

teen years' standing, and mark the speed of its development : the opinions of this party have found their way, by the testimony of friends and foes, into every Colony of Great Britain, as well as the Continent of Europe, and have taken up a strong hold in Scotland. As yet, thank God, they have made little progress in Ireland. They are widely spread in the United States, and in Canada.

The names of the prime movers. Dr. Pusey was not among the very first to move in the design, but soon after joined. The others were the Revds. Messrs. Froude, Keble, Newman, and Rose. These, with Messrs. Percival and Pusey, formed what may be styled the Heptarchate of the Oxford movement. I believe this was the original band of "Conspirators" against the Church's peace. It will be evident, by a glance at the above names, that they did not come to the matter unprepared. The germ of the system is found in Professor Keble's Poetry, as even some of his own admirers and imitators confess. The man who could pen such lines as the following (and many such specimens might be found) had not far to go to become a thorough Puseyite.

Spoken of a tear shed for sin, we have the sentiment :--

*"Let it flow on, till all thine earthly heart,  
In penitential drops have ebb'd away."*

And again, of the Virgin Mary and our Divine Redeemer :--

*"His throne, thy bosom blessed,  
O, Mother undegled--  
That throne, if aught beneath the skies  
Beseeems the sinless child. —Christian Year.*

This may be Poetry, but it is hardly Protestant truth.

The first regular meeting of the Oxford Heptarchate, was at Mr. Rose's house, in Hadleigh, Suffolk, England. It was in the shape of a Conference, and lasted five days, beginning on Thursday and ending on Monday, in July 1833, and the result was the following matured statement of opinion, which has since been carried into practical effect, with fearful success. I give it in Mr. Percival's words :

"1. That the only way of Salvation is the partaking of the body and blood of our sacrificed Redeemer.

"2. That the means expressly authorized by Him for that purpose, is the holy Sacrament of His Supper.

"3. That the security by Him, no less expressly authorized for the continuance and due application of that Sacrament, is the