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THE MARTYRS.

Oh! that it were as it was wont to be, When thy old friends of fire all full of Thee, Fought against frowns with smiles! gave glorious chase To persecutions, and against the face Of death and fiercest dangers durst, with brave And sober pace, march on to meet a grave.
On their bold breasts about the world they bore Thee, And to the teeth of hell stood up to teach Thee: In centre of their inmost souls they wore Thee,
Where racks and torments strived in vain to reach Thee.

And re-inthroned Thee in thy rosy nest.
With blush of thine own blood thy day adorning: It was the wit of love o'erflowed the bounds Of wrath, and made the way through all these wounds. Welcome, dear, all-adored name! For sure there is no knee That knows not Thee;

Alas! what will they do, When stubborn rocks shall bow, And hills hang down their heaven-saluting heads, To seek for humble beds Of dust, where, in the bashful shades of night, Next to their own low nothing they may lie,
And couch before the dazzling light of thy dread Majesty?
They that by love's mild dictate now

Or, if there be such sons of shame,

Will not adore Thee, And break before Thee. RICHARD CRASHAW.

SIR PHILIP SYDNEY. (From the Church of England Magazine.)

Sir Philip Sydney, memorable as a man of literature, of courage and humanity, and of sound religious principle, is supposed to have been born at Penshurst, in Kent, Nov. 29, A.D. 1554. His oak, planted at his birth, according to Mr. Gilpin, is about twenty-two the foliage on the whole is sufficient to give a noble and picturesque appearance. His father, Sir Henry, was a native of Ireland; and his mother, Mary, eldest daughter of John Dudley, Duke of Northumberland, who, being tried for high treason, was beheaded at Tower-hill, Aug. 22, A.D. 1553; reviling the reformation, which he had previously avowed his determination to support, and declaring that he died in the Roman Catholic faith; "a needless and unprincipled disclosure," says Mr. Turner, "of a masked and unif I had this belief sooner, I never had come to this

Imposed his prose romance, in the summer of 1580. But, above all, govern your will and affection by the duty and obligation." It was dedicated to his sister, the Countess of Pemwill and word of your Creator; in me beholding the
Now with this we thoroughly agree; and to this broke; and his family were so interested in it, that end of this world with all her vanities." the lower panels of a room at their seat at Wilton

town in Guelderland, then besieged by the Spaniards: to the expectation of his surgical attendants, who fully fallen under him, he mounted another, and advanced a repetition of the attack, when a musket-ball shatrecords thigh above the knee. His unice, records that he met Sir Philip coming on horseback, victory." not one jot appalled for his blow—the most grievous he had jot appalled for his blow—the most grievous he had ever seen with such a bullet. "O Philip, said Leicester, "I am sorry for thy hurt." The reply This I have done to do you honour, and her Majesty service." Nor ought the record of the noble sinterestedness of his conduct, well known, to be onitted here, forming as it does a beautiful example his want of selfishness, and his kind consideration for the woes of others, which has immortalized his emory even more than his accomplishments and erature. Lord Brook thus records it: "The horse, lously choleric, forced him to forsake the field. Passing by the rest of the army—where his uncle, the general was—and being thirsty with excess of bleeding, he called for drink, which was immediately brought n; but, as he was putting the bottle to his mouth,

adeed be difficult to record. Queen was now most fully illustrated. Leicester forward to advocate very moderate views in regard to ntions in a letter to Sir T. Heneage, written the after his nephew's wound—"I would you had ood by to hear his most loyal speeches to her Majesriding a long mile and a half here, ere he came to
e camp; not ceasing to speak still of her Majesty, camp; not ceasing to speak still of her Majesty, ing glad if his hurt and death might any way honour for hers he was while he lived, and God's if he as well hers as the country's, and not to be discouraged;

for you have the country's, and not to be discouraged;

Essays on the Church, by a Layman, p. of God by the hap of this war.'

The earthly remains of Sir Philip were conveyed in Church matters, says, "Nothing can be more obvious- upon the subject, ever thinks of the Fathers but as lessly into schism; but, since we can justify our sepa- celebrate the Holy Communion. The Hebrew con-

the society he adorned, his name has ever since been direct evidence before him. not surprising that poetry—the literature of awakened supremacy to man's authority.

exhibited towards the foreign ambassadors. The mortality of the soul; to see what true knowledge she that themselves should speak on sacred things. prince of Orange pronounced that in him Elizabeth retains of her own essence out of the light of herself; And to this same purpose Dr. Pusey, in the present had one of the ripest and greatest counsellors of state and then to parallel it with the most pregnant authoin Europe. A volume of letters, in all languages, from the most pregnant authority, whether of ancient rities of the Old and New Testaments, as supernatural the place not any private authority, whether of ancient rities of the Old and New Testaments, as supernatural to the place not any private authority whether of ancient rities of the Old and New Testaments, as supernatural to the place not any private authority whether of ancient rities of the Old and New Testaments, as supernatural to the place not any private authority whether of ancient rities of the Old and New Testaments, as supernatural to the place not any private authority whether of ancient rities of the Old and New Testaments, as supernatural to the place not any private authority whether of ancient rities of the Old and New Testaments, as supernatural to the place not any private authority whether of ancient rities of the Old and New Testaments, as supernatural to the place not any private authority whether of ancient rities of the Old and New Testaments, as supernatural to the place not any private authority whether of ancient rities of the Old and New Testaments, as supernatural to the place not any private authority whether of ancient rities of the Old and New Testaments, as supernatural to the place not any private authority whether of ancient rities of the Old and New Testaments. clearness of perception, and unflinching boldness, whatever of perception, and unflinching boldness, itself to fashion his heavenly soul into that everlasting to Scripture, to bring out the meaning of Holy Scripture, to bring out the meaning whatever might be the consequence, in protesting harmony of angels, of which these concords were a ture," &c.; and then he tells us how "Catholic antiagainst any act which he conceived might ultimately kind of terrestrial echo. His parting words to his quity, rightly and devotionally studied, is calculated be detrimental to the interests of the country and the welfare. Love my memory; cherish my friends: to restore a deeper study of Scripture, a more faithful welfare of his sovereign. Retiring from court, he their faith to me may insure you that they are honest. fulfilment of Scripture duty, a perception of Scripture

THE PRIMITIVE CHURCH IN ITS EPISCOPACY.

The ages contemporary with, and succeeding that of the Apos- admiration, as to that which was alone worthy to be Wigan Harvey-Remarks on quotation from Mr. Gladstone. to neglect."

saw a poor soldier carried along, ghastly casting up of whom we have records. This is an evidence slightof whom we have records. This is an evidence slightment.† It is idle to consume time in this matter; eyes at the vessel; which perceiving, he took it ed by none, although some attach greater deference to ment.† It is idle to consume time in this matter; om his head and delivered it to the poor man, saying, it on various points than others: for, it is observed by an acute and most intelligent writer, that all parties

*Does not the poet Dryden, in his forcible manner, write to A an acute and most intelligent writer, that all parties Does not the poet Dryden, in his forcible manner, write to le instance of self-denial transcending this it would and all worthy persons in argument and intelli-His ardour of attachment to the service of the side. Another very able author, and one who comes side.

* It may be added that the Poles would have chosen Sir

with Mr. Turner's work, will acknowledge my wisdom in largely He prayed all men to think that the cause was here see the prayed all men to think that the cause was

source could better extracts have been taken.

This is source could better extracts have been taken.

Essays on the Church, by a Layman, p. 211. This is said to be written by Mr. Seeley the publisher; and can hardly be suspected of what are called High Church views. It has also been much praised by Bishop Bowstead.

been the first in England—was observed; and it was accounted indecent for any gentleman of quality to those writings were originally addressed and of their those writings were originally addressed and originally addressed and originally addressed and or the writing with the writing was all the writing addressed and o

more fully united high birth, cultivated genius, active their reason to receive and value the authority.— the reasonableness of regarding ancient authority, and so—it not being paradoxical at all. If a man builds might seem so needless a jealousy? Why did not spirit, intellectual taste, tender sensibility, amiable Hooker says well: "For men to be tied and led by also upon the reasons which ancient authors advance. a large and compact house, he may answer all inquiting the says well: "For men to be tied and led by also upon the reasons which ancient authors advance. The says well: "For men to be tied and led by also upon the reasons which ancient authors advance. The says well: "For men to be tied and led by also upon the reasons which ancient authors advance. The says well: "For men to be tied and led by also upon the reasons which ancient authors advance. The says well: "For men to be tied and led by also upon the reasons which ancient authors advance. The says well: "For men to be tied and led by also upon the reasons which ancient authors advance. The says well: "For men to be tied and led by also upon the reasons which ancient authors advance. The says well: "For men to be tied and led by also upon the reasons which ancient authors advance. The says well: "For men to be tied and led by also upon the reasons which ancient authors advance. The says well: "For men to be tied and led by also upon the reasons which ancient authors advance. The says well: "For men to be tied and led by also upon the reasons which ancient authors advance. The says are says well: "For men to be tied and led by also upon the reasons which are says at the says at the says are says at the says a

biography of Sir Philip Sydney would scarcely have have the Apostles themselves for authors, which them- selves. suited the pages of this magazine, had not his death- selves brought nothing of their own will; but the dis-

our reason must freely assent if we will but in reason were finely painted with representations of its scenes and a witten was distinguished, be ascribed to the pious custom ties they had superior to any we can possibly possess the was distinguished, be ascribed to the pious custom ties they had superior to any we can possibly possess and the was distinguished, be ascribed to the pious custom ties they had superior to any we can possibly possess the was distinguished, be ascribed to the pious custom ties they had superior to any we can possibly possess the was distinguished, be ascribed to the pious custom ties they had superior to any we can possibly possess the was distinguished. Sir Philip, in 1586, while governor of Flushing, and even," being taught to "to pray with the whole housereferred to by Jonson, of the family "each morn and of understanding and knowing the minds of the Aposserving under his uncle, the Earl of Leicester, was hold;" for who can tell what an influence it may have hold;" for who can tell what an influence it may have mortally wounded at the battle of Zutphen, a strong in after years? The daily sacrifice of the household ture, that we must believe all their important doctrines a battle fought with such impetuosity, that it became lands, where no other save those of heathenism are advocates for episcopacy, therefore, that such episcopacy and a process of the save those of heathenism are advocates for episcopacy, therefore, that such episcopacy and a process of the save those of heathenism are advocates for episcopacy, therefore, that such episcopacy and a process of the save those of heathenism are advocates for episcopacy and a process of the save those of heathenism are advocates for episcopacy and a process of the save those of heathenism are advocates for episcopacy and a process of the save those of heathenism are advocates for episcopacy and a process of the save those of heathenism are advocates for episcopacy and a process of the save those of heathenism are advocates for episcopacy and a process of the save those of heathenism are advocates for episcopacy and a process of the save those of heathenism are advocates for episcopacy and the save those of heathenism are advocates for episcopacy and the save those of heathenism are advocates for episcopacy and the save those of heathenism are advocates for episcopacy and the save those of heathenism are advocates for episcopacy and the save those of heathenism are advocated by the save the save those of heathenism are advocated by the save those of heathenism are advocated by the save the save those of heathenism are advocated by the save those of heathenism are advocated by the save the s altar is often remembered with delight in far distant and practices to be apostolic; and that if we find them a proverbial expression among the Belgian soldiers, to denote denote the denote denote the denote denote the denote the denote denote the denot denote a most severe and ardent conflict. The means of grace comparatively scanty. And often, personal opportunities and abilities, when we know English, far inferior in number to those of the enemy, doubtless, may the heart of the dying warrior have been that some of them were contemporary with the Apos-Sained a decisive victory. After lingering at Arnheim doubtless, may the heart of the dying warner nave been that some of their refreshed with the thought that, at the moment that tles, walked with and were instructed by them, and whither he was carried—for sixteen days, passed in heart is sinking and flesh is failing, many a prayer is that they knew all the customs and manners of their much bodily pain, migitigated as far as possible by his offered around that hearth whither he shall never time; that they were illustrious men in the Church, watchful lady, Sir Philip died in the arms of his dear return; amidst scenes of boyhood days, which his and therefore must needs be well acquainted with what friend Mr. William Temple, Oct. 16, 1586: contrary dimming eye shall never again behold; and from was observed and taught in it; that they were careful to the expectation of the expect calculated on the certainty of his recovery; but in entire account of the control of the control of the certainty of his recovery; but in crucified Saviour now supporting him, when all other sing all who obstructed it; that they were men of crucified Saviour now supporting him, when all other sing all who obstructed it; that they were men of crucified Saviour now supporting him, when all other sing all who obstructed it; that they were men of entire accordance with his own presentiments, for he from the control of the certainty of his recovery; but in crucified Saviour now supporting him, when an other sing an who obstacted the succour is valueless, raises his drooping spirits, and spotless character and integrity, ready to seal their succour is valueless, raises his drooping spirits, and spotless character and integrity, ready to seal their from the first looked upon his wound as mortal, and at leads to anticipate a re-union in that peaceful land, Christian belief with their lives (Barnabas so praised length he is to be leads to anticipate a re-union in that peaceful land, Christian belief with their lives (Barnabas so praised length he is to be leads to anticipate a re-union in that peaceful land, Christian belief with their lives (Barnabas so praised length he is to be leads to anticipate a re-union in that peaceful land, Christian belief with their lives (Barnabas so praised length he is to be leads to anticipate a re-union in that peaceful land, land at leads to anticipate a re-union in that peaceful land, land at leads to anticipate a re-union in that peaceful land, land at leads to anticipate a re-union in that peaceful land, land at leads to anticipate a re-union in that peaceful land, land at leads to anticipate a re-union in that peaceful land, land at leads to anticipate a re-union in that peaceful land, land at leads to anticipate a re-union in that peaceful land, land at leads to anticipate a re-union in that peaceful land, land at leads to anticipate a re-union in that peaceful land, land at leads to anticipate a re-union in that peaceful land, land at leads to anticipate a re-union in that peaceful land, land at leads to anticipate a re-union in that peaceful land, land at leads to anticipate a re-union in that peaceful land, land at leads to anticipate a re-union in that peaceful land, land at leads to anticipate a re-union in that peaceful land, land at leads to anticipate a re-union in that peaceful land, land at leads to anticipate a re-union in that land at leads to anticipate a re-union in that land at leads to anticipate a re-union in that land at leads to anticipate a re-union in that land at leads to anticipate a re-union in that land at leads to anticipate a re-union in that land at leads to anticipate a re-union in that land at leads to anticipate a re-union in that land at leads to anticipate a re-union in that land at le length he declared that he smelt the smell of death where the clang of warfare shall no more be heard—by St. Luke, and Clement praised by St. Paul); and the first looked upon his wound as mortal, and at leads to anticipate a re-union in that peaceful land, by St. Luke, and Clement praised by St. Paul); and the first looked upon his wound as mortal, and at leads to anticipate a re-union in that peaceful land, by St. Luke, and Clement praised by St. Paul); and the first looked upon his wound as mortal, and at leads to anticipate a re-union in that peaceful land, by St. Luke, and Clement praised by St. Paul); and the first looked upon his wound as mortal, and at leads to anticipate a re-union in that peaceful land, by St. Luke, and Clement praised by St. Paul); and the first looked upon his wound as mortal, and at leads to anticipate a re-union in that peaceful land, by St. Luke, and Clement praised by St. Paul); and the first looked upon his wound as mortal, and at leads to anticipate a re-union in that peaceful land, by St. Luke, and Clement praised by St. Paul); and the first looked upon his wound as mortal, and at leads to anticipate a re-union in that peaceful land, by St. Luke, and Clement praised by St. Paul); and the first looked upon his wound as mortal, and the first looked upon his wound as mortal, and the first looked upon his wound as mortal, and the first looked upon his wound as mortal, and the first looked upon his wound as mortal and the first looked upon his wound as mortal and the first looked upon his wound as mortal and the first looked upon his wound as mortal and the first looked upon his wound as mortal and the first looked upon his wound as mortal and the first looked upon his wound as mortal and the first looked upon his wound as mortal and the first looked upon his wound as mortal and the first looked upon his wound as mortal and the first looked upon his wound as mortal and the first looked upon his wound as mortal and the first looked upon his wound as mortal and the first looked upon upon him. His bravery on this memorable occasion where the clang of warfare shall no more be neard—by St. Duke, and occasion that their writings were received and highly esteemed that the writing were received and highly esteemed t was beyond all praise, and shewed he was no timid warrior and shewed he was no timid warrior and shewed he was no timid by the general Church; who, if these things be duly by the general Church; who, if these things be duly by the general Church; who, if these things be duly warrior. Seeing Lord Willoughby surrounded by the enemy and the redeemed shall meet at considered, can fail to see that their opinions in all eye by God himself; and the redeemed shall meet at considered, can fail to see that their opinions in all enemy and in imminent danger, he rushed forward to the eternal throne, one great ransomed family, which ecclesiastical matters must carry great weight; and the eternal throne, one great ransomed family, which rescue him. Having accomplished his purpose, he shall never separate, but shall be ceaselessly employed in conjunction with the Scriptures they affirm, and in conjunction with the scriptures they affirm a con continued the fight with great spirit. His horse having in celebrating the riches of redeeming grace, and the absence of contradictory testimony, be at once proglory of saving mercy; the grace and the glory alike ductive of absolute proof in any such matter? They tered his thigh above the knee. His uncle, Leicester, right hand and his holy arm hath gotten himself the there can be no question that they strove before all things to spread truly the evangelical doctrines of the T. B. things to spread truly the evangelical doctrines of the glorious Gospel of the blessed God, and to imitate in

every way apostolic precept and apostolic conduct. "The Fathers," writes Hartwell Horne, "applied themselves to the reading of the Scriptures with undivided attention, with intense thought, and with holy tles-An evidence slighted by none-Essays on the Church, studied. No part of Scripture was neglected by them; praised by Bishop Bowstead—The appeal to the reasoning they were so earnestly intent upon it, that not a jot or faculty—Hooker, St. Cyril, Irenæus, St. Jerome, St. Augustine, Tertullian, Doctor Pusey, on paramount authority of tittle escaped them. This, with the advantages they the sacred Scriptures—Character of the Fathers: Luther's had (especially the ante-Nicene Fathers) in point of opinion-Rev. J. H. Newman on the Sixth Article-Right languages and antiquities, could not fail to produce Hon, W. E. Gladstone's remarks.— Note from Rev. William remarks which it must be very imprudent in any age

Come we now to the ages contemporary with, and Luther says, "The labours of the Fathers demand just succeeding that of the Apostles, and observe the our veneration; they were great men, but nevertheless actions and precepts of those pious and learned fathers they were men liable to mistake;" this latter remark

"Suppose we on things traditive divide, And both appeal to Scripture to decide:
By various texts we both uphold our claim, Nay, often ground our titles on the same; Both grant the words, and quarrel for the sense, For no dumb rule can controversies end, Thus, when you said, Tradition must be tried By Sacred Writ, whose sense yourselves decide, You said no more, but that yourselves must be, The judges of the Scripture sense, not we. Against our Church tradition you declare, And yet your clerks would sit in Moses' chair; At least 'tis proved against your argument, The rule is far from plain, where all dissent! † Commentary in Genesis 2, p. 27.

conditions, it is plainly legitimate."

founded on sufficient testimony as to their truth!

We may just observe that the soreness in the question of unity is not with Churchmen. There must be be instructed. painful feelings arising from seeing others run heed-

* Aristotle, Ethics 6, cap. 11.

appear at court or city in any light or gaudy apparel. immediate successors. What then, in the episcopal ments of men experienced, aged and wise, yea, though connexion these great principles, the unity of the have led them to disregard the prohibition of the Deputies from other countries attended his funeral.* case, did the earliest Christians understand from the they speak without any proof or demonstration, are no Church and of the faith whereof the Church is a part; magistrate. Nor could they have founded their cus-The language of Mr. Sharon Turner fully describes epistles to Timothy and Titus?" He then proceeds less to be hearhened unto, than as being demonstrations and the free subjection of that faith to private scrutiny. tom on the precepts of the Old Testament; for such to argue for the truth of episcopal government and in themselves; because such men's long observation is It is true that their junction looks like a paradox. But collective meetings as theirs, though introduced into "Although the largest part of three centuries have passed since Sir Philip Sydney was withdrawn from passed since Sir Philip Sydney was withdrawn from the passed since Sir Philip Sydney was withdrawn from the passed since Sir Philip Sydney was withdrawn from the passed since Sir Philip Sydney was withdrawn from the passed since Sir Philip Sydney was withdrawn from the passed since Sir Philip Sydney was withdrawn from the passed since Sir Philip Sydney was withdrawn from the passed since Sir Philip Sydney was withdrawn from the passed since Sir Philip Sydney was withdrawn from the passed since Sir Philip Sydney was withdrawn from the passed since Sir Philip Sydney was withdrawn from the passed since Sir Philip Sydney was withdrawn from the passed since Sir Philip Sydney was withdrawn from the passed since Sir Philip Sydney was withdrawn from the passed since Sir Philip Sydney was withdrawn from the passed since Sir Philip Sydney was withdrawn from the passed since Sir Philip Sydney was withdrawn from the passed since Sir Philip Sydney was withdrawn from the passed since Sir Philip Sydney was withdrawn from the passed since Sir Philip Sydney was withdrawn from the passed since Sir Philip Sydney was withdrawn from the passed since Sir Philip Sydney was withdrawn from the passed since Sir Philip Sydney was withdrawn from the passed since Sir Philip Sydney was withdrawn from the passed since Sir Philip Sydney was withdrawn from the passed since Sir Philip Sydney was withdrawn from the passed since Sir Philip Sydney was withdrawn from the passed since Sir Philip Sydney was withdrawn from the passed since Sir Philip Sydney was withdrawn from the passed since Sir Philip Sydney was withdrawn from the passed since Sir Philip Sydney was with the passed since Sir and it is Scripture that agrees with this sentence of vealed truth when to our imperfect view it seems to for public worship were the main thing which excited inseparably associated with the kindest approbation, And here it is necessary to state that in our appeal the great rhetorician and logician, when it says, Ask bear that aspect." (p. 166.) and with the heartfelt encomiums of his countrymen. to the Fathers, we appeal to the reasoning faculties of thy Father, and he will show thee thine ancients and Mr. Gladstone may well say, that our love of unity been indifferent what opinions pervaded the depths of Every age has ratified the verdict of its predecessors; men. We do not seek to overwhelm them with auand it is become a common sentiment, that no one thority separable from argument; but we appeal to ourselves not to go upon authority alone, but upon may seem a paradox; for, in fact, it only does seem Why then did the first Christians provoke what

bed borne testimony to the ardour of his piety and the correctness of his religion. I would view him not faithfully to the people." St. Augustine speaks further Eathers. There need be no debate, albeit we will merely as a benevolent man, an accomplished scholar, ther, most plainly, "That he will believe none, how- enter upon our proofs about the genuineness of the sets forth the value and importance of the gospel, as contrary to them:" and again, "Hear this, the Lord can be nothing said against them, on account of any principled mind." His last words were—"I do think if I hear not this, Donatus saith, Rogatus saith, vehement or hyperbolical expressions, for we bring saith: hear not this, Donatus saith, vehement or hyperbolical expressions, for we bring dissolution—as providing that balm which can alone Vincentius saith, Hilarius saith, Ambrose saith, Au- forward sober speech as to matter of fact only; neiland, was established in the Primitive Church.

Before concluding this chapter we are tempted to the most learned men in all countries, was at Penshurst, when Countries, was at Penshurst, when Countries was at Penshurst, when Countries was at Penshurst, as supernatural or modern Father or recent teacher, domestic authorized when Countries was at Penshurst, as supernatural or modern Father or recent teacher, domestic authorized with the most learned men in all countries, was at Penshurst, as supernatural or modern Father or recent teacher, domestic authorized with the most learned men in all countries, was at Penshurst, as supernatural or modern Father or recent teacher, domestic authorized with the most learned men in all countries, was at Penshurst, as supernatural or modern Father or recent teacher, domestic authorized with the most learned men in all countries, was at Penshurst, as supernatural or modern Father or recent teacher, domestic authorized with the most learned men in all countries, was at Penshurst, as supernatural or modern Father or recent teacher, domestic authorized with the modern father or recent teacher, domestic authorized with the modern father or recent teacher, domestic authorized with the modern father or recent teacher, domestic authorized with the modern father or recent teacher, domestic authorized with the modern father or recent teacher, domestic authorized with the modern father or recent teacher, domestic authorized with the modern father or recent teacher, domestic authorized with the modern father or recent teacher, domestic authorized with the modern father or recent teacher, domestic authorized with the modern father or recent teacher, domestic authorized with the modern father or recent teacher, domestic authorized with the modern father or recent teacher, domestic authorized with the modern father or recent teacher, and the modern father or recent teacher and the modern f because this fixing of a lover's thoughts upon these eternal beauties cheered up his decaying spirits, and with Holy Scripture. Scripture is reverenced as paramount." Again, "The Fathers are not, as some misching. When it is a subject we have in hand. First, though we have far more than probable evidence on our side, yet we give this remark: "Probable evidence, be it remembered, this remark: "Probable evidence, be it remembered, grees of guilt are incurred by the disregard of the one or the other. So, if I find a purse, which I conjecture belongs to my neighbour, I am as truly boundit is as legitimate a part of my moral duty-to take it to him, and ascertain the fact, as it would be at once to restore it if I absolutely knew him to be the owner. If our apprehension of the Divine Will be indistinct and uncertain, we are nevertheless bound to follow it so long as a reasonable balance of probability remains

in favour of the reality of our impressions," (page 35.) "The Christian man (page 164), although he receives the truth on trust as to its details, and is most blessed in the continuance of a simple and child-like spirit, and the voluntary abasement of his own selfwill through life, yet is to exercise his private judgment in a degree proportioned to the general capacity and development of his understanding, not merely in order to determine whether there is sufficient evidence of a revelation from God; but also in order to be the more fully assured what are the matters contained in that revelation. He is assisted in his inquiries by the doctrine on which the Church of England acts, like the early Fathers, that of the sufficiency of Scripture for salvation; so that he is not liable to have matter of faith imposed upon him, from any other source. Tradition is not a co-ordinate authority. But it is a witness to the facts of the case, and he, acting in the character of a judge upon his own religious belief, is bound to hear that witness, and to judge, according to the balance of probabilities, whether it is not more likely to convey in a disputed point the mind of God, than his own single impressions, which (by hypothesis) are either altogether new, or where formerly promulgated, have been authoritatively or practically disavowed. That upon every point, small and great, he must surrender, it is not necessary for the general purpose to contend, but where he finds antiquity and universality combined with fundamentality, the conclusion is inevitable, and, in proportion as he finds the evidence of each of those three

How admirable is this: but what would this writer think of those who blindly seek to pass judgment without the hearing of witnesses in a case; or of those who rest more upon small criticisms than upon the apparent validities in a long chain of evidence; in short, of those, who, in the weakness of little ingenious sophisms and improbabilities, reject the great facts

"But perhaps," our author proceeds, "those who love unity may ridicule the whole notion of encouraging a general spirit of inquiry into the ground of the doctrines of religion, and at the same time teaching the doctrines of unity, if arriving at one conclusion, and that one the ancient Catholic Creed, with any anticipation that that duty will be observed. And they may point to the state of this country, and ask how much unity exists among us. It is a sore question. Our unity is very little. The abusive and irreverent exercise of private judgment, the forgetfulness of the supremacy, and oneness of truth among us is grievous. We have almost ceased not only to contemplate unity as an object, but to remember it as a duty. The MIND OF Goot then is unfulfilled in respect of this great duty. May our case soon be otherwise!"

† Preface to the Catechetical Lectures of St. Cyril.
† St. Cyprian in his beautiful essay, De Unitate Ecclesia, given in the collection of the Rev. William Wigan Harvey, Fellow of King's College, has just the opinion of Mr. Gladstone.
"Hanc unitatem qui non tenet, Dei legem non tenet, non tenet Patris et Filii fidem, vitam non tenet et salutem."

solemn state to England, and magnificently buried in ly expedient than such a reference as this, to the an-holy and sincere Christians; and however some may ration from the Church of Rome on the ground of verts indeed might refer to an incidental expression St. Paul's Cathedral, on the 16th of February, 1587. cient Fathers. As a difference exists touching the think they err in a few matters of judgment on certain returning to ancient ways, and bringing forward the in the long disputed Epistle addressed to them by St. "So general was the lamentation for him, that, for real bearing and purport of some of the apostolic wri- subjects, yet all will allow that their unanimous testi- ancient Church of the Christians, we can have no Paul. But the first Gentile believers at all events many months after, a general mourning—said to have tings, the wisest course, by confession of all commentors after, a general mourning—said to have tings, the wisest course, by confession of all commentors after, a general mourning—said to have tings, the wisest course, by confession of all commentors after, a general mourning—said to have tings, the wisest course, by confession of all commentors after, a general mourning—said to have the course, by confession of all commentors after, a general mourning—said to have the course, by confession of all commentors after, a general mourning—said to have the course, by confession of all commentors after, a general mourning—said to have the course, by confession of all commentors after the course the course of the course the course the course of the course of the course the course of the course o

manners, delicate honour, noble accomplishments, high authority, as it were with a kind of captivity of judgauthority, as it were with a kind of captivity of judgries as to the mode and materials with which it is built, or philosophical conviction? What induced them to principle, liberal courtesy, generous humanity, and ment, and though there be reason to the contrary not to concisely observes in connexion with this position: without wishing or moving the questioner to pull it all challenge opposition from the empires of the world, affectionate religion, than this admired and regretted listen to it, but to follow like beasts the first in the "If the sufficiency of Scripture for teaching as well to pieces. And is there not a wide difference between by presenting themselves in the obnoxious light of a knight. In him the Queen lost a subject who had herd, they knew not, nor care whither, this were bru- as proving the Christian faith be maintained as a thecounselled her with the earnestness of sincere loyalty while he lived; and who, in the hour of pain and poswhile he lived; and who, in the hour of pain and poswhile he lived; and who, in the hour of pain and poswhile he lived; and who, in the hour of pain and poswhile he lived; and who, in the hour of pain and poswhile he lived; and who, in the hour of pain and poswhile he lived; and who, in the hour of pain and poswhile he lived; and who, in the hour of pain and poswhile he lived; and who, in the hour of pain and poswhile he lived; and who, in the hour of pain and poswhile he lived; and who, in the hour of pain and poswhile he lived; and who, in the hour of pain and poswhile he lived; and who, in the hour of pain and poswhile he lived; and who, in the hour of pain and poswhile he lived; and who, in the hour of pain and poswhile he lived; and who, in the hour of pain and poswhile he lived; and who, in the hour of pain and poswhile he lived; and who, in the hour of pain and poswhile he lived; and who, in the hour of pain and poswhile he lived; and who, in the hour of pain and poswhile he lived; and who, in the hour of pain and poswhile he lived; and who, in the hour of pain and poswhile he lived; and who, in the hour of pain and poswhile he lived; and who, in the hour of pain and poswhile he lived; and who, in the hour of pain and poswhile he lived; and who, in the hour of pain and poswhile he lived; and who, in the hour of pain and poswhile he lived; and who, in the hour of pain and poswhile he lived; and who, in the hour of pain and poswhile he lived; and who, in the hour of pain and poswhile he lived; and who, in the hour of pain and poswhile he lived; and who, in the hour of pain and poswhile he lived; and who, in the hour of pain and poswhile he lived; and the lived; and the lived has a lived he sible death, was eager to express his esteem and of our belief." And so we find the Fathers them- history which it is brought forward to prohibit. If it quiry which seeks to be assured of the truth, to give a by participation in that sacred rite of the Lord's attachment to her, when no worldly motives could selves ever reasoning from the authority of the Scrip- is urged as a truth obvious in matter of fact, and prachave caused it. Amid this universal conviction, it is tures alone, and not giving the slightest semblance of tically certain, then its maintainers have to account tiful fabric, and humbly to feel thankful and grateful public prayer and praise held to be the necessary confor the actual disagreement among readers of Scrip- for every substantial reason that can be given? Oh, ditions of individual welfare. The reason was that feeling the solace of a plaintive mind, and the endeared Irenœus says, "Whatsoever is to be shewed in the ture as to what the faith, principles, and tempers of surely there is a wide, a very wide difference; and private benefit was felt in that age to result from parrecreation of the most cultivated talents—should have Scriptures, cannot be shewed but out of the Scriptures the Apostles were. And if it be urged on the authority with Christ, as engrafted members of His been profuse in its tributes to a man so amiable and themselves." St. Jerome says, "No man, be he never rity of the sixth article of our Church, they must be one fold under one shepherd, that the world may know mystic body. And therefore the independent alleso beloved." Besides many others, a volume of poems on his memory, by Oxford scholars, was printed in his memory, by Oxford scholars, was printed in the divine origin of our faith," (John, xvii. 21—23;) on his memory, by Oxford scholars, was printed in the divine origin of our faith," (John, xvii. 21—23;) she also cries, "We court free inquiry—we long to the gospel was not to be locked up in each man's quarto there, in 1587; and one from Cambridge, by of Christ, or whether it be question of His Church, imposed it at the same time as is well known,) why it shew you how we are of the truth; come all ye people, bosom, his religion being a personal affiance, his faith A. Neville, in the same year. An epitaph, composed or of what thing soever the question be, I say not if ordered all preachers to teach according to the Cathoby king James, is thus spoken of by Lord Hardwick: we, but if an angel from Heaven shall tell us anything lic fathers; and why our most eminent divines, beginfeet in girth. Its stem is hollow, but its limbs are numerous and of great magnitude; and, although those forwards the for tullian too, "We may not give ourselves this liberty an example of reasoning, demands reasoning from our guide unto death! (Psalm lxviii. 11, 12, 13.) The be the words of the Son of God; for allow public And yet, with all the estimable qualities thus referred to bring in anything of our will, nor choose anything others, and therefore we must be ready and glad to Church always comes out of an honest scrutiny with worship to be communion with Christ, and what beto, and as following up the remarks on Penshurst, the that any other men bring in of their own will; we have opportunities of sound reasoning offered to our added lustre and strength. She is the truth; she is lievers could be indifferent to the Lord's presence. founded on the Truth of the Gospel, and she shall be Now the increased importance of public worship in

Practical religion consists mainly in two thingspass: wherefore I exhort you all, good people, take alleviate the torture of the wound of sin. To those gustine saith, and some special as to matter of the wound of sin. To those gustine saith, and some special as to matter of the wound of sin. To those gustine saith, but hearken unto this: the Lord saith:" ther can it be rationally supposed that they ever alleviate the torture of the wound of sin. You all example of me, and forsake this new doctrine betimes the torture of the would of sin. To those gustine saith, but heart unto this the Lord saith, but he lord the lord saith, but he lord the lord saith, but he lord the lord saith and the lord saith the lord saith. The Lord saith the lord sait betimes. Defer it not long, lest God plague you as he hath me, which now suffer this vile death most worthily."

who attended him, "he made such a confession of the Scriptures, "There let us try the cause."

Christian faith as no book but the heart can truly and seek the Church; there let us try the cause."

Who attended him, "he made such a confession of the Church we owe to God. The collective body of the Church we owe to God. It is the very condition and object for the sake where-serious helief that the Church; neither shall we find any contra-serious helief that the Church; there let us try the cause."

And to this point we might quote largely in the serious helief that the Church; there let us try the cause."

And to this point we might quote largely in the serious helief that the Church is a part to the effect by what they feel, and think the present the early Church; neither shall we find any contra-serious helief that the Church is a part to the effect by what they feel, and think the present the effect by what they feel and think the present the early Church; neither shall we find any contra-serious helief that the Church is a part to the effect by what they feel and think the present the early Church; neither shall we find any contra-serious helief that the Church is a part to the effect by what they feel and think the present the effect by what they feel and think the present the effect by what they feel and think the present the effect by what they feel and think they are the church in the proved to have written, and which was approved of in the effect by what they feel and they are the church in the proved to have written, and which was approved of in the effect by what they feel and they are the church in the present the effect by what they feel and they are the church in the present the effect by what they feel and they are the church in the present the effect by what they feel and they are the church in the effect by what they feel and they are the church in the present the church in the present Philip Sydney, at an early age, went to Christ was formed, and in which its Church, Oxford, and subsequently travelled on the continent in 1572 where he had a same spirit from St. Cyprian, Hilary, Justin, Optatus, assembly; as he said the secret sins of his own heart with minute and detailed accounts of the first planting of the mysteries of God? On this subsequently travelled on the continent in 1572 where he had a same spirit from St. Cyprian, Hilary, Justin, Optatus, assembly; as he said the secret sins of his own heart with minute and detailed accounts of the first planting with minute and detailed accounts of the mysteries of God? On this subsequently travelled on the continent in 1572 where he had a same spirit from St. Cyprian, Hilary, Justin, Optatus, assembly; as he said the secret sins of his own heart with minute and detailed accounts of the first planting of the church of Christ was formed, and in which its assembly; as he said the secret sins of his own heart with minute and detailed accounts of the mysteries of God? On this subsequently travelled on the communion of all saints from that in its appointed place with Gerson and Lyra, eminent men of later date, and of the mysteries of God? On this subsequently travelled on the communion of all saints from that in its appointed place with minute and detailed accounts of the mysteries of God? On this subsequently travelled on the communion of all saints from that its appointed place with minute and detailed accounts of the mysteries of God? On this subsequently travelled on the communion of all saints from that its appointed place with minute and detailed accounts of the mysteries of God? On this subsequently travelled on the communion of all saints from the com continent, in 1572, where he gained universal esteem, by the amighility of the amigh by the amiability of his manners and the open frankness of 1:

Now it cannot be doubted that it would dispassionate historian, who illustrates the little senour Saviour's passions and merits to himself. In this tually before us as we pen this; but the above quoted only as to sober matters of fact, apart from intricate der to God. Now it cannot be doubted that it would sation produced by the archiving of the produced by the archiving of the ness of his conduct. Charles IX. made him one of the gentlement of the gentlemen of his chamber. The haughty Don John of Angelia and tears were for ever interrupting their instances are sufficient to shew that the Fathers held subtleties or mysteries, or the solution of difficult instances are sufficient to shew that the Fathers held subtleties or mysteries, or the solution of difficult instances are sufficient to shew that the Fathers held subtleties or mysteries, or the solution of difficult instances are sufficient to shew that the Fathers held subtleties or mysteries, or the authority of Scripture, and we shall find them worship, did they see us consider nothing wasted tablished liturary was and is at present in the ever of the John of Austria changed his first reserve to him, as a stranger to agree in one and the same thing; namely, that which contributed to invest it with all the accessories stranger, to cordial attentions, beyond those which he exhibited to make the same thing; namely, that the opinion of the ancient heathen, touching the im
Scriptures they would not wish to listen to others, or episcopacy, as we now hold it in the Church of Eng
Of dignity and honour: did we desire cordially to ren
Church far more indeed than enjaconal government. der God's house the best place in every parish.

following. When, in 1581, there was a strong probability that a marriage between the Queen and the place, Sir Philip urged upon her the strongest arguments against it, indicative of great firmness of mind, clearness are lated to the place of mortal flesh was shaken in him, and by that music which results from a clear and full comprehension; as it is not an individual concern only. The service of in the principles of their faith, the change from one real and valid, although it be true that different deGod is not based merely on our natural feelings, on source of authority to another seemed immaterial. the development of any innate principles of human A portion only of the more educated classes continujudgement, on the proclivity of the will, on the calm- ed from conviction to be members of the same primisuperhuman influence, which has its root above, which ty remnant in the inheritance of their fathers. descends to individuals from the body, and is partaken by each member of the divine houshold, through his befal the English Church, but for the national attachunion with that parent source wherein it resides. ment to the Book of Common Prayer. Indeed its Now the gifts of grace are nowhere promised to men possibility is increased by causes which at the revoluas individuals, but as members together of Christ, and tion were yet slumbering in the womb of time. For as the family of God. What is needed then is not to while the other ranks of the ministry have expanded withdraw men's attention from other truths, but to set themselves in a manner somewhat proportioned to this also before them. Such is the glory of God's our increased population, the unhappy limitation in grace, wheresoever any of its beams have visited the the number of our spiritual rulers has precluded any soul, that the regenerate taste cannot choose but re- proportionate development of this part of our system. cognize its lustre and beauty. It were idle therefore Our altars are served by ten times as many priests as in to attempt to withdraw men from whatsoever their the time of Elizabeth, but confirmation and orders are consciences have affirmed to be beneficial; nay the very not ministered by more hands than were found needful suspicion is likely enough to excite distrust and arouse for a tythe of our population. This evil, my reverend opposition. But to set before them a new truth brethren, can hardly be remedied till the residue of which does not militate with the old, but illustrate the clergy follow your example, and petition her Maand explain it, which opens enlarged views of God's jesty to grant that opportunity of synodical deliberakingdom, which unfolds a fresh idea, which calls forth tion, which she is pledged to concede to their request; their feelings for the future, without doing violence to but its existence sufficiently accounts for the popular the past, this is the true principle of a divine philoso- ignorance. Formularies and Canons will never teach phy. "Whom therefore ye ignorantly worship, him the mass of mankind whose instructor must be expedeclare I unto you." Our office therefore must be to rience, and the key to whose faith is in the usages of instil truth rather than to expose error. The parties the age. Till the Episcopate therefore is so far inwith whom we have to do, have no rival system of be- creased that its functions can be adequately developed lief, no truth which can be set in opposition to our -a thing at present notoriously impossible-what own, but they know not the "manner" of Christ's marvel if our people believe the Bishop to be only a kingdom,-the transcendant doctrines of his real in- check upon the actions of the clergy, and that his corporation with the body of his elect, that He taber- functions might be as easily discharged by any comnacles among the sons of men, His mysterious pres- missary of the crown. Indeed it is to be feared that ence with the congregation of His people, -of all this this notion is not confined merely to vulgar minds they need to be informed. Yet how shall we deal Now it is vain to tell such persons of those more sawith men who are swayed rather by sense than faith, cred objects of this order which our service book defeeling than testimony, and to whom the history of the clares; the ancient maxim Ecclesia est in Episcopo is past has never been unfolded. There is but one thing a mere unpractical statement till it is exhibited in acwhich can speak to such men's minds, -the subduing tion. Under these circumstances, what remains to effects of a truly Christian worship. If God be in- constitute a Churchman save attachment to our pubdeed present in the congregation of His Saints, if His lic ritual. If the principles of our system are so little mysterious influence is vouchsafed them, we must be- appreciated that the majority of our people neither lieve that where this portion of religion is adequately set forth, and human efforts properly minister to the from union with an Apostolic Church, to what can divine praise, there will be manifested a present influ- their attachment be linked save to that mode of pubence which will arrest the attention and carry along the will, so that the feelings of mere worldly interest will be gradually elevated into the preceptions of is in reality a man who believes in the doctrines and Christian sympathy. Thus was it with the Christian lives in the communion of the church; who abides assemblies of old, when he that believed not and was ashamed found the secrets of his heart made manifest, and so falling down he worshipped God, and reported popularly applied in a loose, indefinite, uncertain that God was of a truth with his people. What is manner, and persons are supposed to be Churchmen needed then is not to tell men their duty, but to ac- who lead unholy lives and are habitually absent from custom them to feel it. By the neglect of worship, the Lord's table. With many the word has no other has the Church lost her children, -and she must regain them by its revival. Till this portion of their office and heritage is felt and valued by our people, till they take a part in the public service of God as to such minds. Its office is to lead men to that belief their highest privilege and peculiar blessing, as that from which in past ages it resulted. Let them once which challenges for them a share in the divine pro- learn to regard it in its true light as the collective acmises, and gives them place and entrance amidst the tion of the Christian community, as sustaining our family of God, we have taken no step towards the en- title to be one with that family of Christ, with which largement of their spiritual sense, however they have is the Lord's Spirit, as essentially distinct from any not learnt the only language in which mankind are to private offering or voluntary assemblage, and we shall

ed with the existence of Christian Society, if it were the generations of mankind. not a recognition of its character, and proof of its tached to it by the early Christians.

assemble for religious duties was our Lord's order to should ourselves be grave, reverential, and devout, is

ed command either of Christ or his Apostles, while "We adopt, then," continues Mr. Gladstone, "in the mere impulse of a natural feeling would hardly

the present day is exactly proportionate to its diminished estimation. We need it not only for its inhe-PUBLIC WORSHIP AND FORMS OF PRAYER. rent advantages, but also as the stay or restorer of and a brave warrior, but as a Christian soldier. The account of his last hour is peculiarly interesting. It his sentence by the Scriptures, or by some reason not who are sufficiently proved to be genuine; and there writings of the Fathers, for we quote none but those writings of the Fathers, for we quote none but those writings of the Fathers, for we quote none but those writings of the Fathers, for we quote none but those writings of the Fathers, for we quote none but those with the secondary of the Ven. Archdeacon R. J. without the secondary of the Ven. Archdeacon R. J. without the secondary of the Ven. Archdeacon R. J. without the secondary of the Ven. Archdeacon R. J. without the secondary of the Ven. Archdeacon R. J. without the secondary of the Ven. Archdeacon R. J. without the secondary of the Ven. Archdeacon R. J. who are sufficiently proved to be genuine; and there guise from ourselves that a large proportion even of our more earnest attendants are wholly ignorant that obedience and worship. The first whereof is chiefly any peculiar gift is to be expected through the instrumentality of Christian ministers? Is not their object instruction, if not excitement: do not they measure Church, far more indeed than episcopal government, And I beg you to consider how much this would whereof so little is known by the mass of the people, tend in itself to set forth the Church in its proper that its abolition would make no perceptible difference character, both among the various societies which of in their religion." Mr. Hallam's assertion is strikingly when Collins printed his memoirs, in 1746. His he was sent by Queen Elizabeth as her ambassador to Rodolph F. ness of the understanding: it is a divine graft and tive communion with ourselves, and remain as a scan-

> A similar change, Mr. Hallam asserts might easily know nor value those peculiar blessings, which result lic worship, which at all events is no unmeaning name but which lives and acts among them. A churchman i.e. "in the Apostles' doctrine and fellowship, and in breaking of bread and in prayer." But the name is signification than that the parties are occasional listeners in the House of God. Now the habit of public worship is the only mode of conveying conviction have done much to teach them the forgotten truth, If public worship were not thus intimately connect- that Christ is truly present with His Church among

Our whole conduct then, my reverend brethren, in being, we might well marvel at the importance atvient to the great end of leading our people to regard The only express command which bound them to public worship in its true light. To say that we