poetrn.

DREAMLAND.

A lay, a lay, good Christians! I have a tale to tell, Though I have ne'er a palmer's staff,
Nor hat with scallop-shell:
And though I never went astray, From this mine own countree I'll tell what never pilgrim told That ever rode the sea.

A lay, a lay, good Christians!
My boyish harp is fain
To chaunt our Mother's loveliness, In an eternal strain: And true it is I never strayed Beyond her careful hand, And yet my lay, good Christians, Is of a Holy-Land.

In Dreamland once I saw a Church; Amid the trees it stood; And reared its little steeple-tower Above the sweet greenwood:
And then I heard a Dreamland chime, Peal out from Dreamland tower, And saw how Dreamland Christian-folk Can keep the matin-hour.

And Dreamland Church was decent all, And green the churchyard round; The Dreamland sextons never keep Their kine in holy ground; And not the tinkling cow-bell there The poet's walk becalms; But where the dead in Christ repose,

The bells ring holy psalm

And Dreamland folk do love their dead, For every mound I saw, Had flowers, and wreaths, and garlands such As painters love to draw!

I asked what seeds made such fair buds, And—scarce I trust my ears, The Dreamland folk averred such things

Do only grow from-tears. And while I hung the graves around, I heard the organ pour: I was the only Christian man Without that sacred door! A week-day morn—but Church was full; And full the chaunting choir, For Dreamland music is for God, And not for man and-hire.

I saw the Dreamland minister In snowy vestments pray; He seemed to think 'twas natu That prayer should ope the day:
And Dreamland folk responded loud
To blessings in God's name,
And in the praises of the Lord,
They had no sense of shame!

And Dreamland folk, they kneel them down Right on the stony floor I saw they were uncivilized,
Nor knew how we adore:
And yet I taught them not, I own,

Our native curve refined, For well I knew the picturesqu Scarce suits the savage mind And Dreamland folks do lowly bow To own that Christ is God,

And I confess I taught them not The fashionable nod: And Dreamland folks sing Gloria At every anthem's clo But have not learn'd its value yet To stir them from a doze.

I saw a Dreamland babe baptized With all the church to see,
And strange as 'twas—the blessed sight,
'Twas beautiful to me!
For many a voice cried loud Amen,
When o'er its streaming brow,
The reacher restricted.

The pearly cross was charactered, To seal its Christian vow. I learned that Dreamland children all, As bowing sponsors swear,
To Bishop's hands are duly brought,
To Eucharist and prayer:

And Dreamland maids wear snow-white veils At confirmation hour:
For such, an old apostle wrote,
Should clothe their heads with power. The Dreamland folk they wed in Church;

They deem the Lord is there, And, as of old, in Galilee, May bless a bridal pair :

And strange enough, the simple ones, They see in wedded love, Sweet emblems of their Mother Church. And Christ her Lord above. I saw a Dreamland funeral

Come up the shadow'd way: The Dreamland priest was surplice-clad To meet the sad array. And when his little flock drew nigh, To give the dust their dead,

ce went soothingly before, As if a shepherd led. In earth they laid the Dreamland man; And then a chaunt was given, I heard a voice from heaven: And singing children o'er the grave Like Cherub chaunters stood,

Pouring their angel lullabies, To make its slumber good. And Dreamland folk count seasons four All woven into one!

Tis Advent, Lent, or Easter-time, Or Trinity begun: The first is green as emerolde,
The next of Cypress hue,

The fourth is sapphire-blue. The Dreamland folk are simple ones! Who knows but these are they,

Described in ancient chronicle, As Children of the Day! They seemed no denizens of earth, But more-a pilgrim band.

Who seek a better land. So ends my lay, good Christians; And ye that gave me ear,

Confess, that 'twas of Holy-Land, Christ bring us all, who bear his cross, Unto his own countree! And so no more, good Christians, Of Dreamland or of me.

THE CHURCH AND THE ROMISH COM-MUNION IN THE UNITED STATES. (From Bishop Wilberforce's History of the Protestant Epis-

True to the ordinary conduct of the papacy, the and he who should have delivered Israel will ere long Roman pontiff founded the rival bishopric of Baltimore two years after the consecration of Bishops White and Provoost; and by the subsequent erection of the sees of New York, Philadelphia, Boston, and Beardstown, set up altar against altar through the West.— His sacraments faithfully and purely, she resists the Thus the episcopal communion has always had to bear he episcopal communion has always had to be a communion had be a bear her protest against papal superstitions. But a severer strife is yet to be encountered. With the keeps of the string of the secrifice. At all costs she must bear the burden of keen-eyed policy which has always distinguished the sacrifice. At all costs she must bear the burden of schemes of Rome, she has turned her main attention to the valley of the Mississippi. There a vast population is multiplying with unprecedented speed. The European emigrants to this quarter are, by a large majority, from popish countries; and if not already of the Romish faith, no pains are spared to make them There, on the outskirts of civilised life, the adventurous settler, having left behind him the forms and opportunities of Christian worship, seizes eagerly upon a soil of unbounded fertility, and devotes all his thoughts to making it his own; and there the enchantress meets him with her cup of sorcery, and wins

* "There are serious difficulties affecting the regularity, and even the validity, of the ordination of the above-mentioned Carroll, and all the British clergy of the United States derived from from him, in consequence of his ordination having been performed by only one titular Bishop, who appears to have laboured under a similar irregularity and deficiency himself."—
Palmer's Treatise on the Church, vol. i. p. 305, note.

him words of caution, or to shame the fallen Church given to her. This she can do in the strength God to land, and to preach in his realm. Even his place him words of caution, or to sname the fallen Church given to her. I his she can do in the strength is called with open rebuke. No expense is grudged in this gives to his faithful witnesses, if that strength is called at Canterbury is a proof of the exercise of the royal with open rebuke. with open results. To expense is gradged and greet on in landing witheses, it that strong, she power; for Ethelbert placed him at Canterbury (as from the Leopold Society of Austria, and from the must bring out her own principles. There must be being the civil Metropolis of his kingdom) and not at Society for the Propagation of the Faith, the head-no faltering step swerving towards the sects around London, which Gregory had desired; and he endowed quarters of which are fixed at Lyons.* The popula- her, no secret coveting of the Babylonish garment the Cathedral Churches of Canterbury, London, and quarters of which are fixed at Lyons. The popular tion is becoming largely Romish; and this, beyond which is stored within the tents of Rome. Her banner Rochester, which were the only Episcopal Sees foundall doubt, is to be the future seat of empire. The must be indeed, "Evangelical truth with apostolical ed or restored in England in the life of Augustine. best-informed Americans expect that, after one more order,—the gospel in the Church." struggle, the West will command the elections of the

THE ANGLICAN BRANCH OF THE CATHOLIC CHURCH. (From "Theophilus Anglicanus," by the Rev. Christopher Wordsworth, D.D.)

Union; and thus the centre of power will have been

forestalled by Rome. But even now, and without

waiting this accomplishment, her power is not to be contemned. Many peculiarities of life in America

already tend to establish her dominion. The revul-

sion of feeling, which ever drives men from one extreme

to another, naturally leads those who have been wea-

ried out by the fierce excitements of the various sects

to seek for shelter in her delusive quietness. Her

claim of infallibility seems to be a blessing to spirits

which are utterly hopeless of finding out any truth

amidst the conflicting claims of ten thousand contest-

ing teachers; whilst by her doctrine of the sacraments,

her practical management of penances, and her peril-ous medicine of enforced auricular confession, with its

attendant absolution, she heals slightly the wounds

of many a morbid and diseased conscience. The Ro-

manists, moreover, have always known how to modify

their doctrines and discipline, so as to turn to the best

advantage the political circumstances of the country

and the times. Thus, whilst under an absolute mon-

archy they are the greatest enemies of rational and

lawful liberty, in republican America they are the

sight it may be difficult to conceive how the popish

discipline can be made to harmonise with an equalis-

"the religious community is composed of only two

elements, the priest and the people. The priest alone

rises above the rank of his people, and all are equal

below him." None know better than the adherents

of the papacy how to profit by the state of society.-

Already they have tasted the sweets of political power.

are generally found on one side, namely the most

thoroughly democratical and radical; and as that is at present the dominant party, it may be said that

Against the Episcopal communion the whole

her multiplied and fearful errors. And for this con-

test the Church in America has some peculiar advan-

of difference, to an extent altogether unattainable

where, as at home, the power of assembling lawfully in

synod has been, for any cause, suspended or removed.

There can be no doubt that a hard struggle is before

her; that vast difficulties, social, moral, and religious,

will impede her progress. The treatment of the negro

race alone might amply occupy her energies; but be-

sides this, she has the busiest people in the world to

over their unresting eagerness; by cultivating college-

Missouri. She must bridle or subdue the outstretch-

of one great safeguard against error. It is impossible

earliest worship the deep mysteries of revelation .-

Against all enticements therefore to adopt a lower tone,

the Philistines will bind the champion of God's host;

But if in the character of Christ's witness, loving

* " At St. Louis the Jesuits have lately erected, in addition

of the funds coming chiefly from Lyons."-Private Letter of

eight thousand dollars were raised at St. Louis, the ren

riment for God's enemies.

Such are the prospects of the Episcopal communion.

are attached."

the countenance of Rome.

III. CHURCH OF ENGLAND INDEPENDENT OF ROME. MISSION OF ST. AUGUSTINE.

Q. The Bishop of Rome exercised no jurisdiction England during the first six centures; can it be ustly alleged that he might acquire Patriarchal aunority over England by the conversion of the Saxons Gregory the First, A.D. 596?

A. No. By conversion they became not Gregory's, nor Augustine's, but Christ's. And further, Augusand the inhabitants of part of his kingdom; but Bertha, his queen, was a Christian already; and there was a Christian Bishop, Liudhard, and a Christian Church in his capital city, Canterbury, before Augusine's arrival: and even if Augustine had converted the whole Heptarchy, no such right could by that act have been acquired. If such right were to accrue by most thoroughly democratical of all sects. At first inversion, all Christian Churches, and Rome among the Church of Jerusalem."

ing democracy; but, upon looking more closely, it will Q. Did the Pope obtain any Patriarchal authority be seen, as has been remarked by a keen observer of by the ordination of St. Augustine, and of those who American society,† that Romanism is really most favourable to democracy; for that under its system

were ordained by him? A. No. This plea is, under another form, the same as that of conversion, for that supposes the planting of a Church, and a Church supposes an ordained ministry of Bishops, Priests, and Deacons; and, besides, as Britain had never been under the Bishop of Rome's jurisdiction, but had been always governed by her own Bishops, the assertion of such authority on "They have grown," we are told in 1839, "to an the part of the Popes of Rome is an infraction of the important political influence, by the acquisition of Canon of the General Council of Ephesus (A.D. 431); Louisiana and by emigration from Europe, so as to be which Pope Gregory himself declared that he regardcapable of turning a vote for a national administration ed, as he did the three other General Councils, with in whichever scale they cast their weight, in the prethe highest veneration. sent nearly equal balance of political parties. They

Q. What is the tenor of that Ephesine Canon? A. It is expressed as follows: "Rheginus and his they govern the country so far as that they are the means of keeping in power the party to which they This holy Synod, seeing that public disorders require greater remedies, inasmuch as they bring greater dastrength of the Romanists is bent. They fear no mage, decrees that, if no ancient custom has prevailed other body. In the multitude, variety, and extravafor the Bishop of Antioch to ordain in CYPRUS-as gance of the sects is, they well know, the secret of the depositions made to us attest there has not-the their own strength, and the ground of their hope of Prelates of the Cyprian Churches shall, according to one day reducing all to a common servitude. Their the decrees of the Holy Fathers and to ancient practalisman of might is in the apparent shelter and visible tice, exercise the right of ordaining in the said Churchunity of their Church, and through it they hope to es unmolested and inviolable. And the same rule triumph; but these in their reality are possessed by shall be observed in all other dioceses and provinces the Episcopal communion, and with them the blessed whatsoever, so that no Bishop shall occupy another truth of Christ's gospel, free from those deep corrupprovince which has not been subject to him from the tions which throughout Christendom mar every-where beginning; and if he shall have made any such occupation or seizure, let him make restitution, lest the Ca-With Rome, therefore, in the new world as elsewhore, the pure Church of Christ must wrestle. But nons of the Holy Fathers be transgressed; and lest Episcopalian puts himself upon a level with every unscriptural sect around him, then he may expect to find Rome too strong for him. But if he maintains his true position, he cannot but resist successfully

the varying form of error, and to adjust internal grounds of the Council of Ephesus, there were Christian Bishops discharging their spiritual functions; whereas, when Augustine landed in England, the greater part of it had relapsed into heathenism, and without him, it is alleged, there would have been no Church in this country; and did not Pope Gregory, therefore, it is asked, obtain a patriarchal jurisdiction over England by giving it what is called the grace of Holy Orders?

A. The grace of Holy Orders, like all other spiritual grace, is not to be dispensed for private advantage; "gratis datur, quia gratia vocatur;" "gratis accepistis, charm to Christian quietness. Peace must be breathed gratis date." It might also first be inquired, whether St. Augustine used all proper means to enter into and life and the studies and devotions of a more learned maintain communion with the existing British Bishops. clergy, still thoughts must be sheltered and fostered Next it might be asked, whether, on the ground of a amidst those crowded haunts of men; and safe, quiet ceremonial difference concerning the time of observing resting-places must be formed in streams madder and Easter, and one or two similar matters, (such as had more troubled than the waters of her own turbulent not interrupted the communion of St. Polycarp and Pope Anicetus, and concerning which St. Irenæus, in ing atheism of the back-woods population, the extravahis letter to Pope Victor, had left both a warning and gance of the multitude of strange sects, as well as the a rule,) he ought to have stood apart from them, and decent unbelief of Socinian Boston; she must expose required a change of their customs as a condition of the subtle errors of the Romish Church. All this is munion with Rome; and lastly, it may well be no ordinary work; yet all this, and more than all of it, doubted whether, because the British Bishops were she may accomplish, if she is but true to her own unwilling to renounce obedience to their own Primate, principles. If she abandons these, she is indeed lost. and to swear allegiance to the Bishop of Rome, the Whether swallowed up by the sects or engulfed by rights of these native Bishops and of the British Church ought to have been set at nought and sacrificed. But Rome, or sinking into the Socinian heresy, it were vain of the King's Chapels at Boston stands as a beacon- even on the supposition that St. Augustine proceeded light to warn her from this dangerous course. Of the regularly in all this, yet the ordination of St. Augusurgency of these dangers in times past, the absence of tine, and of those who were ordained by him, gave to the Bishop of Rome no patriarchal jurisdiction over the Athanasian Creed from her public formularies is a the country in which St. Augustine was received. painful record. It is still, no doubt, the abiding loss

Q. You say that the ordination of St. Augustine gave the Bishop of Rome no jurisdiction over England; to estimate too highly the value of those hymns of explain the grounds on which this assertion rests. thanksgiving which associate with the emotions of our A. It is one thing to give a power, and another thing to give the privileges, which may accrue, by the will of a third independent party, to the recipient of she needs specially to stand upon her guard. He who that power. Gregory had, indeed, the power to orbears the vow of the Nazarite must not adopt as his dain Augustine a Bishop, (though, be it remembered, rules the ordinary customs of society around him. If Augustine was not consecrated by Gregory at Rome, he slumbers in the lap of ease or worldly conformity, but by the Archbishop of Arles, in Gaul,) but he had no power to place St. Augustine at Canterbury as Metropolitan and Patriarch of England, and to give him jurisdiction as such over its Bishops and Clergy.

Q. To whom, then, did this power of placing be-A. As has been before said, (part i. chap. xii. pp. 97, 98,) no ecclesiastical power can interpose in the management of affairs in the territory of a Prince without his consent; and in Christian kingdoms and states, the placing of Bishops as Diocesans, Metropolitans, and Patriarchs, depends on the permission of the sovereign power of the country; thus even Pope Lord;" in an earnest maintenance of the primitive to their cathedral, a spacious church and a university, with a library of ten thousand volumes, towards which only about become Bishop of Rome and Metropolitan of the suburbicarian Churches, without the consent of the Roman Emperor Maurice; and, again, in the words also of Gregory himself, "Kings have from God su-Voice from America, by an American Gentleman, p. 161. preme power over all their subjects." It was no more § "Where the 'King's Chapel' now stands, the first Episcopal church in New England was erected in 1679. It was built of wood, but was replaced in 1749 by a stone church, which cost little less than £10,000. It was distinguished by a succession of royal gifts. In 1697, communion-plate was given to it by King William and Queen Mary; and in 1772 arrived together gifts from Georges II. and III. Only eleven years after this, the first fatal step was openly taken, by the adoption of an altered liturgy, from which the Athanasian Creed and the opening sentences of the litany were formally excluded. ject by being received and placed on English ground.

that time its descent has been rapid; and now, with a mutilated that time its descent has been rapid; and now, with a mutilated service and heretical creed, it is an avowedly Socinian congreservice and the socional creed and the Bishop of Rome?

him over, whilst there is no other near to whisper to the Lord, and bless the religious and social life of those A. Yes, certainly. Ethelbert gave him permission

Universal Church, and a violation of the precept of to Christianity by Augustine, sent from Rome by Pope Scripture concerning the removal of a neighbour's

Q. And therefore the Patriarch of Rome cannot claim jurisdiction over the Patriarch of England on ine, it is true, converted Ethelbert king of the Cantii, the alleged ground of the mission and ordination of St. Augustine or any other?

A. No; all Patriarchs are independent of each other (p. 96); and with respect to this plea of ordination, the Bishop of Rome might as well have claimed jurisdiction over the Patriarch of Alexandria, and over into Egypt by St. Peter, as over the Patriarch of Engthem, would be subject to "the Mother of all Churches, land, (and such the Archbishop of Canterbury was patriarchate, on the ground of the mission of St. Augustine by St. Gregory.

Q. In speaking thus you do not mean to disparage pagating Christianity in England?

nearts of its various agents to do what they did; let a strained. grateful remembrance be preserved of Gregory the Great for sending St. Augustine, and of St. Augustine for coming into England; of Queen Bertha for assisting and encouraging, and of King Ethelbert for receivng, protecting, and maintaining him, and of establishing him and his followers, and their successors in this country, by the building and endowment of Cathedral Churches. But we may not suppose that we can show our gratitude to Augustine, or to Gregory, and above fellow Bishops of the province of CYPRUS, Zeno and all to Almighty God, by disparaging the prerogatives Evagrius, having brought under our notice an innova- of Ethelbert and his successors, and by doing injury tion against the laws of the Church and the Canons of to the rights of the lawful Sovereign Princes whom the Holy Fathers, and affecting the liberty of all; God has set over us, and to those of the Church which is our spiritual Mother in Jesus Christ.

(To be continued.)

THE CHURCH OF ENGLAND A TRUE BRANCH OF CHRIST'S VISIBLE CHURCH. Universal Church, inasmuch as its decision and testimony (From Bishop Mant's "Discourses on the Church and her

Acknowledging, with the most lowly reverence, her subjection to her Lord and Saviour, Jesus Christ, the Supreme Head of herself, as of the whole Christian congregation, she honours and adores Him with the offering of her continual worship in the unity of the

Apostles of her Lord, by regular, unbroken, and legi-

The faith of the apostolical and primitive Church is hers: the faith, "once delivered unto the saints," (Jude, ver. 3.) and methodized and set forth in her public formularies; stated compendiously in the Apostles' Creed, and more fully and illustratively in those of Nice and of Athanasius; detailed with greater particularity of exposition in her Articles of Religion; and interwoven and embodied into her forms of public worship.

The pure word of God is preached in her assemblies: that word, which having been delivered in former times under the inspiration of the Holy Spirit by the Apostles and Prophets, the sure foundation of the the unadulterated word of God.

In her assemblies the sacraments are "duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same:" this, whereby her children are "received into the congregation of Christ's flock," and "made members of Christ, children of God, and heirs of the kingdom of heaven;"+ that, whereby they may be continually 'assured of God's favour and gracious goodness to-

ministers in his Church."§

Would we then be partakers of that salvation, for which the Lord instituted his Church, let us seek it in that branch of it which He has graciously established in this kingdom. Under the blessing of the great Head of the Church, sufficient, we doubt not, are the means provided for our salvation in her apostolical communion. At the same time be it ever borne in mind, that however well-qualified by his grace be the Church of this nation to promote the salvation of those whom the Lord continually "adds to it that they may be saved," our incorporation with it will be then only effectual for the purpose, when we faithfully and diligently practice the means which the Lord has committed to it for our salvation; in a willing obedience and submission to those who are "over us in the faith of Christ; in a sincere devotion to the pure word of God; in a worthy attendance upon Christ's holy mysteries; in stedfast communion with his duly-constituted ministers in their spiritual ministrations; and all this out of obedience and love to Him, "who is the Head of the Church, and Saviour of the body," even Christ, "in whom dwelleth all the fullness of the Godhead bodily;" " who loved the Church, and gave Him-

Communications.

To the Editor of The Church.

Rev. Sir,—Permit me to offer to your readers some remarks upon the article on this subject transferred from the Church Times to the columns of the Church of 13th

the same universality. I can hardly account of "Authority" as one of the chief principles of the Church, or as on the same footing with those essential tenets by which Christian faith and practice are inculcated. At the most, it is but of a secondary character, subserving to the more important ends, the preservation of the Unity of the Church, and the edification of the brethren: needless op-

Church, and the edincation of the bretiren: needless opposition being an offence "against the common order of the Church," and the object of authority being "that all things be done to edifying." Article xxxiv.

Besides, there are no particular rules laid down respecting it in Scripture, to what extent it is to be carried, how far it is to be submitted to. It only follows as a consequence of the character of the Church as a society, that the Bishops of his patriarchate, on the ground of St. an amount of authority must belong to it requisite for the purposes for which the society exists. If the claim of authority he most handle to the church as a society, that brought into antagonism to other principles just as much recognized and taught in Scripture as this, it cannot but acknowledged by Pope Urban II. to be,) and over his follow that its legitimate influence will be weakened, and its beneficial ends frustrated.

The writer says that "men freely accord to the Church the right and power to discipline offenders against the moral code. They also allow her the right of discipline the labours of St. Gregory and St. Augustine in propagating Christianity in England?

A. By no means. In that holyand blessed work of religion let God first be praised for putting it into the as far as it goes, and will be, as long as it is not overging the strength of discipline in those matters which, though not strictly moral, yet affect her well-being as a visible and outward society.—But in matters of faith her authority is not so freely acknowledged." It is, I believe, by Churchmen generally, as far as it goes, and will be, as long as it is not overging the strength of discipline in those matters which, though not strictly moral, yet affect her well-being as a visible and outward society.—But in matters of faith her authority is not so freely acknowledged." It is, I believe, by Churchmen generally, as far as it goes, and will be, as long as it is not overging the strength of discipline in those matters which, though not strictly moral, yet affect her well-being as a visible and outward society.—But in matters of faith her authority is not so freely acknowledged." It is, I believe, by Churchmen generally, as far as it goes, and will be, as long as it is not overging the strength of the stre strained. But it must be considered that the two sorts of authority to which the writer alludes are of a different character. Authority, meaning right and power to enforce discipline, is quite another thing from authority respecting doctrines. Every society must be allowed its disciplinary code, and its authority in this matter involves the power of a certain course of action on the one side and the duty of a definite obedience on the other. But authority in matters of faith has to deal with men's minds and reason, and with regard to these no action is available, since no external force can reach them. "My mind to me a kingdom is," wrote the imprisoned Raleigh.

Now authority in the former of these significations cannot belong to the Catholic Church, which is not one associated bedweit can only be exercised by the several

associated body; it can only be exercised by the several particular Churches which constitute the whole visible Church,—by each over its own members.

The authority of the Church as to doctrine, therefore

is, in fact, the weight of her testimony and decision, and the degrees of this must be various, according to the force with which the grounds of her decision present themselves to various minds. In this latter sense, an authority attaches not only to National Churches, but also to the can be brought to bear upon the mind of any individual with respect to any doctrine under his consider It is because the authority of the Church, or of a Church,

n matters of faith, is sometimes taught as meaning something more than this, that men do not so freely acknowledge it, and entertain a vague suspicion of authority generally as an interference with Christian liberty of conscience. Rightly understood it is no such thing, and while these different sorts of authority, and their different provinces are properly distinguished. Confuse the two, offering of her continual worship in the unity of the Divine nature; and reposes with devout confidence on his intercession with the Father, pleading his methods of the combine with the Church's authority of deciding on her own articles of faith and of testifying to the truth of whose, the pure Church of Christ must wrestle.

whose, the pure Church of Christ must wrestle.

there is no doubt of the result, if only she be true to the relight and power to discipline men into the religion on his intercession with the Father, pleading his mentres of right and power to discipline men into the religion on this intercession with the Father, pleading his mentres of right and power to discipline men into the religion of it, and we have the very principle of the throne of it, and we have the very principle of the religion. Those who deny her creed, who teach configuration. There result, if it is the religion to the religion of it, and we have the very because in the religion of it, and we have the very because in the religion of it. It is the same as that by which the understanding finally and the religion of the result, if the result, if the religion of it is asked.—

"Who is able to analyse the religion of it, and we have the very principle of the throne of it, and we have the very principle of the religion of it, and we have the very principle of the religion of it, and we have the very principle of the religion of it. It is the same as the religion of it. It is the same as the religion of it. It is the religion of it. Christ, has purchased for us with His own blood."—
By this right, which is called the Jus Cyprum, the Church of England is independent of all foreign jurisdiction.

Q. But is not the case of England very different from that of Cyprus, inasmuch as in Cyprus, at the time of the Council of Ephesus, there were Christian Bi-

hopeless task of drawing an exact line between a man's ledged the existence of both these seemingly conflicting facts. We know that both are true, and therefore that both are limited, for either one fully carried out would destroy the other."

To attempt to lay down a more positive rule than the Church herself has done in her Twentieth Article is in-deed likely to be a hopeless task. In that Article the two f honourable to the compilers. The Church has there defined the boundary of her authority; she has marked off all that she claims for it. Why then should not this satisfy us as it did them? Are there any who would add a more stringent Article on this matter? Or are we to suppose that the compilers, with a depth of carnal policy, left on record a just and literal declaration, with a contraleft on record a just and literal declaration, with a contra-dictory traditionary instruction to the "living teachers" that these are declared in the Scriptures, there is both room thentic documents; and has been guarded and handed down from age to age with such fidelity and care, as to preclude the suspicion of their being any other than the preclude the suspicion of their being any other than the preclude the suspicion of their being any other than the preclude the suspicion of their being any other than the provided to be contained in, or to be consistent with, the special provided to the provided to be contained in, or to be consistent with, the special provided to the provided to be contained in the scriptures, there is not at these are declared in the scriptures, there is no that these are declared in the scriptures, that these are declared in the scriptures, there is no that these are declared in the scriptures, there is no that these are declared in the scriptures, there is no that these are declared in the scriptures, there is no that these are declared in the scriptures, there is no that these are declared in the scriptures, there is no that these are declared in the scriptures, there is no that these are declared in the scriptures, there is no that these are declared in the scriptures, there is no that these are declared in the scriptures, there is no that these are declared in the scriptures, there is no that these are declared in the scriptures, there is no that these are declared in the scriptures, there is no that these are declared in the scriptures, there is not a the scripture in the scriptures.

rate in the mystical body of his Son." And this word is preached, and these sacraments are ministered, by men regularly commissioned to preach the one and minister the other; who have received their commission from those who have authority to confer it, as delegates and in the name of "Almighty God, the Giver of all good gifts, who by his divine Providence hath appointed divers orders of months of the church is appointed of the church,—the weight that attaches to his divine Providence hath appointed divers orders of a light of the church is an act upon them as divine the testimony of the Church,—the weight that attaches to her decisions,—the degree of submission to her authority, which, I argue, are all convertible terms, simply depend in the proofs by which her tenets are sustained; this, which, I argue, are all convertible terms, simply depend upon the proofs by which her tenets are sustained; this, like many other moral obligations, must be regulated by circumstances which no definition can embrace. General rules may be given for men's guidance, such as, Submit to the Church universal, and whether any one particute the Church universal; and whether any one particute the Church universal; and whether any one particutes the church unive

to the Church's authority while she teaches according to the Scriptures, which is the purport of the Twentieth Article: and, in the exercise of private judgment be care-Article: and, in the exercise of private judgment be careful not to "break the traditions and ceremonies of the Church that be not repugnant to the Word of God," and not to cause needless disunion, but the application of these general rules to each man's case must be left after all to his own conscience.

By way of illustrating his view, the writer supposes a man to be indoubt respecting some particular doctrine of last paragraph but one of his article; which he begins

By way of illustrating his view, the writer supposes a man to be in doubt respecting some particular doctrine of the Church,—baptismal regeneration, for instance,—and asks what he is to do. "According to the sect-theory he should cast off the authority of the Church, and deny the whole doctrine, because it seems to him to involve fearful consequences. According to the Romanist theory, he should crush all spirit of inquiry, and all uneasiness of conscience, and submit implicitly. According to the Catholic theory, he avoids dissenting from the doctrine because it appears to him to be erroneous, and sets him self practically to work to find out wherein his error lies."

There is a little fallacy in assuming that he sets out to

and the more likely will he be to come to a right conclusion: but he is very far from starting with the idea that the Church must be right.

Then, "he goes to her standards and living teachers to be instructed." If by the word "standards" is meant only the Prayer Book,—the Church's Services and Articles this is cles,—this is merely directing a person doubting of the Church's doctrines to the Church for satisfaction; just as a Romanist would direct a doubting member of his communion to the Mass Book and the Priest, -his Church's

marks upon the article on this subject transferred from the Church of England in the life of Augustine and his successors as occupying the place and as inheriting the rights of the ancient Metropolitans and Patriarchs of England, and succeeding to the privileges secured to them by the canons of the Church?

A Yes; and since it cannot be pleaded that any act of a General or Provincial Council canonically done with the sovereign's consent has ever placed Britain in the patriarchate of Rome, in which it never was before the landing of Augustine, the Bishop of Rome's subsequent usurpation of the metropolitan and patriarchal rights of the English Primate, is an invasion of the Canons of the Universal Church, and a violation of the precept of Scripture and violation of the precept of Scripture and violation of the principle of authority, it is observed, partakes of the Church and a violation of the precept of Scripture and violation of the precept of Scripture and violation of the precept of Scripture and violation of the principle of authority, it is observed, partakes of the Church and the principle of authority, it is observed, partakes of the Church have intended this? Again, by directing the inquirer to her "living teach-

Again, by directing the inquirer to her "living teachers," does he mean to interdict a reference to those who though dead yet speak to as through their works? On the whole, although his expressions, if literally understood, indicate a very meagre and insufficient course of investigation, yet, with considerable latitude, they may perhaps be construed to include, what the Church herself appeals to for the press of her deadtime. appeals to for the proof of her doctrines—the Scriptures, as well as her own statements. Perhaps, after having first ascertained the Church's meaning by collating her own expressions in her own standards, it may be permitted to try her doctrines by the Scriptures, and to aid the inquiry by all that can be learnt from the lips of her living teachers and the writings of deceased expositors. Such an inquiry as this would be as complete as the

nature of the case admits of; and conducted, not with prejudice or self-sufficiency, but with candour, and that prejudice or self-sufficiency, but with candour, and that high degree of deference to the testimony and decision of the Church which may justly be claimed for them, and with an humble looking up to Him by whose enlightening Spirit we are led to the confession of a true faith,—conducted thus, we do not doubt but that it would terminate satisfactorily, in a willing assent to all that the Church requires men to know and believe to their souls' health. If this should not lead to such a termination, it is the only external means that God has given for attaining a knowledge of what is true.

I trust that such an examination as this was what the

writer of the articles in the Church Times, as a Protestant and a Churchman, designed: though a strong par-tiality for the "Catholic principle of Authority," has led him, in pointing out the course that an enquiring Churchman ought to take, to lay down directions, at the best ambiguous, and certainly defective since all mention

Churchman ought to take, to lay down directions, at the best ambiguous, and certainly defective since all mention of the Bible is overlooked or suppressed.

"By such a course," he goes on to say, "he soon discovers his error. He has submitted to authority, and used his individual independence of thought and action." But such a course is not submission to authority; the enquiry may have terminated in what might better be termed an acquiescence in her doctrine; but this is a result, a consequence of the inquiry, for it originated in actual doubt of the Church's authority; he questioned her authority: otherwise he would have believed the doctrine as worthy of all acceptation upon the strength of her testimony. All inquiry into the grounds of the Church's tenets does not arise from doubt: sometimes it is prosecuted as a duty, sometimes for the strengthening of our faith, or that we may have a reason for the faith that is in us, or may be able to maintain the truth against those who gainsay it. But in the case supposed, the inquiry is assumed to have been begun in consequence of actual doubt,—if not of unbelief, at least of something very near it,—in short in an idea that the doctrine in question "involved fearful consequences." Here then authority went for nothing; it was insufficient to produce assent; nothing short of examination and a clear knowledge of the proofs by which the doctrine is established, convinced him of its truth. He has come to the conclusion that the the proofs by which the doctrine is established, convinced him of its truth. He has come to the conclusion that the Church is right, and that his own doubts are groundless, but he has come to it through the exercise of his own reason and judgment. Examination came first, acquies mission, afterwards, cence, or submission, afterwards.
"Who is able to analyse this process?" it is asked.—

"Now," continues the writer, "we do not attempt the But these are matters of faith. They are believed as revelations of God, and are not susceptible of examination. The fact of their existence can only be inquired into, himself.

hopeless task of drawing an exact line between the between the fact of their existence can only be inquired into, and in His wisdom He has so given them to us, that we authority of the Church. We have all along acknow- and in His wisdom He has so given them to us, that we are the fact of their existence can only be inquired into, and in His wisdom He has so given them to us, that we are the fact of their existence can only be inquired into, right of private judgment, and his duty to submit to the and in His wisdom He has so given them to us, that we are the fact of their existence can only be inquired into, right of private judgment, and his duty to submit to the authority of the Church. We have all along acknow- and in His wisdom He has so given them to us, that we are the fact of their existence can only be inquired into, and in His wisdom He has so given them to us, that we are the fact of their existence can only be inquired into, and in His wisdom He has so given them to us, that we are the fact of their existence can only be inquired into, and in His wisdom He has so given them to us, that we are the fact of their existence can only be inquired into, and in His wisdom He has so given them to us, the fact of their existence can only be inquired into, and in His wisdom He has so given them to us, the fact of the inquired into, and in His wisdom He has so given them to us, the fact of the inquired into, and in His wisdom He has so given them to us, the fact of the inquired into, and in His wisdom He has so given the inquired into, and in His wisdom He has so given the inquired into, and in His wisdom He has so given the inquired into, and in His wisdom He has so given the inquired into, and in His wisdom He has so given the inquired into, and in His wisdom He has so given the inquired into, and in His wisdom He has so given the inquired into, and in His wisdom He has so given the inquired into, and in His wisdom He has so given the inquired into, and in His wisdom He has so given the inquired into can attain to the truth which they declare only through can attain to the truth which they declare only through just such an humble enquiry as the Church enjoins."—
There is much vagueness and looseness of expression here under shelter of which the writer would lead his readers to his own conclusion. It is true that religion and its doctrines are not matters of sight, but they are matters of knowledge as much as sciences, with this difference, that conflicting themes cannot be tested by the same sort of practical experiment. The same faculties are employsorts of authority, their respective departments, and their that conflicting themes cannot be tested by the same sor limits, are discriminated with a moderation and a wisdom of practical experiment. The same faculties are employ that these are declared in the Scriptures, there is both room sion and the full deference that I find she claims, and from the Church that field for the exercise of private prove the 1st of our 39 Articles, it would scarcely be reudgment which she has conceded. But I need not say, from the Church,—for she has never denied it, either to "matter of faith," must be "believed as a revelation" her ministry or her laity; it is only denied by a class of rash and mis-judging writers,—soi-disant advocates of Church principles,—who overlook, or misinterpret, her Church principles,—who overlook, or misinterpret, her own expressed sentiments, and would impose upon us burdens which the Church never designed.

The Church's authority in discipline, the limits of her power of action, and consequently the extent of our submission can be exactly specified. Not so with her "authority in matters of faith:" for if we ask, How far should we submit to the Church's authority in this sense? by

There is a little fallacy in assuming that he sets out to find wherein his error lies. We, who are perfectly confind wherein his error lies. We, who are perfectly confind wherein his error lies. We, who are perfectly confined of the truth of the Church's tenets, must be as Church err? supposed to be objected against his theory, thoroughly convinced that those who doubt or deny them are in error. But the person so doubting will not think thus of his opinion; he does not suppose himself to be in error, for his very state of uncertainty arises from its being a question in his mind whether the Church or himself for it, that He might sanctify and cleanse it with the washing of water by the word; that He might present it to Himself a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish."

*Office of Baptism. † Catechism.

*Office of Holy Communion.

*Form of Ordination.

*The object of his inquiry rather in not assenting to it. The object of his inquiry rather in not assenting to it. The object of his inquiry rather is to discover on which side the error lies.

How is he to proceed? "He starts with the idea that the Church must be right." Surely not, for this idea and manfully. Yes or No, instead the Church must be right." Surely not, for this idea that the Church's erring, when it has presented itself, at once and manfully. Yes or No, instead the Church of the former question? It is evident why he has not. Had he replied in the affirmative,—the Church can err,—it would have so weakened the effect of his views of Authority as to have

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