to those of a mass-house; and the many deviations in the reading of the services from the established usages of the Church of England, were all in the direction of the Pontifical and Missal. Many additions to the rubric of the Prayer-book were described to us. We notice one or two of the most remarkable of them.

The two clergymen who officiated were attended throughout the entire service by a boy in a surplice. This, we need scarcely remark, is borrowed altogether from the Roman ceremonial; he is called in their service books the *Alcolyth*, or *Altar-boy*. On ascending the pulpit stairs the incumbent of the church was observed to kneel on two or three successive steps, in the course of his ascent, remaining for a few moments in silent prayer on each of them. He was doubtless reciting that portion of the mass service which is called the *Graduale*. At the conclusion of the sermon, and during the reading of the sentences, four velvet bags were taken from a silver salver, which stood upon the altar, and carried round the church by as many lay devotees, to collect the offerings.

The bag, *sacculus*, is used for this purpose in the Romish ritual, and now, &c. else. On presenting the offerings, the laymen made a profound reverence to the curate, who stood within the altar-rail, holding the salver to receive the bags. Having done this, they made a genuflection toward the altar, with the arms folded over the chest, uttering certain words—no doubt, *mea culpa, mea culpa*—in a low tone, and at the same time smiting the chest with the right hand; the well-known Romish practice which the martyr-fathers of the Church of England reprehended so