

putation lies in the honor of the Universal Church, and in preserving the dignity of the rest of the prelates. I am only then respected to my satisfaction, when every one else has the privileges of his character secured to him. Now if your Holiness treats me with the title of Universal Bishop, you exclude yourself from an equality of privilege. But pray let us have none of this."

Gregory's plan with respect to Augustine's mission, was to put all the British bishops under his jurisdiction. Supported by the interest of King Ethelbert, Augustine accordingly endeavoured by a correspondence with the British bishops to bring them into a conformity with the Roman Church. For this purpose, a conference was proposed, at a place called Augustine's Oak, in Worcestershire. At this meeting, Augustine endeavoured to persuade them to take him by the hand, to make one communion and to assist him in preaching to the unconverted Saxons. But neither his arguments, entreaties, or his reprimands could prevail upon them.

The articles insisted on by Augustine were, "that they should keep Easter and administer baptism according to the usages of the Roman church, and own the Pope's authority." They replied "that they could yield none of these points, and particularly as to the Pope's authority." What their sense was upon that article, appears by the Abbot Dunstons answer, who spoke the opinions of the rest.

The following is the substance of the answer: "That the British Churches owe the deference of brotherly kindness and charity to the Church of God, and to the Pope of Rome, and to all Christians. But other obedience than this they did not know to be due to him whom they call Pope. And for their parts, they were under the jurisdiction of the Bishop of Caerleon upon Usk, who under God, was their spiritual over-seeer and director."

At this conference, there were present no less than seven British bishops, together with a number of their clergy.

From these last historical records, it is evident that the "Church of England," which was planted by the apostles, was continued in a regular succession, down to the period when Augustine was sent into that country by Gregory the Great. From that time the continuance of the Church is no matter of dispute. It has also appeared that up to the time of Gregory, no supremacy was claimed by the bishop of Rome over the British Churches, or allowed by them, when it was suspected in the demands of Augustine.

From that time it is not to be denied, that through the operation of political causes, the Bishops of Rome did claim, and were admitted to exercise, extensive and disastrous authority over the Churches of Western Europe. During the long night which intervened between the acknowledgment of papal power, and the morning of the Reformation; though the river of life was impure, its ancient channel was not interrupted, nor was any authority exercised in the preservation of the episcopal succession which was not admitted to be lawful over all the christian world. At the reformation, the church of England was cleansed from its impurities—When Cranmer, illumined from above, and led on by an Almighty unseen arm; when not one stood by him, but "had shrunk away and complied with the times, even them he trusted most," persevered, and contrary to all expectation, his book of Articles was declared to be the faith of the Church of England. These "Articles" from the basis of the present Thirty nine Articles of the Church of England, and of our own Church.

I have now finished the task which I assigned to myself for your instruction. If I have satisfied you that the Church of Jesus Christ is a divinely constituted society; organized according to his command; with which all who hear the gospel ought to be in union; and that the church with which you are in fellowship is that apostolic Church; I have secured the end which I had in view. Let me request that you will make yourselves so acquainted with the facts by which this conviction has been wrought in your minds, that you may be able to give a reason to them who ask you why you are Episcopalians, in preference to being members of any other religious society whatever.

It is not reasonable that any one should call himself a christian and belong to a Church, and yet be unable to give a satisfactory explanation of the reasons

why he is so. Neither ought he in these days of division and dispute, to neglect any means within his power, that he may ascertain, beyond a peradventure, that he is "a very member incorporate" in the visible "body" of Christ's Church: the very Church which was instituted by his authority, upon "the foundation of the apostles," and to which his promise is given that he will be with it to the end of the world. Noah built but one ark, in which the Church was saved through the deluge of waters; so the apostles built but one Church, into which all christian people will do well to gather and be prepared for the deluge of fire which is coming upon the earth.

Let me exhort you, dearly beloved, to entertain enlarged views of "the Church of the living God." As a society, the Church was planned in Heaven. Its order was established in the council of the adorable Trinity; its chief corner stone was laid in Paradise; its foundation is upon the apostles and prophets; its builders have been "called," commissioned and prepared "of God" in all ages; and its materials should be none else but "living stones," fitly framed together, a spiritual house, for God to dwell in.

Regard the Church in all its appointments, aims, and ends, as deserving more of your heart's best affections, and more of the devotion of your lives, than any other form of association whatever. The affairs of nations, the administration of human governments, the deliberations of senates, and legislatures, are not half so deserving of your time, your study, your influence and exertion, as are the affairs of the Church of God. What has become of all those splendid combinations of human power and wisdom, which filled the world with admiration from age to age? Where are now the Babylonian, Persian, Macedonian and Roman empires? They have passed away like the shifting scenes of a drama, and only exist upon the page of history to illustrate the weakness of human power and the folly of human wisdom. But the Church, though "persecuted" by the world, has "not been forsaken;" though often "cast down," has not been "destroyed." The kingdom of Messiah, the anointed of the Father, upon whose shoulders the government of the world is laid, and who is purposed to sit upon his holy hill of Zion, will be established. "The kingdom and the dominion, and the greatness of the kingdom under the whole Heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Dan. 7, 27.)

From the Christian Witness.

I AM A CHURCHMAN.

Because the Church to which I belong is one of the oldest branches of the Christian Church; she can trace back her history not merely, as some would have it, to the times of the Reformation, but to the days of the Apostles; for she was not first formed by the Protestant Fathers, she was only reformed, and brought back to her original state of purity in doctrine; and they were her own children who purified her from the errors and defilements of popery. I love my mother Church the more because she is old; her hoary head is a crown of glory. The wise man hath told me, "Thine own and thy father's friend forsake not," and I have seen no reason to forsake her.

I AM A CHURCHMAN—because I know no Church that holds the great leading truths of the Gospel more simply, more fully, or more clearly, than the Protestant Episcopal Church. This appears from her Articles, especially those on Original Sin, Justification, and Salvation by Christ only. God has long made her a shield and a shelter to the true faith in this country. Many, without her pale, have lighted their torch at her altar, and even when her ministers and members have walked in wifful darkness, she has still, in her Articles, her Creeds, and her Services, held forth the pure Word of Life.

I AM A CHURCHMAN—because I find from the Epistles of St. Paul that the primitive Church had the orders of Bishops, Priests, and Deacons, and I find the same orders existing in our own. Change of time and circumstances has indeed created some differences in her constitution, but I believe that on the whole she comes nearest to the model which the Apostles left us.

I AM A CHURCHMAN—because no Church has produced more able champions for the truth; nor has any furnished a more goodly company in the "noble army of martyrs."

I AM A CHURCHMAN—because I am persuaded that our Church is surpassed by none in the tone of moderation and the spirit of charity which not only distinguish her services, but which, since the glorious Reformation, have marked her general conduct towards those who have differed from her.

I AM A CHURCHMAN—because the Protestant Episcopal Church is remarkable for the care she has taken to provide for the young.—By requiring sponsors for every child at baptism, by supplying an admirable Catechism for youth, and by maintaining the Scriptural and most useful rite of Confirmation, she has beautifully shewn her maternal solicitude and wisdom—she has kept her Saviour's injunction in remembrance—"Feed my Lambs."

I AM A CHURCHMAN—because I find the liturgy of our Church, so plain, so full, so fervent: being intimate with it, I love it as a long-cherished friend; I can understand it, I can enter into it, so well, that I find nothing like it for public worship.

I AM A CHURCHMAN—because our Church does so highly honor the Bible. How much of the pure word of God does she bring before the minds of her children in all her services, both on the Lords's day, and on every day in the week!

I AM A CHURCHMAN—because I love, I pray for, unity. My Saviour loved and prayed for it. I will not, therefore, I dare not leave the Church of my forefathers and promote disunion, unless I can discover such reasons for deserting her, as convince my conscience that I am bound to do so; and no reasons ought to convince my conscience which are not founded upon the Word of God; which directs that we should mark those that cause divisions, and avoid them.

I AM A CHURCHMAN—because I find that her doctrine excites the bitterest malignity, and endures the fiercest assaults of the infidel, the lawless, and the profane; I cannot believe that she can be bad, since they so much hate her, for their hatred is the best testimony in her favor.

I AM A CHURCHMAN—because I see that God is blessing our Church. He has revived His work in the midst of her. How wonderfully have her faithful and devoted ministers recently increased in number, how rapidly are they still increasing! At the same time, the tone of godliness, among her serious members, is so simple, so practical, and so exemplary, that it has been frankly declared by several highly respectable and candid dissenters, that there is more exalted piety to be found within her pale, than can be met with amongst all those who differ from her. God has not then forsaken her,—and ought I to forsake her?

I AM A CHURCHMAN—because, though I am told my Church has many faults, and though I in part believe it, I can find nothing human that is faultless; and if I look closely into other Christian bodies, I find many blemishes there. I would say, therefore, of my mother Church, as it has been beautifully said of our mother land—"with all thy faults I love thee still."

Whilst then I love all those who love the Lord Jesus Christ in sincerity; whilst I respect the scruples of those who conscientiously differ from me; whilst, as my brethren in Christ, I freely offer them the right hand of fellowship; whilst I avow it as my choicest, my noblest distinction, that I am a CHRISTIAN, I rejoice to add, I thank God that I am able to add also, I AM A CHURCHMAN.

TEMPERANCE ANECDOTE.

A blacksmith in one of the Southern States who had been fond of the social glass, and whose house and land were under mortgage, recently joined a Temperance Society. About three months after, he observed his wife busily employed in planting rose bushes and fruit trees.

"My dear," he says, "I have owned this lot for five years, and yet I have never known you before to manifest any desire to improve and ornament it in this manner."

"Indeed," was her reply, "I had no heart to do it until you joined the Temperance Society. I had often thought of it, but I was persuaded that should I do it, some stranger would pluck the roses and eat the fruit. Now, I know that, with the blessing of Providence, this lot will be ours! and that we and our children shall enjoy its products. 'We shall pluck the roses and eat the fruit.'"