COBOURG, CANADA, FRIDAY, APRIL 17, 1846.

Poetry.

THE LONE CHURCHYARD. (From Bentley's Miscellany.)

The lone churchyard! the still churchyard How dear is the spot to me! How sweet the sound of the winds that stir

The leaves of its cypress tree. I love to walk on its verdant glade, That yields to the passing tread,
With thoughts that a thousand fancies weave,
In dreams of the bygone dead!

Or seated upon a time-worn stone,

Where the silvery moss doth creep; I think how calm in the earth's warm breast The young and the aged sleep! The child with its locks of flaxen hair,

The maid with a brow as pale
As the snowdrop meek, whose fragile stem
Bends to the evening gale!

The strong man shorn of his power and might, How weak in his strength he lies; With limbs that a breath might scatter wide,

And nought in his soulless eyes! The mother sharing her infant's bed, Watching her slum'bring child: Shielding its form in a close embrace

From the cold, or tempest wild. And the old church bell, whose low, soft tone

Steals o'er the listening ear, It seems the voice of the early known, The loved of many a year! It speaks to my heart of other days,-

It brings me my childhood's home,-Blessed to me are its chast'ning notes, Though thrilling and sad they come!

I heard it when I was but a boy, And smiled at its mournful swell; A few more years, I wept at the sound, For it toll'd out a mother's knell!

The lone churchyard! the still churchyard! How dear is the spot to me; How sweet the sound of the winds that stir The leaves of its cypress tree!

THE HISTORY OF THE PRAYER BOOK. (By the Ven. Archdeacon Berens, M.A.)

CHAPTER V.

The Prayer Book under King James I .- Hampton Court Conference.—Translation of the Bible.—Death of Whitgift.
—Canons of 1603.—Directions concerning Preaching.

The leaning towards the doctrine and discipline of Calvin, which had with difficulty been kept in check by the vigorous administration of Elizabeth, gathered new life and encouragement upon the accession of James in 1602; encouragement, in appearance, not altogether without foundation, when the ascendancy of that doctrine and discipline in the country, in which James had been born and educated, was taken into the account. Accordingly, very soon after the arrival of the King in England, a petition was presented to formularies, and in the discipline of the Church.-This petition was called the Millenary Petition, from its professing that it was signed by a thousand, or "more than a thousand," of his "Majesty's subjects and ministers;" a profession not strictly according to fact, as the number of signatures was about 750.

In this Petition the objections to the Liturgy were few and unimportant. With respect to the Church Service, to which alone our attention is now confined, their humble suit was, "That the Cross in Baptism, Interrogations ministered to infants, Confirmation, as Sermon. That divers terms of Priests, and Absolution, and some other used, with the ring in Marriage, and other such like in the book, may be corrected. The Longsomeness of the Service abridged. Churchsongs and music moderated to better edification .-That the Lord's day be not profaned. The rest upon holy-days not so strictly urged. That there may be

an uniformity of doctrine prescribed. No Popish opinion to be any more taught or defended. No ministers charged to teach their people to bow at the name of Jesus. That the canonical Scriptures only be read in the Church.1

This Petition was the occasion of the Hampton Court Conference.2

This way of deciding the dispute by conference was proposed by the Puritan party in the late reign; but Queen Elizabeth could not be prevailed with to grant the request. She conceived the exposing things settled to question and dispute would breed disorder, and weaken the force of government. But King James, either out of a desire to satisfy himself, or to show his talent in arguing and elocution, was of a different sentiment, and gave orders for a conference. Accordingly certain divines of each party received a summons to attend his Majesty at the palace of Hampton3 Court.4 At the head of the advocates of the Church was the Archbishop of Canterbury, John Whitgift, a man of extensive learning and exalted piety, of whom it has been said, that "he devoutly consecrated both his whole life to God, and his painful labours to the good of the Church."5 The excellence of his character gave Whitgift great influence with Queen Elizabeth, which influence he successfully exerted for preventing the farther spoliation of the property of the Church by the rapacity of her courtiers, especially by the unprincipled Earl of Leicester. Together with Whitgift were eight Bishops, among whom were Bancroft Bishop of London, Matthew Bishop of Durham, and Bilson Bishop of Winchester; six Deans of Cathedral Churches, (among whom were Andrews, Overall, and Barlow,) besides the Dean of the King's Chapel, two Doctors of Divinity, and one Archdeacon. Those that appeared for the Puritans were four, Dr. John Reynolds and Dr. Sparks of Oxford, and Mr. Knewstubs and Mr. Chaderton of Cambridge, who were sent for by the King as the most grave, learned, and modest of the aggrieved party.6 Reynolds was President of Corpus Christi College in needless." Oxford; and both he and Chaderton, from their acknowledged learning, were soon afterwards employed in the new Translation of the Bible.

The Conference began on the fourteenth of Januof his consulting them by themselves, was to receive jection to be a mere cavil. satisfaction concerning several usages in the worship and discipline of the Church.

As to the Book of Common Prayer he required sa-

tisfaction in three things. First, about Confirmation. He scrupled the term, "for if it imported a confirming of Baptism, as if this Sacrament was insignificant without it, then there was tom was defensible, that infants answering by their

The following account of the Hampton Court Conference

is taken principally from Fuller and Barlow; in part from in 1526, and during the latter years of that monarch became his favourite residence. It was the birth-place of Edward VI. Hampton Court often received the splendid Court of Elizabeth. and James appears to have made it his first place of residence

apon his accession.

4 Collier, vol. ii. p. 673.

5 Walton's Life of Hooker. Strype's Life of Whitgift, folio, p. 571.

confirmed with the Bishop's blessing and imposition grace and decrees, should be generally received; a people, whilst the Bible all the while was proclaiming between orthodoxy and rationalism. With one more sing this usage to a Sacrament, and attributing its giving any force to Baptism."

The second thing he desired to be cleared was concerning Absolution. His Majesty had been informed, that this usage in the Church of England had some resemblance with the Pope's pardons.

His Majesty's third objection was Private Baptism; meaning the administration of that Sacrament by wo- terms that may be." men and laics.

The Archbishop, after some prefatory expressions of respect, proceeded to give his Majesty satisfaction in the order proposed.

First, as to Confirmation, he showed the antiquity of that rite at large; and that it had been all along practised from the Apostles' times; that this had been the constant usage of Christendom, till some particular Churches had unadvisedly thrown it off of late; and that it was a very untrue suggestion, that the Church of England held Baptism imperfect without Confirmation: and this he made good by the Rubric before this Office.

Bancroft, Bishop of London, seconding the Archbishop, affirmed, that Confirmation had for its support not only the practice of the primitive Church, and the testimony of the Fathers, but that it was an Apostolical institution, and a part of the Catechism expressly mentioned in the New Testament; 1 that Calvin expounded the text in the Epistle to the Hebrews in this sense, and earnestly wished the custom might be revived in those reformed Churches which had suppressed it. The Bishop of Durham likewise cited St. Matthew to justify the imposition of hands upon children. The result was, that for the clearer explanation that the Church of England makes Confirmation neither a Sacrament nor a confirmation of a Sacra- not enough that we be interested in following up an to-day, that the posterity of all those who, at the ment, it should be referred to the Bishops whether

With regard to Absolution, the Archbishop cleared Book. The King, perusing the Book, found the alle- advance. gation true, and acquiesced. But the Bishop of London stepping forward, said, "It becometh us to deal plainly with your Majesty: there is also in the Book Reformers that they differed greatly from their pro- must confess that the reflection has been far from that many things found in the ancient Church were Mr. C.—Thank you, Sir; I am exceedingly obliged sitation of the Sick;"—adding, that not only the Mr. C.—Yes, Sir, I trust that I can.—You first, from their acknowledged standards, to which you Confessions of Augsburgh, Bohemia, and Saxony, re- if I remember right, shewed that Calvin and the alluced in one of ourearliest conversations,—those the corrupt state of things in the once far-famed city Good afternoon, Sir! tained it, but that Calvin approved such a general other Reformers openly acknowledged that the plans divisons which appear to portend their dissolution,— of Geneva was by a professed infidel. Eighty years Mr. H.—Good afternoon, Mr. Clayton. I shall Confession and Absolution as is used in the Church which they pursued in establishing their societies, were and hat declination from the true faith, which must ago D'Alembert, in the famous Encyclodica des be glad to see you again, as soon as you can conveof England. The form being read, the King said,— defective; that they, in like manner, acknowledged bring upon them swift destruction. But, Sir, I am Sciences, under the article "Genève," wrote, "Re- niently come; for it is time that we should get through "I exceedingly well approve of it, being an Apostoli- that they were not following the regular method laid detaining you, I fear, from your review of the present spect for Jesus Christ and for the Scriptures is per- with this inquiry. cal and godly ordinance, given in the name of Christ down by Christ and his Apostles; that they were state of those bodies. to one that desireth it, upon the clearing of his con- wanting in many things which were found in the anscience." The conclusion was, that the Bishops cient Church; and that what they ordered was intenshould consult whether the remission of sins ought ded only for a "temporary" purpose, till things could Luther, and the cradle of the Reformation. In his students of the theological schools there, and entitled bim, praying for several alterations in the rites and be arranged after a proper order; that they professed work on the state of Protestantism in Germany, the description was presented to the theological schools there, and entitled by the Absolution Rubric for explance and the craule of the theological schools there, and entitled by the Absolution Rubric for explance and entitled by the Absolution Rubric for ex

Baptism. He endeavoured to satisfy his Majesty, that their number greatly lamented the position in which bishop of Canterbury, says:1 "The theology of the charged with denying the Divinity of our blessed Lord. the Administration of Baptism by women and lay persons was not allowed by the Church of England; that from it, and seeing how much more happily the Rethe Bishops in their Visitations censured this practice; formation had been effected in England; that, fully century and the beginning of the present. A very ministers and candidates for the ministry to maintain and that the words in the Office do not infer any such acknowledging the Divine right of Episcopacy, Calvin large majority of the Divines of these Churches relatitude. This occasioned a discussion of some length declared that those who would not submit themselves jected all belief in the Divine origin of Christianity, the manner in which the Divine nature is united to upon the admissibility and validity of lay-Baptism, in to such Bishops as required no unscriptural obedience, and anxiously endeavoured to instill into others the the person of Jesus Christ; and, secondly, upon original control of the person of Jesus Christ; and, secondly, upon original control of the person of Jesus Christ; and, secondly, upon original control of the person of Jesus Christ; and anxiously endeavoured to instill into others the Minister was essential to the right and lawful admifrom the evidence of Archbishop Abbott, that Calvin had possession of by far the greater number of Divithat "to reject the doctrine of the Trinity is necessary Interrogations ministered to infants, Communiton, as superfluous, may be taken away. Baptism not to be superfluous, may be taken away. Baptism not to be on the principles of the 'right of examination,' which on the principles of the 'right of examination,' which superfluous, may be taken away. Baptism not to be ministered by women, and so explained. The cap ministered by women, and so explained. The cap many, and they had almost exclusively the direction (said they) is the foundation of the Protestant religion, and surplice not urged. That examination may go and teach, (or make disciples of,) all nations, bapti-orders for his ministers from England; but was unhapbefore the Communion; that it be ministered with a zing them." 2 Upon the whole it was resolved, that the Bishops should debate afterwards, whether the words "Curate" or "lawful Minister," might not be inserted in the Rubric for Private Baptism.

On the Monday following, (Jan. 16,) Reynolds, Sparks, Knewstubs, and Chaderton, were called into the Privy Chamber, Patrick Galloway, Minister of Perth, being likewise admitted. For the Church, in those bodies, which in the short-sighted wisdom of These melancholy phenomena appear to me to deserve appeared Bancroft, Bishop of London, and Bilson, Bishop of Winchester, together with the Deans and Doctors above mentioned. Whitgift and the other Bishops seem not to have been present. The King, entering the room with Prince Henry, made a short speech, and in the close of it directed his discourse to the four advocates for the Puritans, commending

to four heads, the three first of which had reference to the Articles, the Ministers, and the government of the Church. The fourth was, that the Book of Com-

mon Prayer might be fitted to more increase of piety. On the subject of Confirmation, he objected "that Apostles; whereas the second grounded it upon their

Here Bancroft, a man of great learning and uncomomising honesty, but of a hasty and irritable temper, interrupted Reynolds in a manner, which, if pernitted, would have precluded all fair discussion, the very object for which they professedly were assembled. Upon which the King, as moderator, said, "My Lord Bishop, something in your passion I may excuse, something I must mislike. I may excuse you thus far, that I think you have just cause to be moved, in respect that they traduce the well-settled government, and also proceed in so indirect a course, contrary to their own pretence, and the intent of this meeting. I mislike your sudden interruption of Dr. Reynolds, whom you should have suffered to have taken his liberty; for there is no order, nor can be any effectual issue of He could not, therefore, have refrained from condemndisputation, if each party be not suffered, without ing the conduct of the former, and yet his conclusion stopping, to speak at large. Wherefore, either let is: "notwithstanding, every way, whether in PREthe Doctor proceed, or frame your answer to his mo-

Bancroft observed, "that the 25th Article merely surprised at the successful preaching of some modern meant to say, that the making of Confirmation to be a schismatics; we need not wonder, but have reason, sacrament, was a corrupt or depraved imitation of the after the manner of St. Paul, to rejoice in the cerary, on which day none but the Bishops and Deans Apostles; but the Prayer Book, aiming at the right tainty, that there are numbers of pious believers above mentioned, and the Lords of the Council were use, and proper course thereof, makes it to be accorate attending upon their ministry, who, upon full convictions and the Lords of the Council were use, and proper course thereof, makes it to be accorate attending upon their ministry, who, upon full convictions and the Lords of the Council were use, and proper course thereof, makes it to be accorate to the council were use, and proper course thereof, makes it to be accorate to the council were use, and proper course thereof, makes it to be accorate to the council were use, and proper course thereof, makes it to be accorate to the council were use, and proper course thereof, makes it to be accorate to the council were use, and proper course thereof, makes it to be accorate to the council were use, and proper course thereof, makes it to be accorate to the council were use, and proper course thereof the council were used to the council admitted into the presence. The King began, by ac- ding to the Apostles' example:" which his Majesty tion of being separated from Christ's mystical body, quainting the Bishops, and the rest, that the reason observing and reading both places, concluded the ob- would gladly repair to it, and renounce all their for-

sages of the early Fathers were brought forward, and you please, a religious character; and so long as they Bilson challenged Reynolds, with all his learning, to survived, or their successors retained their principles, by any other but Bishops.

and the Lords of his Council upon the slight nature he has ever bestowed his blessing upon the cause of Sacrament was insignificant without it, then there was of the objections made by the Puritans, Bishop Ban-schism, as distinct from the individuals who have croft reminded the King of the speech of the French undesignedly fallen into its embraces. It would be godfathers, should be examined when they came to Ambassador, Rognie, upon the view of our solemn contrary to his word, declaring "that there should be godiathers, should be examined when they came to years of discretion; that after having owned the enyears of discretion; that after having owned the ensame advantage of order and decency, I am confident all the sectaries of strife and hatred, of error and

that country more than there is." 4 Blier.

3 Hampton Court was given by Wolsey to Henry the Eighth beth Articles, which in clear and explicit language our blessed Saviour, as recorded by St. Matthew

> his accession to the throne. Collier, Barlow, and Fuller.

too long,—too long for children to learn by heart. condemns their schism, and declares that they who one of the most distinguished of all the German theo-

(To be continued.)

DIALOGUE BETWEEN THE REV. HENRY HOOKER, A.M., AND MR. CLAYTON, A DISSENTER, ON THE APOSTOLICAL SUC-

(By a Correspondent of The Church.)

No. V. Mr. H.—How do you do to-day, Mr. Clayton. You are quite welcome. Please draw near the fire. Mr. C .- I have taken the liberty of again calling on you, Sir. I trust that you will excuse my coming but, really, I have become so interested in the prosewell considered the evidence that I adduced last week particular": that body which he elsewhere terms loss of the Apostolical Succession has been attended cinians." from the writings of the early continental Reformers, "the Church," and affirms of Christ, that he is its with an awful declension from the true faith of the Mr. C.—Surely, Sir, you may well say that a curse in favour of the Apostolical Succession? For it is "head." And I think that I shall be able to show Bible. enquiry. That may be pleasant; but it is very profit period of the continental Reformation failed to reform truth requires me to give a description of Geneva, the ever present to the view. by which that enquiry has been sustained.

the practice of the Church of England from all abuse in following up this enquiry with you, but that I also furnishing strong indications of being finally overand superstition; and for this appealed to the Con- bear in mind, at least, the substance of the evidence, vhelmed in the same heretical vortex. fession and Absolution in the beginning of the Prayer by which you are enabled to sustain each position you

proved from the writings of the early continental varous bodies, who dissent from your church, and I after the model given by Christ and his Apostles, and things!

that they had not the ordinary call, but that they be- late Rev. Hugh James Rose, Principal of King's In this pamphlet the venerable company of pastors— The Archbishop then went on to speak of private lieved they had an "extraordinary one"; that some of College, London, and Chaplain to his Grace the Arch- the ecclesiastical senate of that city—were plainly which the King judiciously remarked that a lawful were worthy of all anathemas; and lastly, you proved, opinions which they had embraced themselves. They nal sin. Being still further pressed, they answered, popish bishops.

stance of our last conversation much better than I But it appears that, after a time, a spirit of almost as their reason for so doing, that he made use of the could have hoped: I trust that you will be able to re- entire indifference to religion manifested itself among Bible in the religious instruction of his class! member that of to-day equally well; for we are now all classes. The churches were thinly attended, the to enter upon the consideration of a state of things Sabbath little honoured, the Bible much neglected. to remove him. man, have laid aside that ministry with which Christ and demand the attention of every Christian commuworld :- that will satisfy you, I trust, that we do well very little known how far the evil has extended. in clinging, through good report and evil report, to

great importance; and one which, in this country, is, I believe, quite new. It always has been to visible results that sectarians have pointed as a perfectly confrom the Apostolical Succession.

subject, and who do not pretend to have received

their ministry in a direct line from the Apostles! Mr. H .- Not at all, Mr. Clayton.* I have no doubt that many persons have been individually blessed in a state of schism, who continued in this ignorance. Our blessed Saviour accounts for it when He says-"He that is not against us, is for us." Paul also observed: "Some indeed preach Christ even of ENVY AND STRIFE, and some of good-will." tions already made, though some of them are very do rejoice, yea, and will rejoice." If envious and contentious preachers, then, were instrumental in In reply to Reynolds' remarks upon Confirmation, doing some good, in the days of Faul, we need not be mer prepossessions. Christians like these, would In support of Confirmation, some additional pas- therefore give to any society, call it by what name show wherever Confirmation was used in ancient times the Almighty would not fail to bless their personal efforts to run in the way of His commandments. Upon some "rallying discourse" between the King Little, however, does this avail to convince me, that there would have been many thousand Protestants in every evil work, instead of peace and love, of truth and holiness. Besides, God can work by any means Reynolds having expressed a desire that the Lam- he pleases. Judas was one of the twelve sent out by obligation to receive them. The celebrated Dr. Merle D'Aubignes says, "there has, amidst the ruins of the assert the doctrines of Calvin on the subject of God's (10th chapter), and he doubtless wrought miracles as well as the rest. Henry the Eighth of England, though Idealism," and which he then describes, as coming Rosni, (afterwards Duke de Sully,) who had recently very far from a good man, was made in the hands of been sent to England by Henry IV. to congratulate James on the Almighty an instrument of much good to his Lettres Sur Rationalisme par Rocher.

La Symbolique Tom. H. p. 80.

L'Idealisme en Alemagne. * See Chapman's Sermons, p 283.

proceed with the subject, as fast as convenient to you. from our faith, that remarkable admonition of St. not utterly apostate. before we proceed any further at present,—have you again "ye are the body of Christ, and members in far as Germany is concerned, you have shown that the pasteurs are, with a few exceptions, neologists or Sothe Office, standing as it did, might not be called an less, unless we are able to remember the evidence in the Church, have almost invariably declined from city where the renowned Calvin established his discithe true faith of Christ; and every subsequent schism | pline, equally dark and portentous. Mr. C .- I trust, Sir, that I not only take pleasure has either followed the example, or is at this moment Mr. C .- I fear, Sir, that such is really the case. found its earliest counterpart. Since my attention has been drawn to the present en-

Mr. C .- Is that really possible?

pleasant. I see in too many of them that departure | wanting in his societies.

Mr. H .- The first country to which I would call the Christianity of Geneva." Again, in 1816, a he literary and religious journals, a class of publi- and is the only element of fixedness which belongs to Mr. H.—You have certainly remembered the sub- among the lower orders, it is not easy to ascertain. leading opponent, from his professorship, and assigned,

are only general charges, and do not show the awful are only general charges, and do not show the awful are only general charges, and do not show the awful are only general charges, and do not show the awful are only general charges, and do not show the awful are only general charges, and do not show the awful are only general charges, and do not show the awful are only general charges, and do not show the awful are only general charges, and do not show the awful are only general charges, and do not show the awful are only general charges, and do not show the awful are only general charges, and do not show the awful are only general charges, and do not show the awful are only general charges, and do not show the awful are only general charges, and do not show the awful are only general charges. state of that country in its full light. "My allegation!" as Mr. Rose "against the German Protes.

Mr. H.—The consideration of the present state of that country in its full light. "My allegation of the present state o Upon this Dr. Reynolds reduced his remonstrance the various bodies who have broken loose from the the various bodies who have broken loose from the thing which might disturb a Socinian peace:

Mr. H.—The consideration of the present state of the various bodies who have broken loose from the thing which might disturb a Socinian peace:

Service of the Church for the third Sunday after Episteric Christian Police of the Church for the third Sunday after Episteric Christian Police of the Church for the third Sunday after Episteric Christian Police of the Church for the third Sunday after Episteric Christian Police of the Church for the third Sunday after Episteric Christian Police of the Church for the third Sunday after Episteric Christian Police of the Church for the third Sunday after Episteric Christian Police of the Church for the third Sunday after Episteric Christian Police of the Church for the third Sunday after Episteric Christian Police of the Church for the third Sunday after Episteric Christian Police of the Church for the third Sunday after Episteric Christian Police of the Church for the third Sunday after Episteric Christian Police of the Church for the third Sunday after Episteric Christian Police of the Church for the third Sunday after Episteric Christian Police of the Church for the third Sunday after Episteric Christian Police of the Church for the third Sunday after Episteric Christian Police of the Church for the third Sunday after Episteric Christian Police of the Church for the Church for the third Sunday after Episteric Christian Police Chr he various bodies who have broken loose from the Apostolical Succession," I deem to be one of very tant Divines is, that the peculiar doctrines of Christheir translations of the Bible, their liturgy and cate-phany, with the Sacrament of the Lord's Supper and tianity had lost all value in their eyes, and that they chisms, have been systematically reduced to the level a Sermon. I preached, first in English for those presought to depress Christianity itself to the level of a of that view of Christianity; and they have formally sent who could not understand Turkish, and afterwards human invention, and its doctrines, at best, to a repeprohibited the promulgation of those articles of belief
more briefly in Turkish for the native Christians preresults that sectarians have pointed as a periodic clusive argument, in defence of their departure from tition of the doctrines of natural religion." And then which I rejects." We have the testimony of Dr. sent, who could not understand English. The text On the subject of Confirmation, he objected "that there was an inconsistency between the 25th Article, the truth. They have pointed to what they averred the truth. They have pointed to what they averred shall the truth. They have pointed to what they averred shall the truth of the truth. They have pointed to what they averred shall the truth of the truth. They have pointed to what they averred shall the truth of the truth of the truth. They have pointed to what they averred shall the truth of the truth of the truth of the truth. They have pointed to what they averred shall the truth of the truth to be the success attendant on their secession from the shall select a few, and those by no means the most as to the state of things in Geneva in 1817, in which I endeavoured to show, Church, as the only argument necessary for them to

Church, as the only argument necessary for them to

Church, as the only argument necessary for them to

Select a rew, and those by an account select a rew, and those by a rew account select a rew, and those by a rew account select a rew, and those by a rew account select a rew, and those by a rew account select a rew, and those by a rew account select a rew, and those by a rew account select a rew, and those by a rew account select a rew, and those by a rew account select a rew, and those by a rew account select a rew, and those by a rew account select a rew, and those by a rew account select a rew, and those by a rew account select a rew, and those by a rew account select a rew, and those by a rew account select a r Church, as the only argument necessary for them to adduce in their favour. To this test, then, do I proadduce in their favour. To this test, then, do I proadduce in their favour. To this test, then, do I proadduce in their favour. To this test, then, do I proadduce in their favour. To this test, then, do I proadduce in their favour. To this test, then, do I proadduce in their favour. To this test, then, do I proadduce in their favour. To this test, then, do I proadduce in their favour. To this test, then, do I proadduce in their favour. To this test, then, do I proadduce in their favour. To this test, then, do I proadduce in their favour. To this test, then, do I proadduce in their favour. To this test, then, do I proadduce in their favour. To this test, then, do I proadduce in their favour. To this test, then, do I proadduce in their favour. To this test, then, do I proadduce in their favour. To this test, then, do I proadduce in their favour. To this test, then, do I proadduce in their favour. To this test, then, do I proadduce in the spirit, which once rendered it
adduce in the spirit in pose bringing those various bodies, which, since the pose bringing those various bodies, which is the pose bringing the pose bri ose bringing those various bodies, which, since the other book. I recognize in them no authority, except that truth which was asserted and maintained by Calso far as they are in accordance with my own indivim the Apostolical Succession.

Mr. C.—But you surely don't deny, Sir, that many dual convictions. I do not regard them as the rule for its celebrity, . . . has scarcely an asylum tion, the riches of His grace, the sure consolation and Mr. C.—But you surely don't deny, Sir, that many persons have been blessed through the ministry of the faith, but only as supplying me with a proof that the persons have been blessed through the ministry of that the persons have been blessed through the ministry of the persons have been blessed through the persons have been blessed through the ministry of the persons have been blessed through the ministry of the persons have been blessed through the ministry of the persons have been blessed through the person have been blessed through the that, in ancient times, there were wise men, who Almost to A MAN, ARIAN OR SOCINIAN." A recent whose blood cleanseth from all sin. This is a most thought as I did." And this man was not, as we writer, whose sympathies are wholly Calvinistic, thus precious doctrine. May we never fail to preach it in might have supposed, some outcast or excommunicate writes relative to its present state, 1 "The Church of all its life-giving and saving power. I took occasion person, but a "Superintendent General," i. e. one of the Geneva, which shone with such effulgence to the limits at the close of the discourse, to say that if our Saviour highest ecclesiastical rulers in Protestant Germany! of Europe, while illumined by a Calvin and a Beza, is is the Prince of Peace, we his disciples, should live as Schleinmacher, professor at Berlin, maintains that now in a state of degradation lower and viler than that subjects of such a Prince, doing good to each other, the Scripture undergoes a change in its signification deadly thraldom which in former times roused the every fifteen years! *Scherer calls all the prediction indignation and called forth the energies of the spirit in the bond of peace. My Oriental hearers accuses the prophets of being cunning deceivers: and says that the belief of those prophets brought, and has is a sad state of things; and the evidence which you preserved, incredulity on the earth. Wujschieder says that St. Paul "was much inclined to visions and ecstacies." Heinricks, in explaining the death of Ananias, suggests that he was stabbed by Peter, "which" says he, "does not at all disagree with the vehement and easily exasperated temper of Peter." Examples But I trust that it will teach me one useful lesson, perfect unison, and that my own views of the means blasphemies,—the "commentaries" not of a few reprobate spirits, such as may be found in any land, but of the Professors of Theology in the Universities of rently more pleasant and better, court my attention. Germany. It is well, however, to notice, that, like the ancient heretics, these men have fallen by degrees. "In the course of the discussions which these principles have excited in Germany," (says Professor Mocal Succession," will by no means be lost. Stuart, of Andover, U. S.,) "the question about Christ's divinity has been entirely forgotten. When esson, but also many other useful ones. the contest first began, this point, among others, was warmly contested. But the fundamental questions, consider the state of the Protestant societies in France; whether the Scriptures are divinely inspired, and whether the doctrine of accommodation can be used in all its latitude in interpreting, soon took the place of It is true that these teachers have failed, as all teachers must fail, and have been compelled to take up a different position; but in the mean time they have not returned to the principles of their Lutheran symbol: very far from it. While many of them allow that St. John and Peter and Paul did believe and teach the doctrine of Christ's divinity, and of the atonement, they hold themselves under no

Rose's State of Protestantism in Germany, p. 1.

and I think you will find that they tell you nearly the same sad tale which you have heard from Germany and Switzerland. Mr. C.—I should be happy to hear what is the we all, for it was the first time that we have had any state of those Societies in a country, where I have part of the Church Service in an Oriental tongue. progress during the 16th century, though never, I be-

Mr. C .- I trust that I shall not only learn that

Mr. H.-Perhaps we may have time, to-day, to

read that the doctrines of the Reformation made great lieve, to the overthrow of the apostate Church of Rome. present, who, though a Deacon in his own Church,

Idem, p. 34.
Dr. Pusey's Letter to Archbishop of Canterbury, p. 123. old error, sprung up a new one, which we have called Morniers.

⁷ L'Ami de la Religion, tom. xix. p. 161.

⁸ Sketch of the Religious Discussions which have lately

Mélange de Religion, tom. iii. p. 94.

taken place at Geneva, pp. 4, 5.

Documents relative to the Deposition of Dr. Cæsar Malan from his office in the College of Geneva. Preface, p. 11.

great deal of discussion followed upon points con- condemnation upon the sins in which he indulged. example, bringing the description of the state of things told by an author, who has had the means of ascernected with those doctrines. After this discussion, In like manner, the Almighty can, and often does in Germany down to the present time, I shall con-Reynolds complained that the Catechism in the Com- bless the preaching of the Gospel at the mouth of clude as regards that country. The name of Neander Reformation embedded itself more firmly in France, mon Prayer was too short, and that by Dean Nowell schismatics, whilst all the while his unerring word is well known in this country, and he is justly deemed and secretly or openly a very large proportion of the The King thought the Doctor's request very reason- are guilty of divisions, "are carnal, and walk as men." logians. Dr. Wolff, the most fecent writer on the the 16th century, so great had been their progress, able, "yet so," he continued, "that the Catechism Moreover, we should bear in mind that God's bless- Rationalism of Germany, says that Neander "fairly that there were 760 parish churches belonging to the may be made in the fewest and plainest affirmative ings are by no means confined to the ministrations of sets aside both the Nicene and Athanasian Creeds, Protestants of France, all in good order; and no fewer the clergy, even in the Church. A word spoken by and that he only admits of his own Church's Confes- than 4000 of the nobility of France belonged to that a tender parent, by a friend, a companion,—a striking sion (that of Augsburgh,) what he considers to be the confession. But it would appear that neither the sentence in the Bible or any other good book,—a essential parts,—justification by faith, and the depra- power of the noble, as has been well remarked, nor season of reflection and supplication during a fit of vity of human nature!" He says that the pool of the affections of the people, meither the learning and sickness, or whilst suffering under the chastening hand Bethesda was nothing but a reservoir of mineral water, virtues of one class or the fiery zeal of another, could of God,—are often blessed to the turning of the sin- and the transfiguration a dream." Dr. Wolff says long preserve a communion, which had ventured to ner from the error of his ways to God, or the building that "Neander may be justly suspected of heterodoxy change the polity of the apostles from the curse, which up of the believer in his most holy faith: but these even with regard to the divinity of Christ;" and, ha- in every age has attached to those who have divorced facts do not go to prove, that such instruments and ving quoted language from his writings quite as mon- that union between the faith and the discipline of the occasions are ministers regularly recognised, and set strous and offensive as any that has been already cited, Church which the law of God has made inseparable. apart to preach his word, administer his sacraments, he says: "What more or what worse could have pro- It is acknowledged in the Quarterly paper for Dec. and govern his church. Whilst, therefore, we rejoice, ceeded from the pen of Dr. Strauss, or Professor Pau- 1841, of the "Foreign Aid Society" of England, (a and we must rejoice whenever we see the blessing lus, or the veriest infidel that can be named among the Society established for the laudable purpose of reof God accompanying the preaching of his word,— German Professors of the last half century?" Yet, deeming from their present condition the descendants so soon again after our long conversation of last week: we cannot but lament that those whom he uses as his Mr. Clayton, this is an existing form of German Pro- of Calvin and Beza in France,) that "in the consistoinstruments, are in a state of schism, just as when we testantism, as professed and taught at the present day rial Churches which are protected and maintained by cution of my inquiry regarding the Apostolical Succession, and every one of the conversations that I have in the Reign of Henry the Eighth, we lament that that This, Sir, is the latest aspect of religion in a country, a creed, and in most cases without any formulary whatbeen privileged to hold with you on the subject has monarch was not a better man. We cannot shut our which produced in 1530 the boasted Confession of ever, it was hardly possible to find twenty pasteurs, who proved so much more satisfactory and interesting than eyes to the fact, that the word of God declares schism Augsburgh: and, in 1825, a numbered amongst the confessed the doctrine of the Trinity and the Atonements I had anticipated, that I have become quite anxious to be a sin; nor can we blot out from the Bible, nor whole body of its Professors just seventeen that were It is, however, now supposed, that out of 404 pas-Mr. H.—But allow me to ask you, Mr. Clayton, Paul—"there should be no schism in the body": and Mr. C.—I cannot but acknowledge, Sir, that, as Christ and him crucified;" but that all the Lutheran

> has been pronounced by the Almighty upon this sys-Mr. H.—And I am sorry to say that the cause of tem; for trace it where you will, its bitter fruits are

review of any more of the countries, where the same fruits of the system are to be met with, till we meet Mr. H.—You shall judge for yourself. It was in again. In the mean while I entreat you, Mr. Clay-Geneva that the system first devised in Germany ton, to weigh well what you have this day heard, -to read, in the declension of these communities that once Mr. C .- Yes, Sir; and it was here that Calvin promised so fairly, the hand of God; and may that Mr. H.—You can then, perhaps, tell me how I qury, I have reflected much on the state of those himself acknowledged that his plans were not formed Gracious Being give you a right understanding in all

to you for your great kindness to me: and I trust that Mr. H.—The first intimation given to the world of your prayers on my behalf will be heard and answered.

haps the only thing that distinguishes from pure deism

A SUNDAY IN TURKEY. (From the Calendar.)

From a letter recently received by a Clergyman in this city from Bishop Southgate, we are permitted to make an extract, which exhibits the events of a single Lord's Day among our Missionaries at Constantinoples It should be noted, before proceeding to the Bishop's most interesting detail, that the whole Mission forms one household, and that the day, whose routine of services he describes, was the Third Sunday after Epiphany and the Festival of the Conversion of St.

In the morning, at half-past 7, the usual hour of our Daily Morning Service, we had a special Service in our Mission Chapel, for the purpose of commending ourselves to God and seeking His blessing upon the duties of the day. This Service is instead of Family pily frustrated therein by the machinations of two cations of more influence and importance in Germany it." They no longer attempted to conceal their real than in Fordand. How disconnected according to a form which sentiments. They removed Dr. Cæsar Malan, their the Lessons for the Day of the Month, which in this case were those of St. Paul's Day. As we have the Daily Services of the Church, it is important on Sun-Mr. C.—Why, that was a strange ground on which losing the regular Lessons of the Daily Calendar, which would otherwise give place to the Sunday Les-Mr. H.—It was 7 as early as 1788 that the Cate-sons. Thus we have the Bible in continued series; chism of Calvin, hitherto the most approved class and it is to me one of the greatest commendations of nity; and I am convinced that in this country, it is book in the University, was changed for one on the Church, that those who fol-Socinian system, which is now generally taught. M. low them read the whole Bible once, the Gospel and Mr. C.—This is a sad state of things indeed; but Vunet's system of theology, which affirms that our Acts twice, and the Epistles even three times, in the that Apostolical Succession, without which, we believe, that is at times to be seen in most blessed Lord was a mere man, is the standard work in course of a year. What a wise and munificent provithe University. And, not long since, his successor in sion has our Church made for instructing us in the Mr. H.—I should hope, Mr. Clayton, that few the divinity chair said to his class, "make what you Word of God. How many Christians neglect their them for their modesty and learning, and letting them do my utmost to understand and remember your argu-

> listened most intently to what was said. May it be Mr. C .- I must acknowledge freely, Sir, that this the savour of life unto life to them!

In the afternoon we attended the Service of the have here produced against the once renowned city British Embassy Chapel, the only English Church of Geneva, almost makes the blood run cold in the Service here I am desirous on every occasion to veins of one who has, from his childhood, been accus- show forth the unity of the two Churches, and to cotomed to look with reverence on every thing connected operate with the mother Church in all our plans and with the name of the great Reformer, John Calvin. efforts. I am happy to say that our operations are in and that is, that I must never, on any account, turn and modes of benefitting the Oriental Communions aside from the plain path of duty, which God has are one with those of the English Bishops, so far as marked out for me; though a thousand others, appa- they have come to my knowledge.

In the evening, at 7, (the ordinary hour of Daily Mr. H.—If it teaches you that lesson, our time Evening Service,) we had the Evening Service of our and labour bestowed on the subject of the "Apostoli- Church for the third Sunday after Epiphany. This was mostly in Turkish. At my request, Mr. Miles has drawn out the Evening Service in that language during the last week. It was not quite finished, but enough was ready to allow of our having all to the end of the Lord's Prayer, and from the beginning of the Creed to the end of the Service, in Turkish, which was read by Mr. Miles. The native Christians present were deeply interested in it; and indeed so were The Second Lesson was also read in Turkish. now, perhaps for the first time, listened to a Service Wolff's Mystic Rationalism in Germany, p. 10, ed. 1842. which he could well understand. He sat or kneft with his head reaching forward, eagerly catching every Pr. Pasey's Letter to Archestop of Canterbury, p. 123.

4 Par Henri Louis Empaylar.

5 "Defense de la Venerable Compagnie des Pasteurs de Genève, à l'occasion d'un écrit intitulé, Veritable Histoire des I was glad to see a man nodding in Church from being

wide awake.

chap. ii. vol. i. p. 62.

Ranke's History of the Popes, Lib. vii. cap. 1.

Marshall's Notes, p. 294.

Preface to Deposition of C. Malan, pp. 5, 6.

Smedley's History of the Reformed Religion in France.