

Original Poetry.

PEACE.

Give me that peace, O God, which passeth all
That earth can ever give or take away;
That peace whose deep excess can never pall;
Which triumphs over nature's dull decay,
And bears the soul on spirit wings away;
That husheth all the storms of life to sleep,
That breaks the ranks of misery's dread array,
That in a well of deep content doth steep
Ills of the past, and all we may in future reap.

Lead me by quiet paths—draw my thoughts up
To scenes of bliss prepared beyond the sky;
Shew me the full and ever-flowing cup
Of perfect peace for those in Christ who die.—
Deeply I feel of earth the vanity;
Yet still hope on for better days below—
Looking for sunshine in a cloudy sky,
For summer flowers amid the winter's snow,
For quiet and calm, where tempests fierce do blow.

G. M.

PRESBYTERIAN TESTIMONIES IN FAVOUR OF EPISCOPACY.

I.—LUTHER AND THE GERMAN PROTESTANTS. 1517—1546.

(Concluded from our last.)

At the same time, the old grounds of complaint, as forming the legitimate excuse for their irregular Ordinations, are still produced and dwelt upon, both in the Articles themselves (§ x.), and still more in the supplementary treatise:—

"Since the Bishops, our Ordinaries, are become the enemies of the Church, and refuse to grant ordination, the Churches retain their original rights."—*Tractat, de Protest.* § 66.

"It is evident from all this, that the Church retains its right of choosing and ordaining ministers. And the real occasion of schism and discord is the impiety and tyranny of the Bishops."—*Ibid.* § 72; *Hase*, p. 353.

Not many months, however, elapsed before attempts were made on the part of the Protestants to resume, together with a more moderate tone, the defensive and more tenable position which they had partially abandoned in the Articles of Smalcald. In Luther's Sermons upon St. John, capp. xiv., xv. xvi., delivered in the next year (1538), he speaks of the Papal party as follows:—

"Let them correct their errors, and then we will gladly place ourselves under their authority and censorship; we will esteem them highly in love, and, as the saying is, will carry them in our arms."—*Luth. Oper.* vii. p. 184.

And a second convention, which took place at Smalcald in the spring of 1540, agreed to adopt, as the true exponents of their deliberate sentiments with respect to reformation, not the more recent Smalcald Articles, but the Augsburg Confession and the Apology; in the former of which, it must be remembered, are these words: "Hæc ferè summa est doctrinæ apud nos, in quâ cerni protest nihil inesse quod discrepât a Scripturis, vel ab Ecclesiâ Catholicâ, vel ab Ecclesiâ Romanâ, quatenus a Scriptoribus nota est" (Pars. i. § xxii.) Of this second Smalcald Assembly we have the following satisfactory account, in a letter from Melancthon, who was present, to his friend Camerarius, dated April 5:—

"We were commanded" (by the representative of the Emperor) "to discuss the question of ecclesiastical government. It was our opinion that this ought to be restored to the Bishops, provided they shall consent to embrace the doctrine of the Gospel, and to remove scandals from the churches which it was impossible to dissemble, and which are blamed in our writings. . . . Our deliberations were exhibited at the Diet, and the opinions of all the ministers were unanimous. This is the first act of the Assembly."—*Melancthon, Ep. Lib. iv.* 222; *Conf. Ibid.*, Ep. 228.

Two years after this—viz., in 1542—we again find Luther giving testimony in favour of Episcopacy by an act which, under any other circumstances than those wherein he was placed, would be utterly unjustifiable, and which, if even those circumstances shall be thought insufficient to excuse, so much stronger will be the evidence which it affords of the great Reformer's determination to uphold the ancient constitution of the Church—the only point of the transaction with which we are concerned.—We allude to the part which he took in the consecration of Amsdorf, as Bishop of Nuremberg, in opposition to Pflugius, who was in the interests of the Pope, and whom the chapter had elected.—Luther had now been struggling for five-and-twenty years, during which he had waited more or less patiently, in hopes of seeing some step taken by the authorities of the Church towards reformation, which not a few of them had acknowledged to be necessary, and towards which overtures and promises had been repeatedly made even by the Popes themselves. Hitherto however, he had waited in vain. In the defence of his conduct which he published upon this occasion, he admits that many things were allowed to be done "extra ordinem," so much so, that even secular princes were forced to become a sort of bishops-in-need (noth-bischoffe) in order to defend their ministers and preachers, which the Pope and his followers refused to do. At the same time he plainly avows his opinion that the larger Monasteries, well as the Bishops and Collegiate Churches, ought to be preserved; and moreover, he intimates that the consecration of Amsdorf by the laying on of the hands of himself and fellow-Presbyters was only to be defended because no Bishop could be found to take part in it

(*Luth. Oper.* vol. viii. pp. 1—11; *Seckendorf, Hist.* ii. p. 409, seq.)

A similar event occurred in 1544, when George Prince of Anhalt was promoted to the Bishopric of Merseburg, who states his earnest desire to have received Episcopal ordination; but complains that after the death of the pious Bishop of Brandenburg, who adopted the principles of the Reformation, who had promised to perform this good office for him, "non erat tum in tui terris qui hoc præstaret Episcopos Alius."*

We come now to the last testimonies which were delivered by the Protestants of Germany during Luther's lifetime. In accordance with a decree of the Diet of Spires, the Elector of Saxony had given orders to Luther and the divines of Wittenberg to consult together, and draw up their ultimatum upon the whole subject matter in dispute respecting ecclesiastical polity and the reformation of the Church. This important formula was presented to the Elector of Wittenberg on the 14th January 1545, bearing the subscription of Luther, Melancthon, and five others. The authors begin by making reference to the struggle which had been carried on for nearly thirty years against the corruptions of the Church, and by asserting their determination to abide by the doctrine set forth in the Confession of Augsburg, as being "the true doctrine of the Catholic Church of Christ, delivered by the prophets, by Christ and His Apostles, and Nicene Creed, and to the ancient Holy Councils, and to the mind of the Church in the primitive and purer times." Proceeding to the topics which concern "the true ministry of the Gospel," the manifesto declares the fixed and ultimate resolution of Luther and his colleagues, with respect to Ordination and Episcopal government, in these moderate and conciliatory terms:—

"We are as little disposed as any men to dissolve or weaken the constitution and government of the Church: and it is our anxious wish that the Bishops, and their colleagues in that government, would truly discharge the duties of their calling, in which case we offer them our obedience. . . . In short, there is no other way to a holy concord but this; that the Bishops should embrace the true doctrine of the Gospel, and the right use of the sacraments, and that we should obey them, as the governors of the Church to which we pledge ourselves. More than this we cannot grant, without committing grievous sin, and affronting the majesty of Almighty God. And this declaration of our ready obedience, upon such conditions, is sufficient plainly to excuse us when we are charged with being the cause of the present insubordination and schisms in the Church; to which we make this most just reply: that we are prepared to obey, if only we be not required to cast off and anathematise the truth of the Gospel."—*Seckendorf*, ii. p. 531.

The temperate tone of this document was generally approved. The Landgrave of Hesse having received a copy of it from the Elector, submitted it to a chosen committee of his own divines. This led to a friendly correspondence with the Committee of Wittenberg, in which the latter, having occasion to revert once more to the question of Church government, again expressed themselves with the same moderation as before:

"Nothing seems more likely to promote harmony than the restoring of Ordination to the Bishops, which hath been always accounted their chief, or rather, their single function. At the same time, each patron ought to retain his ancient right of Nomination and Presentation."—*Ibid.* p. 538.

These words, and more to the same effect, in which provision was made for the necessary expense to enable Bishops to hold Ordinations, Visitations, Ecclesiastical Courts, &c. &c., were written conjointly by Luther, Melancthon, Pomeranus, and the others; and were designed to express their deliberate and final judgment on the question of Episcopacy, 1545—the year before Luther's death. In the same year the great Reformer published his Commentary on Hosea. There is something providential (we may well believe) in the manner in which he has expressed himself in this work, more strongly, perhaps than in any other, even among his earliest writings; as if to leave to posterity no shadow of doubt what his own true sentiments were upon the all-important subject with which we have been engaged. Expounding the text of the prophet, cap. ii. 2—"Plead with your mother, plead: for she is not my wife, neither am I her husband. Let her, therefore, put away her whoredom out of her sight," &c.—he makes the following application:—

"Sin is reproved in order to its correction; the Synagogue is accused in order that she may repent. Yet this has ever been the very cause of the great hatred and jealousy that never cease to harass the Church; for the name of mother is not without awe, and the benefits of education which parents reasonably allege, children do right to regard with gratitude and love. And so the Synagogue seemed to herself to complain, not without cause, of the unjust desertion of her sons, whom as a mother, she had educated and brought up in the ancient worship instituted and ordained by God, and considered that a mother's rights were with grievous injustice invaded by her sons when they took upon themselves to instruct her. In like manner, the Pope at the present day bears down upon us with the authority which he holds in the Church, and is unwilling that we should call him to account, at the same time accusing us of undutiful desertion, and assuming to himself the most awful name of mother, which the prophet assigns to the Synagogue in this place. And the followers of the Pope consider that they have no stronger point than this—to extol to the skies the authority of

* See the interesting extract from his works (*Tractat. de Ordinat.* p. 6), quoted by Durel, p. 294, seq. Herman, Prince Archbishop of Cologne, the great Episcopal Friend of the Reformation was deposed and excommunicated by the Pope in 1546. He abdicated his See and crown to avoid a civil war, and died in retirement, 1551.

the Church. . . . Here, however, we must have recourse to the rule of St. Peter, 'It is right to obey God rather than man.' Let the Synagogue embrace Christ; let her acknowledge that remission of sins and eternal life are obtained through Him alone; and her sons will return to her embraces, and will pay her every possible kind of duty and respect. In like manner, let the Popes and Bishops cease to persecute and blaspheme the Gospel: let them provide for the Churches true teachers; let them put away forms of worship which are impious and idolatrous, and restore such as are pure and true; then the duty which we owe them shall be fully paid; then we will acknowledge them as our parents indeed; then we will gladly submit ourselves to their authority, WHICH WE SEE HAS ITS TOWER OF STRENGTH IN THE WORD OF GOD."—*Luth. Oper.* vol. viii. p. 591, seq.; *Seckendorf*, ii. p. 583, seq.

And here—with the death of Luther—we pause for the present, commending these last words more especially to the earnest consideration of our Presbyterian fellow countrymen, and particularly of those among them who, like the Duke of Argyll, have allowed themselves believe that "the good old Protestant weapons" consisted "in appeals to the authority of Scripture against the authority of a Priesthood," simply as such, without regard to the discipline which the Clergy exercised or the doctrine which they taught.

MOVEMENT TOWARDS A LITURGY IN THE PRESBYTERIAN ESTABLISHMENT.

Whatever may have been the case with the Presbyterian zealots of the 17th century, and even still may be the case with the lower orders of that persuasion at the present day, there can be no doubt that the better educated and more enlightened of the Scottish followers of Calvin in the 19th century, are by no means satisfied with the status quo of their ecclesiastical arrangements, nor disposed to maintain the perfection of their divinely-instituted system. It is, we say, a fact, of which there can be no doubt, and which no Presbyterian will deny, that there exists a scarcely latent desire among large numbers, including some of the most estimable and highly gifted of that body, to effect improvements in their ecclesiastical arrangements and system. And all these desired improvements tend towards the rule and practice of the Church Catholic. For instance, all who are conversant with the sentiments entertained by our Presbyterian brethren during the last quarter of a century are well aware that the want of a Liturgy is very commonly deplored; and that the absence of proper services for marriage, burial, and the administration of the Holy Sacraments, is a frequent subject of regret. The neglect of psalmody, and prohibition of musical instruments in public worship, are more often spoken of as unhappy mischances than as matters of boasting. It is generally admitted, that nigardly meanness in ecclesiastical architecture is no sign of purity or propriety. An anxious desire is felt by many for a more frequent public administration of the Sacrament of the Lord's Supper, and for permission to dispense that holy ordinance to the sick and aged who are unable to attend public worship. The contrast between the ministers of the Presbyterian body as a class, and the clergy of the Church of England, the manifest inability, in general, of the former to command the respect of their flocks, together with other causes, have even forced many to regret, as a misfortune, *Presbyterian Parity* itself—the very groundwork of their system—the main principle of their polity, which that system yet declares to be of Divine institution! Such sentiments as these are unquestionably to be found among all the better educated classes of Scotch Presbyterians, both people and ministers, though less frequently among the latter than the former.

Many Presbyterian ministers, in their so-called extempore prayers, draw largely from the Book of Common Prayer, though they do not, and perhaps dare not, avow it. We know of one minister (not in the Establishment), of considerable acquirements and enlargement of mind, who has declared that nothing but a dread of the prejudices of his congregation deters him from placing an organ in his place of worship. The General Assembly of the Establishment itself some time ago appointed a committee to frame a Service-Book for private worship, and also for public occasions, when the ministrations of an ordained pastor cannot be obtained; and the committee is at present, we believe engaged in this task.

These are certainly large and important departures from the original rule and practice of Presbytery—exhibiting a great change of feeling, and increase of candour, as compared with the bigoted notions of the times of the Covenant;—departures and changes assuredly not sufficiently fundamental to lessen our desire that the full privileges of catholic truth should be embraced by our fellow countrymen, but enough to make us both thankful and hopeful, and enough, too, to add immensely to the responsibilities and missionary duties of the Church in Scotland; for who can say that God may not, even now, be preparing the national mind for the reception of "greater things than these," if only

* Luther held the same opinion with respect to forms of Prayer, as is testified by Melancthon in the oration he delivered on the occasion of his funeral. "It is to this end," he used to say, "that forms of Prayer have been prescribed to us by Divine wisdom (divino consilio), that by reciting them we may inflame our piety, and profess with our lips the God whom we worship."

His servants and His own ministers shall, at the proper time, and in the proper way, shew them forth?

It is our present object to make our readers acquainted with a pamphlet entitled "*Scattered Sheep; How to Reunite Them*," which has lately been published in Edinburgh, and with which, probably, few of them might meet—written evidently by a sincere and zealous adherent of the Kirk of Scotland, and as common rumour asserts, by a benefited minister of that body. This document contains much truth which concerns both Presbyterians and Churchmen, and suggests matter of anxious inquiry for both. The following is the account that the author gives of the present position of established Presbyterianism:—

"Sad as are the effects of the schism of 1843, another evil, which may be as serious in its results, and to which the events in 1843 may in no slight degree, be indirectly traced, is the wide and increasing ecclesiastical dismemberment of the higher from the lower orders of society throughout Scotland.

"As respects the peerage, its separation from the mass of the community, in this respect is now all but complete. On going over the roll, one does not find more than a dozen of the nobles of Scotland who can, with any fairness, be regarded as members of the Church. Of the baronetage, the proportion is very little, if at all greater. And of the untitled aristocracy, we may judge by the fact, that of the fifty-three Scottish members of the House of Commons, certainly not more than a fourth part are, in any sense what ever, adherents of the Church of the country which they represent, and for which they legislate.

"This defection of the higher ranks from the national communion is not, as every person acquainted with Scotland knows, the result, but rather one of the most remote causes, of the secession of 1843,—only one peer, an insignificant number of landowners, and two or three Parliamentary representatives, being connected with the body which dates its origin from that event. The stream of our wealthy and noble countrymen, which, during the last forty years, and latterly with great rapidity, has been flowing out from the Church of Scotland, has moved in the direction not of Presbyterian dissent, but of Episcopacy."—(P. 1.)

In this statement there is nothing unfair or exaggerated. It contains, we believe, only the naked and simple truth. Next follows this remarkable admission of the progressive advance of Episcopacy among a class, which is certainly not the least important, or least intelligent in the community:—

"It cannot be concealed, that the superior portion of the middle class is, in many places, following the aristocracy. One half, at least, of the many Scotchmen of this class, who return to their native land after some years' residence in England and abroad, are found to have become Episcopalians. The accessions to Episcopacy during the last twenty years, from among the members of the liberal professions in our larger towns, are well known; and the writer of these pages was very forcibly struck, a few years ago, on finding how great a number of his school-fellows, and college acquaintance, born and bred in the National Church, had become communicants, or regular attendants, at Episcopal chapels."—(P. 2.)

(To be continued.)

Advertisements.

DR. MELVILLE,
CORNER OF YORK AND BOLTON STREETS,
TORONTO.
November 13th, 1850. 16-1f

DR. BOVELL,
John Street, near St. George's Church,
TORONTO.
April 23rd, 1851. 39-1f

MR. S. J. STRATFORD,
SURGEON AND OCUList,
Church Street, above Queen Street, Toronto.
The Toronto Dispensary, for Diseases of the Eye, in rear of the same.
Toronto, May 7, 1851. 41-1ly

WILLIAM HODGINS,
ARCHITECT AND CIVIL ENGINEER.
OFFICE:—Directly opposite the Arcade, St. Lawrence Hall, King Street, Toronto.
Toronto, February, 1852. 28-1f

MR. CHARLES MAGRATH.
OFFICE: Corner of Church and Colborne Streets, opposite the side entrance to BEARD'S Hotel.
Toronto, February, 1852. 27-1f

J. P. CLARKE, Mus. Bac. K. C.
PROFESSOR OF THE PIANO-FORTE,
SINGING AND GUITAR,
Residence, Shuter Street.
Toronto, January 13th, 1837. 5-1f

JOHN CRAIG,
GLASS STAINER,
Flag, Banner, and Ornamental Painter,
HOUSE PAINTING, GRAINING, &c., &c.
No. 7, Waterloo Buildings, Toronto.
September 4th, 1851. 6-1f

T. BILTON,
MRCHANT TAILOR,
No. 2, Wellington Buildings, King Street,
TORONTO.

REMOVAL.
HAYES BROTHERS,
WHOLESALE GROCERS,
HAVE REMOVED to the New Warehouse 27
YONGE STREET, South of King Street, nearly opposite the Bank of British North America.
Toronto, January 6, 1852. 25-10ln