

ces ascribes to baptism, is more than barely being admitted into the Church—being 'grafted into the body of Christ's Church, we are made the children of God by adoption and grace.' "By water, then, means—the water of baptism—we are 'generated or born again, whence it is also called by the apostle 'the washing of regeneration;' our Church, therefore, ascribes no greater virtue to baptism than what himself has done; nor does she ascribe it to outward washing, but to the inward grace, which ed thereto makes a sacrament; herein a principle of grace is infused which will not be wholly taken away unless we quench the Holy Spirit of God by continued wickedness," [400-1.] "In the ordinary way there is no other means of entering into the Church or into heaven," [401.] "Christ came to regenerate all persons by himself; all who by him are regenerated unto God—infants," &c. [Irenæus, quoted in a tract on infant baptism, extracted by Mr. Wesley from a larger work by some other writer,] vol. p. 420. "The word regeneration is the name of baptism," [Clemens Alexandrinus, p. 400.] To these are also added the following further extracts from Mr. Wesley respecting the Lord's Supper Ordination:

THE LORD'S SUPPER, ORDINATION, &c.

We believe there is, and always was, in every Christian church, whether dependant on the Bishop of Rome or not, an outward priesthood ordained by Christ, and an outward sacrifice offered thereby by men authorized to act as ambassadors of Christ and stewards of the mysteries of God. On what grounds do you believe Christ has abolished the priesthood or sacrifice?" "We believe that the apostolic order of ministers is not only authorized by its apostolic institution, but also by the written word," [Wesley's Journeys, vol. i. p. 514, edition 1742.] "We believe it would not be lawful for us to ordain if we had not a commission from the bishops, whom we apprehend to be in succession from the apostles," [Ibid.] "I call upon you to prove, that the sacrifice of the body of Christ was an abuse," [Letter to Middleton, Works, vol. i. p. 178, edition 1812.] "The esteeming the writings of the three first centuries, not equally binding as the scriptures, never carried any one into dangerous errors, nor probably ever; but it hath brought many out of dangerous error, and particularly out of the errors of popery," [1812.]

REMARKS ON THE TRANSFIGURATION.*

Christ is now in glory between the two greatest thieves, but ere long shall be in infamy between two notorious thieves.

There are two mysteries that bear record in heaven concerning God, and shew his incomprehensibility and wisdom; and these are, the mystery of the Trinity, and the mystery of the Incarnation; the union of persons, but not the distinction of natures, in the divine essence: and the distinction of natures, but not the distinction of persons, in the Redeemer. The mystery of these truths can no one attain fully to know, till he attain salvation; but the mystery of these mysteries must every one fully believe, believes to be saved.

There are also two mysteries that bear record on earth, or concerning man, and shew God's infinite power and mercy; and those are, the mystery of the resurrection, and the mystery of his glorification, or the re-uniting of the Body, once corrupted, to the corruptible again to the soul, and the knitting of the corporal substance of the body spiritually into God. I may say, also, of these truths can no one attain fully to know, till he attain salvation; but the truth of these mysteries must every one fully believe, that believes to be saved.

'Moses preached at large, how his law draws each part to one another, and every one draws to Christ; that the moral law teaches what is to be done and withal that men cannot do it; for he sheweth, that the holiest of their men, and their services, received sanctity, not from themselves, but from other: so the priest was sanctified by his garments, and the sacrifices by the altar.'

Selected for the Colonial Churchman.

ANECDOTE OF THE DUKE DE CASES.

The duke de Cases, the French ambassador at the British Court, in answer to an inquiry about the books used in England, gave the following reply—"His Grace the Duke of Rochefoucault has requested me to bring him copies of the books used in England for the use of the poor. I have made diligent inquiries on the subject, and shall conclude them by presenting him with the Bible, which supplies all the moral wants of a country, of whose national religion it forms the basis, and of whose political institutions it is the safeguard and surest guarantee."

THE IDLER.

The Idler's like a watch without its hands,
As useless when it goes, as when it stands.

Child's Companion.

The first protestant Church erected in Italy was opened in Leghorn, on the 28th of June, when a sermon was preached by the Rev. S. J. Gambier.—*N. Y. Churchman.*

Scotland.—There has been for some time in agitation amongst the influential members of the Episcopal Church of Scotland, a plan for erecting an Episcopal college in Edinburgh, where a course of study similar to that pursued in the English universities, will be adopted. At a convocation of the Bishops, which was held there lately, the subject was taken into consideration, and measures, we believe, are now in progress for the establishment of an institution which cannot fail of diffusing amongst the numerous and increasing body of Episcopalians in Scotland, more accurate knowledge of the principles of the Apostolic Church to which they belong.—*Ibid.*

TO MOTHERS.

A few years ago, some gentlemen who were associated in preparing for the ministry, felt interested in ascertaining what proportion of their number had pious mothers.—They were greatly surprised and delighted in finding that, out of one hundred and twenty students, more than a hundred had been carried by a mother's prayers, and directed by a mother's counsels, to the Saviour. Though some of these had broken away from all the restraints of home, and, like the prodigal, had wandered in sin and sorrow, yet they could not forget the impressions of childhood, and were eventually brought to the Saviour, to be a mother's joy and blessing.—*Abbott.*

Satan, in Scripture, is called a "prince" and a "god." But as a "prince" he is an usurper, and as a deity an idol. He is a prince without right, and a god without divinity.

On a Christian's duty in these eventful times.—Ours is a period of no common kind. The path of duty to a Christian is now unusually difficult. It seems to me, however, to be comprehended in two words—BE QUIET AND TRUSTFUL. The precept is short, but the application of it requires much grace and wisdom.—*Cecil.*

LITERATURE.

A CALL TO UNION, on the principles of the English Reformation—a Visitation sermon by W. F. Hook, D.D. Vicar of Leeds, and Chaplain in ordinary to the Queen.

[There are few of our readers who have not heard of the distinguished divine above mentioned, whose sermon before the Queen a few years since, created so great a sensation, and passed with unexampled rapidity through so many editions in England and America. The publication now noticed, has also perhaps been in the hands of some of our readers, bearing as it does the date 1838.—As its name imports, it is on the subject of "Union," and a call to its exercise on sound principles, by the Clergy of the church, among whom the Demon of confusion is desirous to sow the seeds of discord, that his own kingdom may stand, and that of the Gospel fall.—The sermon itself, although a lucid and powerful statement of the principles bearing upon the subject, is yet outdone in bulk and interest and importance, by the copious notes attached to it, extending over four times the number of pages in the text. From these we shall offer our readers a few extracts; and as the Reverend author has been held up in this country to public odium as an abettor of Popery in connexion with certain celebrated productions called the OXFORD TRACTS, we think it but fair to begin with his remarks on the subject of these.]

The spirit of deference to the authoritative decisions of the Church of England was in his latter years encouraged by Mr. Wilberforce, when that highly-gifted, amiable, and pious man had become virtually the leader of the 'Evangelical' party: and at length the moderate of that party were found to be disputing with those who professedly adhered to the principles of the English Reformers and the Catholic church, which had been consistently maintained by such men as Jones of Nayland, Bishop Horne, and their successors, merely about words. At such a time, when all parties, having admitted that Church principles ought to be carried out and uniformly acted upon, were led to inquire, 'what are Church principles? is any party acting consistently upon them?'—at such a time, the celebrated Oxford Tracts made their appearance. The reputed writers of the Tracts were men of ardent piety, who had been attached to the 'Evangelical' school, and it was among the young men who had been educated in that school that they created a strong sensation. Hence, perhaps, the bitterness with which they are assailed by some of the older partisans of that section in the Church. To those who, like the present writer, had been educated strictly in the principles of the English Reformation, and belonged to the old orthodox school, they brought forward nothing new; and though we may have demurred to some of their opinions, and have thought that, in some things, they are in an extreme, we rejoiced to see right principles advocated in a manner so decided, and in a spirit so truly Christian. Against some of the pious opinions supported in these Tracts, objections may occasionally be raised, for perfect coincidence of opinion is not to be expected. I do not, myself, accord with all the opinions expressed in them, or always admit the deduction attempted to be drawn from the principles on which we are agreed. I think, too, that while manfully vindicating the principles of the English Reformation, in their fear lest they should appear to respect persons too highly, the writers of the Tracts do not appreciate highly enough the character of some of our leading Reformers, or make due allowance for the difficulties in which they were placed. I mention these things the rather, since I am sure the writers in question have no wish to form a party; they have no wish to check freedom of opinion within the boundaries prescribed by the Church;—their object is only to imbue the public mind with these Catholic principles by the