THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO .- ACTS XVII. 11.

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ON COMING IN SIGHT OF LAND. O welcome hills, that far away Skirt the wild billow's foam, And clasp, with many a shining bay,

Father in heaven, if joy alone For me shall yonder shine, Oh, lift my praises to the throne, And let my life be thine !

My country and my home!

If trembling lips, and tears that start, Their tidings sad disclose, Yet arm with strength my bursting heart, And bless my cup of woes!

Soon, soon shall loftier hills appear; And, life's long wand'rings o'er, A chillier breeze shall waft me near. To touch the eternal shore.

God of my days, I trust in thee!
O, guide me with thy hand, Till gladlier that dim shore I sce, Than this dear native land.

G. B., in "Twelve Hurs on the Wreck."

COINCIDENCE OF IRVINGISM WITH TRACTARIANISM.

A Review from the Dublin Christian Examiner. Abstract Principles of Revealed Religion. By Henry Drummond, Esq. London. John Murray. 1845.

Concluded.

The volume before us is designated Abstract Principles of Revealed Religion, and in the preface those principles are set before us. We must remember that priest is taken to signify not elder but sacrificing priest.

"That without priesthood there can be no sacraments, and without sacraments no spiritual life can be rightly imparted or adequately sustained: that the due worship of God can be carried on only by priests appointed by himself: that all its parts are definite; forms of buildings in which it is carried on; rites therein performed; furniture appropriate to that end; vestments of those who officiate; hours of celebration, &c.; and that the single act which constitutes Christian worship, and distinguishes true from false worship in Christendoin, is the offering up of the flesh and blood of Jesus Christ, without the eating and drinking of which no one can have part in

Here we have the worst errors, shall we say of Tractarianism, or shall we not rather say, of the Church of Rome, nakedly and boldly set forth, and we can assure our readers that the whole book contains nothing like a retraction, or explaining away of these awful impleties. The sacerdotal character of the Christian ministry, transubstantiation, sacramental salvation, the essential character of forms, and the sacrifice of the mass, are as plainly expressed as can well be imaginedthe concluding words are, indeed, equivocal, but the whole tenor of the book, shows that they are to be understood in the same sense in which the Church of Rome understands them. The following passage is sufficiently clear as to his view of sacramental salvation.

"After the giving of the Holy Ghost on the day of Pentecost, a new and spiritual life was poured into men, twelve of whom had previously received a commission to teach what they had been taught, so soon as this life should be imparted to them, and from them have both life and a capacity to apprehend religious truth been dispensed through the sacraments to all who have ever since received them, so that there is no baptized person who has not received a measure of the same: and every one who has received a commission to teach has received it through the imposition of hands by the same authority, successively continued to this day. Every baptized person, therefore, contains a measure of life and capacity for truth, which he has cultivated and brought to maturity, or neglected and smothered."

"In this sacrament alone is the flesh and blood of Jesus Christ to be found upon this earth. It is because this is to be offered to God in the Eucharistic rite that the place on which it is consecrated is called the altar: it is because of this offering that the building which encloses and protects the altar is to be reverenced, and that the altar is more holy than any other thing in the building: it is for this reason that the universal custom of Christendom is to bow towards the altar, to face the altar, to uncover the head on entering the building which covers and surrounds the altar. Hence, the attacks by the modern schismatics on the real presence of the flesh and blood of Christ in the sacrament, on bowing towards the altar, on uncovering the head in the house of God, are attacks on the very heart of Christian worship; for where these things are not reverenced, above all where they are repudiated, there is no Christian worship: there may be lectures on Christian ethics; there may be pious ojaculations, prayers, singings, and well-constructed phrases, interlarded with shreds and words and verses of Scripture; there may be many good and right things; but of Christian worship, as it was ordained, and as it is required by God, there is none."

"And again these (the rites and institutions established in the church) may be enumerated by Baptism, which conveys the new spiritual life; leaching and preaching, which informs and instructs the mind; confirmation; or the imparting by bishops' hands that measure of the Holy Ghost which is required for the due performance of whatever office such individual has to sustain in the body of Christ; colebration of the blessed Eucharist, which feeds the new life imparted in Baptism; pastorship, which guides and comforts in all cases of difficult conduct in life; the confessional, where any sin of peculiar enormity and weight may be confessed, and where absolution for the same may be given and received."

to, that all Christendom is Babylon alike fice in the present day. And this promise is under condemnation, and that individual said to be referred to: Christians are to listen to a new sent apostle's the church, though he warns Protestants not —that the new witness is a divinely appointed message to the world. He very prudently does not mention his own apostleship, and a

Religion. It is very true that he denounces in no ample:—

"The time of the restoration (of the church)." neasured language the usurpation of the Bideeming point—appears to us the most shock—the set time to favour the church is that when he attended in the family of the Minister; ing feature in the whole. God has expressly her sons take pleasure in her stones, and re- and the Minister, of kindness, often spake said, Rev. xxi. 8, that "idolaters shall have member the very dust thereof. 'Tu exurgens to him concerning his soul. He once replied their part in the lake which burneth with fite misereberis Sion, quia tempus miserendi ejus, and brimstone." Mr. Drummond proves that Romanists are idolaters in the fullest sense vis tuis lapides ejus, et terræ ejus miserebunf the word, and then promises them life. Is not this to make God a liar? Charity, be it ment there is an attempt to recur to the ancient remembered, has nothing to say to this matter, usages of the church, albeit they be but dust We are not the judges of any man -- God and rubbish; yet still hallowed dust and saalone can fix his doom with which no stranger cred rubbish, affording a melancholy pleasure can intermeddle, but it is ours to judge of to those who contemplate them. Such is the

seeks for any intercessor and mediator in heaven, save the Lord Jesus Christ, is an what names authorized; by what pious men their minds concerning the "Ideal." practised; the act is idolatrous, and he who performs it an idolater."

they devote themselves so well, according to able volume. First, justification by faith is whatever the peculiarity of their talent and fully and fairly stated, and its importance disposition may be, to the service of God. In maintained (page 282 to 286); secondly, the no other can their charities he so well disposition of the church universal is powerfully rected, and so profitably employed for man, pointed out, and it is shown that the very In no other is it a matter of credit rather than of censure that the life of God is actually manifested in them. In no other can they find worship so spiritual, so elevating, so worthy of the great object of adoration to all creation.

Happy, therefore, are the idolaters !

There is nothing more remarkable in the Tractorian controversy (for though a kind of irregular force, in almost every doctrinal point our author sides with them, and they rarely meet even the gentlest censure) than the manner in which those who are infected with these opinions, confound the relative importance of things. Thus page 109 and the following pages, in showing the sins of the Churches of Rome and England, he points out in the one forbidding to marry, and commanding to abstain from meats, as the signs of apostacy mentioned, 1st Tim. iv., 1-5 withholding the cup, the perversion of the confessional into "a plan for the corruption and demoralization of the female mind,33 the false assertion" respecting the supremacy of St. Peter, the exaltation of the Virgin Mary into an object of worship and that of "dead men and women into the place which belongs only to the head, Jesus Christ -that of being intercessor between God and what are the charges against the Church of England, by which she is reduced to a common level of Apostacy? That reforms should not have been left to lay members that bishops should reside in great towns instead of in the places where their palaces may happen to be-that Christians should be enjoined to pay the tenth part of their incomes into the bishop's hands, and so on, pointing out some things which might be expedient some indifferent, and some positively evil; but all of a comparatively trivial nature, the neglect of which is set forth as reducing us to the same level with the lies, the immoralities, and the idolatries with which he charges the Church of Rome.

Of the manner in which Mr. Drummond interprets Scripture we shall only offer two samples, one as illustrating his mode of exposition, the other as exhibiting what we believe to be a root whence most of the errots respecting the church have sprung. At page 154, the first of Isainh, though expressly stated to be written concerning Judah

that he should regard her as a part of Christ's cying of the present state of Christendom, body the Church; and not more diseased than any other part. Indeed, the object of the whole volume seems to be to present in a palatable form the dogma we have referred to signify the restoration of the apostolic of that all Christopham is Rabidan alika for the process day. And this promise is

"At the fortieth chapter, where the in voice calling them, not to leave their respective communities, but to seek for a better spirit therein. The passage as thus stated, seems plausible, yea, beautiful, but what does it involve? First—that the differences between the done by those who fulfil the ministry of property and Protestantian are not worth conpopery and Protestantism are not worth con- which it is the peculiar office to confer the tending for; indeed, he distinctly asserts that Holy Chost, the Comforter, by the imposition those who are born in the Church of Rome are of their hands. Next, the voice of the prothe best off in the present miserable state of phecy is summoned as the voice of him who crieth in the wilderness, as John the Baptist the church, though he warns Protestants not to enter her communion. Secondly—that Presbyterians and Schismatics who, he expressly asserts, have not the sacraments, by which alone, he equally asserts, men can feed on Christ, are safe in their priestless schism—thus promising salvation to those who, according to him, never do feed on Christ. Thirdly—that the new witness is a divinely appointed that are with young; even all who are pregnant with the promised lange, but lightly to fail nant with the promised hope, but liable to fail in bringing it to perfection if treated roughly person ignorant of his pretensions would be by the unkind hands of fleshly men, who have

under the semblance of a soberly written Zion regarded as the church, and consequently of great piety, may seem to have a strong treatise on the Abstract Principles of Revealed the children of Abraham after the flesh passed bearing on this part of the subject. The over in connection with prophecy. For ex-

ges:—

"To multiply gods and to multiply mediators is equally to become idolaters. Whoever praya to more gods than one, and hather praya to more gods than one, and hather praya to more gods. The idolater of the Lord Jesus Christ, his only begotten Son, is an idolater; and whosoever seeks for any intercer.

and an "Ideal" something substituted for her, we cannot wonder that those who have idolater. It signifies nothing under what rejected God's announcements concerning the semblance this practice was introduced; by real, should be left to exhibit the vanity of real, should be left to exhibit the vanity of The errors we have pointed out are not

excrescences against to, and capable of Happy are they, however, who have being separated from what is excellent: the been born in the Church of Rome, for in no other can all truth be found. In no other can there much of truth contained in this remarkinstitutions, the religious societies, &c. which God has owned and blessed, are wit nesses to the unsound state of the church, which should not have left the work to be done by any but her proper officers; and thirdly, we are pointed, though not with sufficient distinctness, to a future state of the church, when the Lord himself will take the regulation of it on himself, while the futility of any efforts to accomplish perfection, under the present dispensation, is ably shown. On the other hand, the truth that is in the church is not only not recognised, but, in this respect light is put for darkness, and darkness for light; the evils existing among Protestants and evangelicals being exaggerated, and those among Romish and other ritualists softened down or overlooked. Not content with show ing the hopelessness of perfection now, every effort after any thing but personal religion is denounced; order (and that such as he imagines,) if not set before truth, is so placed on a level with it, that when collision occurs i seems highly doubtful which should be sacrificed, while the preached Gospel, as the powe of God unto salvation, the Holy Spirit as receiving the things of Christ, and showing them to his people, are either denied or thrown utterly into the background. We can best man." As a set-off against these offences convey our impression of the work as a by saying that, in reading it, the celebrated statue of Laocoon was continually before our eyes; the vigour of a manly intellect-an intellect that had once been nur tured in the truth-seems holding a strenuous conflict; but the sement has coiled around him and however grand may be the exhibition of the struggle, death is delayed, not averted A risen and ascended Saviour cannot long be worshipped by those who regard the visible and sensible as essential to their intercourse with him that is invisible. We are keenly alive to the importance of church unity, c forms and ordinances as means to an end but if permitted to rise for one moment from their handmaid's place, they strangle the existence they were called to nourish.

We cannot close un article, already too protracted, without a word of warning to our younger readers against the various, and attractive forms of dissent. Multiform it may well be called, when one sect takes, the unlawfolness of sectorionism as its characteristic. We are ready to muintain the possi Having embraced some of the worst doc- and Jerusalem, is not merely referred to as bility of the salvation of all who acknow. Son Jesus Christ's sake, remission of sins and rings of Rome, it is not to be wondered at suitable to, but expressly quoted as propher ledge the Trinity, incarnation, and atomement the grace of the Holy Chost, whereby they be

-yea that many dissenters may make progress in the faith, and become models of Christian holiness; but experience compels us to denounce it as, to those who are drawn out from the church, in the vast majority of instances, fatal to domestic happiness, and, in many which we have known, injurious to the moral character. We may have been peculiarly placed; but the peculiarity consists in having seen more of dissent in its varied forms than falls to the lot of most churchmen; and while we look upon the marred usefulness, disjointed families, disappointed hopes, broken hearts, and clouded leathbeds which memory presents, we dare not but raise the voice of warning, and pray every one to look from the glitter of promise to sober realities, and to ask may he not, if his heart be indeed right with God, find spiritual health and strength in the bosom of that church which "looked on his child-

## ON EVIDENCES FOR HEAVEN.

(LURE, x. 20.)
The very mention of evidences, that the name of any one is "written in heaven," may have appeared to some, who are now in the presence of God, as senseless enthuperson ignorant of his pretensions would be unable to understand what was meant by the been irregularly admitted to the shepherd's references to that revived office; but it is office and charge."

In the presence of God, as senseless entingularly admitted to the shepherd's siasm. My dear friends, proceed with caution to your conclusions, lest haply you chertly in virtue of this he addresses the With such a system of interpretation it is church, so that we have poperly seasoned by modern philosophic infidelity presented to us in combination with Irvingite fanaticism, all definitely. In accordance will this we find the samplanes of a solvally written with a system of the samplanes of a solvally written. Zion reported as the church and consequently of great niety may seem to have a strong the samplanes of a solvally written. account is of a young man, of a highly respectable profession, of an excellent understanding, and of most amiable manners. -"I have no fears about my soul," The Minister rejoined-"Ah, dear sir, in the smiling hour of health, and prosperity. you may appear to have conquered your servation might appear a prophecy. This amiable young man received a sudden summons to appear before God. He had a short sickness, but it was unto death. The veil was removed from his mind. He beheld with anguish his past worldliness, the neglect of his soul, of eternity, and of God. He was filled with terror. He felt the horrors of despoir. He could then mention the Green which he had disregarded, and, for the first time, he cried for mercy. Whether his repentance was unto life, the day of judgment can alway determine. can alone determine.

Brethren, we must each of us soon go through the valley of death. The valley was dark and dismal to this worldly young The errors we have pointed out are not excrescences adhering to, and capable of being separated from what is excellent; the leprosy has entered into the warp, yet is leprosy has entered into the warp, yet is conciled God, and by a bright prospect of being for ever with the Lord."—Rev. R.

DOCTRINE OF THE CHURCH ON

BAPTISM.

of Religion adopted by Henry VIII. and the Convocation in 1536, retained many of the papal doctrines and ceremonies, such as, the Sacrament of Penance, Transubstantiation, the use of Images, the Invocation of Saints, the sprinkling of Holy Water, the bearing of Candles on Candlemasday, the giving of Ashes on Ash-Wednesday, the bearing of Palms on Palm-Sunday, the creeping to the Cross and kissing it on Good-Friday, together with Prayer for the Dead, and Masses. The Article on Baptism states-" As touching the Holy Sacrament of Baptism, we will that all Bishops and Preachers shall instruct and teach our people committed by us unto their spiritual charge, that they ought and must, of necessity, believe certainly all those things which hath been always by the whole con sent of the church approved, received, and used in the Sacrament of Baptism, that is to say, . . . . . That it is offered unto all men, as well infants as such as have the

use of reason, that by Baptism they shall have remission of sins and the grace and favour of God, according to the saying of St. John, Whoso believeth and is baptized shall be saved.' Item, that the promise of grace and everlasting life, which promise is uljoined unto the Sucrament of Baptism, pertaineth not only unto such as have the use of reason, but also to infants, innocents, and children; and they ought therefore and must needs be baptized; and that by the Sacrament of Baptism, they do also obtain remission of their sins, the grace and favour of God: and be made thereby the very sons and children of God: insomuch as infants and children dying in their infancy shall undoubtedly be saved thereby, on ELSE NOT."

"Item. That men or children having the use of reason, and willing and desiring to be baptized, shall, by virtue of that Holy Sacrament, obtain the grace and remission of all their sins, if they shall come thereunto perfeetly and truly repentant and contrite of all their sins before committed, and also perfectly and constantly confessing and believing all the Articles of our Faith, according as it was mentioned in the article before, or ELSE NOT. And finally, that they shall have firm credence and trust in the promise of God, adjoined to the said Sucrement, that is to say, That in and by the said Sacrament which they shall receive, God the Father giveth unto them, for his Son Jesus Christ's sake, remission of sins and

newly regenerated and made the very children of God, according to the saying of Christ and his Apostle St. Peter, Repent and he baptized every one of you, &c.; and according also to the szying of St. Paul, (Titus iii. 5, 6. 7,) Not by works of righteousness, &c. 230

These extracts from Henry's Articles demonstrate that, together with a variety of other popish doctrines and ceremonies, the spiritual blessings of regeneration and remission of sin were distinctly maintained to he "adjoined to the Sacrament of Baptism." In infant baptism these blessings were held to he absolute; and in adult haptism they were asserted to be conferred, although with some

EDWARD VI. 1547-1553 .- Upon the accession of Edward, an immediate revision of Henry's Articles was suggested; but Cranmer, then Archbishop of Canterbury, with his usual caution, was of another mind. He thought it desirable that freedom should be left for the exercise of religious opinions, for a season, as Burnet tells us, "to open and ventilate the matter in public disputations and books written about them for some years, before they should go too hastily to deter-mine them; lest, if they went too fast to that affair, it would not be so decent to make alterations afterwards, nor could the clergy be of a sudden brought to change their old opinions." From these considerations, the alteration of Henry's Articles was delayed for five years, that is till the year 1552, when after much deliberation, all Henry's Articles were laid aside, and forty-two new Articles were agreed upon, by convocation, in their stead, and published by the King's authority, as is declared in their enunciation, "for the shop of Rome, the tyranny of his clergy, the ignorance and superstition of the people, and, strange to say, the idolatry of all. This last, which some Protestants might think a reseems to be impossible; and, secondly, that the most check. "Our Lord Jesus Christ gathered his people into a society, by Sacraments, very few in number, most easy to be kept and of most excellent signification, that is to say, Baptism and the Supper of the Lord. The Sacraments were not ordained to be gazed upon, or to be carried about, but that we should fears; but in the trying hour of sickness and duly use them; and in such only as worthily death, your fear will conquer you. The obreceive the same, they have a wholesome effect or operation, not, as some say, 'Ex opera operato,' which terms, as they are strange and utterly unknown to the Holy Scripture, so do they yield a sense, which savourell of little piety, but of much superstition: but they that receive them unworthily, receive to themselves damnation."
And in the 28th of Edward's Articles, on Rantism, it is distinctly asserted. Baptism is not only a storn of profession and MARK of difference, whereby Christian men are discerned from others that be not christened: but it is also a sign of regeneration or NEW BIRTH; whereby, as by an instrument, they that receive Baptism rightly, are grafted into the Church;—the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed:—faith is confirmed and grace increased, by virtue of prayer unto God.—The custom of the Church for baptizing young children is both to be commended, and by all means to be retained in the Church."

The difference between the language and by Henry in 1536, when the reformers themselves were only just then emerging from papal darkness, and the Articles published in the time of Edward in 1552, when the reformers were advancing to man's estate in spiritual things, ought not to be unnoticed. Their progress in the discovery of divine truth was rapid.§

(1) Henry's Articles assert, "That the promise of grace and everlasting life is adoined to the Sacrament of Baptism," and that "by the Sacrament of Baptism remission of sins is obtained; "-while Edward's Ar-ticles again and again declare" That Baptism is the sign of regeneration or new birth,33 and that in Baptism "the forgiveness of sins and our adoption to be the sons of God are visibly signed and sealed.22 The Articles of Edward also warn the church against the popish doctrine of the "opus operatum" of both Sacraments, declaring these words to be "strange and utterly unknown to the Holy Scriptures," and that "they yield a sense which savoureth

of little piety, but of much superstition."
(2) Henry's Articles also affirm the necessity of Infant Baptism on the ground, "That infants dving in their infancy shall undoubtedly be saved by Baptism or else not;" and again, "That infants dying in their infancy must needs be christened, because they be born in original sin, which sin must needs be remitted, and which cannot be done but by the Sacrament of Baptism:"-while the Articles of Edward simply affirm the necessity of Infant Baptism, on the ground of ancient usage, thus: "The Custom of the Church for haptizing young children is both to be commended, and hy all means to be retained in the church."

(3) And in addition to these considerations, it ought not to be forgotten, that the Council of Trent called together by the Pope " for the reformation of the manners of the Romish church, and for the extinction of heretics," was held about this time—that is, from 1545 to 1563—and the proceedings of that assembly may serve to throw much light upon the prevailing sentiments of the reformers of day. At the seventh session held in 1547, the Sacraments of Baptism and Confirmation

<sup>\*</sup> Burnet's History of the Reformation, Oxford edit. Vol. i. Part. ii, 457-474.

Ibid vol. ii. Part. i. p. 307. Ibid. vol. ii Part. ii. p. 299, 300.

Cranmer and Latimer both signed Henry's