g their

in his

Bishop

uthern , it was

he cha-

ne him-

t was a

ofitable

d gave

vas dif-

ng after

who are

Book of

sed the

he mor-

old not

th shall

00DS,

tail Branch

ARRACKS, w, by paying ments, with Ison, Esqrs., t, Goderich;

t Concession
Liberties of
NK FARM.")
of valuable
tuated, comToronto and
d, the Bank,
n's Country
and, watered
ugh the lot,
re are many
f the stream,
rs known by
urch.
40-4f

com-

re requested

TURRAY.

MPANY,

RONTO.

L, Director.

ag Director.

y still be had

36.tf

Criptions. &c. L, Toron 0.33

Chancery in

, Toronto.

on of the Pro-

L, Toronto.

TORONTO, CANADA, SATURDAY, JUNE 25, 1842.

## Poetry.

THE CROSS.

'Mid clouds about it curled, In bold relief against the skies, Beheld by all the world; A sign to myriads far and wide, On every holy fane, Meet emblem of the Crucified

For our transgressions slain.

The Cross, the Cross! with solemn vow And fervent prayer to bless, Upon the new-born infant's brow The hallowed seal impress; A token \* that in coming years, All else esteem'd but loss,

He will press on through foes and lears, The soldier of the Cross. The Cross, the Cross! upon the heart Oh! seal the signet well, An amulet against each art

And stratagem of hell; A hope, when other hopes shall cease, And worth all hopes beside,— The Christian's blessedness and peace, His joy and only pride. † The Cross, the Cross! ye heralds blest,

Who in the saving name,
Go forth to lands with sin opprest,
The Cross of Christ proclaim!
And so, mid idols lifted high, In trath and love reveal'd. It may be seen by every eye, And stricken souls be heal'd. ‡

The Cross! dear Church, the world is dark, And wrapt in shades of night,—
Yet, lift but up within thy ark
This source of living light, This emblem of our heavenly birth
And claim to things divine,—
So thou shalt go through all the earth,
And conquer in this sign. §
REV. B. D. WINSLOW.

\*\* See Baptismal office.
† God forbid that I should glory, save in the Cross of our Lord Jesus Christ.—St. Paul.
‡ As Mosses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him shall not perish, but have everlasting life.—Jesus Christ.
§ In hoc signo vinces. The inscription on the Cross which appeared to Constantine.

RECENT CONVERSIONS TO ROMANISM.\* (From the Christian Remembrancer.)

Somewhat less than twelve years ago, a demagogue stood up in a certain popular assembly, and expressed his deep pity for the unhappy young men who still its charter is on the eve of being cancelled by the au- of the apostles.

We do not exactly remember which of the

"Spectres wan, and birds of boding cry," who flitted about in the tempest of the Reform Bill, the Clergy have to thank for this declaration, though we rather believe it proceeded from the sapient Joseph Hume, a personage whom our readers will perhaps hardly remember, for beings of this sort are forgotten so soon as they sink into their original insignificance. Nor would his words be entitled to longer remembrance than himself, had they not been symptomatic of what for a few moments was the predominant feeling of the British nation. How strong this feeling-how widespread the apprehension—is best shown by the disposition evinced by many of the elder Clergy to make such an alteration in our Church system as might adapt it to the new state of the national mind. We have before us the minutes of a meeting at which a large body of country Clergy in one of the northern districts attended. Besides various changes in the Liturgy,—the adaptation of the baptismal and burial services to the dissenting taste,—we find a grave proposal for disencumbering the Canons of what "may give just occasion of offence;" which is explained to mean those expressions by which "the dissenters complain that they are excommunicated."

What a state of feeling does all this reveal to us! The legislature and people complain that the Church does not answer their expectations; that the national wealth is idly lavished for its support; that various sects have arisen, who are displeased at its exclusive possession of property and power; that its elders must set their houses in order, its youth turn elsewhere for support. And this cry is met on the part of the Clergy by a profession of their willingness to be reduced to the condition of a sect; to abandon those declarations by which our forefathers asserted their belief that the Church was emphatically God's household in this nation,—that baptism received men not merely into an earthly corporation, but into immediate those who died in the Church's communion were

"The images of God in earthly clay,"that children must be instructed respecting the real presence of that Holy Ghost, whereof every child of the Church must be taught to declare, that he "sanctifieth me, and all the elect people of God." To

Can He have various rival bodies in our land? Is not their learned authors—from the general mind of the in the concord which assuaged the hatred of warring the Church His body? And therefore, unless those Church of England. "When we rise, the Cross; when we lie down, the Cross; in our thoughts, the Cross; in our studies, the Cross; every where and at every time, the Cross,—shining more glorious than the sum."—St. Chrysostom. of Christ, with what show of reason can we call our-

selves the Church of England? When such were the dangers from within and without,—such the readiness of our friends to renounce our very name and privileges, -such the internecine war denounced by our opponents,—it was natural that the minds of those who were just entering upon our ble from the surprise and imbecility of the vanquished. the minds of those who were just entring aport out. The minds of those who were just entring aport out. Should seek for its realization, nowever unjustry, in the papacy. The time was, when England presented as his friends supposed, an accidental incumbrance of the papacy. The time was, when England presented is all other sincered as his friends supposed, an accidental incumbrance of the papacy. tions. Many who had been brought up to regard the Church to abandon her established principles; to service of the sanctuary as an honourable and useful occupation, when they heard and the admission of their elder tions on the one side, and the admission of their elder brethren on the other, began to doubt whether they was no longer Christ's mystical body, because disshould not devote the years which lay before them to senters did not like to be reminded that they ought to snould not devote the jean. They had been taught, be His living members; at this very moment arose a this blessed prospect has been marred by the growth some more promising pursuant of God's service was no company of men, strong in knowledge, faith, and selfdegradation even for the greatest families of the earth. denial, who proved, in a manner which could not be on a rock, though standing midst the sea." no longer But to act as the self-constituted teachers of a secta- questioned, that these truths, instead of being abanrian society was a far different employment. This doned, needed only to be acted upon; that what we storm. It still indeed abides, but the wreck and seathey saw, from their observation of the majority of needed was not a new reformation, but to return to weed which defile it make men doubt whether they dissenting teachers, was an office neither beneficial the old one; that, if the Church called herself Christ's shall find as firm hold as once for their footsteps, nor ennobling. And however earnest their zeal for mystic bride, it was because she was so in truth; and the conversion of their brethren, why subject them- that never could she fulfil her high mission till all the selves to so useless and vexatious a yoke as was im- great truths which her Prayer-book contained were posed on the Clergy of the Church of England? If exemplified in the lives of her children. the Clergy are only the teachers of one out of various sects, why need they renounce those employments by lectures in his factory chapel on the Lord's-day, and found support enough against any memorials from the on the other days of the week in the chapel of St. one, or the honours of the other?

formularies and laws of the English Church, to see therefore, had not been worked out by a previous dewhether it was true, as popular belief declared, that velopment of the English system, but were taken up England. "I had hoped," he said, "that these fool- that Bishop Gibson referred for his authority, not to been the main detraction from their influence—an ish ordinations would terminate. But these young recent acts of parliament, but to the decrees of coungentlemen must bear in mind, that, though the nation | cils, which met even in Saxon times. If they looked will feel itself bound to make provision for such as in again at the Liturgy, they found, that, far from being mere insulated fact, abstracted from the state of cirpast years have entered into orders; though it would the creation of the Reformers, it was merely a purified cumstances which preceded it, it were a fact as diffidoubtless be unjust that a corporation like the Church, exhibition of the worship of primitive times. The cult to account for as to defend. That men should which was set up by parliament nearly three hundred early fathers, again, they found set forth by the Church years ago, and is older therefore than either the East as her standard for the interpretation of disputed pasor West India Company, should be abolished, without adequate compensation to those who have wasted as her rule for the trial of heresy. Moreover, the their youth in its service, yet by them who enter this authority of her ministers was referred by all her lead-

hands to be not useless only, but absolutely detrimental,—neither indulgence nor compensation can they have begun, in consequence, to maintain that juxtaposition with the unjust oppression, the superstifairly be expected. They choose to invest their time position from understanding and principle which a few tion, and impurity of the papacy. Now, the Tracts, and property in a condemned building, and can expect years back was only occupied by prescription and though they recognise, yet they can hardly be said to no more pity than the man who bought the Borough of Gatton after the man who bought the Borough through prejudice,—this is manifest in every part of do justice to this truth. When their writers, indeed, of Gatton after the publication of schedule A, or a West India estate after Mr. Buxton's motion."

unrough prejudice,—this is maintest in every part of the land. Everywhere we have young men arising, the land. Everywhere we have young men arising, which after the publication of schedule A, or a West India estate after Mr. Buxton's motion."

unrough prejudice,—this is maintest in every part of the land. Everywhere we have young men arising, the fancy or feeling of individuals, may be altered with a force both of learning and logic which renders with a force both of learning and logi the Church of England, so long as she preserves her blanch of them, as Mr. Sibthorp confesses, the most successful them. claim to be the original Church Catholic of this land. assailants of Romanism, in this age of theological in-The recent willingness on the part of their elder brethren to give up whatever was distinctive in the Church system, is put to shame and forgotten. We can hardly realize the fact that, not ten years ago, it was seriously canvassed whether we should not throw overboard its cause, is a less habitual subject of their cogitations. those distinctive portions of our Liturgy and Formularies which are now acknowledged to give our Church the only claim to the confidence of the country.

manner from winter's tempests, when the tree is sound disturbance. And when men express their surprise from which the writers themselves, we confidently berevived energy has exhibited itself.

union with the Son of God,—that the very bodies of those who died in the College life, and the ordinary employments of college life, and the case of delinquency, in the instance of a person [the able to direct their attention to public interests. En- Rev. Mr. Sibthorp.] recently secretary to the Religaged hitherto in moral and metaphysical speculations, gious Tract Society. they were suddenly recalled from their dreams of

series the great mass of the Clergy fully agreed. They order the tangled maze of the history of mankind. were glad to find men bold enough to advance opinions which they themselves had always implicitly received, above and earth beneath can for ever be forgotten. and able enough to vindicate them against their common adversaries. They witnessed with pleasure the total and irretrievable overthrow of the dissenting party in our Church—an overthrow the more remarkagive up her baptismal formularies, because, after ac-

If the writers of the Oxford Tracts had persevered in this course, they would, in the full concurrence of which other lecturers can employ their leisure and the great body of the Clergy, in a hearty assimilation augment their resources? The Rev. Mr. Brotherton\* to the ancient divines of the Church of England, have Wesleyans of Birmingham, or the lay-elders of Chel-Stephen's. The pious shoemaker preaches on the tenham. Put in the circumstances of the case this Lord's-day to those for whom, during the week, he could hardy be expected. The leading minds among makes soles and upper-leathers. Why should the these writers had not had the advantage of being Clergy of the Church of England, if they too are but trained themselves in the Anglo-Catholic school; they the teachers of a sect, be debarred the profit of the had to gope for their principles, as men suddenly beset by rightly robbers catch at such weapons as the We speak from memory as well as observation, when momert allows, while the darkness was as yet broken we assert these to have been the thoughts of young only by such uncertain glimpses of light as were supmen, who twelve years ago were selecting their em- plied by the Pietistic or Neological parties with which ployment. Thus circumstanced, they looked into the they were severally connected. Their sentiments, the Church was a sectarian corporation, established by rersons who came rather as allies than as subjects in the earlier part of the sixteenth century, by King to the defence of the Church. The just deference Henry the Eighth and Archbishop Cranmer. Great which they have shown to the great divines of the was their surprise at the result of their inquiries. If seventeenth century was more than, under the circumthey looked at the Church's laws, they found them stances, could be expected from them. And hence running back into a far earlier period: they found arises what appears to us their great defect, as it has indisposition to do justice to our English Reformation.

Were the English Reformation to be viewed as a be content to be dissociated from a vast body of their fellow-Christians; that the rulers of a Church originally greatly indebted to the Church of Rome should body now that it is condemned by the country,—when ing divines to a succession derived from the very hands by the precincts of this narrow island, unprofited by the prayers of Christ's universal flock, uninterested by That these truths have taken hold on the judgment its advance, unmoved by its reverses;—all this must quiries. But it is manifest that, while the miseries consequent on the loss of unity throughout the Christian world are continually before them, the countervailing thought of those fearful enormities which were This was not an unnatural state of things for men

who approached this subject on the side rather of speculation than of action,—not amidst the bustle of The revived foliage of spring will ever follow in this life, but in the groves of the academy. But it gives ground for the apprehension, which the Bishop of Oxford some time since expressed, lest a dangerous error, at the rapidity of the reaction, and wonder that new lieve, are free, should display itself among their folviews and principles, new subjects of attack, new names lowers. They should remember for whom they write. and parties, should in so short a period have occupied They should reflect that the great mass of men have the field,—we can only declare our conviction, that been brought up in the absurd and unphilosophical it is a proof of the vigour of the plant, and of the opinion that out of the mine of Scripture truth they soundness of the basis which supports it. But we are to shape a set of opinions for themselves, without must notice one of the peculiar forms in which this profiting by the labours or experience of their predecessors. If the great truth of the Church's unity be The universities could not be expected to escape brought prominently before such persons, while its that excitement which agitated the whole land. At necessary counterpoise is forgotten, such partial de-Cambridge, its most marked effect was of a political velopment of truth will be almost as injurious as the kind: the Whig members lost their seats, and Tory maintenance of error. We should feel no surprise, sentiments became, for the first time, popular in the therefore, if some disciples of the Oxford school Debating Society. A religious movement followed; should fall into schism, as so many clergymen of the but not of so immediate and striking a kind as in the Low-Church party have done within our recollection. sister university. It was at Oxford, where Wicliffe But it is a curious proof, how much less High Churchhad first hoisted the flag of Anglican independence,— men are in danger of popery than their opponents of where the preposterous excesses of Henry VIII. on dissent, that, while little sensation was occasioned the one side, and of James II. on the other, had found when the Rev. Messrs. Bulteel, Brenton, Philpot, and their staunchest opponents,—where Wesley had im- many others, became separatists, so much importance bibed that spirit which led to an ill-directed but deep- should be attached to the perversion even of a young hearted outbreak of zeal in a day of general indiffe- layman, by the papists. But as though to show more rence; it was here that was found the rallying point clearly where the danger of popery really lies, from in this time of danger. The university contained at what quarter its enemies are truly to be expected, we that time more than its usual number of men detached are presented, at this critical moment, with a flagrant

We confess that this appears to us to be a circumscience by the threatened downfal of the institutions stance well worthy of observation. We have long science by the threatened downfal of the institutions which they loved. While the heads of the university were satisfied by witnessing the warm-hearted zeal with which Tory sentiments were responded to in the theatre at the Duke of Wellington's installation, these that the Duke of Wellington's installation, these that the Duke of Wellington's into the various property in the various property. We think they loved. While the heads of the university whom in other points we agreed, that poperty was likely to increase. We never quarrelled with Fraser's Material that the Duke of Wellington's installation, these gazine for making its stand for no poperty. We think they have a property to the contradiction to the opinion of many with thought, in co 1842.

1842.

1842.

1842.

1842.

1842.

1842.

1842.

1842.

1842.

1842.

1842.

1842.

1842.

1842.

1842.

1842.

1842.

1842.

1843.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

1844.

18 W. Dodsworth, M.A. Burns, 1842.

W. Dodsworth, M.A. Burns, 1842.

6. Reasons wherefore a Clergyman of the Church of England should not become a Roman Catholic.

By Henry Drummond, Esq. ples. And this appears to us to be the secret of that Hatchard, 1842. Hatchard, 1842.

7. An Examination of the Rev R. W. Sibthorp's Reasons for Secession. By the Rev. W. Palmer. Rivingtons, 1842.

8. A Letter to the Archbishop of Canterbury on some Circumstances connected with the present Crisis. By the Rev. E. B. Pusey, D.D. Rivingtons, 1842.

That His disciples might be one, "as Thou, Father, peace, purity, and truth,—all that the impassioned art in Me and I in Thee, that they may be one in Us, peace, purity, and truth,—all that the impassioned art in Me and I in Thee, that they may be one in Us, whether the Rev. R. W. Sibthorp; or Some Help to answer the question of Christ's kingdom,—the reign of love, peace, purity, and truth,—all that the impassioned art in Me and I in Thee, that they may be one in Us, sufficiently exception of Christ's kingdom,—the reign of love, peace, purity, and truth,—all that the impassioned art in Me and I in Thee, that they may be one in Us, whether the Rev. R. W. Sibthorp, B.D. now is, or ever was, a Catholic Church. The writer very justly considers that the world may believe that Thou hast sent Me." students of prophecy brought forth from the ancient students of prophecy brought of Christ Church, St. Pancras. Mr. Dods
\*\*Catholicity v. Sibthorp, B.D. now is, or ever was, a Catholicity v. Sibthorp, B.D. now is, or ever was, a Catholic Church. The writer very justly considers that the world may believe that Thou hast sent Me." students of prophecy brought forth from the ancient students

that they are excommunicated," would in fact be to divergency which has, in a measure, dissociated the sponse in the devotion of generations of men; it spoke the active spirits of the day were to realize by their that they are excommunicated, which has, at a measure, dissociated the about the agony of martyrs, exertions. Mr. Sibthorp preached, like others, about abandon the Church's title. For is Christ divided? Oxford Tracts—for, of course, we are speaking of in the zeal of missionaries and the agony of martyrs, exertions. We apprehend that with the earlier numbers of that together the most distant countries and reduced to Now, it may not be that a truth thus graven in heaven The pages of Holy Writ will not always exhibit it in vain. We have ever felt, therefore, that, so soon as men were led to the discovery of this great principle, there would be much risk that ill-informed minds should seek for its realization, however unjustly, in having received from their forefathers the blessed in- Catholic to which we belong,—to separate men from forth, uniting the whole mind of a great people, who,

"Ut pelagi rupes, magno veniente fragore, Quæ sese, multis circum latrantibus undis, Mole tenet: scopuli nequicquam et spumea circum Saxa fremunt, laterique illisa refunditur alga."

Our firm conviction is, that THE PREVALENCE OF DIS-SENT IS THE CERTAIN PREPARATION FOR POPERY, AND THE MULTITUDE OF DIVISIONS THE DEATH OF THE RE-

Here, however, we are met by a contrary system. Unity, it is said, means merely kindness: to agree to unite, means to agree to differ. Let all parties, therefore, but profess themselves satisfied, let them abstain from mutual crimination, let them join in such laudable objects as they can pursue together, and the real end is attained. Charity, not communion, is the unity

This principle we need not say is that of the Bible Society; and in the Religious Tract Society it has been still more completely embodied. We hardly know any thing more exact than the manner in which the Religious Tract Society illustrates the great theological error of the day. We refer to the tendency to speak of truth and falsehood, not as having an inherent existence, but only as they are embodied in our own opinions. Men do not feel them to be realities independent of themselves, but regard them only as developed in their own conceptions. Of old, the faith meant the eternal realities which were revealed from neaven; now it is supposed to consist only in the acquiescence of man's mind. For an external rule of truth is substituted a mere inward adherence.

Now, to this tendency the Society in question is exactly conformed. It propagates those opinions only, which are held to be essential by orthodox Christians of all parties. The rule by which the importance of opinions is determined is the private feeling of those gentlemen who make up the committee. When the Council of Nice declared what it supposed to be the essential articles of the faith, it rested itself upon the constant belief of the Church in a certain body of external verities. It held "fast the tradition received" from the apostles. It declared those things fundamental which the one body of the faithful had so believed. And therefore did ancient opinion maintain one uniform direction, because guided by the sun and moon which shone in the Church's firmament, so that the change of place and time made no differences in its laws. Not so the time-pieces which, according to varies every year, according as new names are drafted members. Its late secretary observes with perfect truth, "No two denominations agree in fundamental truths. They would not give you the same list of them. I doubt whether two ministers of any one of these bodies are prepared to say they entirely agree as to what these fundamental truths are, or how many the term comprehends."—Sibthorp's First Letter, p. 28.

The person, then, who was to be secretary to an institution in which all the worst features of the time were to be thus fully embodied, must needs have been infected in all its malignity with the epidemic of the day. Of Mr. Sibthorp's preparatory training, we have the following account in a very able letter of Mr. Dods-

worth's:—

"You were ordained, I believe, as curate to the Rev. John Scott, of Hull, the son of the Calvinistic commentator of the Bible, who inherited, along with his father's piety, the peculiar doctrines of his school. I remember you at that time an ardent, devoted minister, Zealously preaching (so-called) Low Church doctrines, a great favourite with dissenters, and an eloquent speaker at Bible societies, &c. Your associations, therefore, were peculiarly ultra-Protestant, and I think that you will not deny that the opinions you generally entertained then were as different from those of the Church of England, as represented in her doctors of highest repute, e. g. Hammond, Andrews, Hooker, &c., as are the opinions which you now hold. I should say, far more different. Your opinions varied in no essential point from those of dissenters,—Independents, Wesleyans, Baptists, &c., with whom you associated as brethren, and with whom you joined in religious societies, and, if my memory does not deceive me, igious societies. and, if my memory does not deceive me,

I think even in social prayer-meetings.

"In a later period of your Protestant life, you became the colleague of Mr. Baptist Noel in the ministry of St. John's Chapel, Bedford Row, whose opinions on "unity" John's Chapel, Bedford Row, whose opinions on "unity" have been put forth in a tract which attempts to show that it consists in a sort of spiritual union of all sects and denominations. As you preached in the evening from the same pulpit which he occupied in the morning, it may be concluded that your views were essentially the same with his. You will scarcely object, therefore, to the inference, that at this time, I believe about nine or ten years ago, you were an extreme Protestant, practically and esago, you were an extreme Protestant, practically and essentially identified with dissenters in your doctrines and opinions. If any corroboration of these statements were needed, it might be found in the circumstance, that at one time, and, if my recollection does not fail me, at a time

the British Islands the doctrines and principles which, under the distinctive name of Protestantism, constitute, in fact, the Christianity of the holy Scriptures."-(Sibthorp on the Character of the Papacy, p. 28.) Mr. Dodsworth's assertion respecting his [Mr. Sibthorp's] disposition to unite with dissenters even in their public worship, would seem to be borne out by the feeling which he himself expresses in his second letter, that on his former principles such union ought to be admitted. If episcopal government be merely, equally members of Christ's body with the Church great rule of Christian love. We do not wonder that dissenting teachers feel that bitterness, which, when occasion arrives, they show with sufficient clearness, at the pedantic etiffuces of what they call their dear evangeneat brethren. Why separate from their society men who agree in fundamentals with themselves Why exchange a stately bow on the platform, to be followed by a total estrangement in the intercourse of life? There is an unfairness about this from which any observant spectator would gather, that there was only a hollow union. What else could be expected when Clergymen who were most ready at the meeting to hail the presence of their dissenting brethren, were most ready also to make game of them round the dinner table? So it proved. When the dissenters had gained their end, had obtained an unwonted influence and notoriety, had induced a large portion of the Clergy to allow themselves to be regarded by their people as only the teachers of one sect of Christians, -they then threw off the mask, and showed in their Ecclesiastical Knowledge Society at what it was that they were truly aiming. From that time those who give them credence have no right to complain. Prudens emisti. Mr. Sibthorp, at all events, escaped from the snare; happy had he known how to use his liberty! His was too Christian a temper to be satisfied with a base compromise, in which the mask of interest should shield the reality of hatred. He did not wait till the corn-law meetingers professed that, since religious subjects are so uncertain, they must take refuge in that unity which politics supplied-till they threw overboard the Lord's Prayer, and made their confession of faith out of the Corn-Law Rhymes of Ebenezer Elliot. That this was the secret of his progress he has expressly declared :-

"Could the one body of Christ," he asks, "consist of a mixture of Prussian Lutherans, French Calvinists, and Swiss Socinians; of Independents, Baptists, Quakers, Swiss Social Shakers, and Irvingites, and Plymouth Brethren; of Methodists of the Old and of the New Connexion; of New Jerusalemites, and Primitive Revivalists? Could such discords be the designed fulfilment of a type of such holy order?"—Sibthorp's First Letter, p. 12.

Such then were Mr. Sibthorp's expectations, and thus were they disappointed. Now, just when he was under the impulse of such feelings, he came across that other movement, which, in the earlier part of this article, we have slightly delineated. His individual dissatisfaction and disappointment were met by the full tide of public feeling, which was carrying the mass of the Clergy towards the great truths of Catholic union, and of the real and substantive existence of the external Church. Couple with all this the present activity of our Romist separatists, the renewed energy which causes of a public nature have excited among continental Catholics, and it is impossible not to feel how great was the danger.

His old principles, as secretary of the Tract Society, were so far from being a safeguard in this new state of things, that they were the real cause of his dange into the committee, or new influences direct its former We have shown that his aspirations after unity had been called forth only to be blighted by the mortifying conviction that such unity as he had anticipated was hopeless among reformed Christians. On what should he fall back? On the demonstrative certainty of that interpretation of Scripture in which he had been instructed. The Church of England, indeed, appeals to so fixed a rule on this subject, that its controversy with the Romanists, though requiring labour and research, yet admits of final adjudication. Mr. Sibthorp appears to have a suspicion of the impossibility of making good his ground on her principles, when he says, "it was not to be expected that in the second and third centuries there would be found, even if there had been fuller documents, that clear perception of the designed succession to St. Peter, which the ninth and tenth centuries present." (Sibthorp's First Letter, p. 19.) Now, it is evident that, if the writers of the early Church are referred to as witnesses, not as legislators,-if the object be to learn, not what they decreed, but what was delivered to them,-it is precisely to those who are nearest to the fountain that our appeal must be addressed. And we say confidently, that, though Rome was respected as capital of the civil world, and as a signal seat of religious instruction, yet that no vestige can be found in the primitive age of her having possessed an ecclesiastical empire even over the Churches of the West. Her influence was beginning to grow into authority in the days of Leo: Gregory the Great expressed himself, even towards those who were beyond the suburbicarian district, in a manner which persons alive to the usurpations of Rome would rightly suspect; but neither of these prelates spoke of themselves as masters beyond their own patriarchate. Priority, not supremacy, was their claim. And at an earlier period still, even this concession was not demanded; all bishops were as yet equal, and the Roman pontiff had but the advantage of presiding over a wealthier Church. These subjects are well treated by Mr. Sibthorp's various opponents, all of whom take that catholic ground on which only popery can be defeated. Dr. Biber\* we believe to be a learned German, of great sincerity and singleness of mind, who has taken refuge in our Church, like the excellent Grabe, from dissatisfaction at the want of union among foreign protestants. \* 1. The Character of the Papacy. Preached for the Reformation Society, by the Rev. R. W. Siminore, B.D. &c. Nisbet, 1839.

2. Some Answer to the Inquiry, Why are you become a Catholic? By R. W. Siminore, B.D. Dolman, 1842.

\* The Character of the Papacy. Preached for the Reformation faction at the want of union among foreign protestants. With these feelings, then, and this education did that for many years every thing was done to favour that for many years eve