TORONTO, CANADA, FRIDAY, JANUARY 6, 1843.

WALTER FARQUHAR HOOK, D.D., Vicar of Leeds, Chaplain in Ordinary to the Queen, and

Prebendary of Lincoln. "I PREPER THE ANTIQUITY OF THE PRIMITIVE CHURCH TO THE NOVELT"
OF THE CHURCH OF ROME."—BISHOP RIDLEY.

opinion of those who thus assume authority to decide, Rome, though the members of both seem to rely on namely, of its embodying that primitive tradition, which, demned" as a wickedness and a novelty.\*\* (sometimes, it must be admitted, without any great their traditions with undoubting confidence.\* treatment, that allowance for conscientious prejudices, the Fathers in addition? this is to add to the word of that courtesy, consideration, and kindness which St. the Fathers in addition? Surely, we may answer, "Scripture is plain, and the Bible and the resort to the arts of the profane; do not misrepresent do absolutely require some commentary to elucidate tem of deference to antiquity must lead to Popery: the Greek, the Romans the Roman Language.\*

But what does this offence amount to?

and is sanctified and cleansed by the Word.

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Now this it is that induces them to study the writ- Catholic faith. ings of the primitive Fathers of the Church. There But it is said that some of the Fathers were somelis evidently absurd; they are the very last persons to

when they speak of them in such language as this.

OR, POPERY REFUTED BY TRADITION.\*

person who praises the modern tracts to the disparagethers, and this deference to the tradition of the Anin the protestant sense.

brought against them, their regard for Antiquity and the contemporary writers, that the contemporary writers, the contemporary their respect for the Fathers is the most prominent. is to say to the Fathers. Even admitting, then, that derstand them: a highly respectable, though, as I think, ran Council in 1215. is to say to the Fathers. Even admitting, then, that it is a work of supererogation for us to consult the an awfully mistaken class of religionists, who profess it is a work of supererogation for us to consult the an awfully mistaken class of religionists, who profess Let me state, in a few words, what their principle Let me state, in a few words, what their principle Fathers, to ascertain whether the modern commen-Let me state, in a few words, what their principle is. In all questions of doctrine and practice which tators are correct, still there can be nothing sinful in the Trinity Popish, because the Papists, amidst all vour of the celibacy of the Clergy, and it seems in the Trinity Popish, because the Papists, amidst all vour of the celibacy of the Clergy, and it seems in the Trinity Popish, because the Papists, amidst all vour of the celibacy of the Clergy, and it seems in the Trinity Popish, because the Papists, amidst all vour of the celibacy of the Clergy, and it seems in the Trinity Popish, because the Papists, amidst all vour of the celibacy of the Clergy, and it seems in the Trinity Popish, because the Papists, amidst all vour of the celibacy of the Clergy, and it seems in the Trinity Popish, because the Papists, amidst all vour of the celibacy of the Clergy, and it seems in the Trinity Popish, because the Papists, amidst all vour of the celibacy of the Clergy, and it seems in the Trinity Popish, because the Papists, amidst all vour of the celibacy of the Clergy, and it seems in the Trinity Popish, because the Papists, amidst all vour of the celibacy of the Clergy, and it seems in the Trinity Popish, because the Papists, amidst all vour of the celibacy of the Clergy, and it seems in the Trinity Popish, because the Papists, amidst all vour of the celibacy of the Clergy, and it seems in the Trinity Popish, because the Papists, amidst all vour of the celibacy of the Clergy, and it seems in the Trinity Popish, because the Papists, amidst all vour of the celibacy of the Clergy, and it seems in the Trinity Popish, because the Papists, amidst all vour of the celibacy of the Clergy, and it seems in the Trinity Popish, because the Papists and the Trinity Popish, because the Papists and the Trinity Popish and the Trin In all questions of doctrine and practice which tators are correct, still there can be nothing similar in the Trinity Topish, because the Lapists, aimed as others may think themselves the Christian Church they fully admit doing so; since for what you know of these things, you their corruptions, still worship the Trinity in Unity that the first and last appeal lies to Holy Scripture. The Unity in Trinity. Now the real fact is, that the first and last appeal lies to Holy Scripture.

chem. And where noth parties agree in their interpretation of the words of Scripture, this appeal will plan is to make Scripture its own interpreter, by comto ancient and true doctrines. Thus the Papist holds felt strongly with Richard Baxter, the celebrated nonguments? or dogmatisms? It may be that you are;
to ancient and true doctrines. Thus the Papist holds felt strongly with Richard Baxter, the celebrated nonguments? or dogmatisms? It may be that you are; pretation of the words of Scripture, this appeal will bring all controversies to the most satisfactory deterbring all controversies to the most satisfactory determination. The private Christian, looking into this said that this is admitted by those who are complained ment are canonical; but then he adds to them other ministers to marry who have no sort of necessity":

that he sees no more difficulty in believing the docministers to marry who have no sort of necessity":

that he sees no more difficulty in believing the docministers to marry who have no sort of necessity": mination. The private Christian, looking into this of; and who are more diligent than they in explaintrue mirror, discovers the blemishes and defects in his own conduct; and the Church puts on her ornaments, ing one Scripture by another? But I have also shewn with us in believing that after death there is a heaven perhaps, you that after having done this, there are still many points and a hell, but then he adds a purgatory. He agrees same was taught by St. Paul, in the 7th chapter of refine and you point out the difference between things of returning railing for their railing would convince But a little observation will convince us that the on which we cannot come to an agreement,—aye, and with us that sins are to be remitted by the merits of the First Epistle to the Corinthians: they—St. Paul, above reason and things contrary to reason, which is them by argument, while we treat them with that But a little observation will convince us that the controversies which arise in the Church can seldom important points, too. Now take any passages or colcontroversies which arise in the Church can seldon be decided by this appeal. The records of past ages lection of the passages of Holy Scripture from which agrees with us that God is to be worshipped; but he that men were ordained not merely to make them agrees with us that God is to be worshipped; but he that men were ordained not merely to make them agrees with us that God is to be worshipped; but he prove this, and daily experience shews it. Each you and I deduce a different doctrine. What is it adds again an inferior worship due to the saints, toprove this, and daily experience snews it. Bach that any dispute claims Scripture for its own side, the script and, as the sense of Scripture, it zealously maintains is brought down from the shelf, and to him deference Christ as a Mediator; but again he adds the mediaand, as the sense of Scripture, it zeafously maintains is paid. Why? Because he is recognized as the tion of the Virgin, saints and angels. He agrees with Saviour, who bought them with his Blood: and they retorted upon yourself. The Socinian will speak of tarians": if on this account the charge be brought them with his Blood: and they retorted upon yourself. appeal, the question can never be decided. There is, organ expressing the sense, i. e. the tradition of his us in believing our Lord's real presence at the Eutherefore, another test, which, in the opinion of those own sect or school, just as a Romish commentator ex-I am defending, Scripture itself allows and sanctions, presses the sense, i. e. the tradition of the Church of stantiation. He agrees with us in believing the Comthe testimony of the Church from the beginning. And Rome. Is there any sin, then, if the High Church- munion of Saints; he adds the invocation of them. to this test St. Paul, in our text, sets us an example of man (applying this conceded principle in a different may have carried their man (applying this conceded principle in a different man making an appeal. We have no such custom, neither manner) looks to the Fathers, not as an inspired aumanner) looks to the Pathers, not as an inspired adthority, but to ascertain from their writings what was Pope over all Bishops and Priests. He receives with the wildest passions of the fanatic, and to exhibit, in-Thus these persons conceive that a way to peace is provided in harmony with the common rule of life, and der consideration in the first ages of the Church, beprovided in narmony with the common rule of life, and the law by which society is held together; for how fore modern controversies were started. And what tions; such as the adoration of the Consideration in the first ages of the Church, in a sublime and myster that we understand the passage reterred to to the Church, in a sublime and myster that we understand the passage reterred to town a single life; for this rule was first to, with the English Church, in a sublime and myster to town a single life; for this rule was first to, with the English Church, in a sublime and myster to town a single life; for this rule was first to, with the English Church, in a sublime and myster to town a single life; for this rule was first to, with the English Church, in a sublime and myster to the consideration of the consecrated bread to the consecrate much of law and of the rules of society is based on makes the value of these primitive writings the greater at the Lord's Supper, the worship of images, and other the controversies were started. And what toons; such as the adolation of the controversies were started. And what toons; such as the Lord's Supper, the worship of images, and other the controversies were started. The whom the religious world (not infallible, but acting as the Lord's Supper, the worship of images, and other the controversies were started. precedent! They conceive that they act in the spirit in this respect is, that the Fathers not only possessed superstitions not needful to refer to. You perceive, in the Eastern Church, by Pope Hildebrand superstitions not needful to refer to. of the Church of England; for it is plain to every one who has considered that they may expect and many written documents now lost, but it was part of the church of England; for it is plain to every one many written documents now lost, but it was part of then, the very great absurdity of accusing persons of the church of England; for it is plain to every one many written documents now lost, but it was part of the church of England; for it is plain to every one many written documents now lost, but it was part of the church of England; for it is plain to every one many written documents now lost, but it was part of the church of England; for it is plain to every one many written documents now lost, but it was part of the church of England; for it is plain to every one many written documents now lost, but it was part of the church of England; for it is plain to every one many written documents now lost, but it was part of the church of England; for it is plain to every one many written documents now lost, but it was part of the church of the church of the church of England; for it is plain to every one many written documents now lost, but it was part of the church of the churc who has considered the language of the Church that a deference to antiquity pervades her Articles, forms the doctrines at the end of the world to judge the quick and the doctrines which they had received in its purity from the apostles, and deference to antiquity pervades her Articles, forms the they had received in its purity from the apostles, and the doctrines which they happen to hold are doctrines argument of some of her most instructive Homilies, to hand it down to their children; they transmitted held also by the Papists. Why on this ground, all and breathes through every portion of her prayers: the once-kindled lamp from sire to son, never suffer- we have no such custom, neither the Churches of God. considers both, the Protestant and the Romish Disthey conceive that when they stand in the ways and see ing its light to grow dim, or its heat to evaporate.—

Would be lapses who deny the eternity of future punishing its light to grow dim, or its heat to evaporate.—

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The latter by adding to the doctrine of those who deny the eternity of future punishing its light to grow dim, or its heat to evaporate.—

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The latter by adding to the doctrine of the latter by adding to the doctrine of the latter by adding to the doctrine of the latter by adding to the latter and ask for the old paths where is the good way that we And as a member of a lately-founded sect can soon the Church of Rome, as strongly enforced in the Vamay walk therein, they act, as I have shewn, in accordance with a principle provided for us in Scripture, and cord-date with the calls the gospel, so did a primiin accordance with which St. Paul reasoned in the common with us; but whether we adhere to their to the third chapter of the 1st Epistle to the Corin- this error was first started in the eighth century; position in which God has placed him, and, as occasion to the third chapter of the 1st Epistle to the Corin- this error was first started in the eighth century; position in which God has placed him, and, as occasion the common with us; but whether we adhere to their the common with us; but whether we adhere to their the common with us; but whether we adhere to their the common with us; but whether we adhere to their the common with us; but whether we adhere to their the common with us; but whether we adhere to their the common with us; but whether we adhere to their the common with us; but whether we adhere to their the common with us; but whether we adhere to their the common with us; but whether we adhere to their the common with us; but whether we adhere to their the common with us; but whether we adhere to their the common with us; but whether we adhere to their the common with us; but whether we adhere to their the common with us; but whether we adhere to their the common with us; but whether we adhere to their the common with us; but whether we adhere the common with us added to the common with us added to

name of the Fathers; a prejudice which certainly was the manner in which it is not unfrequently attempted their deference for antiquity must, in the very nature not felt by Ridley, or by Cranmer, or any of the learned and pious confessors and martyrs to whom we owe the "Such a Father differs from me, a modern teacher, principle before they can countenance Popery." Reformation of our Church. And why should it be felt therefore such a Father must be in error": the whole now? for, let me ask, who are the Fathers? They authority of which judgement depends upon an as- knowledge the Supremacy of the See of Rome, when are merely ancient writers who lived in the earlier sumption, more bold than modest, that the modern they remember how Polycrates and the Bishops of ages of the Church. Now one would think that there teacher is infallible: or if he defend himself by Asia opposed the opinion of Pope Victor and despised could be no great sin in our venturing to read the saying that his is the opinion of the religious world, his excommunications?—how the same Victor was works of these ancient authors. It is said that we again, I ask, Is the religious world itself infallible? rebuked for his arrogance and indiscretion by Irenæus?\* ought to refer for our divinity to the Bible and the We know that the great object with the religious how St. Cyprian saluted the Bishop of Rome by no Bible only. God knows, my brethren, that I wish the world is to produce not unity in the Church, but higher title than that of brother and colleague, and Bible were more exclusively read than it is, and no union among Sects;—to do this many scriptural feared not to express his contempt of Pope Stephen's one can regret more than I do to find the Bible so principles must on all sides, be conceded, and much judgment and determinations when that prelate gave generally superseded by tracts. But those very tracts regarded as non-essential, which to some persons ap- his countenance to heretics?†—when they remember are most diligently distributed by the very persons pears to be essential. We cannot allow, then, a re- how Liberius Bishop of Rome, in the 4th century apwho most vehemently blame us for venturing to read ference to the opinion of the religious world to be of plied to the great St. Athanasius to sanction his conthe Fathers. Nay, by those persons themselves these any authority in such a case. But as a matter of fact, fession of faith: "that I may know," said that Pope tracts are read: in many instances they are the foun- we do admit that many of the Fathers did err. Who of Rome to Athanasius, "whether I am of the same tains, not always surely the purest, from which they ever thought them to be infallible men? Nay, the judgment with you in matters of faith, and that I may drink in their theology. But what is a tract? It is student of the Fathers can point out to you the kind be more certain, and readily obey your commands? a little treatise or sermon composed by some person or of error to which any particular Father may have had When they learn from Gregory the Great, himself persons, not, certainly, infallible. Now similar trea- a tendency, and he can probably shew how that error Bishop of Rome in the 6th and 7th centuries, that tises and sermons form the works of the Fathers. Both was detected and animadverted upon by his cotempo- "the Fathers of the Council of Chalcedon were they parties, then, you will observe, are tract readers, and raries. But admit that they erred,—what then?— who first offered to his predecessors the title of uniwhy should he who reads an ancient tract be blame- Are we not to read them because they were liable to versal Bishop, which they refused to accept'' \sigma; as well worthy, while he who reads a modern tract is held error? In many of the works published by popular they might, since Gregory tells us elsewhere in this worthy of praise? But it is said the modern tracts Tract Societies, I could point out, not only errors, epistle, that it is "a title blasphemous to Christian are sound in doctrine, and ancient tracts not so. And, but if I were to use the language of those who con- ears"? When they remember that the fourth Latelet me ask, who says this? Is it said by an infallible demn the Fathers, I should say, grievous heresies: ran was the first of those Councils which even Romanman? What proof do you bring from Scripture that yet, are we on that occount to refuse to read any ists call general, that recognized the authority of the modern tracts must be sound in doctrine, and ancient modern Tract? But this is what they ought to do Roman See as Supreme over the Church,—a Council tracts not so? It is merely a matter of opinion, and who censure us for studying the Fathers, because the which assembled in the year 1215? How can they when one man praises the ancient tracts to the dis- Fathers were not infallible men. What we chiefly de- ever recognize the Church of Rome as "the mistress paragement of the modern, it is quite as probable that sire in reading them is, to ascertain, not what the private and mother of all churches," when they know that the opinions of individual Fathers were, but, for reasons I Fathers of the second general Council, that of Con-

dehvery. The copy from which this is printed, is of the second edition, and bears date 1840: London, Rivington.

† We have certainly just cause to complain of the Religious Tract Society, although it is supported by many good and pious men, when we find it stated in a recent number of its "Monthly Record," entitled "The Christian Spectator," that those who are called Iti. Christian Spectator, that those who are called Iti. Christian Spectator, are altered to the Church itself, in order that they may insist in common upon what that world deems to be essential truth. But the question still occurs whether that world is competent to decide what part of the Revelation of God is essential and what is not. Of this proposition, and bears date 1840: London, Rivington.

† We have certainly just cause to complain of the Religious order that they may insist in common upon what that world deems to be essential truth. But the question still occurs whether that world is competent to decide what part of the Church itself, in order that they may insist in common upon what that world deems to be essential truth. But the question still occurs whether that world is competent to decide what part of the Religious order that they may insist in common upon what that world deems to belong to it, the distinctive features of every seet, (and where Churchitself, in order that they may insist in common upon what that world deems to be essential truth. But they may insist in common upon what that world deems to be caused in the Churches." |

No, my brethren, whatever difficulties some persons thought in the weak and ignorant conscient thought might do much good in Christ's cong I assure you I do at this day." — Bishop Ridley whether that world is competent to decide what part of the Churches." |

No, my brethren, whatever difficulties some persons all churches. The Churchital that they may insist in common upon what that world is competent to decide what part of the Churchital that they may insist in common upon what that world is competent Record," entitled "The Christian Spectator," that those who hold the principles advocated in the present discourse, are enemies to the cause of Christian Truth, more formidable than the Socialists; the Socialists being Atheistic sensualists.—

Wether of Goursessential and what is not. Or this property in the sense of the cause of Christian Truth, more formidable than the Socialists; the Socialists being Atheistic sensualists.—

Wether of Goursessential and what is not. Or this property in the cause of called High Churchmen hold the negative. The difficulty of their present position consists in the religious world having assumed that all pious persons must belong to it. that the object of either party could be more plainly declared. The one would throw down the Christianity of the Bible, the other would dig up the foundations of Christianity altogether. These their purposes they loudly proclaim and fiercely pursue. their real fault being their rejection of the tradition of the on the ballies of Society of September 18, 1839, and the tradition shall Scripture be interpreted? according to the tra-Rev. Wm. Dalby's Letter to the Editor of the British Magazine. dition of the Church of Rome? or according to the tradition of However much in error the supporters of that Society may consider High Churchmen to be, they are surely going too far two Church?—the latter being, as we contend, embodied in the formularies of the Church of England.

How can those who have respect for antiquity ac-

Peter, and upon this Rock will I build my Church: the and St. Cyril, †† and St. Chrysostom, † and St. Am- failed.

Euseb Eccles. Hist. Lib. v. c. 24. † Cyp: ad Pomp 74. ‡ Athanas: Ep. ad Epictet. § Greg: Epist: Lib. 7. Ep. 30.

Conc. ii. 966. Perceval's Roman Schism, p. 32: Augustine De Verb. Dom. Serm. 13. Nazian. Test. de. Vet. Testam.

++ Cyril de Trin. Lib. 4. tt St. Chrysost. Hom. 55, in Mat.

ment of the ancient: and more product, it is in the saints departed who know that among the sence in the Eucharist, (real though spiritual, or rather ligious world is, that it is impossible for the mass of ship the saints departed who know that among the sence in the Eucharist, (real though spiritual, or rather ligious world is, that it is impossible for the mass of ship the saints departed who know that among the ligious world is, that it is impossible for the mass of ship the saints departed who know that among the ligious world is, that it is impossible for the mass of ship the saints departed who know that among the ligious world is, that it is impossible for the mass of ship the saints departed who know that among the ligious world is, that it is impossible for the mass of ship the saints departed who know that among the ligious world is, that it is impossible for the mass of ship the saints departed who know that among the ligious world is, that it is impossible for the mass of ship the saints departed who know that among the ligious world is, that it is impossible for the mass of ship the saints departed who know that among the ligious world is, that it is impossible for the mass of ship the saints departed who know that among the ligious world is, that it is impossible for the mass of ship the saints departed who know that among the ligious world is, the saints departed who know that among the ligious world is, the saints departed who know that among the ligious world is, the saints departed who know that among the ligious world is, the saints departed who know that among the ligious world is, the saints departed who know that among the ligious world is, the saints departed who know that among the ligious world is, the saints departed who know that among the ligious world is, the saints departed who know that among the ligious world is, the saints departed who know that among the ligious world is, the saints departed who know the ligious world is, the saints departed who know the ligious world is, the l the nature of truth to be better understood hear to the foundain head, than after its transmission through many mankind to study writings so voluminous. But are the foundain head, than after its transmission through many mankind to study writings so voluminous. But are the foundain head, than after its transmission through many mankind to study writings so voluminous. deny, but unequivocally assert. That is to say, they of Rome, and all Churches connected with her, by regenerations. Is it said that one is scriptural the other generations. Is it said that one is scriptural? This is only repeating the last asnot scriptural? This is only repeating the last asfairly expect those who are ordained to the office of Lord's divinity was the fact that prayer was to be made held what the Church of England holds, and what not scriptural? This is only repeating the detects of the Council of Trent, to be absertion in a different form. If the tract contain any teaching to attend to such things, for to enable them unto Him; while we are commanded to pray only to our wise-hearted Reformers maintained on this subsertion in a different form. If the tract contain any teaching to account the service of the ser thing of doctrine more than an extract from Scripture without note or comment—and then it is Scripture without note or comment—and then it is Scripture But in no sense will the objection hold as applicable minds, an assertion of his divinity. In vain to them object of our Reformers was, whilst they acknowledged union with them utterly impossible, is this:—that to Nothing can be more striking, nothing more perfect

Without note or comment—and the Church of England; for it is as—will the Romanists attempt to explain away the second the Church of England; for it is as—will the Romanists attempt to explain away the second the Church of England; for it is as—will the Romanists attempt to explain away the second the Church of England; for it is as—will be a deduction from or an explanation to members of the Church of England; for it is as—will be a deduction from or an explanation to members of the Church of England; for it is as—will be a deduction from or an explanation to members of the Church of England; for it is as—will be a deduction from or an explanation to members of the Church of England; for it is as—will be a deduction from or an explanation to members of the Church of England; for it is as—will be a deduction from or an explanation to members of the Church of England; for it is as—will be a deduction from or an explanation to members of the Church of England; for it is as—will be a deduction from or an explanation to members of the Church of England; for it is as—will be a deduction from or an explanation to members of the Church of England; for it is as—will be a deduction from or an explanation to members of the Church of England; for it is as—will be a deduction from or an explanation to members of the Church of England; for it is as—will be a deduction from or an explanation to members of the Church of England; for it is as—will be a deduction from or an explanation to members of the Church of England; for it is as—will be a deduction from or an explanation to members of the Church of England; for it is as—will be a deduction from or an explanation to members of the Church of England; for it is as—will be a deduction from or an explanation to members of the Church of England; for it is as—will be a deduction from or an explanation to the church of Nothing can be more striking, nothing more periet in its charity, than the manner in which, in the 8th of Scripture, and we have just as much right to assert serted, and has never been contradicted, that on all of Scripture, and we have just as much right to assert serted, and has never been contradicted, that on all of Scripture, and we have just as much right to assert serted, and has never been contradicted, that on all of Scripture, and we have just as much right to assert serted, and has never been contradicted, that on all of Scripture, and we have just as much right to assert serted, and has never been contradicted, that on all of Scripture, and we have just as much right to assert serted, and has never been contradicted, that on all of Scripture, and we have just as much right to assert serted, and has never been contradicted, that on all of Scripture, and we have just as much right to assert serted, and has never been contradicted, that on all of Scripture, and we have just as much right to assert serted, and has never been contradicted, that on all of Scripture, and we have just as much right to assert serted, and has never been contradicted, that on all of Scripture, and we have just as much right to assert serted, and has never been contradicted, that on all of Scripture, and we have just as much right to assert serted, and has never been contradicted, that on all of Scripture, and we have just as much right to assert serted, and has never been contradicted, that on all of Scripture, and we have just as much right to assert serted, and has never been contradicted, that on all of Scripture, and we have just as much right to assert serted, and has never been contradicted, that on all of Scripture, and the scripture is a serted, and has never been contradicted, that on all of Scripture, and the scripture is a serted, and has never been contradicted, the scripture is a serted, and has never been contradicted, the scripture is a serted, and has never been contradicted, the scripture is a serted, and has in its charity, than the manner in which, in the stin chapter of this Epistle, and the 14th chapter to the sumpter of this Epistle, and the 14th chapter to the Romans, St. Paul treats the weaker brethren, and the Paul treats the weaker brethren to the Paul tr anomans, St. Paul treats the weaker brethren, and direct is scriptural, as another person and authority as an interdefect that they should be treated by others. Would same assertion as to a modern tract. Disagree with the Prayer Book its weight and authority as an interdefect that they should be treated by others. Would same assertion as to a modern tract. Disagree with the Prayer Book its weight and authority as an interdefect that they should be treated by others. Would be treated by others. wrects that they should be treated by others. Would to God that in these days, those who esteem them-God that in these days, those who esteem themselves, or are accounted by others, the stronger brethwhy object to our principle while you adopt it in anselves, or are accounted by others, the stronger brethwhy object to our principle while you adopt it in anit their days.

I ask how are we to prove that in so doing the Romish
why object to our principle while you adopt it in anit their days. wives, or are accounted by others, the stronger orethology wives, or are accounted by others, the stronger orethology wives, or are accounted by others, the stronger orethology wives, or are accounted by others, the stronger orethology with the Church with their duty of those or the Church with their duty of those or the Church is in error? We are both tract readers; the only our to unite their duty of those or the Church of which the church with their duty of those or the Church of the Church of which the church of the Church o the Emperor of the West, and all the great divines of whom we are too to the religious world;—to the Church of which the Now, however learned, however mighty in the consulting those to the consulting those to the consulting those to the consulting those that some of us go for these tracts to to the religious world;—to the Church of which the light mysteries; of that high mysteries; of that high mystery, that to the consulting those to the consulting those to the consulting those the consulting those to the consulting those to the consulting those to the consulting those the consulting those to the consulting those the consulting those to the consulting those the consulting those the consulting those that the consulting those the consulti Now, however learned, however mighty in the Scriptures, however skilful as critics or profound as St. Chrysostom, St. Basil, and St. Athanasius, to whom search to often misrepresented? How but by referring to Ori-Descriptures, however skilful as critics or projound as metaphysicians, those persons may be who are usually our Prayer Book is indebted for much of its excellence; religious world would relax. They may have their church. In vain did the Pope of Rome give his all expressions of our Liturgy: they did, indeed, look gen, and Eusebius, and St. Athanasius, and St. Hilary, our Prayer Book is indebted for much of its excellence; religious world would relax. denominated High Churchmen, they are regarded by we work as weaker brethren, utterly ignorant of the it may be, by what is called the religious world; which is the cost of the it may be, by what is called the religious world; which is the cost of the it may be, by what is called the religious world; which is the cost of the it may be, by what is called the religious world; which is the cost of the it may be, by what is called the religious world; which is the cost of the it may be, by what is called the religious world; which is the cost of the it may be, by what is called the religious world; which is the cost of the it may be, by what is called the religious world; which is the cost of the it may be, by what is called the religious world; which is the cost of the it may be, by what is called the religious world; which is the cost of the it may be, by what is called the religious world; which is the cost of the it may be, by what is called the religious world; which is the cost of the it may be, by what is called the religious world; which is the cost of the it may be, by what is called the religious world; which is the cost of the interest of the interest of the interest of the cost of the interest of the inte Gospel. If it be so, if they are we der brethren in the so, if they are we see that the so, if they are we see the so

ever absurd it may appear to others, they believe to be pious: do not denounce them without hearing shewn how ours actually is so. Again, there is alluwhat they have to say, or without reading, with unwant they have to say, or without reading, with unprejudiced minds, what they may have written: do toms; and some acquaintance with the history and because the Papists in their ministrations wear a surprejudiced minds, what they may have written: Prejudiced minds, what they may have written: do not call them opinions of the age in which the New Testament was plice in common with ourselves; others speak of the lidy Communion, that if "any one cannot quiet belief of what to my mind is absolutely blasphemous, been virtually told of late, "if these books contain opinions of the age in which the New Testament was plice in common with ourselves; others speak of the Jesuits in disguise: do not hold them up as persons with the Bible they can be of desirous to deceive. For why should they wish to deceive you more than their accusers? Their princiminister of God, and open his grief, that by the minister of God, and open his grief, that there and Saviour is each time sacrificed afresh; that there and Saviour is each time sacrificed afresh; that there are sacrificed afre we you more than their accusers? Their principles are not those which lead to preferment: they can be suffered, let them, therefore, be described and the suffered and the suffe the only maintain them because they believe them to be out reference to the original authority, and one may compose that many compose that become current in the world: but the first commenbecome current in the world: but the first current in the world: but the first current in the world: but the

tion was or was not contrary to what he called the additions to the Gospel truth. To accuse those of that it found its most able advocate in Pascasius offers, to warn either side of the errors committed on an inclination so to do, who have respect for antiquity, shall try every man's work of what sort it is. If any Radbert, in the ninth century; and that when this that side, and of the danger, when warned, of adhering seems, however, to be a prejudice against the very times in error. Now I certainly do protest against the very times in error. Now I certainly do protest against the very times in error. Now I certainly do protest against the very times in error. true faith is, that when our life in this world is brought to a close, our state of probation ceases†; aye, and we can shew that the first authoritative decree concerning Purgatory was made so lately as in the Council

of Florence in the year 1438. And be not astonished, brethren, at the admission made by Bishop Fisher; I could produce to you similar admissions from Romish divines on almost every point. Of all vulgar errors, as you must have already perceived, none can be greater than that which Their principle is obedience to those who from time to time occupy the place of ecclesiastical rulers. These, in a publican; consequently there is no room for an ap- cause is bad. There are many anti-popery sermons and odious stamp of heresy. ##

Ambros. Com. in Ephes.

§ I may add that some of the opinions advanced on this sub-

¶ Op. p. 496 Ed. 1597, Art. Cont, Lutherum. †† Perceval on the Roman Schism, p. 354. ## Bishop Jebb, Peculiar Character of the Church of Eng-

[WHOLE NUMBER, CCLXXXVII. his opinion should be correct as that of another | But a popular argument against this use of the Fa- brose, | and St. Hilary, ¶ expounding that Scripture | But it is said that those who defer to tradition laity, an injustice, robery, and wrong, not sanctioned hold the dogma of Transubstantiation. That the even by the Romish Church till the Council of Conperson who praises the modern tracts to the disparage thers, and this determined the doctrine of our Lord's real present the modern rement of the ancient; and more probable, if, it is in cient Church, rather than to that of the modern restance in 1414. though not the light of the gospel itself, for which we Does the Romanist bring forth his specious arguism of the light of the gospel itself, for which we Does the Romanist bring forth his specious arguism of the light of the gospel itself, for which we light of the gospel itself, f Councils with the faithful receive not look to Scripture, may be serviceable to weaker breth
But it is said, "Scripture is so plain, we will have look to Scripture, may be serviceable to weaker breth
But it is said, "Scripture is so plain, we will have look to Scripture, may be serviceable to weaker breth
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But it is said, "Scripture is so plain, we will have look to Scripture, may be serviceable to weaker breth
But it is said, "Scripture is so plain, we will have look to Scripture, may be serviceable to weak Pronciency in theology), let them receive that gentle the Bible and the refuted by argument; if they violate the regulations and we too, will have the Bible and the Bible a or principles of the Church of England, let the fact what need have you of commentators? Their combe proved and let them be suspended: but admonish ment is an addition to the word of God." But the them affectionately as brethren in Christ: do not Bible having come down to us in a dead language, we But then comes the grand charge of all—this sysresort to the arts of the profane; do not misrepresent their principles, or ridicule that conduct which, how-

that opinion, may, I suppose, dogma of Transubstantiation. All that we say is

† Exhortation to Communion Office.

§ The question as to the proper manner of opposing Romanism is one of great importance. I can state it on high authority, that the Papists always calculate on twenty or thirty converts to their system, after a meeting in any place of the so-cal- stricter piety. would represent the Papists as appellants to antiquity. led Reformation Society. The declamatory violence at these meetings disgusts some persons, in others doubts are suggested while weak arguments are used to answer them, and recourse is eventually had under the idea of hearing both sides, to the Rotheir opinion, constitute that Church which is to be heard under penalty of being accounted a heathen or bad arguments is the best aid that can be given to those whose of Christian charity: but when either Romanist or peal to antiquity, and accordingly the attempt to appeal from the present to the ancient Church has been norant of the doctrines of the Church of Rome, or of the docbranded by them, as Bishop Jebb shews, with the trines of the Church of England. And it is no new art of the the Churches of God. Romanists to attack the Church in this way by their own emissaries in disguise. "In the 16th century, one Cummin, a friar, contrived to be taken into the Puritans' pulpits, where, as \* This valuable discourse was preached in St. Andrew's Church, Manchester, upon the text, "But if any man seem to be contentious, we have no such custom, neither the Churchs of God," I Cor. xi. 16; and was published at the request of the Clergy of Manchester, who were present at its great body of the Clergy of Manchester, who were present at its delivery. The copy from which this is printed, is of the second general Council, that of Constant of C thought might do much good in Christ's congregation, and so commended him and gave him a reward of 2000 ducats for his No, my brethren, whatever difficulties some persons I assure you I do at this day."—Bishop Ridley's Letter. Appendix to Strype's Cranmer, ii. 965

Thought might do much good in Christ's congregation, and so I assure you I do at this day."—Bishop Ridley's Letter. Appendix to Strype's Cranmer, ii. 965

Quakers in Limerick called twice during Lent this if they were to apply to the Pope for a reward on the same score year on Mr. Elmes, and every other clergyman in all the world could witness that they have well deserved it at I may add that some of the opinions advanced on this subby some of the learned and pious writers of the Oxford

his hands? Surely our opponents have some reason to feel
misgiving when they find themselves treading in the footsteps

Limerick, and left at each time an invitation to attend their meeting house to hear one of their female Romish argument founded upon that text will fall Tracts appear to me to be incautious. I admit that the argument of the Heathen revilers of Christianity, and of the Popish hire-They are accused, with the Papists, of "an intense dislike of the peculiar doctrines of scripture." Comparing them with a avowed Infidels, the work referred to says: "It is not possible to many of the traditional doctrines and some avowed Infidels, the work referred to says: "It is not possible to many of the traditional doctrines and some well on paper. But the are persons must belong to it.

But there are persons whose zeal for the cause of religion, whatever may be their faults, is ardent, but who at the argument to the faulter are persons must belong to it.

But there are persons whose zeal for the cause of religion, whatever may be their faults, is ardent, but who at the argument to the faults are persons must belong to it.

But there are persons must belong to it.

In armless upon those who defer to the Fathers; since ever may be their faults, is ardent, but who at the argument recommend itself to pure and such as to improve the cause of the clurks is ardent and the argument recommend itself to pure and such as to improve the cause of the clurks is argument. For every many be the cause of the cause of the cause of the cause of the clurks is argument. For every many better to the same time to the faults are persons must belong to it.

But there are persons must belong to it.

In armless upon those who defer to the Fathers; since ever may be their faults, is ardent, but who at the argument recommend itself to pure and such as to improve the cause of the cause divisions among Protestants, in some of their publications they It was not till the time of William of Corboil, about 1129, that | are said to have spoken of the writers of the Oxford Tracts as the marriage of Secular Priests was put down in England. An- allies. In the report, however, of one of Dr. Wiseman's Lecselm seems to have attempted it about 1102, but Henry I. op- tures to Romanists at Manchester, it appears that "he broke posed him. It is plain that many Bishops in that reign and out in a strain of passionate invective against the writers of the later were married men. See Collier of Geoffrey Rydal, Bishop of Ely. 1174-89. Collier, i. 381.

Tracts for the Times, denouncing them, and complaining that they had started a line of argument against their Popish opponents that had been left undisturbed for a century.' - Manchester Courier, Oct. 26, 1839. 'To the falsehoods of Popish

To the Law and to the Testimony; if they speak not ference being that you derive your information from you may in this way prove almost any Scriptural truth this point we are under no concern; we still say to is an insult to the understanding, a contradiction to arguments, for as much as they are worth, and we have, to be Popish, because Popery consists in novel enaccording to this word, it is because there is no ught in As to doctrine, it is said that the wisest and best them. And where both parties agree in their interclination on the part of some Protestants to the doc- dead. And as to the dogma of Transubstantiation, man stands fairly and boldly in the middle way; he man's work abide which he hath built thereon, he shall error was first introduced, it was spoken of by Raban to them. But here he remains: be advances no furshall suffer loss, yet he himself shall be saved yet so as bishop of Mentz, as an error broached by some indi- judge, when our Lord commands is Judge not. What by fire. By such a passage some persons may be viduals "unsoundly thinking of L.TE," and by the amount of truth it may be necessary for each individual, staggered, but we can answer, We have no such custom, contemporary Divines of the Churches of England and for his salvation to possess, he knows not. He only neither the Churches of God: and for the truth of our Ireland it was strongly opposed. We know, more- knows that each man will be judged by that he hathposition we can appeal to Bishop Fisher, a martyr to over, that it was not authoritatively received even by not by that he halh not; and that our duty it is, without the Romish cause, who expressly tells us that "the the Roman Church till the Fourth Lateran Council in respect of persons, without caring for whom it may doctrine of Purgatory was rarely, if at all, heard of the year 1215. So then, brethren, those who defer seem to condemn, to declare all the counsel of God. among the ancients; and to this very day, the Greeks to Primitive Tradition, and study the writings of the We treat no error with toleration; we treat no person believe it not:" and he adds, with reference to the Ancients, may be thought by some persons to be the with unkindness or disrespect. If we see the Protesdoctrine of Indulgences, "so long as men were uncon- most judicious opponents of Romanism, s—but cer- tant Dissenter or the Romish Dissenter surpassing us cerned about Purgatory, nobody inquired after Indul- tain it is, that they cannot receive the Romish doctrine in holiness, we do not pronounce them to be free from gences, for on that all their worth depends." Yes, of Transubstantiation until they have renounced these error, nor do we represent their errors as trivial, or and we can quote passages innumerable from the principles. No, nor with reference to the Eucharist conceal from them our opinion, that if the means of Fathers to shew that the ancient faith was, as the will they ever consent to withhold the cup from the avoiding those errors have been within their reach they \* Bishop Cleaver's Sermon, Nov. 25, 1787: See also Bishop Ridley's Treatise against the Error of Transubstantiation; Bishop Poynet's Treatise of Reconciliation, or Diallacticon, and would this have been had he been blessed with my Archbishop Cranmer's Defence of the Catholic Doctrine. B. iii. superior advantages! And what a sinner am I, that with all my superior advantages I am in my conduct † See Perceval's Roman Schism, 40, 56, 132, 346, 225, his inferior! and this sends us to our knees and our self-denials, that we may obtain pardon for the past through the merits and intercession of an Almighty Saviour; and grace for the future, to form habits of

> In short, we learn from Scripture, as well as from antiquity, that a firm uncompromising adherence to our principles, a calm, steady, zealous promulgation of Protestant has recourse to persecution whether physical or moral, to the horrors of the inquisition or to railing

> > QUAKERISM IN IRELAND.

(From the Irish Ecclesiastical Journal, November 29.)

The Rev. John Elmes, Vicar of St. John's Limerick. has lately published a sermon, entitled, "Quakerism Exposed," which he preached on Sunday evening, March 20th, last. It appears that two of the leading vear on Mr. Elmes, and every other clergyman in Limerick, and left at each time an invitation to atpreachers. Mr. Elmes, finding that several persons had been so foolish as to accept the invitation, gave notice that he would preach on the subject of Quakerism the following Sunday. On the Saturday morning, three of the principal Quakers waited on Mr. Elmes, in order to dissuade him from preaching; and the same day had an interview with him, at which, among other things, they said, "that some of his clerical friends, who looked on them as brethren,

+ Præf in Librum Regum. See the quotations at length in Priests I have traced many of the absurd stories propagated by
Dissenters against consistent Churchmen.

Perceval. 420; and the Councils, pp. 41, 56, 159, 362.

Parkinson's Hulsean Lectures, 1838, p. 84.