COBOURG, CANADA, FRIDAY, MARCH 6, 1846.

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THE CHILD'S LAST SONG.

'Twas night;—a weeping mother hung,
With tender prayers upon her tongue,
Over her dying child;
So lifeless lay his fair young head,
A stranger might have deemed him dead,—
When suddenly he smiled.

Like earth, when on a wintry day The sun gleams forth with glorious ray, Illuming all with light;
So changed the features of the boy,
As that sweet smile of holy joy
Each instant grew more bright.

The mother joyed, yet grieved the while, For well she knew that radiant smile Had origin in heaven;
That doubtless some bright gleam of bliss,
Of a far better world than this,
To her loved child was given.

As if entranced, he still smiled on, Till his young voice broke forth in song, All rapturous and clear; 'Twas of a happier land he sung, And the sweet accents of his tongue

Fell plain on every ear. They wept; -but his young voice arose Still stronger, sweeter to the close Of his most holy theme; His spirit seemed to wander free, Enrapt in glorious ecstacy,
By some all heavenly scene.

He ceased ; -and when the last words rung, His little head more lifeless hung
Upon his mother's breast;
She thought him gently sunk to sleep,
And would not even sigh or weep Lest she should break his rest;-But his glad soul, on heaven intent,

So gently left its tenement,

None marked that life had fled;— Twas only by the silent heart -The lifeless hands-the lips apart-They knew that he was dead. -Felix Farley's Bristol Journal.

> THE BISHOP'S DAUGHTER.\* (From a Correspondent of The Church.) FCONCLUDED FROM OUR LAST.]

Having now given a sketch of the life of our nobleminded heroine, we proceed, according to our promise to give a few of the interesting anecdotes with which this book abounds. The incidents respecting the Rev. Waldo Sibthorpe will be read with peculiar interest, from the unenviable notoriety lately gained for himself by this unhappy gentleman.

"To a few the chief charms of this country town was its proximity to the then residence of the Rev. Richard Waldo Sibthorpe; whose ministry was much and deservedly prized. There were many circumstances which contributed to his fame. He was a member of an old family; a man of acknowledged ability; and of unsparing devotedness to his profession. His voice was singularly musical, and the powers of imagination, as well as results of learning which he brought to bear on his pulpit ministrations, were very captivating. But amid the impressive exhortation and affectionate earnestness which pervaded his addresses there was always a tone of mysticism.-This was visible more or less in all his sermons; but particularly in one upon the offices of Satan. The text on which he founded it ran thus :- 'The accuser of our brethren: which accused them before God day activity of the dread accuser-of the joy with which heightened and aggravated-of the diligence with great book of account the crimes, follies, and omissions ture with which its success is contemplated.

it, so to speak, and the term is used I trust not ir- and not in payment of her husband's debts. The reverently,—of what bordered on the romantic and high-minded woman respectfully returned the note to Rome, or (at least) in her half sister, the Church of speculative in religion. To account for this, his admirers used to advert to the unusual tenor of his own career. In early life he was enticed from his home by husband's character was far dearer to her than any self) of having standards, if they are not to be guides a Romish priest, with whom he resided several months; addition to her own personal comforts, during what for us at all times? And why do I hear my pastor so he was chosen before the special outpouring of the and during which period his friends lost all clue to him. remained to her of existence,—and that, as she could often lauding to the very skies, the piety, wisdom, de-The object was to convert him to Romanism. And not avail herself of his Lordship's bounty for the purfrom its trammels he then had a narrow escape.

"Another incident befel him in later life-an attachment formed for him by an accomplished lady holding him within the pale of Romanism. Connected with this there is a curious incident. A highly-finished Somerset House. It was an admirable likeness, and of the "Bishop's Daughter," will prove interesting to say, that I felt more inclined to place reliance on the Now Christ was sent by the Father with a power to miniature of him was placed in the exhibition at was gone. The thief was never discovered; and considerable promptitude as well as management must have been brought into play to carry it off unobserved; Right Honourable William E. Gladstone, -a son, of but it was effected. Some ladies had been seen, for where it hung-but further clue there was none.

"All these various details threw an air of interest.

romance, and mystery, around this extraordinary man's history. And right heartily did the village ladies boast of the proximity of Mr. Sibthorpe, of the unction of his ministry, and its wondrous fascination, as among the many attractions in the neighbourhood of their . . . . . . . . . . When Mr. Sibthorpe was in the neighbourhood, his was the Church to which—always under protest from Sybyl as an uncanonical, indefensible, vagrant proceeding—they jointly repaired." "There was a power, a solemnity, and a pathos in Mr. Sibthorpe's sermons at this period which left among his hearers nothing to wish. No man perhaps ever more deeply probed the recesses of the human heart than he did in the searching application with which he generally wound up his pulpit addresses. One of them Sybvl long remembered. His subject was that of 'Remembered sin;' and nothing could possibly exceed the skill with which he embodied-partly in his own striking language, and partly in the words of Scripturehis own conception of the minute, accumulating, and perfect record kept by the Supreme of the sins of a fallen being. With this he contrasted man's willingness to forget the past, -his readiness to do so, -his Joy at partially succeeding. Never was man's moral nature more skilfully dissected, or a more hideous picture drawn of his many and grievous wanderings from

"There was too, at this period, a force, vividness, and Scriptural truth about Mr. Sibthorpe's ministrations which won for them acceptance even with the fastidious, and the worldly, and the indifferent. His preparations for the pulpit were the evident fruits of severe and well-directed study. His sermon was never written. It was delivered from notes. But it was no crude, hasty and immature effort—slight indeed was the portion of dross mingled with the ore. The gem was elaborately set. It came rounded, sparkling and polished, from the crucible of study, reflection and prayer. He was then understood never to have preached twice from the same analysis. He might again press the same doctrine; and open his address from the self-same words: but the sketch would be entirely new. It would have been thought over and

\* Church Depository, pp. 375. 9s. 4d.

re-cast, during the Friday and Saturday immediately preceding-days invariably passed in privacy, on which Look at art. The general outline of two pictures may the Gospel to every creature, teaching them" &c.,have been most artistically combined."

for his extraordinary and infatuated conduct during know how to answer these things. that fathers and mothers, who would suffer the pangs commission to send out others, as Christ had sent out were, in virtue of their call by the Great Head of the lessly expose them to the risk of having their percep- pute, an assurance confirmatory of their authority, and ment of a twelfth apostle at all, the intimation, that tion of truth dimmed, and their love to their own pure conveyed to them the promise, that He would be with the apostolic order was to be maintained by a contifaith weakened, by Romish sophistries? It is a so- the ministry he then sent out, even unto "the end of nual succession; and the election of Matthias points lemn and imperative duty of the Church's ministers the world."-But what did Mr. Bennet say to the out to us the agency which our Lord employs for the to warn those parents over whom they have charge, other arguments I advanced in favour of my position? perpetuation of His rule among the ministry. Our and of whom they have to give account, that Church- Mr. C .- As to the practice of the various denomi- blessed Lord does not himself appoint a twelfth aposmen are responsible for every taint of heresy and schism nations in receiving their ordination from others pre- tle; but, just previous to His ascension they meet in their children, and for every feeling of rebellion and viously ordained, he said that it was a mere matter of Him by His own appointment on a certain mountain distrust engendered against their holy spiritual mother, custom, and that it might just as well be dispensed of Galilee. And Jesus came and spake unto them which may arise from exposure, through carelessness with as not; only as the people had been accustomed saying, -"All power is given unto me in heaven and or indifferentism, to a blighting and contaminating to see it done after that fashion, it would not be well earth;" and then, exercising that power, and address-

ing gives an instance of princely munificence in a dis- that's just like all of his class. They are more than tles, he says to them, "Go ye, therefore, and teach all tiuguished prelate, and of high-toned principle in the half Papists, and can do nothing without their Sacra- nations, baptizing them in the name of the Father, and

object of his bounty:and night.'—Rev. xii. 10. Nothing could be more dent Rector of Coln, St. Denis, near Northleach, died kiss the Pope's toe into the bargain. For my part," and lo, I am with you always, even unto the end of the terrific than the picture which he drew of the ceaseless in insolvent circumstances. They resulted mainly added he, "I know many most pious and devoted world." Now, into this ministry and apostleship Matfrom the exercise of a benevolent spirit, which could not brook the existence of distress without making an obe and who have no great latter in the exercise of a benevolent spirit, which could not brook the existence of distress without making an obe and who have no great latter in the exercise of a benevolent spirit, which could not brook the existence of distress without making an which he presented every omission of duty, and every immediate and no niggard effort to relieve it. The ment, without which these high Churchmen think they acting in His name. And, if it be but once estacommission of sin, to the consideration of the Supreme Hon. Shute Barrington, then Lord Bishop of Durham, could never get to heaven!" When I mentioned to blished, that the eleven had power to number a twelfth of the manner in which every idle word, every un- occasionally resided at Rendcomb Park, in the neigh- him what you had read to me from "the Westminster apostle with themselves, possessing corresponding guarded act, every loose and unhallowed thought, are bourhood of Coln, and had a slight, and but a slight, Confession of Faith," and the Standards of the Church power and equal jurisdiction, it must follow that they personal knowledge of its Rector. His acquaintance of Scotland, and from Dr. Cumming's pamphlet, he had the power to hand on the holy line, and that they which he prompts the recording angel to enter in the with the excellencies of his character was, it appeared, said that those things were principally written many were chartered for the purpose of continuing in the more intimate; for, on his demise, the Bishop learn- hundred years ago, when men were not so enlightened of every hour; of the exultation with which this task ing the situation of his widow, wrote to her, condoling as they now are; that they are quite unsuited for the hood of perpetual accusation is carried on; and of the rap- with her on her loss, and enclosing her a Bank of England note for £1000; stipulating that this sum should "But still there was a mysticism about it -a dash in be exclusively applied for her own use and comfort, men in the Presbyterian Churches, such as Dr. Cumavail herself of his bounty on such terms,—that her all this very strange. What is the use (said I to my- they sustain those views. But to return:—Another pose most congenial to her own feelings, she must very works, if what they wrote is not suited for times gratefully, but firmly and respectfully, decline it.— like the present? and in short (said I to myself,) how mission in Christ's name, fully ratified and confirmed. The Bishop, in few but touching terms, which proved could these standards have ever been in accordance A full power there was, therefore, in the eleven, as the Romish faith—and which had again nearly brought how much this lady's delicacy and true affection had with the Word of God, "which changeth not," if they derived from our Lord, to elect another into their moved him, again transmitted to her the note-finally are not in accordance with it now? and yet, I know office; full power also had they to perpetuate their and unconditionally."

The following letter, with which we will take leave was readily recognized. Three weeks elapsed, and it Canadian Churchmen, from the allusion made to the early promise of one, on whom so much relative to the matured wisdom of the mighty dead, than in the ma- from Christ with a power to send others, and that best interests of this Province now depends,—the gazine learning, superficial knowledge, and flippant power they exercised first in this case of Matthias. whose love to her principles, and talent to defend several successive mornings, hovering around the spot them, the Church may well be proud. It was written ton. But I really think that Mr. Bennet does not do stated that in this whole affair St. Peter and the was Mr. Gladstone's tutor for a considerable length of standards of the Church of Scotland, justice; for, and that, therefore, the whole proceeding was null time, to a friend in London:-

Wilmslow Rectory, near Manchester,

March 28, 1828. Dear Sir,-I enter fully into your feelings, and desire to express my very cordial concurrence in the decision to which you have been led.

As you mention the 22nd, I have not ventured to suggest an earlier day; but since I saw you I have found that there will be an absolute necessity for my presence in London on a matter of business by the 18th. If, therefore, you could fix the 16th for coming,

it would be a very great accommodation to me. Inclosure A will prove to you that you were wrong in your conclusions. I hinted as much on Saturday, but was unwilling to give pain. I add inclosure B to console you. You will admire it for its pure Latinity and manly sentiment. It is from the pen of my pupil, Mr. Gladstone, of whose future fame, should life be spared, I entertain the brightest augury. Mrs. Turner is much obliged by your kind enquiries. I cannot give a favourable report of her; this severe weather is very distressing, and, I fear, injurious.

Believe me, dear Sir, Very truly, your obliged, J. M. TURNER.

DIALOGUE

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

(By a Correspondent of The Church.) No. II.

Mr. Hooker .- I am glad to see you again, Mr. Clayton: please to walk in.

Mr. Clayton .- Thank you, Sir; I have called again ers on the subject. to hear more from you on the doctrine of the "Apostolical Succession," in which I have become deeply

Mr. H .- I shall be happy to continue our conversation of last week; but let me first ask you, what Mr. Bennet said to my arguments on the subject: I sope you mentioned them to him.

Mr. C .- I did, and was not a little surprised at the way in which he met them.

Mr. H.—I shall be glad to hear what he said. Mr. C.—I will endeavour to state to you how he great trouble you purpose taking in the matter. themselves unequal to this duty. They therefore ticularly concerning this point. See especially the

vigour and freshness of his addresses. The line of xxviii. 20, belongs not to any particular body or suc- question. argument might be the same—the process by which cession of men, but to the whole Church of Christ. but the illustrations—the imagery—the appeals—the context confined it to the Apostles, and those commatured impressions. Such diligence must tell.— who were by him charged with the duty of "preaching this succession has been kept up? be the same. But that will command the greatest that as all Christians were not called upon to preach, share of admiration where the filling in of the lights, certainly not to baptize, so they could not justly claim the limits to which I have confined it, quite extended cond Epistle (ii. 2), St. Paul charges him: "The our confusions, are most contemptuous against Anglithe management of the shadows, the grouping of the a promise made for the encouragement and benefit of enough, without treating of those other questions.— things that thou hast heard of me among many wit- canism, and most bitter against honest Anglicans. figures, and the misty distance of the back-ground, such as were so commissioned; he said that I was And besides, I think that the more you can separate nesses, the same commit thou to faithful men, who certainly wrong. He argued that the commission This sketch was written before Mr. Sibthorpe's given in Matt. xxviii. 19, 20, was a commission to matter, the more clearly and satisfactorily can you like manner, St. Paul gives full directions concerning back, not only our own pure faith as it is taught in secession, and we think it well and truthfully pour- preach the Gospel, and not to ordain others,—and treat of that subject: though I shall by no means be those whom he was to ordain, and thus addresses him, the English Church, but Christianity itself must fall trays his highly imaginative and morbid temperament. that when that commission was given, there were pre- able, in the treatment of the "Apostolical Succession," (i. 5)—"For this cause left I thee in Crete, that thou before the enemies of the Cross. Everything is con-The Romish tinge given to his romantic disposition, sent the two disciples who had walked to Emmaus, to avoid declaring the medium, through which that shouldest set in order the things that are wanting, and spiring to give strength to Infidelity. The triumph

Church has always sought the instruction of the young, Head of the Church of being with his apostles always, much as possible. seminaries? How great is the peril, from the seducing said unto them, "Peace be unto you; as my Father imposition of hands, but that there must be a direct which its importance demands. oung and enthusiastic spirits? How is it possible It was on this occasion that the Apostles received their of this transaction shews us, that what the Apostles more of my attention. Good afternoon, Sir! of sorrow and anguish, were their offspring to endure them. But the promise given to "the cleven" on the Church, that Matthias was in virtue of his call by a single hardship or vicissitude, -how can they reck- mountain of Galilee was evidently, and beyond dis- those Apostles. We see, moreover, in the appoint-

to change it. "And" (said he,) "as to the stress | ing them as the words themselves and the sequel prove, But we must return to our anecdotes; the follow- which Mr. Hooker appears to lay on the Sacraments, in their corporate capacity, as the college of the aposments. I suppose before long they will have all the of the Son, and of the Holy Ghost, teaching them to Some years ago, the Rev. James Hare, the resi- seven Sacraments that the Church of Rome has, and observe all things whatsoever I have commanded you; nineteenth century; and that, moreover, they are beming, who (said he,) ought to be in the Church of

smartness of this "improving" age! Mr. H .- Your reasoning is very sound, Mr. Clayby Dr. Turner, afterwards Bishop of Calcutta, who the Westminster Confession of Faith, and the other apostles were doing what they had no right to do; though they contain some views of things to which I and void! But, to tell the truth, I thought at the could never subscribe, yet I am perfectly assured that time that this was a very bold way of getting rid of they are far more sound than many who set themselves | the powerful argument against the views of the writer up to improve on them, and who are continually boast- adduced from the case of Matthias. ing of the enlightenment of the 19th century. They dards, we should hear less of the cry of "Puseyism"

than we now do. so deep an interest in it, and to manifest so ready a manner St. Paul exercised the commission given him that the true constitution of the Church of God, pre-tleship no mention is made in the very brief history that questions respecting the Christian Ministry are of St. Peter's apostleship, and to that of St. Paul, by no means to be treated as speculative; but that making little mention of things that occurred to the they bear on the highest interests of mankind, and are other apostles and other disciples during that time,)indissolubly connected with the accomplishment of the I say we find in this chapter that St. Paul and Barnapurpose for which the Church was instituted. The bas ordained elders in every place where they had is not concerning any one particular doctrine, or shade supposed that part of their commission was to send of doctrine: but the foundation of all,—the existence others, as they themselves had been sent. encouraging, that I shall endeavour to give it a very act. But are there any other proofs of the "Aposfull consideration, and shall inquire,

1st, What light the Scripture history throws upon

turned aside from the Succession, and which has retained it.

\* Rev. Mr. Cheever's Lecture in Broadway Tabernacle, New York, on "No Church without a Bishop," April 23rd, 1844.

shall find the discussion of the subject, even within pure." -(1st Epistle, v. 21, 22.) Again, in the se- who still remain among us, only remaining to add to any question, complete in itself, from all extraneous shall be able to teach others also." To Titus, in If the heavenly principle of love be not invited during his forcible abstraction, will partially account and others also.\* I must say, Sir, that I did not Succession has been handed down from the days of ordain elders in every city, as I had appointed thee." of Romanism, wherever it supplants a purer faith, the apostles to the present times.

and anxiety to his friends. The Roman Catholic they may be answered. This promise of the Great keep these other questions in the back-ground, as the gift of God which is in thee, by the putting on of superstition must destroy true religion, and no man

Mr. C .- This really appears very clear, now that lieved in the present day by but a small number of you have brought it out in this light; but I must con-

fess that I never saw it so before. Mr. H.—That may very easily be so; and it should make us very cautious how we condemn the views of point is to be observed in this election of Matthias: + Spirit on the day of Pentecost; and, therefore, by the votion, and scriptural knowledge of the writers of these Holy Ghost descending upon all, the deed of the eleven was abundantly recognised, and their power to comthat they were deemed to be so by the most learned office, for our Lord's commission as recorded by St. and pious of our ministers in olden times, and I must Luke runs: "As my Father sent me, so send I you." sound learning, thorough scriptural knowledge, and send others, and therefore the apostles also were sent

> Mr. C .- That is a fact which no reasonable person, I think, can question; though I have seen it

Mr. H.—That certainly was a very summary way were composed in a remarkable age, and contain many of dealing with Holy Writ; and is very much like the solemn truths, and if they were better known and more manuer in which the German rationalists get over any followed by those who profess to adopt them as stan- passages of Scripture which oppose their favourite views. But to continue my argument from Holy Scripture: It will be denied by none that St. Paul But, to come to the promised further consideration was an apostle commissioned by Christ as the great of our subject: I am much pleased to find you take Apostle of the Gentiles. If we examine in what talent for detecting sophistry, and, refusing mere as- by Christ, we shall find a direct proof of this doctrine sertion, requiring sound argument before conviction. from plain matters of fact recorded in the sacred vo-I am also much pleased to learn that you take so deep lume. We find in the 14th chapter of the Acts, that an interest in the question, for I feel perfectly assured in company with Barnabas (of whose call to the apossents a subject of the highest practical importance, - of the Acts, which is confined chiefly to the early part

tolical Succession" to be found in the sacred volume?

doctrine are to be found in the cases of Timothy and 2nd, What light ecclesiastical history throws upon it. Titus. Congregations of believers had been gathered 3rd, What were the views of the continental reform- in Ephesus and Crete, elders or presbyters had been ordained over them by the apostles who had planted 4th, The present state of those bodies which have the Gospel there, (for in that early age the apostles were the first missionaries,) and as long as they could, 5th, The contrast between such and our Church, St. Paul and the other apostles went about from country to country, confirming the souls of the disciples Mr. C .- This certainly will be a very full conside- and setting in order the things that were wanting, and ration of the subject; and I trust that I may so profit ordaining elders in every city. But when the churches

\* Wilson's Letter to the Laity, p. 118. + Ibid, p. 120.

St. Paul, speaking of Timothy's commission, says, (ii. is a step to the triumph of Infidelity. Wherever the past few years, which has caused so much grief Mr. H.—I will, then, endeavour to shew you how Mr. C.—Doubtless, Sir, you are in the right to 6,)—"I put thee in remembrance that thou stir up Romanism is dominant, there Infidelity abounds; as my hands." Here then we have St. Paul putting his can innocently add to divine truth even one false tenet well knowing that the impressions then made are selwell knowing that the impressions then made are seleven unto the end of the world, was given only to the

Mr. H.—My first proposition was, to consider the
hands on or ordaining Timothy, and Timothy directed however inconsiderable, any more than he can, withdom or never eradicated through the whole of life's eleven; for St. Matthew says expressly,—"then the span. The mighty power and influence of early teachespan. The mighty power and influence of early teachespan and influence of early teachespan. The mighty power and influence of early teachespan and influ ing, whether for weal or wee, is a great truth to which had appointed them."—(Matt. xxviii. 16:—xxvi. 32) thias (as recorded in the 1st chapter of the Acts,) the tolic hands, handed down from one to another,—even Spain, it is notorious, that while the lower classes are the members of our communion are not yet sufficiently It is perfectly gratuitous in Mr. Bennet to say that others first intimation of the manner in which our blessed to third persons, before the close of the sacred history.

The members of our communion are not yet sufficiently in the lower classes are the members of our communion are not yet sufficiently. It is perfectly gratuitous in Mr. Bennet to say that others first intimation of the manner in which our blessed to third persons, before the close of the sacred history. awakened. Too many of them are held by the world than "the eleven" were present, and received the proin its iron grasp, regarding slightly the religious opinins from grass, regarding singlify the control of explaining nions of those to whom they entrust their children, He might just as well have said that all the disciples We are taught by this example, that the power of orprovided they are competent to imbue the youthful of Jesus, females as well as males, were there also, had dination was from the beginning entrusted to men. the Word of God. Having detained you so long on kind, and the plain teaching of Scripture, may possimind with knowledge of things earthly and the current not this been open to the objection that all were not The vacancy in the Apostolate was caused before our this head, I shall not attempt to proceed to another bly keep themselves in a purer atmosphere, and suffer accomplishments of society. In this diocese there is sent to preach and baptize, which you very appositely Lord quitted earth; and a casual observer would to-day; but allow you to consider well what has been less harm from entertaining errors which have less a sinful practice among Churchmen of sending their brought against his first assertion. It is certainly expect, that the Great Head of the Church would said, to read these several cases in your Bible with practical effect upon their conduct; but even these daughters to be educated in the Romanist numeries daughters to be educated in the Romanist numeries daughters to be educated in the Romanist numeries are unconsciously aiding the cause of infidelity by the at Montreal. The reasons alleged for so doing are, tles to organize the Church, which included the au-

ful manner in which everything repulsive in the Romish said this, he breathed on them, and said unto them, Re- Head of the Church. All plea for this cavil is now obliged to you for your great condescension: I shall one be surprised, if such a mode of argument is found fail manner in which everything reputation of the faith is carefully veiled and suppressed, and nothing ceive ye the Holy Ghost. Whosesoever sins ye remit, removed, and it is clear that the Lord has confided be very happy to accept your kind offer, and hope to drive men to infidelity? The powerful intellect made apparent save the very poetry of an idolatrous they are remitted unto them; and whosesoever sins ye to His Church the power of commissioning men for call again to proceed in the further consideration of and learning of Mr. Newman has not protected him reced, so likely to blend itself into the imaginations of retain, they are retained."—(St. John, xx., 21—23.) the work of His ministry. In few words, the history this subject, which is each week engrossing more and from the enchantment of this fallacy; and it is a Mr. H .- Good afternoon, Mr. Clayton.

> THE DUTY OF CHURCHMEN. (From the Preface to two Scrmons by the Rev. Dr. Hook, entitled "She loveth much," and "The Hem of his Gar-

ment.") The first of the two following sermons was preached on the 28th of July, at the Consecration of Leven Church, Yorkshire, and again at the re-opening of

eached at the re-opening of Trinity Church, Hull, on Wednesday, the 10th of December. the request that these sermons shall be published, cause, in a time of much public offence and susment to the distinctive principles of the Reformed

Church of England is unalterable, to take every pub-If there ever was a time, when it was important to selves. Engraid no mends in the description of development distinguished from Romanism, as she is from Ultra-Protestantism, the importance is increased at the alists speak of the Scripture as a mine, by digging in present juncture, when the fierce contest of those two which new doctrines are from time to time discovered extremes is producing such disastrous consequences, so deeply affecting her internal peace.

We have lived to see men quitting without com-Church of God a special ministry and a holy priestpunction that branch of the Catholic Church which themselves to the schismatic sect intruded by the Bishop of Rome, with as little apparent scruple or hesitation as a man might feel in vacating his one post of the duty or preferment for another, to which he had been lawfully called. And such grievous and sinful acts are palliated, by being styled by the mild term of secession, and not schism, -a going forth to labour in another portion of the same vineyard, rather than a breaking down of the hedge of our own sacred enclosure, and, as far as the power of such acts extends, laying open its treasures and choice fruits to the hand of the spoiler. Surely schism is the same thing, whether committed for the sake of going to Rome, or to Geneva; and it is a miserable compromise of truth to speak of these offences against unity, as if the offenders were making their choice between two communions equally open to them, and where their decision was a matter of indifference.

"There is another way of accounting for these secessions, as they are called, which is still more shocking. It is said that the Church of Rome has gained ossession of the perverted ones, in answer to the prayers which we have seen so often advertised as offered by persons and societies in that communion for the reduction of England to the Romish faith. Those who have admitted this solution of the present state of things into their minds, should ask themselves earnestly, what they think of the terms of commuion imposed on her own members by the Church of England. Are those terms Catholic and primitive, or are they not? And on the other hand, what do they think of the Roman terms of communion? But if the Roman terms are, as English churchmen believe and know, neither primitive nor Catholic, how can they suffer themselves to think that God has permitted men to join an erring communion, and leave one which is clear of the guilt of imposing error, in answer to a mistaken prayer? What is this but to make God Himself a consistent party to an act of sin? We might indeed press this point still further, if we were to inquire to whom these prayers of the Church of Rome have in most cases been offered? whether to God the Father or the blessed Trinity, in the name of Christ, or to the Virgin Mary; whom one of the most distinguished among those who have left us professes that the Romanists have deified and justifies their act by insinuating that the eternal statute

against idols may be abrogated by the Gospel.\* How does this appear in his work? There is

\* Mr. Newman, in his last work, seems to go beyond Rome

a grave logical treatise, but is full of appeals to the lower faculties, ill disguised by a show of argument. We are told by his Mr. H.—Yes; the plainest possible proofs of this they cannot blame though they will not imitate him, that he There is, as it were, a civil war in our Zion, And yet on

both sides there are hundreds, nay, thousands, who are only kept back from the fraternal embrace, by the ambition of party ally administered to them through the press which represents the so-called "religious world." Hence it is, that the lowres the essentials of religion by forms and ceremonies, and only antichrist, it is the natural consequence that those whom tes was once pre-eminent.

by it as to repay you, in some measure at least, for the became multiplied exceedingly, the apostles found much lamentable sophistry in his book, and some parno infringement was allowed—with an earnestness and met your arguments, as well as I can. He said, first, Mr. H.—The outline which I have marked out for commissioned others to supply their lack of service in paragraph numbered 6, p. 48. It is buffoonery scarceardour as though the subject had never been approach- that the promise of the Lord, mentioned by you as the myself is certainly an extensive one, and, if well filled this matter. For this purpose Timothy was left at ly veiled. But if we may judge from certain letters and our as though the subject many and to be found in Matt. up, will present a pretty thorough discussion of the Ephesus, and Titus in Crete. St. Paul gives Timo- lately published by the popish priests, buffoonery is thy abundant directions, regarding the qualifications part of the Romish system. The Romanist knows Mr. C.—There are, however, two points, on which of those whom he was to ordain, and addresses him that it is from high church principles his cause has the argument was wrought out might be the same— When I mentioned to him, that I thought that is,—what in this solemn language: "I charge thee before God most to fear; high churchmen are therefore the obwas the form of ministry instituted by the Saviour or and the Lord Jesus Christ, and the elect angels, that ject of their greatest dislike. It is against these prinapplication, would be the fruit of his latest and most missioned by them, inasmuch as it was made to those his inspired apostles; and the channel, through which thou observe these things without preferring one before another; lay hands suddenly on no man, neither is to refute Anglicanism, not Protestantism, that Mr. H.-Why really, my friend, I think that we be thou partaker of other men's sins; keep thyself Romish tracts are circulated. And the Romanisers

that the education there afforded is very superior, and thority to send out others as preachers of the Gospel, pursued. Had he done so, there would have been whether there is sufficient or not in the Holy Scrip- gists of the Romish system is to shew, by exaggerated that the education there another is to state the terms are exceedingly low. How miserable and was not given here; for it had been given before, viz., room for the cavil, that ministerial powers (such as tures to sustain our view of the case. I shall be statements of Protestant false doctrine, that there triffing are such advantages compared with the immiwhen our Saviour first appeared to them assembled our Bishops and Priests are entrusted with) could not happy to see you in a few days again, after you have is no medium between avowed infidelity, and all that nent dangers to which children are exposed in such together after his resurrection, on which occasion he be transmitted from one man to another by outward given this part of my argument that consideration the Church of Rome requires to be believed and practised. You must, in short, accept Popery with all its seminaries? How great is the peri, from the sedents kindness with which they are there treated,—the skil- hath sent me, even so send I you. And when he had and immediate interference on the part of the Great Mr. C.—I am sure that I should be very much concomitants, or you must be an Infidel. Can any strange and alarming symptom, which meets us at every turn in his late work, how credulity and scepticism are blended together. Who can divine for THE POSITION OF THE CHURCH AND | what further developments a mind that has so often shifted its ground may yet be ripening?

But while Infidelity has thus an ally in Romanism, it has an ally equally strong in Ultra-Protestantism Rationalism has crept in among us : truths, orthodox in themselves, are maintained too often, not on Catholie, but on rationalistic principles; as if their importance lay, not in their being contained in the certain the Church of St. Mary-de-Crypt, Gloucester, on Catholic Church, but in the power of the individual mind to appropriate or explain them. While such a test is admitted, the articles of the Christian faith The author has the more readily complied with may be upheld by polemics as the badge of a party 4 but their foundation is undermined. It is a fact that rationalism is beginning to be advocated in some of ion, it seems incumbent upon those, whose attachtem which has its enchantments for speculative minds, idolizers of pure reason, and disposed to like that

> existing in primitive times, which has gradually de or developed by man's wisdom. Both these systems converge; and their tendency is to unite in one grand

development of infidelity. What, then, is the distinctive principle which the God has planted in their native land, and betaking Church of England opposes to these aberrations on either side? Its root is fixed in the sacred text. 'Jesus Christ the same yesterday, to-day, and forever." Its axiom is in the well known and memorable words of Pearson, "In Christianity there can be no concerning truth which is not ancient; and whatsoever is truly new, is certainly false." There is enough employment for the highest powers of mind, if we are willing to exercise them in contending "for the faith, once, and once for all, delivered to the saints, the faith received in the primitive undivided Church, and restored and retained in other days of severest suffering by our own beloved and holy mother. Error is various; truth is one. Error shifts its colours; truth is permanent. Let Anglicans be true to her who has fed them at her bosom; and they will find no ground of question whether she is true to her Lord.-Let them not listen to those who delight to dwell upon faults which a friendly eye could never see, or join the fashionable mode of deteriorating the best and noblest of their country's institutions. Above all, let them remember that to fraternise with those with whom, by our public obligations, we cannot unite, and who will not suffer us to unite with them on equal or catholic terms, is a betrayal of our public duty; and et them also remember that to circulate Romish books s a kind of spiritual traffic in contraband articles, which naturally and necessarily rouses the indignation of honest men who cannot and ought not to recognise the special pleading by which it is palliated. We will not deny that the late schismatical acts may be n some measure attributed to our sins and to the sins of our rulers, to the provocations of rash censures and uncharitable persecutions, let us not shrink from bearing our reproach as individuals; but let us not charge the faults of individuals upon the system. Rather let us labour that the system of the Reformed Church of England be fairly carried out: let us so exhibit the blessing of the Reformation, as connected with a Catholic Church, as to induce other Churches to conduct carefully, but surely, the work of Reformation in themselves. Let us not forget that it was a subismatical act in the Pope who first excommunicated us, and that they act schismatically who obey it; let it be borne in mind that no intercourse can take place between the Church of England and the Church of Rome, until the Church of Rome, like the Church of England, has reformed itself. Rome must come to us, for the Church

of England will never go to Rome. Anglicans who know the blessings and the prvileges wen for her by the blood of martyrdom at the time of the Reformation, question in which you are now interested, my friend, is not concerning any one particular doctrine, or shade is not concerning any one particular doctrine. Papal Church during the middle ages, are not likely to of a Christian Ministry. The importance of the subject is so great, and the interest you evince in it, so have been chosen to take man, not the Church for their guide, and have called some chosen teacher Rabbi, instead of him who only is our Master. Where was all along full of respect for old fashioned high churchmen, shall we hope to find the blessing of our Lord's able and would say nothing offensive to them. ding promise, if it be not in a Church, which, while it preserves in its integrity the episcopate derived from Him, has alone sanctioned and re-established the rule leaders in their localities, and by the food of bitterness continu- of faith as it was seen to guide the Councils of pure

churchman regards the high-churchman as a person by whom he suspects of favouring Rome appear to him to be under Sa good works are placed in opposition to faith as the instrument fanic influence; and so much has been declared in express of justification, relied upon, but seldom performed,—who obscures the essentials of religion by forms and ceremonies, and delights in forms and ceremonies, because they bring him neared to the practices of the Church of Rome, to which in heart he belongs As he considers the Pope and papal Rome to be the credulity to re-enact such scenes as those in which Titus Ou-