

The Church.

TORONTO, CANADA, SATURDAY, APRIL 30, 1842.

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Poetry.

"HOC ERAT IN VOTIS."

This was in all my prayers, since first I prayed,—
A Parsonage, in a sweet garden's shade;
The Church adjoining, with its ivied tower;
A peal of bells; a clock to tell the hour;
A rustic flock to feed from day to day,
And kneel with them, at morn and eve, † and pray.

He who "doth all things well," denied my prayer,
And bade me take the Apostle's staff, and bear;
The scattered sheep o'er hill and dale to range,
Tend the old flock, and gather in the new;
Contenting ease, riches, health, life, all things loss,
So I make known the blessed, bleeding Cross.

These quiet scenes, that never can be mine,
This home-bred happiness, dear friend, be thine;
Each choicest gift and influence from above,
Descend on thee, and all that share thy love;
Peace, which the world gives not, nor can destroy,
The prelibation of eternal joy!

BISHOP DOANE.

Northfield Vicarage, [England], August 3, 1841.
—N. Y. Churchman.

* From our arrival until midnight the bells in this venerable old Church kept up a merry peal.
† We had the great enjoyment of the daily morning and evening service here.

THE SCRIPTURE DOCTRINE OF CHURCH AND STATE.

(By The Rev. A. M. Cull, D.D., Professor of Hebrew and Rabbinical Literature in King's College, London.)

"Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—(Psalm ii. 8.)

These words teach us, in the first place, that the Christian Church shall be co-extensive with the limits of the world, and embrace within her maternal arms all the families of the human race. She shall no longer appear as a small society separated from the majority of mankind; but as the great multitude which no man can number, of all the kindreds, tongues, and nations—the general assembly of all the children of men. The knowledge of God shall no longer be like the river that proceeded out of Eden, and sent refreshing streams into the neighbouring lands, but like the waters of the mighty deluge that covered the whole face of the earth. Such is the expectation implied in the promise, "that the heathen shall be Christ's inheritance, and the uttermost parts of the earth his possession." As the Creator and Preserver of all things, the earth and all that therein is, is and ever has been, the Lord's. But so long as the heathen, ignorant of his salvation, have gods many and lords many, they are not the Redeemer's inheritance; and so long as the uttermost parts of the earth are the habitations of cruelty, and the abodes of error, they cannot be called his possession. It is only by the conversion of all nations to the faith of Christ that this promise can be fulfilled; the promise therefore is a warrant for expecting their conversion, and is abundantly confirmed by prophecies of similar import.—Thus it is said in Psalm xxii. 27, "All the ends of the earth shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee." The prophet Isaiah tells us, "That the earth shall be full of the knowledge of the Lord, as the waters cover the sea." And Malachi says, that "From the rising of the sun even unto the going down of the same, God's name shall be great among the Gentiles, and in every place incense shall be offered unto his name and a pure offering."

The New Testament leads us more clearly to the conclusion that this universal profession of Christianity shall not be a mere form, for it declares that the work of the Christian ministry is to continue "until we all come, in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

The first feature, then, in the consummation of Christianity, is that all nations shall confess the faith of Christ, and every individual be a member of his Church; and as this is true of all nations generally, it will be true of each individually; and therefore every member of a commonwealth will be a member of the Church, and every member of the Church a member of the commonwealth; that is, the Church and State shall be in fact identical.* From this we might safely infer that the Gospel of Christ will be the supreme law of every land, and the rule of conduct for the nation as well as for the Church. The individuals who compose the one then constitute the other also; and, as all are true Christians, it is impossible to suppose that they can have any standard of right and wrong but the revealed will of God: or, that when legislating for the nation, which is then the Church of God, they can have any other principles of action than those set forth in the Gospel. Inasmuch as the Church and State shall then be inseparably one, every national act will be an act of the Church, and every act of the Church an act of the commonwealth. I do not mean to confound the civil and the spiritual authorities, and to say that the civil rulers shall be the spiritual rulers, or that the spiritual rulers shall possess the civil authority. By the word Church I understand the whole body of believers, both priest-hood and people; and by the State, the whole nation, comprehending governors and governed. When all are true Christians, and all compose the same body, each will know his own place, each respect the office committed by God to another. The priesthood will not aim at supremacy. The civil governor will not invade the rights of the priesthood. Both shall appear as Divine institutions for promoting the welfare and happiness of the Church. The nation, grafted into the mystical body of Christ, will be the Church. The Church, including every member of the commonwealth, will be the nation.

But this identity is not mere matter of inference. It is implied by the words of the text, and confirmed by the whole analogy of Scripture. Not individuals, but nations and countries are here promised to Christ: "I will give thee the heathen (or the nations) for thine inheritance, and the uttermost parts of the earth for thy possession." These words necessarily lead us to ask, In what sense a nation can become Christ's inheritance, and a country his possession, the answer to which must be sought in similar passages of the Word of God. There we find that there is a nation which is called God's inheritance, and a land which is spoken of as his possession,—the people and land of

Israel. In Deut. iv. 20, it is said to the people of Israel, "The Lord hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance." And in Joshua xxii. 19, the land of Canaan is called "The land of the possession of the Lord, wherein the Lord's tabernacle dwelleth." The promise of the text therefore is, that, in the consummation of the Christian dispensation, all nations and countries shall stand to Christ in the same relation in which the people and land of Israel stood to Him in the Old Testament dispensation; that is, inasmuch as the great peculiarity of Israel was, that they were both the nation and the Church of God, and the peculiarity of the land of Israel, that it was the place where the worship of God was nationally established: each of the heathen nations shall be a Church and nation of Christ: and in every land the worship of Christ shall be nationally established. In the relation in which the people and land of Israel stood to God, the Church and the State land of Israel stood to God, the Church and the State will be identical: when therefore God promises to take the heathen lands into the same relation, it inevitably follows that Church and State shall then be identical also.

This conclusion, deduced from a single passage, is fully confirmed by the general analogy of Scripture. A few passages shall suffice for the present, to shew that not merely faith in Christ's religion, but civil obedience and national devotedness to the cause of Christ, forms the great burden of prophecy. The prophets do not promise the conversion of individuals, but the homage of nations. In the Psalm from which the text is taken, it is national and legislative as well as religious opposition that is particularly noticed as vain and sinful. "Why do the heathen rage, and the people imagine a vain thing. The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed." When therefore David says, at the end of the Psalm, "Be wise now, therefore, O ye kings: be instructed, ye judges of the earth:" it is plainly legislative and national obedience that is required. In like manner, in Psalm lxxii. 11, national obedience and the homage of the state are promised. "Ye, all kings shall fall down before him; all nations shall serve him." In Daniel's description of Christ's universal kingdom it is said, "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him." And in that vision we expressly told that it is the kingdom which is taken away from the four idolatrous empires that shall be given to the saints of the Most High. Heathen rule is therefore to cease, and every state is to be Christian. The prophetic promise of the New Testament is still more express, announcing that "The kingdoms of this world have become the kingdoms of our Lord and of his Christ." That a kingdom of this world means a kingdom with its government—that is, the State—cannot be denied. That the kingdom of Christ is his Church, is equally certain. When therefore it is said that the kingdoms of this world have become the kingdoms of Christ; it asserts, in language the most unequivocal, that when the Gospel has accomplished its destined triumphs; when Christianity is seen in its state of perfection; when the Church of Christ shall appear in unsullied purity; when the kingdom for which we pray shall come, God's name be hallowed, and his will done on earth as it is in heaven; then Church and State shall be identical. It is not that modern fiction, an alliance between Church and State, but their perfect identity, which is here promised.—An alliance between Church and State is as absurd to right reason, as it is opposed to fact and foreign to Scripture. History has left no record of a compact entered into between the Church and State. The Scripture contains no trace of such a state of things having existed. Reason declares that such a state of things is impossible. Either the State is composed of the unbaptized, and then an alliance is unlawful; or it is composed of the baptized, and then the State is part and parcel of the Church, and to talk of alliance is absurd. The sacred history tells us of a nation where Church and State were identical. The prophecies announce a happy time when this identity shall be universal.

But this development of God's purposes was not given to gratify our curiosity about the future. It was intended to guide us into present truth. This prophetic fact leads to certain important inferences to which I shall now direct your attention. It teaches us, first, that the temporary alienation of the Church from the State which has existed in various eras of the world's history, is not the result of Divine institution, but the offspring of human wickedness. If when God's final purpose is accomplished, and man's regeneration is complete, the Church and the State shall be one, it is plain that a state of things opposed to God's purpose can not be of Divine institution; that a state of things, which shall cease when all men are true Christians, could only have arisen from a state of mind adverse to the spirit of Christianity: and this conclusion is amply confirmed by a consideration of the facts from the beginning of man's history. When the Church of God had been founded on the promise of the seed of the woman as Redeemer, Church and State were identified in the family of Adam, and he the earthly head of both. The first who rent this unity was Cain; who, driven from the presence of the Lord for his sin, built a city and established a dynasty of his own. After the Deluge the first who appeared to have separated from the tents of Shem was Nimrod, the founder of Babel, upon whom and his companions God sent the confusion of language as a judgment for their wickedness. The Church of God then continued in the family of Shem until the prevalence of idolatry led God in mercy to choose the family of Abraham, in which, both in its patriarchal and national existence, Church and State were again identified. Abraham and Isaac and Jacob were in their families the head of both. The first of Abraham's descendants who wilfully separated from the covenant family of God, was Esau, the despiser of his birth-right. When Israel became a nation, by God's command the Church and State were one, until in Jeroboam, the son of Nebat, and his idolatrous succession, a separation was effected, and the State appeared as the Church's enemy. When Christianity arose, the Roman empire was idolatrous; and this idolatry necessarily prevented the possibility of union. No recorded command of Christ either caused or perpetuated the separation.—It was founded altogether in the existence and dominance of idolatry and the wickedness of man. I do not mean to deny that God chose the foolish things of the world to confound the wise; and the weak things of the world to confound the things which are mighty: or, that in his providence he employed the

opposition of the powers of an idolatrous world, to display and demonstrate the Divine origin of the Gospel: but this I confidently assert, that the then existing idolatry was the offspring of human depravity, and the separation between Church and State the fruit of that idolatry.

Thus history confirms the conclusion drawn from the prophetic delineation of Christianity triumphant, that the temporary separation between Church and State that has existed in various eras of the world, has not been the result of Divine institution, but the offspring of human depravity. In the patriarchal dispensation, in the Mosaic dispensation, and in the glorious consummation yet to be expected, the unity of Church and State is a Divine institution. The separations have been effected by men like Cain, Esau, and the son of Nebat. What then is the duty of Christians? Is it to imitate the conduct of idolaters, and forcibly effect a separation; or is it to hold up before our eyes the future glories of the Church as our model, and to endeavour to imbibe the spirit of that time when the heathen shall be Christ's inheritance, and the uttermost parts of the earth his possession? Is it to determine to hold down Christ's Church in that imperfect and crippled state which was the result of idolatrous tyranny, or by all means in our power to approximate her to that state in which she shall appear in the period of her perfection and the hour of her glory? No doubt it is the duty of every Christian to aim at perfection in himself and in the Church; it is therefore his duty, when in a land where Church and State are not one, to aim at the removal of every thing which can interrupt such unity; and in a land where this unity exists, to use every lawful endeavour to preserve it and make it more complete. In so doing he is a follower of God, who, in all the dispensations of his grace and the dealings of his providence, has been preparing and advancing the glorification of Christ's Church, and the perfect reunion of all things which sin has separated, for he hath made known unto us "the mystery of his will, according to his good pleasure which he hath purposed in himself, that in the dispensation of the fulness of the times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him."

If man had never fallen, the very distinction of Church and State could never have arisen in the human mind. When God created man in his own image, it was not his purpose to erect a worldly society of worldly men for objects bounded by the horizon of time and sense, for such, and nothing more, is the State when separate from the Church; but to raise up a family of worshippers, striving after spiritual perfection, regarding his will as their law, his glory as their object, and eternity their destination—that is, in creating the race of man he intended the foundation of a Church. Sin marred the Divine work; it alienated man from God, made him forget his destination, and taught him to regard this fallen world as his home, and the glories of it as the highest object of his ambition; and hence it was possible that states and nations could arise actuated by no regard to God's glory, or man's eternal felicity, whose views terminated altogether in worldly splendour, enjoyment, and riches.—These are the kingdoms of this world, and such were the empires of Babylon and Assyria, of Persia, Greece, and Rome. God was not in all their thoughts.—Sometimes they persecuted his Church: sometimes they protected and sheltered it; but never did they rise beyond the degree of kingdoms of this world—foes of the kingdom of darkness, and vassals of the prince of this world. But it was not for the purposes of selfish aggrandisement or worldly enjoyment that God instituted the powers that be. The eternal God kept eternity in view in all his institutions; and therefore not only preserved a Church in the midst of the general apostasy, but exhibited that Church as a State, in order to shew that the civil power as well as the spiritual authority, the machinery of the State as well as the constitution of the Church, was intended for the promotion of man's spiritual welfare and eternal happiness. The idea of a State, therefore, separate from the Church, is earthly, sensual, devilish; conceived by Satan; brought forth by apostate man, and nursed by idolatry. The man, therefore, who aims at separating the State from the Church, however good his intentions, is trying to perpetuate one of the cursed consequences of sin, to preserve one of the works of the devil, to defeat the purposes of God, and to delay the triumph of the Gospel, and the universal felicity of man. The man who pronounces the unity of Church and State to be unlawful, gives the lie to the Scriptures, both of the Old and New Testament, and condemns the Divine constitution of the kingdom of God. He is endeavouring to stir up the State to God. He is endeavouring to take counsel against the Lord, and to imagine a vain thing, to take counsel against the Lord and his anointed. So far as in him lies he is persuading the nation to do that for which Christ shall break them with a rod of iron, and dash them in pieces like a potter's vessel.

THE DIFFICULTIES WHICH RETARD CHRISTIANITY.

(By the Rev. Hugh J. Rose, B.D.)

If the truths of Revelation are left to find their way into the world, by the intervention of human instruments, it follows, at once, that we must expect them, in the first place, to be liable, in their course, to all the evils and disadvantages, which the imperfection, the frailty, and the faults of these instruments can entail upon them. It would be unavailing, and it would be sinful, for us to inquire, why the Almighty Ruler of the Universe chose to make use of an imperfect and frail instrument; why he did not proceed by other methods; why his system was not different.—But if it were not unavailing, and if it were not sinful, we may yet feel a moral certainty, that the full development of his plans would be made in vain, by understandings weak and frail as ours. In the particular case under consideration, all that we know is, that which the word of God hath told us, that the truths of Christianity are to shine one day throughout the whole of creation; all that we see is, that the Great Parent of creation has chosen man to effect his great and glorious purposes. It is obvious, then, that he who is inquiring what it is right to expect from Christianity, can never attain to a just solution of the question, while he persists in considering only the weakness, while he persists in considering only the weak pretensions of the system, and overlooks, whether from prejudice or carelessness, the imperfections of the agents selected for its propagation. We do not expect that the importance of the measure will expedite its progress, when we are compelled to rely on the services of an infirm, a tardy, or a treacherous messenger; nor can we, while considering the progress of Christianity, leave out of our calculation,

with any semblance of justice, the infirmity, the tardiness, and the treachery of man. We must remember, not only the brief span of human life, and all the changes and chances to which it is subject, but the instability of man's firmest and highest purposes: we must remember, to our shame and confusion, how the very purest and loftiest spirits have been seduced and polluted, by the temptations and the splendour of earthly ambition or earthly wealth: we must consider how the best and most righteous plans have been frustrated; sometimes, by failures arising from contingencies, beyond the sagacity of man to foresee, and beyond his power to remedy; sometimes, by the baseness and corruption of the agents and instruments themselves.

We must remember, next, that Christianity was not at once to transform the face of the external world; but to take it as it was, and gradually to effect an internal amendment. No miraculous interference of Providence was to put an entire and eternal termination to the ravages of war, the projects of ambition, and the schemes of avarice; nor to pour the light of civilization and of knowledge on the unenlightened savage. This consideration alone would shew, that a Revelation must inevitably be subject, and that in a small degree, to all the changes and chances which attend the lot of man: that it must long be liable to injuries and retardation,—from the dispositions of the rulers of this world; from the prosperity, or the desolation of kingdoms; and from the ravages of barbarism. In the earlier stages of the propagation of a religion, more especially, the fate of empires, and the fortunes of war, must influence the fate and the fortunes of the very Revelation of God.

When due weight is given to these considerations, we shall understand, and admit without difficulty, that the progress of a religion exposed to so many hazards and contingencies, must, inevitably, be slow and almost imperceptible. Yet more, shall we be impelled to the same conclusion, when we look at the progress of truths, wholly unopposed by actual circumstances, and retarded only by the incapacity or the indisposition of the human heart to accept them; when we see how ages and generations of men wear away, while the prejudices and the superstitions which enshroud and enslave them, remain almost in the freshness of their first strength. Let us turn our eyes, for a moment, to the history of that nation, to which the earlier Revelation was committed, and see how many generations of obstinacy, of perverseness, of miracles, and of sufferings, passed away, before that truth, which would seem, of all truths, to recommend itself most to the reason,—the Unity of God,—could be brought home to the hearts and understandings of the rebellious people whom he cherished and protected; and before the very beings, who owed their existence, as a nation, to his guidance and protection, could be prevented from offering the incommunicable honours of the eternal God, to the beasts of the field, or to the inanimate works of their own hands. To assert that the human mind is unable, in its present state, to accept, or even to apprehend truth, with ease and rapidity, is, I am aware, to assert a doctrine little acceptable, in an age when men are deluded to a degree, which, previous to experience, would have been gree, which, the wretched absurdities of a low and mechanical philosophy; and when they are persuaded by it, that because they are making progress in the knowledge of facts, their intellects also are fast advancing to perfection, and making rapid progress to the knowledge of all truth. But it is the law, the melancholy law, by which the society of the frail and blind race of man proceeds, that the progress of truth shall be slow, and laborious, and painful; long obscured by prejudice, long opposed by violence, and then only triumphant, then only universally acknowledged, then only shining with meridian lustre,—when they who hailed its morning beams, are passed away and forgotten, yea, when ages have rolled over their graves. And if this is the law by which even the truths that concern the worldly and temporal interests of man, shall alone make progress, have we any reason to hope that the general doom shall be reversed, for those sublime and unearthly truths, to which man ever turns the ear of coldness and indifference? Can we hope that it will be reversed for that Revelation which does not soothe the fallen nature and heart of the being whom it addresses, by any flattering appeal to his power or his capacity; which tells him that his heart is deceitful, and his understanding unable, without assistance, to discern truth; which, speaking with the voice of a master, demands the implicit assent to the doctrine that it teaches, on the authority of him who reveals it; and which addresses mysteries, deeper than had ever entered into the heart of man to conceive,—to men, who own no higher guide than their own limited intellect, and believe in no divine inspiration? Shall passion die away, shall prejudice be put to shame, shall slander be silent, when the cause of the great Enemy of passion, and of prejudice, and of slander, is at stake? Shall those holy laws which would bind down the strong man, be received by him in patient submission? Shall the children of this generation go forth, with festivities and joy, to hail the triumph of her who would banish ambition and sensuality, and riches and pride, from her presence; who, in a word, would proclaim their shame and their condemnation?

TRACT NUMBER XC.*

(By Dr. B. T. Onderdonk, Bishop of New York.)

The principle involved in Tract No. 90, is perhaps no worse than some others that have been applied to the exposition of the xxxix. Articles. Very many divines, among whom Dr. Paley was as explicit as any, have regarded them as *peace* Articles, i. e. as allowing both the orthodox and the half-orthodox to subscribe them; although there were probably none half-orthodox when they were framed. Others, with somewhat more reason, make them *peace* Articles between Calvinism and Arminianism; and yet that controversy was far short of its maturity at their date. Then there are those who regard them as absolutely Calvinistic, with no reason at all. Now, the object of Tract No. 90 is to shew that they do not exclude what has come to be called Catholicism; so that several points of doctrine or fancy, and of practice, may be held as private opinions, which at least appear to be denied by them. The undertaking is perilous; yet not worse than that of making them *peace* Articles for the relief of the half-orthodox, and not near so bad as straining them for the wicked consciences of orthodox subscribers. There is this also to be added, that the Articles had authority in those first years of Queen Elizabeth, when the Romanists still conformed

* From The Banner of the Cross.

to the Church of England, and so may be presumed to contain enough Catholicism (so called) to have satisfied them; most of the Romish doctrines being not yet declared to be of essential faith, which was afterwards done by the Council of Trent. Yet it is too probable that consciences thus appeased were not over scrupulous.

These remarks, I believe, do no injustice to Tract No. 90; and where do they place it? in no better a position than among slippery modes of explaining our Articles. That, I fear, is the very best that can be said of it.

And now, Sir, let us enquire how it is that divines of learning, piety, and probity, have resorted to a course so exceptional as that maintained in the Tract. On this point I can only offer my own opinion. And that is,—that what is now called Catholicism has degenerated from a principle to a passion, absorbing into itself right reason and sound judgment. Genuine Catholicism is a sacred principle, and is justly applicable to principles only, to essentials, to fundamentals, not to less matters, even though universality be predicable of them as a fact. In genuine Catholicism, we have proof, beyond which there can be none without a miracle, that in our doctrines, our church organization and polity, and our use of a liturgy, we have rightly interpreted the voice of Scripture on these respective points. And that is all that is required. And many of those who are now so earnest for catholicism, profess to ask no more at its hands. But some of these, in their ardour, fall, unconsciously perhaps, into the error of those who are more thorough-going. Hence, the bold avowal, or the half-uttered intimation, in favour of an infallibility of the church catholic, of the primitive prayers for the dead, of a kind of purgatory, of a physical or quasi-physical real presence, of the primacy of the pope, of confession to a priest as an ordinary rule, of the celibacy of some of the clergy, of the frequent use of the sign of the cross, of candles on the altar, &c. &c. Now, were it true, which it is not of most of them, that these opinions and practices were universal in the primitive church, it is beyond question that not one of them is of the essence of faith or godly discipline. And hence I argue, that he who adopts them, or inclines to them, on the plea that they are catholic, has shot his love of catholicism far beyond principle, and made it a passion, and therefore a weakness.

What but weakness is it, to hold that any body of fallible men can be infallible, without inspiration, and without proofs that they are inspired? What but weakness, to pray for departed saints, without a shadow of authority from Scripture, and when we know almost nothing of their intermediate condition? What but weakness, to allow any sort of purgatory, when we read that Lazarus was carried immediately to "Abraham's bosom," and that those who die in the Lord "rest from their labours"? But I need not go through the list. Taken singly or as a whole, they are but an intellectual bondage, manacles in the intelligent service and worship of God.

What but weakness, the very infatuation of catholicism as a passion, led Dr. Pusey into Romish places of worship in Ireland, and there to kneel, even during the celebration of mass?

Why is it that those of the new party who manifest a tendency to Rome, are of the weaker grade of intellect? because this kind of catholicism is a passion, which too readily overcomes all but the strong-minded. And why, but for that passion, did the able Mr. Newman, to keep them from Rome, write the Tract which proposes a version of the Articles so closely bordering on equivocation?

What but the infatuation of this passion led Mr. Palmer, the deacon, [not the author], to anathematise Protestantism and Protestants so largely, so vehemently, and with an air so lordly as to make himself ridiculous? Or Mr. Ward, in the present state of things in England, and against the caution of Mr. Newman, showing that both he and Mr. Newman knew he was suspected, what led him to visit a Romish Institution, and remain there nearly forty-eight hours? that Institution, too, being the residence of a celebrated Romish Bishop!

And what but such infatuation can induce any well-informed Protestant, or Catholic if that name be preferred, to hold other than downright controversial arguments with Romanists, knowing, as he must, that no intelligent and conscientious Romanist can yield a single letter of the creed of Pius IV., as a compendium of the doctrines of the Council of Trent? With one of the Oriental Christians, we might plead,—you may retain most of your peculiarities as private opinions, while we, as of private opinion, omit them, only let us both see that we have the true spirit of religion, as well as the forms: with them we might argue thus, for they have not made these peculiarities matters of faith; whether they would, in the present century at least, listen favourably to such an argument, is quite another affair. But with Rome nothing can be done, absolutely nothing. She has put these things in her creed, and cannot take them out, without abandoning her infallibility, which she is not likely to do. With such a body, or its members, even controversy is in vain, except to strengthen ourselves; and much more is any, the least concession in vain, since all will be grasped, and nothing will or can be conceded in return.

Moreover: What but this infatuation has raised such a storm against the appellation PROTESTANT, applied by law to the English Church, applied by custom in Ireland to the Established Church only and not to dissenters, and applied to our own Church in many places in the Prayer-book, and in our Constitution and Canons?

Had not the recent catholicism run into a passion in England, it is very probable the Oxford Tracts would have produced little of their good effect. Similar opinions, or many nearly such, had been held all along by no small body of English divines, but without having much influence on the clergy generally; and hence the sad condition of that church in many respects a century or two ago; Erastianism prevailing widely; high churchmanship consisting more of toryism than of ecclesiastical principles; and low churchmanship, sympathising more with non-episcopacy than with episcopacy. From this unhappy state of things, the Oxford Tracts have roused the Church of England. And I see not how, humanly speaking, they could have done so, when the divines mentioned had so long failed, had they not overshoot the mark, and not only gone for catholicism as a principle, but carried it beyond matters of principle, and so fanned the reverence for it into a passion. This done however, the evil must be taken with the good. The good is, that the churchmanship of England is regenerated; and even in many quarters in that country, and not a few in ours also, where church doctrines were lean as a skeleton ten or twelve years ago, we now find sinews