

# The Church.

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## Poetry.

### THE MARTYR'S FUNERAL HYMN.

Brother, thou hast gone before us, and thy saintly soul is flown  
From tears and woe, and from the earth, and thy narrow bed;  
But thy spirit, brother, soars away, among the faithful dead,  
Where the wicked cease from troubling, and the weary are at rest.

The toilsome way thou'lt travel'd o'er, and borne the heavy load,  
But Christ has thought thy languid feet to reach his blest abode;  
Thou'rt sleeping now, like Lazarus, upon his father's breast,  
Where the wicked cease from troubling, and the weary are at rest.

Sin can never taint thee now, nor doubt thy faith assail,  
Nor thy meek trust in Jesus Christ, and the Holy Spirit fail;  
And there thou'rt sure to meet the good, whom on earth thou  
lovest best.

Where the wicked cease from troubling, and the weary are at rest.  
"Earth to earth," and "dust to dust," 'till the solemn priest has said,  
So we lay the turf above thee now, and seal thy narrow bed;  
But thy spirit, brother, soars away, among the faithful dead,  
Where the wicked cease from troubling, and the weary are at rest.

And when the Lord shall summon us, whom thou hast left behind,  
May we, as thou, be true, as thou, be sure, as thou, be kind;  
May each, like thee, depart in peace, to be a glorious guest,  
Where the wicked cease from troubling, and the weary are at rest.

REV. H. H. MILMAN.

### THE FIRST AND LAST WORDS OF A PASTOR TO HIS PEOPLE.

EXTRACTS from the Introductory Sermon of the REV. R. D. CARTRIGHT, preached before the Congregation of St. George's Church, on his appointment as Assistant Minister of Kingston, March 20th, 1831.

"Let a man so account of us, as of the Ministers of Christ, and Stewards of the mysteries of God."—1st Ep. to Cor., 4th chap. 1st verse.

Various are the means employed by a gracious Saviour to encourage the weak disciple—reclaim and rouse the thoughtless and indifferent professor—and awaken the hardened sinner to a sense of his state. The Holy Spirit, in its efforts to kindle faith within the heart, is not confined to any definite rule; still in every age its most prominent instruments have been the Christian Ministers. They are the ordained means appointed by God to convince man of the danger of that spiritual indolence in which the soul is ever too willing to repose; they are the appointed teachers whose duty it is plainly to shew the folly of relying on vague notions of divine mercy, and supposed baptismal privileges; who are bound to lead men seriously to enquire into the real demands of the Gospel, and the method of salvation therein revealed; whose warning voice must rouse all to vigilance in working out their salvation; and persuade them to try and examine themselves by the law and the testimony, so that they may be able to give a reasonable answer of the hope that is in them. My brethren, this is the nature of the commission with which we are charged as Ministers of Christ, and Stewards of the mysteries of God. How responsible the situation! How weighty the charge! How sacred the connection that subsists between a Minister of Christ and the Flock of which he has the oversight! Other connections are dissolved by death, but the influence of this will extend beyond the grave; it will be remembered when every other is forgotten, and its effects will be felt one way or another throughout eternity. *And such is the connection which is now to commence between you and myself; it is a solemn and affecting consideration both to you and to me to contemplate it in all its consequences, so awfully interesting to our everlasting state, to carry our thoughts onward to the consummation of all things, when enquiry shall be made (by Him whom no one can deceive) whether the Minister has been faithful to his trust? Whether the Flock has profited by his labour?*

Do I then unduly magnify my office when I assert, that it is the most important to which a man can possibly be called? Many, I know, will tell you that it is our profession, our business; that we are paid to preach just as the lawyer is paid for pleading for his client—the physician for attending and relieving his patient, and that therefore it is our interest. My brethren, I admit that it is our profession; we publicly profess at our ordination, never to cease our care and diligence till we have done all that lieth in us to bring to Christ those who are entrusted to our care. True, it is our business to teach every man the value of his soul, and warn him of the danger to which it is exposed by sin. Nay more, I allow that it is for our own interest that we preach—that we have in it a deep personal concern: "For thus saith the Lord—I have set thee as a watchman unto the house of Israel; therefore, when I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand." Is it matter of wonder, then, with this plain denunciation before our eyes, that we conceive it our business and interest to declare plainly the whole counsel of God? But do not believe, as they would insinuate who call it our professional business, that we feel nothing ourselves at the issue of our labours. Do not believe that we grieve not when the warnings of God are in vain—that we rejoice not when they are listened to. No, it is our greatest comfort. Believe me, there are moments when a sense of the awful responsibility we have assumed—when the contemplation of that strict account, of every single soul entrusted to our charge, which we must render unto God—affects us deeply. It is then that we feel our own insufficiency, and the vast importance of our office—it is then that we feel the need of support and consolation—and where are we to look? Our first hope is in Him whose instruments we are. We look with confidence to Him, in full assurance that He who has sent us will, if we be true, sincere, give us power and ability to perform our duty: we know that His grace is amply sufficient. Our next is the comfort and encouragement which flows from a belief that our labours are not altogether in vain—that we are instrumental in promoting the salvation of souls—that when we are enabled, with St. Paul, to thank God, "that we shall be received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth the word of God, which worketh effectually in them that believe." "For what is our hope or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ, at his coming? For ye are our glory and joy."

The object of every minister should be, to endeavour to persuade his flock that he is interested for them.—My brethren, by God's help I will endeavour to obtain this testimony. In the meanwhile, all I ask is that you believe me sincere and earnest—that I really wish to promote your eternal interest. I expect no more than this at present; and this I have a right to expect, till you have cause to think otherwise. I have come among you with the determination, as far as is in my power, of continuing with you. I enter upon my charge in the hope that I shall never leave you; but that I shall be permitted to labour among you, until the day when I shall be called to account; and I confess I think myself happy that my lot is likely to be cast in a place endeared to me by the ties of early recollections, and among so many who have known me from my youth up. I look with confidence for your assistance and support in my ministry; and indulge the hope, that, by the blessing of God, I shall have the comfort of knowing that my labour has not been in vain.

And now, brethren, in the presence of Him before whom we must all ere long appear, let me solemnly

and affectionately entreat your prayers in my behalf. Pray for yourselves, and for me. For yourselves, that you may profit by my ministry; for me, that I may have my conversation honest among you, so that, after having preached to others, I may not be a cast-away;—"that I may speak the truth boldly, as I ought to speak, yet in love;"—that I may rightly proclaim that great "mystery of godliness, God manifest in the flesh;"—"so that when the awful hour arrives, which is to fix the destiny of our souls for ever, we may have cause to thank God for the connection this day begun; and when the Saviour shall require at my hands an account of the souls over which He has appointed me to watch, I may be able to say, "Lord, of those whom thou gavest me, I have lost none."

PREACHED before the Congregation of St. George's Church, January 29th, 1843.

"To sit on my right hand and on my left, is not mine to give; but it shall be given to them for whom it is prepared of my Father."—Part of the 23rd verse of the 20th chap. of St. Matthew.

The words of the text are taken from the 2nd Lesson of last Sunday morning; and, like many passages of Holy Scripture, are probably listened to without duly weighing the full purport and meaning of the lesson they convey. It is my intention to offer some remarks upon the passage, which when duly weighed, will be found well deserving our attention. The occasion which caused our Lord to give utterance to these words was a request made by the mother of James and John, or by her in conjunction with her two sons, that the chief places of honour should be reserved for them in that kingdom which they supposed to be approaching. This request seems to have been dictated by worldly ambition, and the other disciples undoubtedly understood it to be a desire, on the part of two brothers, to be exalted above them; for we read that, when the ten heard it, they were moved with indignation against the two brethren, or, as it is in the parallel place in Mark, they began to be much displeas'd with James and John. Our blessed Lord, discovering this feeling of indignation, repressed it at once. "He called the twelve unto Him, and said: Ye know that the Princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them; but it shall not be so among you; but whosoever will be chief among you, let him be your servant; even as the Son of Man came not to be ministered unto, but to minister and to give his life a ransom for many." Let us observe in such scenes as these the mind of Christ; let us not pass over this instance without confessing, that our Lord carried out in his own example and daily practice the precept he had previously given, "Blessed are the Peace Makers, for they shall be called the Children of God." But our chief concern is to consider the meaning of our Lord in his reply to the request of the sons of Zebedee. "To sit on my right hand and on my left hand is not mine to give, but it shall be given to them for whom it is prepared of my Father." If you turn to the verse in your Bible you will see that the words "it shall be given to them," are printed in a different type from the rest of the passage, this shews that the words have been inserted by our translator, and that they are not in the original Greek. It is to be regretted that these words have been put in, they are not only not necessary, but they have the effect of altering the meaning. The passage is perfectly intelligible without the addition. "To sit on my right hand and on my left is not mine to give, but it shall be given to them for whom it is prepared of my Father." My brethren, these words plainly declare that heaven is not to be promiscuously thrown open; they imply that future happiness in the world to come can only be given to a certain class, and that our Lord himself can bestow it on no others but those for whom it has been prepared. I wish you to weigh well this deduction. Is not the inference a correct one? Does it not follow directly from our Lord's reply to James and John? If so, it is surely an important inquiry, who they are for whom these things have been prepared. Is there any place in Scripture that can give us a clue to a question so momentous? Yes, my brethren, Scripture does furnish us with a clue to our inquiry. Scripture does plainly declare who they are for whom heavenly happiness and honour have been prepared. Connect this place of Scripture with that other place in this same Gospel, where our Lord has given an account of the day of Judgment. Compare his words, and see if you cannot find the answer you require: "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungred, and ye gave me meat." &c. Compare, my brethren, this place with our text: weigh both together, and you have your enquiry fully answered. Heaven has been prepared for the faithful servants of Christ, and for no other—for those whose faith in Him has worked by love, the fruit of which has been in all goodness, righteousness, and truth. It is true our Lord has confined his judgment to one class of actions; but observe the principle of the procedure, as he has disclosed it, and you will perceive that on it all depends. To one he speaks with favour; but why? Because "I was an hungred, and ye gave me meat," &c. To the other He speaks with terrors of judgment; and why does he do so? Because "I was an hungred, and ye gave me no meat," &c. In the one case, Christ was served—in the other, Christ was neglected. This constitutes the all important difference between the two great classes—those who are saved, and those who are lost. Unless we serve Christ here, we shall find, that although "there are many mansions in His Heavenly Father's house," not one has been prepared for us! I confess, taking this view of our Lord's answer to James and John, nothing appears to me more calculated to awaken, in every thinking mind, the most serious reflections, both as to their conduct and their hopes. The passage, so viewed, proves how gross are the mistakes which prevail as to the practical nature of the Gospel and the evidence of a true faith, and how utterly delusive all those hopes must eventually prove which are built on those mistaken views. First: We learn that that faith which Christ will, at the Judgment day, acknowledge. It is an active, diligent, life-influencing faith—that faith which governed the conduct of St. Paul, when, speaking in defence of himself, he tells the Corinthians, "The love of Christ constraineth me; because I thus judge, that if I should die for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." (2nd Cor. v. 14, 15.) This is the Gospel principle of faith: it is the practical application of a belief of Christ's mercy towards ourselves—to the regulation of our every day habits; not the cold assent of the understanding merely to truths which are considered as abstract doctrines. Faith—REAL FAITH IN CHRIST JESUS—MUST PRODUCE LOVE; and love is a principle that will shew itself. We cannot believe all that the Scriptures tell us of ourselves—our corrupt nature, our lost condition—we cannot believe what they reveal of Christ's interposition to save us—and not love Him. We cannot believe these things as we ought—cannot believe ourselves so lost,

or so saved—without loving the Saviour. We may profess a thousand things; but if we really believe in the heart what Christ has done for us, and our need of his redemption, we will shew it. It will constrain us, as it did St. Paul, to live to Him. You cannot prevent the soul, which loves Christ for what He has done, from shewing that love. He may have little—of silver and gold he may have none—but he will shew that he is the servant of the Lord Jesus. My brethren, do you love the Lord Jesus Christ? Be not surprised at the question; but try and answer it. You do. Is it a love in word and in tongue, or in deed and in truth?—for when St. John guards us against the former, it is evident he had witnessed some examples of that shallow sort of love, which had all words. It is evident likewise that St. James was seen instances of a faith which shewed no signs of love—no signs of life. Let us then beware of the same danger. I ask again, DO YOU LOVE THE LORD JESUS CHRIST? Take but the last week; try yourselves by it. What evidence do its hours afford, that you are Christ's servants, and that you have served Him? I wish not to carry on the matter too minutely—to descend to details; but do you, in the secrecy of your own hearts, and in the privacy of your own chamber, try honestly to review the last six days, and as each successive hour—each successive action—comes before you in that review, see what Christ has had to do with either? If He has had nothing to do with the manner in which you have spent your time—the objects in which you have been engaged, or the spirit by which you have been influenced—can you say to love the Lord? Are no our thoughts often on those whom we love, and who love us; and the more so, if absent from us for a season? How necessary—how appropriate the prayer in our Liturgy, "O Lord, who hast prepared for them that love Thee such good things as pass man's understanding, send Thy Holy Spirit, and pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire, through Christ Jesus."

2nd. Observe the true Christian character, as he answers our Lord to James and John, compared with his principle of judgment, reveals it. Is it mere abstaining from gross sins that qualifies or entitles us to the kingdom of glory? Does the meanness to partake of the iniquity of the saints in light consist in not living sinfully as some others—the doing no harm to our fellow men, and such like, as so many seem to suppose? Is a man to be accounted safe because he is no drunkard—is not unchaste—is not dishonest? Will a man of mere amiable feelings, who has been influenced by them alone, without regard to the claims of Christ upon his talents—will he be safe? Is it not evident, my brethren, that a place in the heavenly kingdom has not been prepared for that mere negative character? as the only principle there recognised is faith working by love to Christ, so the only character there accepted is the character which that principle engenders. It is the most powerful of all principles were it rules; and it is the only principle powerful enough to overcome the world, purify the heart, and withstand the devil. "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" It must do this for us here in this life; otherwise we shall have neither part nor lot in the kingdom of God. Whence have arisen those mistakes as to the nature and extent of Christian holiness? Whence comes it to pass that so many have the name of Christ, but manifest no likeness to the example he has set them? It must be that they wholly overlook or under-rate this expansive and comprehensive principle of faith and love. For what say the Scriptures—that nothing can be done without Christ, without His spirit; and that the fruit of that spirit is the test of true discipleship. They tell us that, Christ bore our sins, in his own body, on the tree; that we, being dead to sin, should live unto righteousness; that he died for us that we should live to Him. When St. Paul stated to the Corinthians, that he determined to know nothing among them but Christ, and Him crucified, he stated plainly, not merely the subject of his preaching, but the principles of morality which he every where taught, and which should ever prevail in the Church of Christ; holding forth Christ at once as the object of faith to be loved, and the example to be imitated and followed. We are mistaken, my brethren—I feel we are too often—in our standard of moral duty, and in our estimate of Christian obligation. We look not enough to Christ as our example, because we feel not enough our obligations for our redemption; and we feel not this, because we pray not enough to see our sin, or condition naturally, and the glorious liberty by which he has set us free from the bondage of corruption. The soul that most clearly perceives the benefit of redemption from this bondage will the most carefully and studiously copy the example of his Redeemer. Much disputing has arisen about faith and good works; they are not and cannot be separate. Perplexities and strifes of words, men who wish to darken counsel, will of course introduce; but the principle on which our Lord declares He will decide at the day of Judgment seems, to my mind, to remove every difficulty. You cannot really believe on the Lord without loving Him for what He has done for your soul. You cannot love Christ without serving Him; poor that service—is anything which he who are saved, to hear it estimated so highly: "Lord, when saw we Thee an hungred and fed Thee," &c. But they did love—they did serve Him; and He is not ashamed to acknowledge and reward it. My dear brethren, let me beseech you to reflect calmly on this scene of final trial. See the value, the importance of living unto Jesus. Oh then try, labour to serve Him: contemplate day by day His claims on your obedience. Pray "Lord, increase our faith—increase our love"; for as these increase, you will increase in practical holiness;—because you will labour to be conformed to the image of God's dear Son. You will try to please Him; and you will daily, through His Holy Spirit, find that He helps you, till the fruit of a sound faith is seen, and not the mere signs of an empty barren profession.

Lastly, How does our Lord's answer to James and John, compared with His announcement of the principle of Judgment at the great day, coincide with the hopes formed on a death-bed repentance? If the principle of "faith working by love to Christ," and leading to Christian holiness—if this be the test on which all depends, what becomes of the expectation entertained by some that they may leave all to the last? "The expectation of the wicked shall perish." Oh! that men would calmly weigh the moral purpose of the Gospel!—the grace of God that bringeth salvation hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world." Christ's people are a "peculiar people, zealous of good works." This is so—if Christians are to live in this world as the salt of it,—what folly to leave all to a dying hour, when there can be no time to try the sincerity either of the repentance or faith which is then professed. My brethren, although I could speak with earnestness on this part of my subject, (for, alas! I have had painful experience that men do, too often, put off the great business till they are dying), I shall content myself with saying, that if the rule of judgment be considered, together with our Lord's answer in the text, there is but little encouragement for such hopes. To the agonized soul, trembling at the terrors of impending death, I would, as the minister of Christ, speak with tenderness and compassion; but I would, even then, deal faithfully; for if any thing is to be done in such an extremity, I feel persuaded it is not by concealing the

truth or speaking smooth things; and while I would point to the all-sufficiency of Christ, I would yet endeavour to shew the great hazard which has been incurred. But oh! my brethren, do not peril your own souls so desperately as this—do not try your minister so painfully. LIVE TO CHRIST, AND THEN TO DIE IS GAIN! Live to Christ—live governed by faith and love to Him: that is the way to prepare for death—that is the way to prepare for judgment. At the hour of death you will wait faith and hope to sustain you. Do not, then, for the first time, have to seek them.

### THE BOND OF UNION. (From a Charge by Archdeacon Wilberforce.)

It is of no use to rail against the spirit of the times in which God has cast our lot: our business is to mould and sanctify it; and this we may do, if we bring the influence of the Church to bear upon it. For even in its worst forms we may commonly find that what is called the spirit of the age rests upon some real want of man and society—upon some want which the Church can and ought to satisfy, and which is turned to evil through the absence of this its lawful satisfaction. Thus, for instance, at this moment two causes mainly lie at the root of all those convulsions by which the peace and order of society are threatened—the unequal distribution of property, and the want of a common bond of unity. Now, both of these undoubtedly are the result of a highly unnatural, and, in many respects, diseased state of society; and the craving for their redress is not in itself evil. It becomes evil only when it seeks the mocking, selfish world, as its redressor; instead of seeking, as it ought to, the power of Christ's Church.

For, take for a moment the second of these causes: is it not true that there is a great and widening separation in this land between the various classes of society, and even between man and man? Thus the bonds which of old held the high and low of English society together are melting away. Where, for instance, amongst our vast manufacturing population, are the old bonds of mutual affection and respect—of national care on the one side, and generous trust upon the other—by which the peasantry and gentry were united? And this poison cannot be anywhere present in the circulation of the body politic, without reaching, more or less, to every part—it creeps on to the trading classes, to the shop-keeping classes, and thence even to rural districts. This change is passing upon the very conditions of social life in England; and at the same moment, and from the action of the same causes, the straiter bonds of family life and subjection are wearing out; children are becoming more independent and free, and brethren therefore more disinclined. And yet men are so constituted as to crave after union and cooperation: in the bitterness of spirit, therefore, which waits on this increasing separation, they look around for some new bonds which may replace the old. It seems to them that religion has been hitherto one of their dividers; for they have known her only in the multitude of sects; and so they turn from her, and vainly hope to find in common interests, and the juggle of sensual promises, a cement strong enough to hold together their pretended social system. Now, how are such men to be met? Not by railing against their desire of combination, for this rests on a true longing of man's heart—it is the cry of their souls against the misery around them; but by shewing them that the Church is this healer of their division; that in her unity, and in it alone, the selfish, jarring, hearts of men may be indeed charmed to concord. My reverend brethren, there is at this moment a special call upon us to believe and act upon this truth; to proclaim it fearlessly, that division is not of Christ; to teach in all our parishes, and carry out the truth in all our plans, that in the Church is the secret of unity for all men's hearts are thirsting. What were it not to do for England, to bring these healing powers to bear upon our torn and disaffected multitudes? to bring our great cities, with all their busy swarming life, to bow down in the fellowship of a true faith before the altar of a common Redeemer?

And so of the other great cause of separation. No reasonable man can doubt that the idolatry of property is, at this time, one of our prime national sins. And has not God so ordered things, that rich and mighty nations, when they do become entangled in this idol-worship, shall become also His avengers on themselves; that the careless selfish rich shall become the prey of the untrained violent needy; that the feebleness of all human institutions, when they rest not upon God's word, shall, sooner or more late, be thoroughly proclaimed by all the horrors and agonies which await on civil strife.

And what is the only redressor of this evil? Not the somewhat unpalatable truths of political economy, nor the iron sinews of a proclaimed necessity, which must always sound as a taunt in the sufferer's ear. When did these ever ally such tumults? No, my reverend brethren, Christ's Church, and it alone, can heal these evils. She who can stand between these two classes; who can bind both in a common unity; who can teach the rich man that all he has are talents; that man must hang on man; that the sin, aye, and the robbery, begin with him, if he uses for himself what was lent to him to use for others; who can tell the poor man that he is God's pensioner, and the rich that he is God's almoner; who can shew to the one the fearful danger of wealth, and to the other the dignity and blessedness of christian poverty; who can teach both that it is "God who hath tempered the body together, having given more abundant honour to that part which lacked, that there should be no schism in the body, but that the members should have the same care one for another."

This work, my reverend brethren, we must do, or our land is lost. I will not scruple to say, that I believe we have not done it hitherto enough. We have not enough enforced upon the rich the conditions upon which they hold their riches. We have allowed small aims to multiply; we have not claimed, and therefore not received, those full offerings with which the Church ought to equalise the inequalities of poverty and wealth. Hence have sprung many of our troubles; we have ourselves in the minds of the ignorant become identified with the idol-worshippers of property, because we have not openly rebuked them. Yet here, too, our nation's hope is in our efforts. Even as a mere political institution, the English Clergy, standing as they do between all ranks, binding together in the equality of the common priesthood the sons of the highest noble and of the meanest peasant, have an equalising power which no other body can have. But this is far from all. When we stand up in the truth and reality of Christ's gospel, we wield "the powers of the world to come." We can, in our Master's name, rebuke Satan, and cast him out. Only let us go in faith and in humility about our task, and we must prosper. Opportunities are every where around us. We may lay the foundation with the young; by educating children not in the frothy shewiness of superficial attainments, nor in the fierce fervour of excited religious sympathies, but in the deep and embowing truths of God's word; in the certain training of His Church; by working principles into their hearts, and habits into their lives;—we may go on to their elders; we may charm to rest their angry passions with the blessed message of the everlasting gospel; and teach them to turn their eyes aside from an irritating gaze upon the sufferings of this life, by teaching them indeed to know and prize their place within the Church amongst the saints of God.

### THE CATHOLIC CHURCH. (From The Quarterly Review.)

All Christians using the Apostles' Creed acknowledge themselves to be members of one holy Catholic or universal Church—and so, "all who profess and call themselves Christians" are, in this view of the matter, and according to the interpretation of our Liturgy, Catholics. But the Roman Church, which acknowledges no salvation out of its own pale, which recognises no other Church than itself, and treats all the rest of Christianity as heretics, arrogates to itself the exclusive title of Catholic. The premises are false, but the conclusion is logical, and they who believe they are the only Church may very naturally pride themselves in the title of Catholic. On the other hand, the Reformed Churches have never pretended to be exclusively catholic, and while they denied the Church of Rome to be the Catholic, they admitted it to be a Catholic Church—they therefore were not very zealous in sticking for a name, which being, in their view, common to all, could be no distinction to any—and they protesting against the errors and arrogance of Rome, set no peculiar value on a title which they were to share with Popery. The result of all this was that, throughout Europe, the Roman and Reformed Churches were popularly contra distinguished as the Catholic and Protestant Churches; and even in England—though when more strictness was called for, we talked of the "Roman Catholics"—we heard, in common parlance, of nothing but the "Catholics"—"Catholic Emancipation"—the "Catholic Question"—"the Catholic Religion," &c. and so forth. It was in this state of things that those pious persons, to whom we have already alluded, thought it expedient to remind the Church of England of her own claims to the title of Catholic, and began to call her the Catholic Church in a manner more emphatical and peculiar, and more in the style of the Romish preachers, than the Anglican Church had ever before heard of. Our old divines, indeed, in their controversies with the Roman theologians, who insisted on their own Catholicism as a proof of our heresy, retorted upon them that we were "as Catholic and even more Catholic than they," and always insisted that we were a Catholic Church in doctrine, though our proper denomination was the Anglican Church. This innovation—or, rather, this equivocal application of an old term—though, on mature consideration, it appears to have been at first unnecessary, and eventually mischievous—met, as we all know, a pretty general acquiescence, and was adopted by parties in the Church of England who agreed in that alone. Those who originally broached it, did so, we have now reason to suspect, with the view of facilitating our return to the doubtful traditions and obsolete usages of early times, (which, if rich in piety, were pitifully over-tinctured with superstition) and of so far, at least, approximating to what Rome calls Catholicism. On the other hand, the most zealous antagonists of Rome were ready to strip her of whatever authority or reverence the exclusive title of "Catholic" might be supposed to confer. So that the most opposite opinions seemed to concur on this new nomenclature, and we ourselves on more than one occasion, as our readers may have observed, did not hesitate to employ this new popular denomination; but we did so, certainly, with no view either of approximating towards or of further receding from Rome. We need not here enter into any critical or theological examination of the various senses which ingenious men have given to this term—which, be it observed, is a mere secular word, not occurring any where in the Holy Scriptures. Suffice it to say that the Church of England uses it as it was used in the earliest ages of the Christian Church—as nearly synonymous with Orthodox, & as designating that Apostolic Church to which in the Apostles' Creed we profess our devotion.

### IRISH REPEAL. (From The New York Churchman.)

It is a fixed rule of our journal, a departure from which has never, to our knowledge, been laid to its charge, to avoid all interference in party politics, while at the same time we hold it to be matter of right and obligation to advocate those duties which belong to citizens and subjects of all parties and all nations, and which grow out of their relations to the government under which they live. These duties are simple enough to refer to the fifth commandment of the Decalogue, as enlarged by our Lord, and, under His direction and inspiration, explained by His apostles; and thus to regard them as part and parcel of the Moral Law, and as such directly, and by divine right and authority, obligatory on the consciences of all Christians. On these grounds we not only concur in the sentiment of the *New York American* and other journals who have boldly pronounced the late Irish Repeal Meetings to be "wholly wrong," but moreover express the distinct conviction that they are morally wrong, and that participation in them by American citizens, whether native or naturalized, is an infraction of the duty which, as Christian subjects, they owe to the government of their country. We say nothing of the alleged grievances of a portion of the Irish people; doubtless they have their grievances, as what country under heaven is there, a portion of whose people have not?—but supposing the statements respecting them to be as true as we believe them to be exaggerated, and as calm as we know them to be passionate, still they cannot be of such paramount consideration as to supersede the relations of the American citizen; we therefore say nothing of them, but look simply at those duties which, as citizens and subjects, we owe to our own government; duties which are plain, intelligible, real, imperative; and never, on any sound principle of liberty and patriotism, to be sacrificed to those lawless sympathies and random impulses which it is the perpetual business of demagogues to inspire, and of their dupes to follow. Our country is now at peace with Great Britain and Ireland, and pledged to maintain towards the United Government of those countries the relations of peace and amity; and our country and ourselves are one; her friends are our friends, and her enemies our enemies; and to array ourselves in hostility to the government of a friendly nation, and to make common cause with a portion of its subjects who are openly setting it at defiance, and who are labouring avowedly and with the fiercest menaces, to bring about an event which that government declares would be the dismemberment of the empire, and would never be yielded without CIVIL WAR, is to falsify the public professions of our country by our private acts; to break, as far as our actions reach, those friendly and peaceful relations which our country is solemnly pledged to maintain; and in truth, by one of those

\*The Church of Rome is called a Catholic Church, and the Bishop of Rome a Catholic Bishop; yet other Churches and other Bishops may be as Catholic or more Catholic than they.—*Archbishop's Broomhall's Just Vindication*, P. 1. Dis. ii.  
† This sense is found in St. Augustine, and many other fathers, and seems indeed its most common sense: see Bishop Pearson's notes. It is in this sense that Bishop Beveridge entitled his discourse of the Thirty-nine Articles, "*Zealans Anglicanus—Eccl'esia Catholica*;" or the doctrine of the Church of England consonant to Scripture, Reason, and the Fathers." "Take—in addition to the very terms of his title—one or two out of a hundred instances. He translates a decree of the Eccl'esial Council—*See inter Catholicos communitatem qui Pascha Pentecoste a natali Domini non communicantur* (Gratian)—"Neither is any numbered among the orthodox who at Christmas, Easter, and Whitsuntide, doth not communicate." And the word *Catholicus*, in another decree (of the Council of Agle) to the same point, he translates "*Catholic, or orthodox*." *Beveridge on the Thirty-nine Articles*, vol. ii. p. 339.

enormous contradictions which are the fruits of un-governed passions, to commit ourselves as citizens to a course of conduct diametrically opposite to that which the fealty and allegiance of citizens bind us to pursue. Such conduct is a plain and palpable breach of good faith to the government of our country, and a violation of those civil duties which we, at least, hold to be binding on the consciences of Christian citizens. We know of nothing which can justify such conduct, though there is one thing which may aggravate it; and that is to suppose that our government would secretly favour proceedings which it is obliged openly to discontinue; in other words, to impute to the government of our country—deception, hypocrisy, and fraud.

The existing relations of our government—the true index of the dispositions of our citizens, and the legitimate guide of their conduct—towards the United Government of Great Britain and Ireland, are known to be friendly, and we need no interpreter of her intentions beyond her public acts; no other exponent or more explicit declaration of our duty as citizens, to abstain from these meetings for Irish Repeal; but if we did, we should find what we wanted in the conduct of the accomplished gentleman and statesman who has lately, with credit to himself and benefit to our State, filled the office of its chief magistrate. In a speech which he delivered at a Repeal Meeting, of which he was himself chairman, Governor Seward is reported to have said:—

"You are all aware that it is a custom in this country to exact pledges of men when they are seeking public office; but it is not the custom, either of this or of any other country, to exact pledges of public officers when they are seeking retirement. My sentiments upon the subject of Repeal were asked something more than a year ago by the Irish adopted citizens of New York; and I answered that, holding, as I did, a high and responsible Executive station, it would not become me,—it would, perhaps, be unwise for your cause, and for the cause of our country, that I should give utterance to all the sympathies, to all the feelings which I cherished upon this very interesting subject, (cheers). But I did say at the same time that, in the retirement which had become so necessary and desirable, I trusted I should be at liberty to express the sympathies and feelings which had been born with me, and which had been cherished and nurtured by my education in a Republican country.— (Loud cheers).

"I am here, therefore, as a private citizen to redeem the pledge which I then gave, that, when I should be relieved from the responsibilities and cares of public trust, I would prove in after life, as I had done before my elevation to that trust, that I was the friend of liberty and humanity, not only in Ireland, but throughout the world. (Loud cheers)."

Holding, as he did, a high and responsible Executive situation, Governor Seward declares, that *it would not become him*, by any overt word or act, to advocate the cause of Irish Repeal; and that such advocacy would be *unwise for the cause of our country*. What is the meaning of this, if it be not that such conduct was inconsistent with his duty as Governor, and injurious to the interests of his country? The process by which, especially, on a subject pertaining to our federal relations, and therefore not peculiar to his office of State Governor, Mr. Seward brings his duty as a private citizen into collision with his duty as Governor, is not apparent; though be it what it may, it is one which we should consider to be of dangerous application. Surely it is no such logic that we are indebted for Mr. Seward's successful efforts, while Governor, to repress those excitations on our borders, which threatened to involve us in war; he did not say to the people of Buffalo and other frontier places, "Gentlemen, as Governor, I must advise you to abstain or promote the Canadian outbreak, though I assure you that, in so doing, you should have from me, as a private citizen, all the sympathy and encouragement you could desire." Such an outrage on common sense and common honesty no man, we are persuaded, would treat with more sovereign contempt than Governor Seward.

The sentiment sought to be enlisted in favour of these Repeal Meetings, is the love of civil and religious liberty and sympathy with a people who are alleged to be bowed down under the oppressive yoke of a Government which they abhor; and it is in this same sentiment to which the minds of the American people are so justly alive, that we, too, appeal in opposition to them. For, if there be one thing which more than any other has, under the providence of God, secured for England and our own country the blessings of civil and religious liberty, it has been the stand, so imperiously demanded at the time, and for more than three centuries so resolutely maintained, by which the Parliament of Great Britain asserted the king's supremacy in the Church, and excluded the bishop of Rome from all jurisdiction in the realm. No person can hold Henry VIII. in greater contempt than ourselves; none would be more forward to resist any attempt of the State to encroach on the spiritual rights and functions of the Church; but we acknowledge that Providence sometimes uses the worst of men for the accomplishment of the best of purposes, and we accord to the civil government of every country an exclusive civil jurisdiction over the persons and goods of all its subjects, ecclesiastical and secular; and this is the principle which is involved in those acts of the British Parliament which assert the supremacy of the king in his own dominions, and exclude the jurisdiction of the Bishop of Rome. It is the same principle which led Henry IV. of France, backed by the whole Gallican Church—Catholic to the core—to resist the persevering efforts of the Pope to procure the acknowledgment of the decrees and canons of the Council of Trent, because they entrenched, as well on the jurisdiction of the civil magistrate as on the liberties of the Gallican Church. In England this principle is called the King's Supremacy, but in this country, and throughout the world, it is the independence of civil government of ecclesiastical domination; a domination wielded by a foreign potentate, and determinable by any country by means of an organization spread through all, and of perfect concentration and overwhelming power. What was it, we would ask, but the stand which the British nation took at the time of the Reformation, which asserted the independence of civil government, as such, on ecclesiastical domination; which vindicated its jurisdiction over the persons and goods of ecclesiastical, and which in turn exempted the persons and goods of citizens from ecclesiastical jurisdiction? What is meant by the civil and religious liberty of modern times, what recollections does it awaken, what feelings inspire, which are not connected with freedom from this bondage? What is the very licentiousness which we everywhere see and deplore, but a reaction from its power? And what is it, we should be glad to know, which at this moment secures to British subjects the civil and religious liberty which they enjoy, and vindicates for the British Government that supremacy in her own dominions—without which government is but a name—but those very Parliamentary enactments which are the foundation of the alleged grievances of Irish Romanists? What else is it which has exempted, and which at this moment exempts the Catholics, the benefices, the glebes, the tithes, and all the temporalities of the British Church, from the control of bishops in whose election the people can have no choice, and who have barded the dignity of their