## Original Poetry.

THE CHURCH IN 1842.

" The spiritual fabric of THE CHURCH ounded in truth—by blood of Martyrdom emented—by the hands of Wisdom rear'd n beauty of Holiness—with ordered pomp becent and unreproved."—Wordsworth,

"Branch of the Apostles' Vine! "Child of the ancient line,
"From Heav'n to Earth two thousand years unbroken! "Church of the Forest-Land! " Nursling of God's broad hand! "Awake-Arise !- thy call to battle's spoken !"

SHE IS AWAKE !- Her God Half veils his chastening rod, And calls her forth-and robes her form with glory; Youth decks the holy Bride; Age brings ancestral pride,—
The flush of morn,—the gorgeous lights of story.

Behold her robe of light With blood of Martyrs bright, Shed from the hour when Stephen's soul fell sleeping !-High stars of clear renown Flash from her radiant crown, The bright memorial of her Champions keeping.

From many a far-off wild, She calls each long-lost child—
Round her bright banner in the blue heav'ns streaming—
And Faith's glad welcome floats

On triumph's holiest notes,
To hail each fire on fresh-sprung Altars gleaming.

Speed her bold champions forth!
Broad West and boundless North,
From lonely hearths by wild, dark forests bounded: From Huron's stormy deep Down to far Ocean's sweep The plaintive call for Gospel aid is sounded.

Ice-blast and torrid beam .-Dark wood and rushing stream,-The worldling's taunt,—the body's toil and sorrow, Check not their feet, who bear The bright Cross, every-where,-Their night of pain heralds a glorious morrow.

Calm the fair Sabbath morn, As, down light echoes borne, The holy bell's soft chiming floats and lingers;
And round fresh village spires The forest sunset's fixes
Gild with last light their "heav'nward pointing fingers."

There the glad Churchmen throng, With ancient rite and song,
And prayer,—for Child to lisp, for Age to falter,—
For God's almighty hand

O'er Home and Fatherland, To shield the Anointed Throne,—the one true Altar.

Thou! on whose potent breath
Hang Judgment,—Life,—or Death,—
Oh speed Her on, Thy holy name confessing!—
Till her high task is done By her pure shrines shall ask thy priceless blessing!

Firm on Thy holy hill Rear her bright rampart still, Stronghold for TRUTH when men or fiends assault her; She with that TRUTH had birth, And its last light on Earth

Will gild her Cross, -HER APOSTOLIC ALTAR! Toronto, December, 1842.

CATHOLIC CHURCH OF ENGLAND;

IN'A CONVERSATION BETWEEN MR. SECKER, A CHURCH-MAN, AND MR. BROWN, A METHODIST,

DIALOGUE VI.

(By a Correspondent of "The Church.")

feelings; not that I have been shaken in my intention | Church will suffer by the comparison. said respecting "authority" as a rule of conduct in goes far to prove how great is the evil of schism. made me feel particularly uncomfortable. I know that by the following considerations:-

strictly sober man, false as both one and the other would be, it might yet cost you considerable trouble before you could entirely disabuse the public of the disable to be cast out only lawful weapon, when he fears that the Church is laws? Christ you know came to do away with the conform in every thing, they are liable to be cast out only lawful weapon, when he fears that the Church is laws? I reply, of its pale; so that no choice is left to them but either only lawful weapon, when he fears that the Church is laws? To put the world, are all opposed to dissoner the laity in the world, are all opposed to dissoner the laity in the world, are all opposed to dissoner the laity in the world in the mids took down that they will directly and of themselves conform in every thing, they are liable to be cast out on the mids took down the laity in the world So it has been with the Church; the Dissenters have So it has been with the Church; the Dissenters have studiously represented it as being devoid of all spiritual religion, a lifeless image, cold and dead,—a congregation, a lifeless image, cold and dead,—a congregation religion, a lifeless image, cold and dead,—a congregation religion r tion of mere formalists, who neither sought Christ, nor nominations, I have come to the full conviction, that there are yet if the weak minds of any of her laity should be His work in the midst of the years, and in wrath Lord, praise Him and magnify Him for ever.' And in a similar

poses the visible Church of Christ.

the Church of England; therefore, however unadvised scure hint to that effect. REASONS FOR RETURNING TO THE even though the lives of many of them should be far with you in believing they are not. Mr. Brown.—Since our last conversation, Mr. dissenting denominations, and then in practical godli- ever, take your texts in the order you gave them. Secker, I have been considerably disturbed in my ness I do not suppose that you yourself think that the The first, then, taken from the Second of Corinthians

upon her public services once every Sunday, and upon as to the true piety of very many of the Methodists be disciples of Christ, entirely to forsake the rites of her sacraments regularly, for you have proved, beyond still I am quite of the opinion of your candid friend the Paganism, and to form no intimate friendships, and reasonable doubt, that not to do so would be to commit Rev. Mr. - "that piety in the Church is generally especially no matrimonial connections, with their heathe sin of schism; and when a duty is once proved, much more solid than amongst the Sectarians."\* Your then neighbours. This passage then has not any, not no objections, however painful their existence may be, incidental remarks too respecting the new conditions of even the most remote, reference to the relation which can excuse the neglect of such duty: but the uneasi- church-membership, which the dissenters would estab- Christians bear to the Church. ness, to which I allude, has arisen from this cause, lish, strike me very forcibly; indeed now you have The next, taken from the Second Epistle to the that after I had almost come to the resolution alto- brought the matter before me I could wonder how an Thessalonians, so far from sanctioning separation, does gether to leave the Methodists,—the reasons for which innovation which appears so dangerous and unscriptural itself positively command us to avoid all such persons; I will tell you immediately,—I named my intention to could so long have escaped my observation; it is like for the disorderly person whom the Apostle commands some of my friends, and they pressed me so strongly robbing those of their Christian privileges and casting the true Christian to avoid, is the very man, as the with the argument that "when the Church becomes them again out of the pale of the Church into the wide rest of the verse you quoted says, who walks "not after worldly and formal, men are not only justified but world of iniquity whom, in the name of Christ, they the tradition which he received of us", that is, who imperatively called upon to separate from it," that I have professed to receive as the children of God; refuses to submit himself to his lawful spiritual rulers. confess I was unable to answer them to my own satis- and truly those who are thus treated can never And if, owing to a lax state of discipline, disorderly faction. Pardon me, but before you endeavour to be expected to feel that having been "baptized into or worldly-minded persons are unhappily found in meet this objection,—if indeed you are able to do so,— Christ' the vows of the Lord are upon them. I fear communion with the Church, the utmost that this permit me to state why I have thought of entirely such Ostrich-like conduct towards the "lambs" of passage enjoins, or indeed permits, the conscientious leaving the Methodists. You remember what was Christ, interwoven as it is in the very nature of dissent, Christian to do, is to stand aloof from such individu-

our last interview. Now if the Church has the right to Mr. Secker .- I think then we are agreed that, with tercourse; -to leave the Church of Christ on their forbid Dissent, and even to excommunicate those who all its faults, we shall not mend ourselves by leaving account were to fall into that very sin, against which refuse to obey; I cannot but see that her authority the Church in the hope of finding a purer Christian the text in question is mainly pointed, namely, spiritmust be equally binding as regards partial separation, community; especially when we bear in mind that ual disobedience. In truth, Mr. Brown, it is this very such as that in which some Methodists indulge; I see great improvement, which, by the mercy of God, has spirit of spiritual insubordination which causes so much also that if such separation be not absolutely schism, taken place within the last few years in the Church of division. Private members of Christ's Church, init is the very next step to it; and then I am all but | England both as respects Apostolic Order, Scriptural | stead of humbly seeking for personal holiness, are sitconvinced that no ministry is lawful, but that which is zeal, and personal holiness. But to give your friends ting each one in judgment upon his brother, and fancy-Apostolic and Episcopal. Now as every thing con- all the advantage of their objection, I will suppose that ing that they are to purify the house of the Lord, and nected with Christ and his Church is of the most awful "the Church is as cold in its love to Christ and as to reprove His prophets. importance, I felt that I durst not longer remain in questionable paths, lest haply I might be found in those which are absolutely 6 thinks and as formal in its piety towards God' as they imagine, and even then I am prepared to show, as I stated a while which are absolutely forbidden. I was therefore about back, that it is an entire misconception of the path of has nothing to do with the present question; it speaks fully to return to the Church, when the doubts as to duty to suppose that even in such a case it would be in reference to a Church which has apostatized from which I speak as to its being formal and worldly, were right to leave her communion, for that the man who the truth, or wickedly and wilfully corrupted it. The afresh suggested to my mind in a manner which has does so, is guilty of the sin of schism. This I prove passage referred to, does, I think, satisfactorily vindi-

duty never calls two ways, and yet I am, I acknowledge, I. That in the Jewish Church, however sinful were Rome, though not, I fear, in setting up a new and hu- at liberty to leave the Church of Christ for every quite at sea; I fear to move, lest I should leave Christ, its priests, or however corrupted were its ordinances, man polity, and dispensing, on the plea of necessity, and I dare not stay in flat opposition to those principles no one could forsake its pale or neglect its services with the Divine institution of Episcopacy; and cerof submission to lawful and scriptural Church autho- without rendering himself liable to the judgments of tainly it fully justifies our own Church in having thrown rity which we were lately considering, and to those Almighty God for so doing. Thus we find it written off a foreign and unscriptural yoke, and in refusing to injunctions which require us to "mark them which in the book of Deuteronomy, "And the man that will hold communion with other churches, so long as they cause divisions and to avoid them," and the solemn do presumptuously, and will not hearken to the priest sanction the iniquities, and share in the corruptions, commands to "withdraw ourselves from every brother that standeth to minister there before the Lord thy of the Papacy. But as the Dissenters in general, and that walketh disorderly, and not after the tradition God, or unto the judge, even that man shall die;" especially the Methodists, do not charge the Catholic which disorderly, and not after the tradition which disorderly, and not after the tradition which received" (Rom. xvi. 17; 2. Thess. iii. 6, 14; (xvii. 12) and in Leviticus dreadful are the threatenings which Jehovah pronounces against those who profess to belong to it, form it is one which long painfully affected my own mind; but rely upon it, Mr. Brown, it arises from a distortion of facts, and a misapprehension of duty. You know possing is easier than to bring slanderous charges. of facts, and a misapprehension of duty. You know nothing is easier than to bring slanderous charges in case the priesthood itself should become unholy, as often repeated in the Sacred Scriptures. Indeed, the prayer, asking that 'as the holy prayed that "His Church might be one, as He and they may succour and defend us on earth'; wherein you will that receives it as such with faith, and may produce against either individuals or communities, which, though indeed we know it oft-times did;—the command to me to be positive, with this single exception, that "we the Father were one?" they be entirely false, it may yet require long and unity is exceeding broad. I thus judge therefore that ought to obey God rather than man." And therefore, Mr. Brown.—Thank you, Mr. Secker. painful efforts to disprove. Thus, if I were to begin as schism was a crime so hateful to God, under the as many of the requirements of the Ro- I do most clearly see that the Divine example of the

desired the influences of his Holy Spirit; while, on the influences of his Holy Spiri

communion or spiritual profit. With regard to these Mr. Secker.—True; Christ did abolish the Mosaic from her! for, supposing the charge of formality Mr. Secker.—Indeed, my dear Sir, I have been word of truth to those that seek it: and yet, when all Methodists and other Dissenters, are the most distin- would be ready to suppose it to have originated with appears to be this,—that in God's holy word, the removed all your lingering fears or objections. guished for their well-informed piety, are the individuals Moses, and that Christ, as its bitter enemy, sought to unity of the Church and a dutiful submission to its who have the least to say respecting the piety of Dissent destroy it root and branch. Whence, Mr. Brown, I pastors is strongly insisted upon, nay, positively as contrasted with that of the Church. With respect appeal to you as a man of sense and candour, whence enjoined; and that no permission whatever is to be to the Church itself, while I know how far short too has arisen this desire of the Dissenters to pour con- found in the whole Bible authorizing men, under any many of its members come of that spiritual devotion, tempt upon a Dispensation which was established circumstances, to forsake the communion of, or to and of that hungering and thirsting after righteousness solely by God himself? Is it not because there, God reuse obedience to, the one Apostolic Church; which should distinguish every believer in Christ himself speaks so clearly, both by precept and exam- (siving the one fact, that it should become, as in the by the life of our most blessed Lord and Saviour.— Jesus, still I trust that that "pure and undefiled re- ple, respecting the Divine authority of Ministers and case of Rome, decidedly anti-Christian); and further, We are here in this world with our loins girded and ligion," which only springs from a true faith in Him, Rulers, the necessity of obedience, the sin of division, that in the Bible we have an example of the Church our lamps burning, waiting for the bridegroom. The and which St. James declares to be this, "to keep and the other evils necessarily connected with demo- of God being in that state in which the Dissenters Church, therefore, on the four first Sundays of the ourselves unspotted from the world, and to visit the cratic insubordination and teligious dissent, that they process to believe the Church of England to be, ecclesiastical year, calls upon us to prepare for the fatherless and the widow in their affliction," is to be feel themselves bound, in self-defence, to deny the nanely, itself lukewarm, and its priests corrupt; and joyous festival of our Saviour's Advent. Christman found in our Church in greater abundance than elses authority of these his former teachings? But this that yet none of its members were permitted to leave Day, The Massacre of the Holy Innocents, the Cirwhere. It is charitable to hope that the Dissenters cannot be right; for God changeth not, and human it under the pretence of forming a purer church; but, cumcision of Christ, and His Epiphany, which is the have commonly judged otherwise, not altogether from nature also remains the same in all its distinctive petheir unholy jealousy of the Church, not to use harsher culiarities; hence I can scarcely understand how any tor, forsook the Jewish Church, was declared to be cession. On this last great event the Church in the terms, but from their strange ignorance of what com- honest man can dispute that the great principles upon cut off from the privileges of the people of God, and fulness of her joy dwells for five or six Sundays, when The holy sacrament of baptism was adopted by all ages; it is the mode of carrying them out only which evidenced in all the Apocalyptic Addresses to the Sundays before Lent, that we may not pass too quickly Christ himself as the rite whereby all, whether Jewish can vary; and it is in the Jewish Church alone to which Angels of the Seven Churches, and especially in that and too unpreparedly from a season of joy and festive and Pagan adults or the infants of Christians, were to we can look for an example of those principles by which to the Church of Laodicea, for, fallen as it was, and thoughts to one of dimness and penitential tears. By be admitted into His Church; and mark, my dear sir, He would have His Church guided; as under our Dis- fearful as were the threatenings denounced against it, this time we are sobered and subdued, and saddened that as it is the only rite sanctioned by divine autho- pensation He tests our reverent obedience and holy not one vord is said intimating that the truly pious by the recollection of our sins; and, as our Saviour rity for this purpose; therefore, all who are duly bap- love by pointing us, as it were, to that, to learn his who yet remained in it should leave it and form a new passed away from the world by the leading of the Spirit, tized are thenceforward positive members of the Church | will as respects the principles upon which he would and ourer church; so with respect to the Church of for forty days of fasting and temptation and spiritual and continue to be so, unless, by competent authority, have his visible Church ordered. Thus St. Paul tells Sards, also, surely if dissent were at all justifiable, conflict in the wilderness, so the Church, like the moon they are openly excommunicated, and thereby cast out us that the Jewish Dispensation was "the shadow of the 'Spirit" would have enjoined those few names, going behind a cloud, enters the solemn season of Lent. of the pale of the Church,—a measure which the Bible heavenly (or Caristian) things"; and "the pattern of "who alone of all the Church in Sardis had not defiled The five Sundays which intervene are still festivals; only permits in extreme cases. It is evident, there- things in the heavens" (Heb. viii. 5; and ix. 23.). their garments," to forsake their brethren, of whom but the collects are of a more humble and pensive nafore, as the heart of man is naturally prone to sin, that I judge, therefore, by the example of the Jewish Godhimself declares, that though "they had a name ture. As we approach Easter the gloom of Passion

Christ, they do most inconsistently refuse to regard against the sin of schism and division; surely then, answered the objections of my friends. Ah! Mr. them as true members of their religious body; their seeing that so much is said against leaving the one Secker, what a sad pity it is that men will "lean to them as true members of their lengtons occupy, the condition of membership being not that which Christ Catholic Church of Christ, if the formality of its mitheir own understandings," and be guided by their instituted, but a test of their own! This, I may just nisters or members had been a sufficient reason for own imaginings rather than by that "sure word of remark, was not originally the case with Methodism; doing so, such an exception to the general rule would Projecy" to which the Apostle directs us. I tremble remark, was not originally the case with retained by the remark, was not originally the case with relational by the remark, was not originally the case with relational by the remark, was not originally the case with relational by the remark, was not originally the case with relational by the remark, was not originally the case with relational by the remark, was not originally the case with relational by the remark, was not originally the case with relational by the remark, was not originally the case with relational by the remark, was not originally the case with relational by the remark, was not originally the case with relational by the remark, was not originally the case with relational by the remark of Mr. Wesley always strongly installed upon it is the responsibility we people were not a Church, but simply Societies within find, upon examination, that there is not the most ob-

this step might be, still he did not usurp the authority Mr. Brown.—Nay, there I think you are scarcely of Christ, by making new conditions of admission into correct. I will mention three passages, that do ap-His Church. Nay, such an usurpation as this the pear to me, I confess, to authorize separation; at Romish Church itself, either by Pope or Council, never least I know that the Dissenters build greatly upon ventured upon; this was left for the boasted "private them. They are these: "Wherefore come out from judgment" of Dissent to do; and now alas! Methodism among them, and be ye separate, saith the Lord." has fully fallen into this snare also. I have made this (2 Cor. vi. 17.) The next is this; "Now we comstatement for the purpose of showing you how it is, mand you, brethren, in the name of our Lord Jesus that, by superficial observers, the Church should be Christ, that ye withdraw yourselves from every bro-

from such as becometh those who have the vows of Mr. Secker.—Really, I am astonished when once from such as becometh those who have the vows of the Lord upon them. Thus, Mr. Brown, I think perton the Lord upon them. Thus, Mr. Brown, I think perton the Lord upon them. Thus, Mr. Brown, I think perton the thing is fairly brought to the test, to find how enthis follow four or five and twenty Sundays, which, as all persons whatsoever to be submissive to the Roman theorem. The supported by Scripture is the separation from the supported by Scripture is the supported by Scripture is the separation from the supported by Scripture is the Lord upon them. Thus, Mr. Brown, I think persons are mistaken as to the matter of fact in the grounds
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sons are mistaken as to the Church; for you see that to make the comparison the Methodists of modern days. And indeed, my fair, it is the serious and devout communicants of the good friend, I can easily perceive that you are only Church, those who are attentive upon her various or- trying to make the most of your friend's objections. dinances, who must be compared with the members of satisfied yourself that they are baseless. I will, how-

you will find, if you read the context, relates solely to of returning to the Church, so far at least as to attend Mr. Brown.—No indeed; for though I have no doubt the obligation which rested on those who professed to

als so far as not to seek their friendship, or close in-

Mr. Secker .- I am rejoiced that you view the mater so seriously; it is, in truth, a subject of vast impirtance, and the more I investigate it, the more deeply do I mourn over the errors and dangers of dissent. There are yet two or three other reasons, which are all that I shall at present adduce, which, though not perhaps so obvious as the last, are yet worly of your serious attention.

whelming majority. Church; indeed, if such an opposition of our private Thus the shining pathway of her year keeps mounting judgment to the general voice of Christ's holy and higher and higher till it touches the adorable Trinity, primitive Church be not in very many cases indicative when it again sinks silently down in awe till Advent of that "haughty spirit which goeth before a fall," I comes round once more. know not what is so. And especially has the con-Beside this, she has sprinkled lesser festivals all scientious believer, who has wandered into the paths over the year, like fragrant flowers to refresh us, in of dissent, reason to tremble, when he considers that, which she celebrates the Blessed Virgin, the Baptist, according to the faith of this Church, the very Sacra- and the Holy Apostles and Evangelists. One she has ments are invalid when administered by unepiscopal or set apart in honour of St. Michael and all Angels, schismatic hands; a Doubt even on this subject is that we may duly reverence\* those bright guardians awful to those who know how "generally necessary" who are ministering spirits to the heirs of salvation:

Supper are to salvation. which, however, I think I have named to you before, munion and fellowship, in the mystical Body of Christ the apostolic succession, they may help to throw some that, if the individuals who leave the Church are our Lord. In the course of this holy year, the Psalms light upon the general subject. It will be obvious holier and better than those they leave behind, they, are read through twelve times, in her daily services, that each of the propositions may be expanded very by their dissent, rob the Church of the benefit of their the Old Testament once through with the Apocrypha, widely. It was the design of the writer to express his righteous example; of the blessing attendant upon and the New Testament three times except the Revetheir faithful prayers; for when a man has left the lations. Thus in a calm and clear order the life of them a perusal. They are submitted for insertion in Church, it will not any longer be the subject of his our blessed Saviour and all He did for us, the doccontinual fervent prayers; and then it greatly prejudices the thoughtless against spiritual religion, to see most eminent Saints, are brought before us one after its loudest professors thus self-opinionated and regardthe other without any confusion; and with services so
tions sustained by the apostles to the primitive Church less of the voice of the Church, and, I must add, so wonderfully adapted as to stir the heart of the coldest, were substantially the same as those of our bishops; Word of God itself, when they oppose their sectarian they cannot interest his affections. prejudices. It is impossible to say how great has been the mischief done by dissent in this way.

5. Lastly, the sin of modern dissent may be read in the evils which have flowed from it. The Puritans left the Church under the plea of seeking greater purity, and the consequence has been the spread of Quakerism, of the Baptists, Socinians, Chartists, &c. &c., and the sowing of bitterness and wrath and strife, amongst those who are called the children of God .-For what sect is there that does not frequently indulge these feelings towards the Church? Nay, how can it cate the German Reformers in leaving the Church of be otherwise, -when once men imagine that they are cause, division must produce discord. The Primitive Church dwelt in peace, because its members were of "one accord," and of "one heart and one mind."— And once admit the right of individuals to dissent from the One Catholic Church, and you have no Sermons on the Distinctive Errors of Romanism," p. 404: longer any sufficient argument whereby to stop these infinite divisions to which men's fancies will undoubteddy lead them. In the resign of Open Elizabeth for edly lead them. In the reign of Queen Elizabeth, for of holding them in memory. She thinks it a right doctrine also to hold, that we rate them, she thinks it a right doctrine also to hold, that we

painful efforts to disprove. Thus, if I were to begin as senism was a crime so hateful to God, under the to instinuate in public that you were not thoroughly of the requirements of the roll of the roll of the body them and to shall be heirs of salvation' (Heb. i. 14), and so pray upright in your commercial transactions, or not a strictly sober man, false as both one and the other strictly sober man, false as both one and the welfare of the world, are all opposed to disto disobey God, or to submit to alienation from the lukewarm or its Ministers unfaithful, is fervent, con-\* [The person here alluded to is Mr. Hughes, a Baptist Romish communion. But how different is the continual, believing prayer, like that of the Prophet we join them with ourselves in our praise of God: 'To thee desired the influences of his Holy Spirit; while, on the contrary, their own communities are represented as sanctuaries of primitive purity and simplicity, in which alone the truly pious can find either Christian which alone the manner in the holy communion, we do not praise or worship cast them out of her pale, because them, and does not cast them out of her pale, because them in the holy communion, we do not praise or worship cast them out of her pale, because them in the holy communion, we do not praise or worship cast them out of her pale, because them in the holy communion, we do not praise or worship cast them out of her pale, because them in the holy communion, we do not praise or worship cast them out of her pale, because the worship cast them out of her pale, because they may not comm

## THE CHRISTIAN YEAR. (By the Rev. F. W. Faber.)

which God acts towards His people must be the same in was even to be put to death! The same principle is she abruptly breaks off on Septuagesima Sunday, three dists and other sectarians, on the contrary, have, I fear 2. The next reason, why I think it wrong to leave think beyond reasonable contradiction, that he who and which we yet call Good for the precious gift it healing on His wings; and the Lord appears to us in the Holy Sacrament, as He did to Simon, when He first arose, and when He was made known at Emmaus in the breaking of bread. For three whole days this For five Sundays more the Church is with her risen must remain on earth both a widow and a bride, she prays that we may in heart and mind thither ascend and with him continually dwell. One Sunday more, the Church was endued with that power from on high, 2. The doctrine of the Catholic Church of Christ This festival also for its greatness is prolonged three which shall not fail her until time shall be no more.thought to be less holy in its members than Dissent; ther that walketh disorderly." (2 Thess. iii. 6.)— in all ages has been this, that He left upon earth One days, there being a service both for Monday and Tuesnamely, that as the sectarians acknowledge none as And lastly, that striking and important injunction in Chirch, and in that Church certain holy Sacraments day in Whitsun week. Lastly, as in the Name of the members of their, so-called, churches, except persons the Revelations, "And I heard another voice from and other ordinances, which were to be administered Trinity we were first baptized and by that mysterious posed that, in proportion to their numbers, they will have an appearance of greater purity than our Aposhave and specific or incorrectness of these doctrines, but wish simply to our weakness and our want of faith, and our irreverent into the contracter and practical influence of this our weakness and our want of faith, and our irreverent into the contracter and practical influence of this our weakness and our want of faith, and our irreverent into the contracter and practical influence of this our weakness and our want of faith, and our irreverent into the contracter and practical influence of this our weakness and our want of faith, and our irreverent into the contracter and practical influence of this our weakness and our want of faith, and our irreverent into the contracter and practical influence of this our weakness and our want of faith, and our irreverent into the contracter and practical influence of this our weakness and our want of faith and our irreverent into the contracter and practical influence of this our weakness and our want of faith and our irreverent into the contracter and practical influence of this our weakness and our want of faith and our irreverent into the contracter and practical influence of this our weakness and our want of faith and our irreverent into the contracter and practical influence of this our weakness and our want of faith and our irreverent into the contracter and practical influence of this out the contracter and practical influence of the contracter and pr tolic Church, which does not deny the rights of mem
Dissent; and would they not justify it, if only their or incorrectness of these doctrines, but wish simply to our weakness and our want of faith, and our irreverent bership to any of those who, according to Christ's bership to any of those who, according to Christ's charges against the Church of especial Laodicean impress your mind with the fact, that they were the boldness in prying too curiously into things which however, I agree opinons of the universal Church of Christ for thirteen opinons of the bership to any of those who, according to Christ's charges against the Charlet of Especial Distriction, have, by baptism, been once received therein, institution, have, by baptism, been once received therein, have a should be far being the form of the universal Church of Christ for thirteen or fourteen centuries, and are yet held by its over-prayed for us the Sunday and all the week before, that or fourteen centuries, and are yet held by its over- prayed for us the Sunday and all the week before, that Now, the argument which I we might have a right judgment in all things. After One Apostolic line, is in direct opposition to the ment. The first half of the year the Church by mighty and the practical inculcation, by an affected examinadectrines and teachings of the Church, both ancient and spirit-stirring festivals kept raising our love to and modern; and surely the truly humble Christian Christ to its very height. Now she bids us act out in will fear to associate himself with those who thus common life those feelings we have gained. She bids orpose themselves to the wise and holy, the confes-us modestly and meekly live holy lives as the only sors and martyrs, who have composed the holy Catholic worthy fruits of those high and noble affections.—

the Bible teaches us that Baptism and the Lord's and another to the commemoration of All Saints, the merly a minister of another denomination, for the

religious excitement—in the Prayer-book. It is handed is most agreeable to the mind of Christ, and is, condown to us by the wisdom and the piety of ancient sequently, of permanent force and obligation. days, and consecrated by the memory of the Dead, whom it has guided so faithfully through the tossing bishops from the earliest times, originating in the case world to their eternal rest. Its daily psalms and les- of the apostles with our Lord himself; the authority sons, and its simple collects, form a manual of private received by them from him, being transmitted through or family devotion, where the public service is unhap- a chain, probably unbroken, to the present day. That pily disused, such as the most affectionate fervours of body of Christians among whom this succession of like a wise Mother, keeps feeding us with the bread connected with the primitive Church, I believe to reof life with an unsparing hand: and as the Apostles tain in succession the identity of the apostolic Church; gave the bread to the people, which the Master first a distinction which no other denomination in New had blessed, so does she from Him rightly divide the England, to say the least, can claim. Hence, regard

"The utmost height to which our Church carries her notion perceive, that so far from our worshipping or doing them service, we look upon them as joined with us in doing God service.

latter assertions I shall say little,—I do not wish to Ritual, with all its burdensome ceremonies; but reasure is not less. Each day and become the accuser of the private characters even of become the accuser of the private characters even of the subject of Church Unity and Scriptural Order week, each season of the year is furnished with its those who, not content with the error of having forthose who, not content with the error of having forin no wise justified in leaving her; because she neidoes grow upon myself the more I consider it. I am,
own peculiar subject for religious meditation. We saken our Reformed Catholic Church, do yet add the phets; I am not come to destroy, but to fulfil."— ther enjoins any thing contrary to the Word of God, therefore, rejoiced to find the deep interest you take know that what may be done at any time is for the saken our Reformed Catholic Charles, and shall be most happy to continue most part left undone altogether. Were we left to her; this only will I say, that those who, amongst the Dissenters speak of the Jewish Dispensation, one our conversations until, as far as I am able, I have ourselves, there would be doubtless many times when we should not meditate on holy things, simply because no thought was ready to our hands; and many subjects would probably be entirely omitted, or not dwelt upon sufficiently. But now we have always matter for pious reflection. Some one heavenly thought is given us by the Church to carry in our hearts day by The Christian Year is regulated, as you well know, day into the throng of toil and business; and there it dwells ready at any time to come to our aid against temptation, to put impure and wandering thoughts to flight, to fill up idle minutes which Satan else would occupy, and to be as it were a sanetifying leaven to all our worldly schemes and cares.

PAPAL THEOLOGY.

(From the Philadelphia Episcopal Recorder; of the 17th Dec.)

Many of our readers have heard of Dens' Moral Theology. It is a standard book of Theology prepared for the use of Romish Seminaries, and for the instruction of Romish candidates for orders. It is the standard by which the confessional of the horrible system of Romanism is governed and directed. But all that we have ever heard or imagined of the guilty principles and character of this book, is exceeded by the fact upon our examination: Such is its pernicious character, in the vile and obscene expressions and ideas with which it is filled, that it cannot be translated or circulated without a pestilential influence in any community. There is an impossibility therefore of makfore, as the heart of man is naturally profile to sin, that in the Christian, as it was in the Jewish, Church, that even spiritual deadness forms no suffiin the Christian, as it was in the Jewish, Church, that even spiritual deadness forms no suffito lire, they were dead,"—but no, not the least hint of week gets thicker and deeper until Good Friday, the with the principles which this priesthood is taught, ing either Romanists or Protestants generally acquainted or by which the secret system of confession to them dists and other sectarians, on the contrary, have, I tear most unwarrantably, made new and unscriptural conditions of entrance into, what they call, their various ditions of entrance into, what they call, their various ditions of entrance into, what they call, their various in His Sepulchre of stone; till the Easter sun begins in His Sepulchre of stone; the Church of th in His Sepulchre of stone; till the Easter sun begins we express the solemn conviction of our minds when churches; hence though they profess to baptize the children of their people, and thereby to unite them to children of their people, and thereby to unite them to sations, shown how exceedingly strong is its language we say, that we believe it utterly impossible that any man, of whatever previous purity of character, can study this book which is commended by their Episcoa pal sanction, and used as the text book of their Seminaries, without being corrupted and depraved, unless high Festival is prolonged, till on the Wednesday in with sincere loathing of the whole, he renounces it and casts it from him, which is impossible, if he remains a Lord, till on Ascension Day she sees Him received up synopsis and translation of a large portion of this out-Papist. The Rev. Mr. Berg, of this city, has made a rage upon man, that Protestants may see something of the principles and influence of that Anti-Christian power which is rising among us with such flerceness and strength. He has translated from the Latin of and we arrive at the Feast of Pentecost, Whitsunday, the Mechlin edition of 1838, from the press of the Archbishop. This translation has reached now a third edition, published by J. Harmstead, No. 38 North Fourth-street, Philadelphia. We had designed, by some extracts from this translation, to show in a small degree the morality of the work. There are many parts of it, however, which, though Popish confessors members of their, so-called, churches, except persons chosen from amongst adults who have already exhibit the Revelations, "And I heard another voice from amongst adults who have already exhibit to describe a different controlled the confession of a true faith, to acknowledge the last varieties and that when so administered, they were last paptized and by that mysterious heaven, saying, Come out of her, my people, that ye by one Apostolic Episcopal Ministry, and by them Name we must be saved, the Church calls upon us, we cannot consent to transfer to our columns. Indeed may pour them into the ears of their blinded captives, chosen from amongst adults who have already exhibited some degree of seriousness; it may well be supbited some degree of seriousness; it may well be supby the confession of a true faith, to acknowledge the
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Its direct teachings justify theft as in many cases a tion into them by the priesthood, of such enormities, as we could not have supposed to have existed on the earth. If any one doubts our solemn assertions of these facts, let him get Mr. Berg's translation of Dens' and examine for himself. That a priesthood taught by such a book, can be any thing but corrupt in principles and character and influence, we do not believe And to make intelligent Protestants acquainted with the system and habits of this priesthood, we only ask them to read for themselves.

REASONS FOR EMBRACING EPISCOPACY. (From the Boston Witness & Advocate.)

The following thoughts were written by one formultitude that no man can number, that we may not purpose of "defining his position" to a friend. As 4. Another sin consequent upon dissent is this, forget the Dead, knit together with us in one com-

I. I believe that the Church was, in fact, erceted and win the admiration of the worldly man, even where that they alone, and those appointed by them to a size milar station, ordained presbyters and deacons; that Here then is our remedy, here our safeguard against such a constitution best answers the idea of the Church,

II. There has been in the Church a succession of sober-minded piety could desire. Thus the Church, ministers is maintained, and who are by this chain for the unity of the Church inclines me to join that

communion which is in unity with the ancient Church. III. Negatively. I do not hold that Episcopal ordination is absolutely essential to God's blessing upon But this will not justify the irregularity in the admi-

tles, and it it was (as I believe) the intention of the Saviour that this authority should continue in perpe-And in the tuity, then, as a Christian, I shall better please my

\* [Qv. "Reservation." ED. CH.]