TORONTO, CANADA, SATURDAY, APRIL 16, 1842.

Poetry.

"CHURCH! LOVEST THOU THY LORD?"

"Lovest thou me? Feed my sheep."

CHURCH! lovest thou thy LORD? Then seek his straying sheep, Then gather from thy richest hoard, And rouse thee from thy sleep; Nor rest till from this world of sin The wanderers all are gathered in-To his one fold restored.

On prairies of the West, Where sounds no note of prayer,
Where rise no hallow'd arks of rest— His scatter'd lambs are there! Send pastors to that distant land To feed his flock with tender hand,

With ever-watchful care. The red man claims thy aid In forests dark and dim, Where all his earthly prospects fade; Yet Jesus died for him! And Jesus bids thee seek and feed The lambs for whom he deign'd to bleed, In mortal guise array'd.

Far o'er the booming sea A suppliant voice is heard;
The Ethiop waves his hand to thee,
And breathes one stirring word,
"My land is dark with mental night, But thou art cheer'd by fadeless light; Oh! bid it shine for me!"

From Grecia's land divine. From classic grove and hill,
A cry sweeps o'er the foaming brine—
"We seek for wisdom still!" Then light that heavenly flame once more, Which dimly burn'd in days of yore, In every holy shrine.

Amid the fanes of Fo. That soil by myriads trod, Some pant with fervent zeal to know The true and living God.
Christ's sheep are there, and would rejoice
To hear the gentle Shepherd's voice Resounding in their wo.

Oh, Church, awake! nor say Thou lov'st thy LORD in vain, But prove thy love, and watch and pray, His blood-bought lambs to gain. Thy banner on the field unfurl'd, Erect in faith! that field—the world, His lambs—all those astray.

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REV. B. D. WINSLOW.

THE CHURCH THE LIGHT OF THE WORLD. (By Dr. C. J. Blomfield, Bishop of London.)†

To enlighten a benighted world in the highest and most comprehensive sense of the term, is the end and object for which a Church was founded, and a ministry ordained. The methods of illumination are various, comprising all the processes which God himself has appointed, or human reason, enlightened by his Spirit, has suggested, for imparting divine knowledge, and making it effectual to its ends; the reading and preaching of God's Word; the dispensing of his holy sacraments; the rite of public worship; all these are parts and features of the work.

To bring sinners out of the darkness of ignorance or corruption; to open their eyes to the marvellous light of

corruption; to open their eyes to the marvellous light of the Gospel; to make plain and obvious the path of duty, the motives to walk therein, and the means of doing so; this it is to be the light of the world. This is the duty of the Church Universal, and of every branch thereof; and of every one of its ministers. of every one of its ministers. In proportion as they are faithful in the discharge of this duty they are useful and honourable, and, by their Master's express promise of nobility, great in the kingdom of heaven, (Matt. v. 19:) but in so far as they are delayed. in so far as they neglect it, they lose all claim to esteem and respect, and are justly disregarded and despised: if the salt have lost its savour, it is thenceforth good for nothing but to be cast out, and to be trodden under foot of men. (Matt. v. 13.) This is true of Churches and of ministers, if they lose sight of the most important of their functions, that of enlightening the world by means of the Word of their functions, that of enlightening the world by means of the Word of the world of the wo truth: still more, if they studiously, and of design, depreciate and keep back, and obscure that word; not absolutely extinguishing it, (for that they cannot do,) but concealing it, as much as they can from the people, and submitting some other lights for the true light. They then defeat the ends of their institution; they may dazzle but will not enlighten; instead of dispersing the darkness, they do but render it more permanent and hopeless.

Such, for a season, was the condition of the largest Portion of the Christian Church. The light of an imagiary tradition was placed on the golden candlestick, first beside, and then instead of the pure Word of God, which was kept in a dark place, to be contemplated only in glimpses, and that through a distorting medium. Yet still the light was there; and the Church was still its depositary, though for a time not its faithful dispenser; and in the periods of its greatest obscuration gleams and flashes of brightness burst forth in different Churches, our own amongst the rest betoleaning the purity of their our own amongst the rest, betokening the purity of their almost unknown and unvisited source; and giving omen of a coming time, when the cclipse should terminate, and the world be again gladdened with the light of the perfect day. It is not to be forgotten, that even during the con-tinuance of that darkness, which has given its name to a large portion of the middle ages, the Church was still the light of the world, dim and imperfect, and insufficient as that light might be. The truth of God was overlaid with unwarranted additions; his worship encumbered with superstition; the Church did not rightly value, nor faithfully use, the precious deposit with which it was entrusted; but it was the precious deposit with which are left it. Albut it never renounced nor relinquished, nor lost it. Although another supreme head was substituted for Jesus Christ, his him to the suprementation of the Christ, his laws were not formally abrogated. The fundamental verities of religion were never denied, nor kept wholly out of sight: the Creeds, which embodied them, were ever amongst the Church's formularies; the doc-trine of a Trinity in Unity; of an Atonement wrought by the incarnate Son of God; of the Holy Spirit helping our infirmities; of the results. our infirmities; of the necessity of personal holiness, the certainty of a judgment to come; these features of revealed truth were presented by the Church to her members, marred and disfigured as they were, by the deification of holy, yet peaceable men; the multiplication of mediators between God and man; the doctrines of meritorious works, a commutation for actual sin, and of a remission of its penalties by any earthly judge.
So also with respect to the two ordinances which Jesus

Christ had appointed, as means and pledges of grace; these were never disused; nor even lightly esteemed; but they were misunderstood, and corrupted with unauthorised additions; and their operation was misrepresented; while others were added, which had "not the like nature nor the like offerst".

Thus then it appears, that when the good providence of God brought on the time of the Church's reformation, the work to be done was not, properly speaking, to rekindle the extinguished light of divine truth; nor to devise new methods for its maintenance and diffusion; but rather to clear away the long accumulated barrier of human devices and errors, which had grown up around it, and intercepted its beams; and to lay open to the gaze of mankind the very light itself, in its native purity and brightness, even the written Word of God: not to demolish the shrine in which it had been always burning, though displayers (for that shrine was from the hand of though dimly seen, (for that shrine was from the hand of the Divine Master Builder himself,) but to clear all the avenues that led to it, and to exhibit the Church in something like the beauty of its ancient, if not its primitive holiness, as the receptacle, and guardian, and dispenser of that light. And herein we have great reason to be thankful to Him who, in his own time, disposed the hearts of his servants to purify and reinstate his Church, for having dealt very mercifully with that branch of it which was planted in this realm; for having tempered and sanc-

† From a Sermon preached before the King of Prussia, at St. Paul's Cathedral, on the 30th January, 1842.

with a just reverence for antiquity; for having enabled them to take such a comprehensive view of the truth itself, and of the instrumental means divinely appointed for its diffusion, as preserved them from the fatal error of dwards him. for its diffusion, as preserved them from the fatal error of demolishing its outworks and defences, together with its impediments and encumbrances; and of destroying the very edifice of the Church itself, in their de sire to clear away from it every thing of mere human device and workmanship. It is lamentable, that any should now be found, not amongst the enemies of that Church, but amongst her sons and servants, to speak irreverently and diagramming

not amongst the enemies of that Church, but amongst her sons and servants, to speak irreverently and disparagingly of those holy men, who proved their since rity by the test of martyrdom: and whose wisdom and moderation, under circumstances of difficulty to us almost unimaginable, were surely indications that they were guided by that Spirit, who had been promised to the Church, and who would not forsake those who loved and prayed, and suffered for it, in the moment of its fiercest struggle with the adversary.

the adversary.

I repeat it, we have great reason to be thankful, that Divine Providence, when it restored to this nation the Divine Providence, when it restored to us also the sancfull enjoyment of the light, preserved to us also the sancfull enjoyment of the light, preserved to us also the sancful enjoyment of the light, preserved to us also the sancful enjoyment of the light, preserved to us also the sancful enjoyment of the light, preserved to us also the sancful enjoyment of the light, and the light enjoyment of the light, preserved to us also the sancful enjoyment of the light, preserved to us also the sancful enjoyment of the light, preserved to us also the sancful enjoyment of the light, preserved to us also the sancful enjoyment of the light, preserved to us also the sancful enjoyment of the light, preserved to us also the sancful enjoyment of the light enjoyment of the light enjoyment phetic words with which good Bishop Latimer encouraged his brother martyrs at the stake: "Be of good courage, Master Ridley, and play the man; we shall this day light such a candle, by Goo's grace, in England, as I trust shall never be put out." Those words have hitherto proved true: and that they will still be verified, we have no manner of doubt. But it may well be questioned, whether that candle would have continued to burn with a clear and steady light, had there not existed, in the Reformed Church of this realm, its discipline as well as its doctrine, that whereon the light was conspicuously and firmly placed; the candlestick of gold, with the lamps thereof.

Where, as in our own case, the Church possesses the true light, and guards it as a sacred deposit; and where her ministers are jealous of his purity, and duly qualified to exhibit it to the people, we may feel an entire confidence, that He, who has appointed both her and them, will walk in the midst of them, and make her light to shine more and more. But, if our Church be a true branch of Church Hely Catholic Church, she must be as a city set. thereof.
Where, as in our own case, the Church possesses the

her ministers are jealous of his purity, and duly qualified to exhibit it to the people, we may feel an entire confidence, that He, who has appointed both her and them, will walk in the midst of them, and make her light to shine walk in the midst of them, and make her light to shine more and more. But, if our Church be a true branch of Charser's Holy Catholic Church, she must be as a city set on an hill that cannot be hid; she must fulfil, according to the means and opportunities, the great end of her institution, beyond the narrow limits of her insular state; and ton, beyond the narrow limits of her insular state; and ton, beyond the narrow limits of her insular state; and saftery.

More especially is she qualified, by the purity of her doctrine, by her exclusive appeal to the Word of Gon, by the apostolical order and deceney of her ceremonies, as well as of her government and discipline, to undertakes as well as of her government and discipline, to undertakes as well as of her government and discipline, to undertake as well as of her government and discipline, to undertake as well as of her government and discipline, to undertake as well as of her government and discipline, to undertake as well as of her government and discipline, to undertake as well as of her government and discipline, to undertake as well as of her government and discipline, to undertake as well as of her government and discipline, to undertake as well as of her government and discipline, to undertake as well as of her government and discipline, to undertake as well as of her government and discipline, to undertake as well as of her government and discipline, to undertake as well as of her government and discipline, to undertake as well as of her government and discipline, to undertake as well as of her government and discipline, to undertake as well as of her government and discipline, to undertake as well as of her government and discipline, to undertake as well as of her government and discipline, to undertake as well as of her governme princes the firmest adherents and most strenuous defenders of the Reformation. Looking not only to this token of his regard for our spiritual Israel, but to the sacred bond of Christian relationship which he has taken upon him, as sponsor for that royal infant, in whose future principles as sponsor for that royal infant, in whose future principles and conduct this Church and nation are so deeply interested, we have surely good reason to pray for him, as Nehemiah, when he had built up again the ruined walls of Jerusalem and restored the offices of the Temple, prayed for himself: Remember him, O God, concerning this: and wipe not out the good deeds that he hath done for the house of our God, and for the offices thereof.

THE ENGLISH REFORMATION. (From The London Times.)

It would be difficult to point in the pages of history to any period more pregnant with momentous consequences to all mankind than that of the English Reformation, and to all mankind than that of the English Reformation, and yet from the date of that grand religious revolution to the present hour much misapprehension of both its character and causes has prevailed among all classes of English society. Some misunderstand through heedlessness, haste, indolence, or indifference, while the vision of no inconsiderable number is perverted by the mists of religious partisanship. Many processor area generally reall informed that the revenues of monasteries might be made more useful to the nation if employed in founding schools and partisanship. Many persons even generally well informed talk, and sundry authors write, with reference to the recolleges. Ay, marry, but was one of the promises which induced the Commons of England to consent to the destruction of the greater monasteries performed? Not one, we, advised by historic facts, reply. So far as the poor talk, and sundry authors write, with reference to the reformation, as if it effected some instantaneous and at the
same time universal change from utter darkness to perfect light. It might be inferred from the current discourse of many, that previous to the times of Henry VIII.
of England and Martin Luther all Christendom was covered with unrelieved corruption, and buried in the deepest darkness, and that God had left himself without witness in the world. How wide, away from the truth such and the nation at large are concerned, is Woburn Abbey more advantageously vested in a single nobleman than in a corporation of monks? The Chartists, whose cradle ness in the world. How wide away from the truth such a notion is, every diligent student of Christian antiquity well knows; but, unfortunately for the peace of the public mind at present, careful, dispassionate inquirers not nearly so numerous as are noisy, rash, and angry disnot nearly so humerous as are noisy, tash, and any disputers. The Reformation was produced by a concatenation of causes: the train, which was at last fired by the
fierce passions of Henry VIII., had been accumulating
for ages. The Church in England had thoroughly the
affections of the English people; but in every age we may
trace evidence of the existence of men who discovered
and mourned over the blemishes which stained her beauty. So early as the reign of Henry V. it was a common saying, that if you met three men on the high road, two of them would be Lollards. There was not wanting, long before the birth of Latimer and Luther, many a sincere before the birth of Latimer and Luther, many a sincere Christian Englishman, who, discerning the right path amidst all the clouds of Romish superstition, walked accordingly, and by such the mass of the nation was leavened and prepared for that change which, had it suddenly supervened upon minds altogether uninstructed, as some exclusive pretenders to modern lights deem those of our ancestors to have been, would never have given birth to the manifold and inestimable benefits which we now gratefully acknowledge as flowing therefrom. The now gratefully acknowledge as flowing therefrom. The change was not, as it is too often ignorantly represented, a conversion of a people from one faith to a new one, but a purification of one which, through many causes, had become horribly tainted with cankered corruption κακώς ταριχευθέντα παμφθάρτφ μόρω—it was, in short,

a renunciation of evil practices.

As we have already remarked, the Church possessed the affections of the common people, else would the sweeping measures of grasping Court minions and a lustful measures of grasping court minions. tyrant have been precipitated by many a year. But the nation at large, regarding the Church as the centre of charity, cherished it in the face of clerical immoralities, and in spite of their conviction of its superstitious observances. All that were troubled and broken-hearted, and wearied with the din of the world, found an asylum in her arms. Her convents furnished, in the name of God, food arms. Her convents turnished, in the name of God, food to the hungry, shelter to the afflicted, and rest to the weary. The warrior and politician refreshed their worldworn spirit within her cloisters; and the husbandman worn spirit within her clossers; and the husbandman preferred the mild sway of the peaceful monks to that of the rude baron; who forced him from his home and com-pelled him to fight in quarrels with which he had no concern. In fine, corrupt as she indisputably was, the Church was still superior, immeasurably superior, in the middle ages to the world. It was in reality the centre of religion, no less than, as we have briefly noted, the centre of charity. Whatsoever was reverent and pious was in her, whatsoever knowledge of a future state of being, of fu ture rewards and punishments, whatsoever warning against sin was addressed to the consciences of men, whatsoever impulse was given to holiness and devotion, whatsoever impulse was given to holiness and devotion,

tified the zeal of those who set their hands to the work, nay the common acts of agriculture and civilized life, all these were still derived from the Church.

"Who with the ploughshare clave the barren moors
"And to green meadows chang'd the swampy shores;
"Thinned the rank woods; and for the cheerful grange
"Made room where wolf and boar were used to range?
"Made room where wolf and boar were used to range?
"Who taught and show'd by deeds that gentler chains
"Should bind the vassal to the Lord's domains?
"The thoughtful monks."

So sings Wordsworth with no poetic licence, but in accurate accordance with the facts of history. But the know-

rate accordance with the facts of history. But the knowledge which most men have, where they possess any knowledge at all, of the ages in question, is a confused jumble
not deserving the name of knowledge.

The propagation of Christianity in this island by an
Apostle, or, if St. Paul did not set foot on these shores,
by one of his companions; the existence of a British
Church so early as the second century, as can be shown
from the writings of ancient fathers, to whom, be it noted;
we here appeal, not on points of disputed doctrine, but
merely as recorders of facts; the continuance of that
Church under sad vicissitudes, indeed through Danish
and Saxon invasions, but still its abiding continuance;
its gradual corruption by monastic intrusions, favoured
by the rage of the Norman nobles for building monasteries; and subsequently the worse evils entailed by foreign
friars independent of all diocesan or even English control;
—all these successive facts, with their all-partine merable

in whose dioceses they were seated, ind being subject only to the authority of the Pope, were in point of fact the first places of schismatical worship. But they were

Fountains, Glastonbury, Bolton, and on other abbey sites testify. The monks were good farmers, for which they were tanned by the lazy, unprofitable friars; but they were the means of reducing the lands of England to cultivation, and conveyed habits of industry and a knowledge of agricultural improvements to the rude countrymen among whom they fixed their dwelling. Other goodly offices of neighbourhood were also performed; they had a medicine-chest for the sick poor, and hospitality always ready for the wayfaring stranger; they maintained a a medicine-chest for the sick poor, and hospitality always ready for the wayfaring stranger; they maintained a school for the children of the adjacent villages, where they were taught grammar and music, and instructed in various handicrafts, for the monks were skilful workmen in many departments. They made their own clothes and shoes; they were diligent copiers of books; and it is chiefly through their industry that, not only the sacred Scriptures, but also many of the classic writers, have been handed down to us entire. We do not, however, purpose writing a panegyric on monks and monkery, we only wish to indicate the utility in their day and generation of an order of men calumniated too frequently and confounded with the lazy foreign friars who once, like a plague of locusts, preyed upon every European community. Abuses ocusts, preyed upon every European community. Abuses no doubt crept into many monasteries, and in the smaller and less regularly administered establishments these abuses shortly became flagrant, and before their dissolution perhaps intolerable. Upon the lesser monasteries Henry first pounced, and the larger and better governed ones pre-sently were involved in the same ruin. The specious pretext advanced by the Reformers of Henry's Court was,

a corporation of monace and a corporation of monace and the corporation to act upon their thoughts, and would assudisposition to act upon their thoughts, and would assude the corporation of the corporati redly do so were they not restrained by those gentlemen of England whom it is Lord John's present employment Monks under lax discipline fell, no doubt, like other men, into idle and bad habits; but were those habits more indolent and dissolute than those of many of the well-doing and the wealthy in this age of luxury and self-indulgence? "Have our English gentry," asks Mr. Gresley, with animation, "who'live at home at ease—have the luyurers at our materiary places—our lies are continents. loungers at our watering places—our listless continental travellers, who desert their home and station, and loiter away their summers on the banks of Lake Leman, and their winters in the luxurious environs of Naples—nay, I would almost say has the iridefatigable man of business, who consumes his days in amassing wealth for himself have these men any right to sneer at the habits of the old monks? I think not. Of all charges that of self-seeking and luxury is brought forward against any set of men

with least grace by the present generation."

We wish to direct attention to the sources whence sound knowledge may be drawn on moral and political questions, for ignorance is the fruitful parent of animosity questions, for ignorance is the inditial parent of animosity and error. And sure we are, that to bring individuals and nations properly acquainted with each other is often to reconcile those who have stood aloof, scowling with mutual suspicion, only because they were mutually ignorant of each other's real character. Parties at the present day rail from one quarter against Cranmer, Latimer, and Ridley, and from another fiercely declaim against the abominations of Rome, who, if they would only turn the pages of history with diligent hand, and search them with candid minds, would discover that Rome is not all wrong, nor Geneva all right. They would discern the wisdom of mutual forbearance, and walk along their respective paths, if not reconciled, at any rate with reciprocal chaty. Cranmer, as a very principal mover in the Refor-ation, has been the mark for abuse and panegyric alternately, the truth, as in most cases, lying in the mean. The same temper which led him to act with moderation was the occasion also of his too often and too much yieldwas the occasion also of his too often and too much yielding to expediency, and deferring to the judgment of men less worthy than himself. Of Ridley it is scarcely possible to speak too highly, and we cordially subscribe to the character drawn of him by a contemporary hand,—"He was wise in counsel, deep of wit, and very politic in all his doings. He was such a prelate, and in all was wise in counsel, deep of wit, and exploite in all his doings. He was such a prelate, and in all points so good, godly, and ghostly a man, that England may justly rue the loss of so worthy a treasure." Ridley excelled Cranmer in firmness and Latimer in learning, but Latiment in the country forward in the state. cranmer in firmness and Lammer in learning, but Latimer is brought most prominently forward in the tale* before us, and well is his racy humour and genuine old English character fitted to adorn it. Of these three emi-

nent Reformers Latimer has undoubtedly been the fa- going to Rome to find "CATHOLICITY," he should quit vourite with the people of this country, for his feelings were all frank, home, and English. His manly intellect straightforward purpose, zealous earnestness, and serious yet cheerful honesty, recommended Latimer to his contemporaries above his more learned and courtly colleagues.

> "CATHOLICS." (From The John Bull).

THE REV. RICHARD WALDO SIBTHORP, B.D., the Clergyman of the Church of England, who has lately been perverted to Popery, has just published a letter, which he entitles, "Some answer to the inquiry, 'Why, are you become a Catholic?'"—and which forms the subject of an article in the current number of the Catholic Magazine.

Magazine.

It is really quite absurd to see the advantage which Papists take of the false courtesy shown to them by members of the Church of England. When Papists first took upon themselves this title of Catholic, the Legislature took proper notice of it. In the 35th Queen Elizabeth, c. 2, sec. 1, they are termed "Popish recusants calling themselves Catholics." But now it is an every day occurrence to hear Papists distinguished by the pame of rence to hear Papists distinguished by the name of

"Catholics."

If members of the Church of England would but consider a moment, they would see that this use of the word carries with it an argument against themselves. Do they not pray for "the CATHOLIC Church" in the prayer for all conditions of men? Are they not exhorted to pray for Christ's Holy CATHOLIC Church: more especially for that pure and apostolical branch of it established in these kingdoms—in the Bidding Prayer before the sermon (whenever it is used as it ought to be?) Do they not profess their belief in "the CATHOLIC Church" in the Apostles' Creed? and again in the Nicene Creed? Do (whenever it is used as it ought to be?) Do they not profess their belief in "the CATHOLIC Church" in the Apostles' Creed? and again in the Nicene Creed? Do they not declare in the Athanasian Creed, "Whosoever will be saved: before all things it is necessary that he hold the CATHOLIC faith?" How absurd, then, how inconsistent, how foolish, how ignorant is it, to call Papists "Catholics," and to assent to them when they represent the case as though they themselves were the only Catholics, and members of the Church of England no Catholics, and members of the Church of England no Catholics at all.* And what renders the case still more absurd is, that in the Bullarium Romanum, and indeed in all documents which are more peculiarly Popish, the term used to express the Church of Rome is not "the Catholic Church," but "Romana Ecclesia;" and even in Pope Plus's Creed, it is the Roman Catholic Church, and not simply the Catholic Church.

Nor is this a mere useless quibbling about words. "The Catholic Church" has from the beginning been used to express that one only Church which is of apostolic origin, and "the Catholic faith" in like manner has from the first been used to mean "the faith which was once delivered to the Saints," free from "all heresy, addition, or corruption." So long as people will be content to call Papists "Roman Catholics" there is no sacrifice of principle, because the word "Roman" distinguishes them from True Catholics; but when members of the Church of England admit that they themselves are not Catholics, and that Papists are Catholics, they admit either that

from True Catholics; but when members of the Church of England admit that they themselves are not Catholics, and that Papists are Catholics, they admit either that they are ignorant of the fact that the Catholic faith and the Catholic Church is the one only faith and the one only Church which will be recognised by Christ as his, or else they plead guilty to a wilful rejection of that one only Church which, built upon the apostles and prophets, the Divine founder of the Church himself being the chief corner-stone, was instituted by the apostles in obedience the Divine founder of the Church himself being the chief corner-stone, was instituted by the apostles in obedience to Christ's command, to be the pillar and ground of the truth, and to be the depository of the one only faith which was once (and once for all) delivered to the Saints.

What should we say to a man who, out of a false courtesy to an issuer of forged coins, should call his "Birmingham counterfeits" by the name of "halfpence;" no doubt the issuer would be very persevering in calling

doubt the issuer would be very persevering in calling them by the name of the genuine coin of the realm, and would be glad upon any plea to get other people to call them so too -but is it not evident that this practice would be a fruitful source of deceit? There is no harm in calling be a fruitful source of deceit? There is no harm in calling a counterfeit coin a "Birmingham halfpenny," because everybody knows what that means; but if it be called simply a "halfpenny" it is probable that somebody may be deceived. In like manner there is no harm in calling Papists "Roman Catholics," because every body knows what that means; but if they be called simply "Catholics" it is probable that somebody may be deceived.

Now such is the case with poor Mr. Signings

it is probable that somebody may be deceived.

Now such is the case with poor Mr. Sibthorp. A great part of his letter is occupied with good and sound reasons why he should be a member of the Church of England, rather than a Dissenter. But then he has got it into his head, that if he is a member of the Church of England, he is not a "Catholic," and that the only way England, he is not a "Catholic," and that the only way to be a "Catholic," is to be a member of the Roman communion: and in his attempt to prove this, he flounders not a little. Having discovered that the Church is likened to a body, a vine, a household, a family, a temple, and a bride, he infers that the Church necessarily must have a head, and because the Pope is the only claimant to that prerogative upon earth, he infers that the Church of Rome necessarily must be exclusively the Catholic Church. He is not without his difficulties to be sure, even in his own mind. In one place he contends (p. 23) that "every"

own mind. In one place he contends (p. 23) that "every deviation from that government or form of His Church deviation from that government or form of His Church which Jesus Christing gave it, and from that discipline and worship which He personally, or by his Apostics, approved, is a most presumptuous innovation, and a daring disregard of the divine will, and fraught with danger to the souls of men." In another, however (p. 19), he tells us that the days learness of this most wise and essential us that "the development of this most wise and essential institution for the Church's well-being (the Papal supre-

macy), was, in the nature of the case, gradual!"

Again, he contends (p. 23) that "Religion is harmonious and immutable truth. There is not one system or set of truths for one age or part of the world, and a different one for another. Nor will there be another revelation of service truth."

of saving truth."

Does he not know, poor man, that the first step taken by Convocation in the English Reformation was the rejection of the pretended Papal supremacy? And was not this the decision arrived at in 1534—"The Bishop of Rome hath no more authority conferred upon him by God in this realm than any other foreign Richon?" in this realm than any other foreign Bishop?"

Does he not know that the Reformation was conducted upon the very principles which he here advocates, viz., to reject nothing either in the matter of doctrine, discipline, or sacraments, which was of apostolic origin, and had been preserved in the Church as of perpetual obli-

The Scripture was adopted as the text of Divine truth. Thus was every truth which had been deemed of universal obligation in the Church from the beginning retained—every error and corruption which had been added in after ages, was rejected. It would occupy too much space were we to recount all the anti-Catholic usages and practices which was viscoud at the Referenciases. practices which were rejected at the Reformation upon this principle—one instance is sufficient to explain our meaning. The cup was restored to the laity, in conformity

with apostolic and primitive usage.

If we could have any influence with Mr. Sibthorp, we should recommend him to go and better inform himself as to historical facts. Let him take the principles which he has laid down in page 23—for they are sound and right—then fill up his argument by reference to historical facts verified by himself, and he would find that instead of

right—then fill up his argument by reterence to historical facts verified by himself, and he would find that instead of

* [We borrow the following from the London Times. It shows that the Government very properly regards the Protestant Clergyman, and not the Romish Priest, as the true Catholic:—

Definition of a "Catholic" Rector.—A controversy of rather an acrimonious nature has been for some time past raging between the Rev. Simon Foot, rector of Knocktopher, in the county of Kilkenny, on the one hand, and the Rev. C. Kavanagh, the Roman Catholic priest of the same parish, on the other. The bone of contention appears to be the simple question, which of the reverend disputants is entitled to the appellation of "Catholic rector of Knocktopher?" Father Kavanagh urges his claim to the distinction on the ground of the village postmaster having delivered to him a letter ground of the village postmaster having delivered to him a letter directed in conformity with his view of the case, but which letter was in reality intended for the Protestant rector, the Rev. Mr. Foot, who, on applying for the letter at the post-office, received it, with the following remark inscribed upon it:—"Opened by the Rev. Mr. Kavanagh, parish priest—not for him." Mr. Foot, feeling indignant that the postmaster should thus undertake the part of umpire in addition to his other duties, at once applied to head-quarters for a definition of the vexatious question, and received by return of post the following letter from Lord Lowther, which completely swamps the pretensions of the ambitious parish priest.—

"Sir.—In answer to your communication of the 20th uft., I am directed by the Postmaster-General to inform you, that his Lordship is of opinion that the letter to which you allude, addressed to the 'Catholic Rector of Knocktopher,' should have been delivered to you in the first instance, and measures have been taken that such letters shall be so delivered in future.

"Tem. Sir.

"Thomas Eawrence, Assistant-Secretary.]

going to Rome to find "CATHOLICITY," he should quit Rome, and return to the Church of England.

Let him look to the 1st decree of the second Session of the Council of Trent, Feb. 4, 1546, and he will there learn that the Nicene Creed, and not the Creed of Pope Pivs the Fourth, is the creed of the Catholic Church—Papists themselves being witnesses.

the Fourth, is the creed of the Caucho Card of Fapons's themselves being witnesses.

Let him trace back the succession of the Bishops of the Church of England, and he will find that the present Bishops are the true lineal and canonical descendants of the Bishops of the Church of England before the Reformation, and let him ask for the succession of the Romish mation; and let him ask for the succession of the Romish Bishops, and he will find that it is not forthcoming. And when he next writes about "separation," let him first inform himself of the fact that there was no Roman communion distinct from the Catholic Church in England till

munion distinct from the Catholic Church in England till the eleventh year of Queen ELIZABETH.

The origin of the Roman schism in England was this:
In the year 1564 Pope Pius IX: added twelve new articles to the ancient creed of the Catholic Church, and required all to accept them as necessary to salvation.

The English Catholic Church rejected these novelties, and adhered to the ancient Catholic creed.

The Pope's adherents in England adopted Pope Pius's

and adhered to the ancient Catholic creed.

The Pope's adherents in England adopted Pope Prus's creed, and taking this creed as the banner of their separation, set up a schism calling themselves Catholics.

The editor of the Catholic Magazine (as it is called) makes this observation—We cannot shut our eyes to the fact that the nearer they approximate to the truth the more anxious do they appear to cling to the (untenable?) notion that the Anglican Church is a part and portion of the Catholic Church, or the ancient Church in a reformed dress."

dress."
We ask no more. If the Anglican Church be not a part or portion of the Catholic Church, or the ancient Church in a reformed dress—that is, restored to a likeness to itself in ancient days—if this notion be intenable, then our advocaby of the Anglican Church ceases; but if it be tenable, if it be founded in truth, if it rest on the production of the control of the production of the control of the cont undeniable testimony of history, if it be admitted (as it is) by Romanists—by Couraver and by Dr. Lingard, then by Romanists—by COURAYER and by Dr. Arronauther let Romanists remember that they are the parties living in schism—that the orders of their Priests in England are by the canons of the Catholic Church pronounced to be invalid; and that their most solemn act of worship be invalid; and that their most solemn act of worship the catholic Church priestly power to being thus deprived of the prefext of priestly power to change the substance of bread into that of the Divine Being, is at once confessedly reduced to a service of the

EPISCOPACY IN THE UNITED STATES (From The Church Chronicle.)

In this country there is no point of view, in which the cause of Episcopacy has not gained within the last twenty years. The number of our Clergy is three-fold to what it then was, and double what it was even ten years ago. The number of our communicants at present is also more than double of what it was twenty years since. And if we may judge of the zeal and spirit of our members, by their outward acts of piety and devotion, that also has doubled within the same time. In numbers, then, in zeal, and every outward act, which betokens an inward spirit, we have doubled in ten years.

Again, if we look at the unanimity which reigns affiong us, we shall see that there was never a more general una-

us, we shall see that there was never a more general unanimity than at present. Though there may be occasional spots in our feasts of charity, the great mass of Churchspots in our feasts of charity, the great mass of Churchmen think alike upon all important points, touching doctrines, discipline, and the Church. Though there may be some who will go to extremes of either point; and there may be some more, who, though they do not follow, yet admire them, still the great body of Episcopalians do most heartily believe all that is essential to constitute a sound and Catholic Christian. The doctrines of our Church are confessed by our enemies to be sound, and our discipline approved by vast numbers who do not adopt it. And these are readily adopted and thoroughly believed by more than minety-nine hundredths of our members. And as TO THE DIVING INSTITUTION OF EPISCOPACY, THERE IS TO THE DIVING INSTITUTION OF EPISCOPACY; THERE IS

TO THE DIVING INSTITUTION OF EPISCOPACY, THERE IS NO DIFFERENCE OF OPINION WHATEVER AMONG US.

Of the spirit by which they are actuated, it does not become us to speak in strong and decided terms. We are painfully impressed with the coldness and indifference; the negligence and worldliness of our members; and yet; we are cheered by the hope; that there is a revival of the spirit of true religion among us; that the love of many spirit of true religion among us; that the love of many has been kindled anew, the zeal of many been quickened; the works of many increased. And we are led to hope that this is but the beginning of the work of God among us.

Of the state of things in England, we know much less than in this country. But we know enough of things,

Of the state of things in England, we know that the than in this country. But we know enough of things, there, to rest assured, that there is now much more of active, fervent piety, much more of zealotis labour in the vineyard of the Lord, and much more of enlightened statachment to the Church of the living God, than could have been found there twenty years ago. If some are going off to one extreme, and some to another, the great mass of Churchmen, are becoming better informed; and

more stable and consistent.

The second point of consideration relates to the state of feeling in the denominations around us. And here we are presented with a curious problem—one which deserves careful study and attention. If we look into the religious periodicals of these denominations, their most prominent feature seems to be, an inveterate hostility to the Episcopal Church. Week after week, their presses groan under the Church. Week after week, their presses groan under the loads of calumny and abuse that are heaped upon the Episcopal Church. Nor are they at all scrupulous as to the mode or matter of attack. It is "Popery," "High Churchism," "error," "heresy," &c. &c., without end. Scarce a paper reaches us that does not contain one, tibb; three, and sometimes half a dozen articles them the Exist. three, and sometimes half a dozen articles upon the Epis-copal Church. Now why is this? Why is it, that their hostility has all at once become so rank and inveterate? It is frequently conceded that there is much more of active piety, much more of spirituality among us now, than formarly. piety, much more of spirituality among as now, than for-merly. Why then this opposition? Is it our errors? Why then the former supmeness, when it was confessed there was less of genuine religion among as than now? Why does the opposition increase with our activity and zeal? Or is this opposition owing to our success? We will not attempt to answer this inquiry; lest we be thought

uncharitable.
But there is another point deserving of our attention, which contracts strangely with this spirit of hostility and opposition. Notwithstanding the prejudice which exists, and the hostility to Episcopacy, there is a strong Church feeling pervading large numbers of the dissenting denominations. Let an Episcopalian go and talk with those persons, without avowing his Church, and without afluding to Episcopacy, and he will find thousands contending for the divine institution of the Church and its ministry, the necessity of ordination to the exercise of ministerial functions, involving, of course, the necessity of an "Apostolic succession," together with numerous other things, held so strongly by Churchmen. In short, such an experiment would convince any one; that the Bible is so much of a would convince any one, that the Bible is so much of a Church Book, that nearly, if not quite all humble readers of it, whose minds have not been warped by controversy, or opposite teaching, actually receive and acknowledge all the great principles upon which we insist, except that of the three orders, and the expediency of a liturgy.

The correctness of this opinion may be doubted by some The correctness of this opinion may be doubted by some; but it is nevertheless true, to a very great extent. And hence the reason why so many of other denominations so readily become Churchmen. They find few or no principles in Episcopacy they did not acknowledge before; and the most important touches the mode of application. We hazard nothing in saying, that at this present moment, the majority of Congregationalists in New England, with all their prejudices against Episcopacy, believe in the divine institution of the Church, and the necessity of Ordination, as firmly as a majority of Churchmen. And if nation, as firmly as a majority of Crurchmen. And if we may be permitted to guess, it is this belief of their own members that continually prompts their periodicals to assail the opinion, as much as any thing else. Their object in this particular may be gained in one or two ways;—
either by combating the principle itself, or by raising a prejudice against those who hold similar opinions.

On this head, Churchmen have not used some of their most effective weapons as much as they might. The Bible is emphatically a Church Book, and this fact of itself is sufficient to answer all the cavils of objectors. Now if we could reach the class of persons who entertain these feelings, and lay the evidence before them, their conversion to Episcopacy would be certain. Though the haughty, self-sufficient, and self-willed person might never be converted to the Episcopal Church, the devoit, humble, and