

whose mind was not specially directed to this subject, but who has had the conviction forced upon him that much partiality of view is indulged in by many who write and publish much on the Church and Dissent question. There is a canon better even than that of Vicentius, which says, "By their fruits ye shall know them." Let us be willing to give even a glance at some of the good fruit that may be found on the tree of dissent—not feast our eyes only on that which is confessedly bad.

"It is most likely that many will misapprehend the true object of these remarks. I have stated it, however; and could do no more than repeat the statement. As a Churchman, I could wish that in all matters, (as is really the case in some—the Jews, for instance)—we had been beforehand with those who differ from us; that would have been a good mark of apostolicity; but since this is not the fact, "let us do justice, though," I will not say "the heavens," but the middle wall of partition which separates us from many of God's acknowledged servants, "should fall," and leave us upon earth, in company with some whom we hope to meet in the "general assembly of the first-born" in heaven.

EXCLUSIVENESS.

At the late Anniversary of the Wesleyan Missionary Society in London, the Rev. Thomas Mortimer, of the Church of England, said:

Not long ago I heard my own dear, kind, benevolent, generous-hearted, high-minded bishop tell me, in St. Paul's, that "the clergy of the Church of England are the only true ministers of Christ in England; and if it had not been that I felt that it would violate public order, I would have stood up and said, "My lord, I don't believe a word of it." I could have given this as my answer: "It pleased God, by the preaching of the Wesleyan Methodists, to bring my poor soul out of darkness into light"—and in remembering that, and all that I owed under God was to that, I could have said to him, "My lord, if it had not been for my good father, who would not let me be a Methodist preacher, I should now have been in City-road, instead of St. Paul's." I assure you, the feeling amongst us is this, that all who love Jesus are dear to us; and I only give you back your own words when I say, I do recognize you; and I say, if you want to convince a Churchman, I will give you an archbishop's pill for him. Give him Archbishop's Whately's book, and let him read that. There is a good deal of capital Oxford logic in it; and it will satisfy any reading, thinking man, who chooses to think fairly, that the monstrous doctrine of Apostolic Succession, as held and taught by the Tractarian party, is all humbug. Well, we recognize you,—

"Kindred in Christ, for his dear sake;" wherever we are, we'll say to you,—

"A hearty welcome here receive."

THE BIBLE AND TRADITION.

The Rev. Dr. Milner, in an address before the Association for promoting Christianity, connected with St. George's Church, New York, of which he is rector, alluding to errors of certain theologians, in his estimation of most dangerous tendency, uses the following impressive language.

"When I can bring my mind to believe that instead of taking my Bible as the guide of my faith, I am bound to dishonor this best of Heaven's gifts by admitting tradition to a coequal rank; when I can be persuaded that there is a dread obscurity in Scripture, even in the fundamentals of Christian faith, that renders indispensable the aid of such an adjunct in the discovery of truth; when my charity shall so fail that I consign my fellow Christians of other names, whatever the strength of their faith in Christ and the holiness of their lives, to the uncovenanted mercies of God, because of their not belonging to a church governed by bishops, consecrated by succession from the apostles; when I dare assert that that order is requisite, not only to the *perfection* and *completeness* of a Christian church, but also to its very *existence*; when I am convinced that I must ascribe exclusively to the apostolical commission the derivation of the grace of the Spirit, and our mystical communion with Christ; to believe, in truth, that the sacraments of the Church are the only channels whereby the gifts of the Holy Spirit are conveyed to men; when I can see that there is an actual sacrifice in the Eucharist, and that the Redeemer is really and essentially present in his natural body and blood in that sacrament; when I can relinquish the great doctrine of justification by faith alone, and substitute for it the Roman dogma of justification by inherent righteousness, or, in other words, believe that salvation is works; when I can doubt the mercy of God in pardoning sins committed after baptism, on sincere repentance and faith; when I am willing to go back to the dark ages to be taught the shocking doctrine of 'reserve in the communication of religious knowledge;' when I can persuade myself that I may innocently contrive expedients for diminishing the horror I have felt, as a Protestant, at the Romish practice of invoking saints, and virtually admit the doctrine of purgatory, by allowing, as innocent, prayers for the dead; when I can be so presumptuous as to claim, as a minister of Christ, the power of personally absolving individuals from their sins; when I can so far suppress the light of truth as to go back to a heathenish respect towards images and relics, and favor the re-admission of long-disused and superstitious ceremonies and forms; when I dare