## TORONTO, CANADA, FRIDAY, MARCH 24, 1843.

## poetry.

TO A YOUNG CHORISTER. (From The British Magazine.)

The bird that hails first breathings of the Spring Knows not the glorious summer-days in store; But, filled with prophecy, begins to sing E'en while the ridges of the hills are hoar; And gladly utters her melodious part In the sweet rapture of earth's general heart.

Sing on, fair boy! the meaning of thy song Vill open on thee, as on Bethlehem's plain First chaunted to the lowly pastoral throng;
While the proud world heard nothing of the strain. Like those good shepherds from my doubts I cease, And hear an angel, through thy lips, breathe-" peace!"

Oh, when the music of thy life is closing, 'Mid recollections of the chaunt divine, Upon the bosom of Christ's spouse reposing, May all the comfort of the song be thine!
May the sweet choir who chaunted first the lay Breathe softly-"peace!" and bear thy soul away!

ON THE ALLEGED PRESBYTERIANISM OF THE ENGLISH REFORMERS. mitive Church, &c." by the Rev. A. B. Chapin, M.A.)

the time of her Reformation, one of the fundamental principles of Apostolic organization and order-the necessity of Bishops to the due organization of the for which they are so often quoted. (1,) that Episcopacy did not exist by Divine right, follow their example. In proof of these positions, our cognized, to be certain truth. opponents are wont to quote the opinions of Cranmer, and for what purpose, the opinions which are quoted same."

mish faith. A complete change of sentiment could execute the same. And those we ought to judge the case with the English Reformers, and evidence of into the Lord's vineyard." epochs of the Reformation. From this, it will be the ordination of a Deacon.—"Almight God, who rately. thought, is gross misrepresentation.

ionate, and deliberate act of the most pious and mode in which they conducted their efforts for refor- these Thy servents, now called to the office of the

cation, to be approved by that body. One of the of ministers in Christ's Church—Bishops, Priests, first of these conferences was held in 1537 or 1538, and Deacons." at which a number of papers were drawn up. Two of and Divine Institution of Bishops and Priests." This paper is signed by Cranmer and a large number of made of any degrees or distinctions in orders, but only of Deacons or ministers, and of Priests or Bishops." 8

the Romish doctrine of "Transubstantiation, communion in one kind, celibacy of the clergy, auricular confession, seven sacraments, and purgatory.\*\* In all things they proved themselves staunch Papists, save in the single item of the Pope's supremacy, and perhaps the subject of monastic vows. This, therefore, was the opinion of these men as Romanists, not as Reformers, and the man who quotes them as such, is ward the sixth, with which the American Book agrees either too ignorant to write, or too dishonest to be in every important particular, except in slight verbal

to prove the Anti-Episcopal notions of the English | consecrated or ordered according to said form, we de-Reformers, bears date in 1540. The history of that cree all such to be rightly, orderly, and lawfully conpaper is as follows. In 1539, the King proposed six questions to the clergy relative to points of doctrine; in answer to which, they asserted the doctrines of all men, diligently reading holy Scripture and ancient "Transubstantiation, communion in one kind, celibacy authors, that from the Apostles' time there have been of the clergy, sacrifice of the mass, auricular confession," &c. †† Upon these answers the act of Parlia- SHOPS, PRIESTS, and DEACONS. Which offices were ment, called "the bloody bill," was passed, an act evermore had in such reverend estimation, that no man which sent Protestants and Romanists to execution upon the same hurdle. The complaints under this first called, tried, examined, and known to have such act, caused a new commission to be issued the same qualities as were requisite for the same; and also by

\* Bur. Hist. Reformation, vol. I, p. 372.

† Bur. vol. I. Par. 1, pp. 372—374. † Hist. Ref. vol. I. Par. 2, Add. No. 1 and 4. der in the ministry, contend that Bishops and Priests are of a same order, the Pope alone constituting the third order. the part of the Pope it was contended, that all ecclesiastical what is the opinion of the Church itself. They were authority was derived from St. Peter, who alone derived his as follows: authority from CHRIST. And those who, with the Archbishops of Grenada and Paris, held that all the Apostles, and consequently, all Bishops, derived their authority from CHRIST, were told, that they thus took away the authority of the Pope. and that it was idle to pretend that the Pope was head of the Church, and yet to hold that there was authority in the Church not derived from him. (Fra. Paolo. Hist. Coun. Tr. L. vii.)

| Strype, Ann. B. 1, c. 41, p. 315, and App. No. 88. Strype, Ann. pp. 311, 315. Bur. Ref. vol. I. Par. 2, pp.

†† Strype, Ann. B. 1, C. 47, pp. 361, 362.

thought as Reformers.

of purgatory omitted. In other respects, it taught to preach the word and administer the sacraments, is unity. the same doctrines as the Institution, and in common vested in the Bishop alone. compilation of the Book of Common Prayer, ends the Thus it is said:-

terian. If, therefore, these publications are pertinent of the Presbyters, and advanced them into a superior all highest truth is. And thus, when left alone, unto prove what were the opinions of the Reformers on order by divine right, in a sermon at St. Paul's Cross, controlled by the pervading and comprehensive life one point, they are pertinent on another, and if they

January 1, 1588." Those who know what the Book of the Whole body of the Church's teaching, men take

Brainerd, Martyn, and Carey; Daiel Rowland and (From "A View of the Organization and Order of the Priprove anything, they prove that the Reformers of the leading to the Organization and Order of the Priprove anything, they prove that the Reformers of the leading to the lead English Church believed in transubstantiation, seven but all may not know, that in the sermon referred to, labelled and catalogued specimens, as it were, of sacraments, sacrifice of the mass, auricular confession, there is not one word on the subject.\* celibacy of the clergy, monastic vows, communion in one 2. That "those who had been ordained in foreign and then put aside. "All the denominations" cannot It is said, that the Reformers of the Church of England herself, gave up, at and that it is still Roman Catholic. zabeth's reign to their ministerial offices and charges, doctrines into any consistent scheme, because they They prove this, or they prove nothing to the purpose and to legalize this, an act of Parliament was passed are not partakers of that one life of the one spirit,

vides itself into two branches—that the English reformers believed, and the Church of England taught, byterianism of the English Reformers, we shall endeaing the minister of the Reformers believed, and the Church of England taught, byterianism of the English Reformers, we shall endeaing the minister of the Reformers believed, and the Church of England taught, byterianism of the English Reformers, we shall endeaing the minister of the Reformers believed, and the Church of England taught, byterianism of the English Reformers, we shall endeaing the minister of the Reformers believed, and the Church of England taught, byterianism of the English Reformers, we shall endeaing the minister of the Reformers believed, and the Church of England taught, byterianism of the English Reformers, we shall endeaing the minister of the Reformers believed, and the Church of England taught, byterianism of the English Reformers believed, and the Church of England taught, byterianism of the English Reformers believed, and the Church of England taught, byterianism of the English Reformers believed, and the Church of England taught, byterianism of the English Reformers believed, and the Church of England taught, byterianism of the English Reformers believed, and the Church of England taught, byterianism of the English Reformers believed to the Church of England taught, byterianism of the English Reformers believed to the Church of England taught, byterianism of the English Reformers believed to the Church of England taught, byterianism of the English Reformers believed to the Church of England taught, byterianism of the English Reformers believed to the Church of England taught, byterianism of the English Reformers believed to the Church of England taught, byterianism of the English Reformers believed to the Church of England taught, byterianism of the English Reformers believed to the Church of England taught, byterianism of the English Reformers believed to the Church of England taught, byterianism of the English Reformers byterianism of the English Reformers byterianism formers of the Episcopal Church, concerning THE enacts, that every minister under the degree of Bishop, thing else to rely upon, must be found. The life of and, (2,) that Bishops and Priests are not different Church, and its ministry; and for this purpose, we who had received ordination or consecration by any all sectar an bodies is but a succession of convulsions; orders of clergy. Now if these charges are true, the English Reformers gave up one fundamental principle lished in the reign of Edward and Elizabeth. Our ward VI. should, in a certain limited time, subscribe what they have from the one great body, and have chief authority shall be the book of Common Prayer. to the articles of religion, confessions, &c. &c. pre- retained from it during their separation. But such feel after it and find it." there can be no doubt that others have a right to sepa-tract—there is a ghastly mockery of life; but this conclusive evidence that those who composed or to sign, was the Preface to the Ordinal. The second tract—there is a ghastly mockery of life; but this know how the new "league and covenant" would be sepa-

opponents are wont to quote the opinions of Cranmer, or one allusion to orful, for a few days. Hence, as in Wesleyan Methodand sundry others who were among the leading Rediem the congregation of faithful men, in the which displayed a subject to the congregation of faithful men, in the which displayed a subject to the congregation of faithful men, in the which displayed a subject to the congregation of faithful men, in the which displayed a subject to the congregation of faithful men, in the which displayed a subject to the congregation of faithful men, in the which displayed a subject to the congregation of faithful men, in the which displayed a subject to the congregation of faithful men, in the which displayed a subject to the congregation of faithful men, in the which displayed a subject to the congregation of faithful men, in the which displayed a subject to the congregation of faithful men, in the which displayed a subject to the congregation of faithful men, in the which displayed a subject to the congregation of faithful men, in the which displayed a subject to the congregation of faithful men, in the which displayed a subject to the congregation of faithful men, in the which displayed a subject to the congregation of faithful men, in the which displayed a subject to the congregation of faithful men, in the which displayed a subject to the congregation of faithful men, in the which displayed a subject to the congregation of faithful men, in the which displayed a subject to the congregation of faithful men, in the which displayed a subject to the congregation of faithful men, in the which displayed a subject to the congregation of faithful men, in the which displayed a subject to the congregation of faithful men, in the which displayed a subject to the congregation of faithful men, in the which displayed a subject to the congregation of faithful men, in the which displayed a subject to the congregation of faithful men, in the which displayed a subject to the congregation of faithful men, in the which disp formers of the English Church, in which some of them the pure word of God is preached, and the sucrements dination by Presbyters. say something to the purpose for which they are quoted. be duly ministered, according to Christ's ordinance in Branch and Says Something to the purpose for which they are quoted.

of the English Church had been educated in the Ro- gregation, before he be LAWFULLY called and sent, to pended.

then to quote that as evidence of what the Reformers divers orders of ministers in Thy Church." Prayer nister of Christ.

ture of the English Meformation is, that it was the calm, standing of Thy word. Collect at oranging a Deacon.—"And didst inspire thine Apostles to choose ordained, before joining the reformers.\*\* learned among the clergy, approved by the great body into the order of Deacons, the first martyr, Saint Steof the laity, while in other countries it was usually phen, with others, mercifully behold these Thy serthe act of some rash and head-strong individual, op- vants, now called to the like office and administration."

trist, the whole business they were to consider, was divided into so many heads, which were proposed as or divided into so many heads. queries, and these were given out to the Bishops and please Thee to bless these Thy servants, now to be four other foreigners, to preach to their countrymen, Some instances of this spurious unity may be useful concur. There are obvious objections to the statement divines; and at a prefixed time, every one brought in admitted to the order of Deacons," [or Priests.] Li- in certain chapels erected for the purpose.

BISHOPS SUPERIOR TO THE OTHER CLERGY.—This these papers have been preserved by Burnet. One of follows from the above, for, if God has "appointed them is entitled, "A Declaration made of the functions divers orders of ministers in his Church," the different kinds of ministers so divinely constituted and appointed, of necessity belong to the "divers orders;" and the Bishops and divines, and contains the following pas- first order must be superior to the second, or any subsage. "In the New Testament there is no mention sequent order, so that Bishops must be superior to every other order. This superiority is recognized throughout the whole Liturgy. Prayer for the clergy The Institution of a Christian Man was compiled and people, used both in the morning and evening from these papers, and published the same year, service.—" Send down upon our Bisnors and other This book contains the paragraph we have copied clergy, and upon the congregations committed to their from the foregoing "declaration," and is one of the charge, the healthful spirit of Thy grace." The same authorities usually cited by Anti-Churchmen. With superiority is recognized in the Litany, in the Form of how much fairness it can be thus quoted, our readers consecration of a Bishop, and ordaining Priests and can judge, when we tell them, that this book, compiled Deacons, in the Order of confirmation, in the Rubric from these documents, and signed by Cranmer and in the communion service, in the thirtieth article, and thirty-six of the most learned of the clergy, established in numerous other places. Indeed, this distinction of order between Bishops and Priests, is uniformly kept in sight, throughout the Liturgy and Articles.

WHO "LAWFULLY CALLED AND SENT?" - "Art. 36. The Book of consecration of Bishops, and ordaining Convention of this Church, in 1792, [in the English Prayer Book, lately set forth in the time of King Edalterations, doth contain all things necessary to such The next document in point of chronology, cited consecration and ordering. . . . . Whosoever are secrated and ordered." Preface to the Ordinal, established by the foregoing Article.—"It is evident unto these orders of ministers in Christ's Church-Bimight presume to execute any of them, except he were year, to re-examine the various points of disputed public prayer, with imposition of hands, were approved and admitted thereto by lawful authority." "lawful authority" here meant, is, of course, the authority prescribed by the Ordinal, that is, the Bishop. We learn, therefore, from the foregoing, what were The Papists, to avoid the charge of having created a new the opinions of the framers of our Liturgy, that is, of the Reformers of the English Church, AS REFORMERS, This point was hotly debated in the Council of Trent. On concerning THE CHURCH, and its ministry, and also

> The visible Church of CHRIST is a congregation of The visible Church of Christ is a congregation of faithful men, in the which the pure word of GoD is Gen. vol. III. p. 41, in Bayle, ubi. sup. Maimbourg, Hist. preached, and the sacraments be duly ministered, ac-

‡ Hist. Ref. vol. I. Par. 2, pp. 256-303. Strype, B. i. p. 357, App. No. III. p. 300. § Strype, p. 377.

|| Bur. Ref. vol. 1. Hallam, Cons. Hist. Eng. vol. I. pp. 79,

doctrine. Seventeen questions were proposed for cording to Christ's ordinance; that by the ordinance unreal and distorted proportions. It was like viewing which remains after every man has subtracted the doc consideration. Those who wish to see the whole of Christ, no man may take upon himself the office the visible world through a window, one pane of which trines against which he entertains a prejudice, &c.—Dew paper, will find it in Burnet. That summary is sufof public preaching, or ministering the sacraments, was a large magnifying glass. Like all other parts of ficient to show, that these men were then Romanists, before he is lawfully called and sent to do the same: Christian doctrine, unity has its counterpoise; it reand hence these opinions are no evidence of what they that by the same ordinance, the ministry, by which quires adjustment to the whole body of teaching; it words. The next paper usually cited in proof, bears date nistered, is made to consist of three distinct orders, So that to see unity regarded either singly, or without The next paper usually cited in proof, bears date
The next paper usually cited in proof, bears date
The next paper usually cited in proof, bears date
The next paper usually cited in proof, bears date
The next paper usually cited in proof, bears date
The next paper usually cited in proof, bears date
The next paper usually cited in proof, bears date
The next paper usually cited in proof, bears date
The next paper usually cited in proof, bears date
The next paper usually cited in proof, bears date
The next paper usually cited in proof, bears date
The next paper usually cited in proof, bears date
The next paper usually cited in proof, bears date
The next paper usually cited in proof, bears date
The next paper usually cited in proof, bears date
The next paper usually cited in proof, bears date
The next paper usually cited in proof, bears date
The next paper usually cited in proof, bears date
The next paper usually cited in proof, bears date
The next paper usually cited in proof, bears date
The next paper usually cited in proof, bears date
The next paper usually cited in proof, bears date
The next paper usually cited in proof, bears date
The next paper usually cited in proof, bears date
The next paper usually cited in proof, bears date
The next paper usually cited in proof, bears date
The next paper usually cited in proof, bears date
The next paper usually cited in proof, bears date
The next paper usually cited in proof, bears date
The next paper usually cited in proof, bears date
The next paper usually cited in proof, bears date
The next paper usually cited in proof, bears date
The next paper usually cited in proof, bears date
The next paper usually cited in proof, bears date
The next paper usually cited in proof, bears date
The next paper usually cited in proof, bears date
The next paper usually cited in proof, bears date
The next paper usually cited in proof, bears date
The next paper usually cited in proof, bears date
The next paper usually cited in proof, bears date
The next paper usually cited in proof, bears d cessary Erudition of a Christian Man." This book was merely a revision of the "Institution," of which we have spoken, Frevised and corrected by the King. when the conference of the Apostles: we have spoken, Frevised and corrected by the King. three orders, so divinely constituted, have existed in the Church of Christian may, anyhow they are not of that protestant and the union, for extra the union, for ex The book was somewhat enlarged, and the doctrine ders exist, power and authority to call and send men and extended hankerings after this truth of Christian

the 13th Elizabeth, allowing of ordination of Presby- which animates and circulates throughout the whole

We shall, therefore, inquire under what circumstances, all those things that of necessity are requisite to the Presbyterian minister to preach in his Diocese."— died out it it. But hence, also, the unsatisfying way It must be borne in mind, that all the Reformers preaching, or ministering the sacraments in the con-

must be gradual; unless, as often happens, it goes this work by men who have public authority given unto ecclesiastical character by the Reformers, without re- of the Catholic doctrine. That all men, of all parmust be gradual; unless, as often happens, it goes from one extreme to the other. But such was not them in the congregation, to call and send ministers of "Calvin, Knox, Fagius, Bucer, Tremellius, Peter" to a common centre; that all men declare this to be the Presbyterian Churches of America, Scotland, Ireland,

contains the opinion of Cranmer and others, who were ordination of a Priest.—"Almighty God, giver of all pulpits; and (2) he never was in Priest's orders, and, projected, prove the existence of a body somewhere; afterwards Reformers, while they were Romanists, good things, who by Thy Holy Sprair hast appointed therefore, could not have been acknowledged as a mi-

at the consecration of a Bishop .- "Almienty God, Knox was Episcopally ordained in the Romish be silent, men will counterfeit her voice; error is sure sidered important in the view of this commission:-To show how these various documents came to be giver of all good things, who by The Holy Spirit hast Church, before becoming a reformer, and was, there-

dained a Priest, before becoming a reformer.

-" Mercifully behold this Thy servant, now called to But Edward and Cranmer, desirous of patronizing it, and pass off his mere base-metal forgeries. If we sent by each, might be arranged and settled.

## UNION OF SECTS. (From The English Churchman.)

d'une autre. Il y a un grand nombre de vérités, et point. both of faith and of morality, which appear repugnant this drty to formal, objective, visible union, is very terchange of advice and consultation might be encouraged, this principle: "Unité, multitude.-La multitude qui ne se réduit pas à l'unité est consusion. L'unité qui n'est pas multitude est tyrannie." "Unity, multitude.—The multitude which does not reduce itself tude is tyranny."—(Ibid. 101.)

A very remarkable instance of the truth of Pascal's sentiments occurs to us at present. During the last few years, for reasons upon which it would be impertinent in this place to enlarge, the great Christian duty, and, if duty, then privilege, of Unity has been brought before thinking minds. But, to look at this single doctrine out of its connexion with the great body of

\* Const. Hist. Eng. vol. I. p. 504.

† Stat. 13 Eliz. c. 12. pp. 546, 547. Strype, Life Grind. § Beza, Life Cal. Spon, Hist. Geneva, L. iii. p. 243, cited

Calvinism, p. 64, Ib.

| Rob. Scot. vol. I. p. 238. Biog. Univers. vol. XXII. p. 499. Encyc. Am. vol. VII. p. 341.

¶ Bur. Hist. Ref. vol. II. p. 116.

\*\* Encyc. Am. vol. II. p. 206. Strype, Ann. B. ii. c. 18, p. 387.

the word is to be preached and the sacraments admi- must be viewed in connexion, subordination, order.

And another thought arising from the same subject, with that asserted, that Bishops and Priests were of But notwithstanding the certainty of this conclu- is, what a wonderful testimony to the doctrine itself, the same order, and this is the last we hear of that sion, there are some who still persist in urging other as, indeed, to all other christian truths, are those blind opinion. With this book, published five years before reasons, to prove the very things we have so clearly stumblings in the dark which all bodies out of the the death of Henry VIII., and seven years before the disproved. The principal of these we shall mention. catholic fold are now making after unity. The simple chain of authorities by which the Reformers of the chain of authorities by which the Reformers of the Evangile, "Evangile," whether they called themselves "Presby-terians, Episcopal Church are to be proved Presby-terians, Episcopal Church are to be proved Presby-terians. doctrine, laid by in cabinets, acquired singly, examined,

who teaches or preaches any thing contrary to those Pluck a branch from a tree, to use St. Cyprian's famous "all that was denominational" had been evaporated. dism, the superior energy of a schism in the first days This case of itself proves, that the English Church in which schismatics take up shreds of truth; suc-

At present, however, we would take the fact of such tial testimony to its need, shows, at least, that christian And thus it is, as has been often said, if the Church

to our readers. In the Scotch Presbyterian establish- of essential truth, in terms more wide and comprehensive une sausseté; mais de suivre une vérité à l'exclusion "other communions." And this is our immediate

concevoir le rapport de deux vérités opposées, et in England in connexion with the [so-styled] Church | Catholicity of the Church. croyant que l'aveu de l'une renferme l'exclusion de of Scotland, by the Rev. James C. Burns, late Modeand contrary, and which subsist all in admirable order. singular and contradictory. Churches in which are and, by prayer and the searching of the Word of God The source of all heresies is the exclusion of some of these truths, and the source of all the objections dist, Established, Voluntary, &c." are said to have of the Church at large in the present critical state of the which the heretics make to us is the ignorance of more points on which they agree than "those in which some of our truths. And usually it happens that, they differ." We hear much of "minor denomina- several bodies or churches would furnish an interesting not being able to conceive the meaning of two dis- tional points of difference;" and at length it is settled theme. 4. The spectacle might be exhibited of Protesone strengthens the exclusion of the other, they at- which is a most startling and unexpected discovery, other."—(Pascal, Pensées, art. xvii. 13.) And the same deep thinker may well afford an application of how things were not ready for developing the scheme.

of Christian Unity. By the Rev. James Hamilton, that any, even of the least ecclesiastically with square;" and a very wild, dreamy, pseudo-poetical composition it is. And, at the same time, self-con- States tradictory; the main principle, to dignify with such a And we find, from a recent advertisement, which that the term might be used with propriety. tional character, is Mr. Burns' subjective unity, the while we are writing. Catholic truth, were, of course, to find it exhibited in Yet, even Mr. Hamilton at times (and this, perhaps, and, as far as it sounds, true :-

for such a blessing, except the faith once delivered to the saints. If it be asked, On what platform the Church is likely at last to unite? we answer, On the platform of o'clock. †† Bossuet, Hist. Prot. cit. in Trav. Irish Gent. p. 241, n. truth for peace, and purity for quiet, is not the unity for which the Saviour prayed. Far from fancying that the truth for peace, and purity for quiet, is not the unity for which the Saviour prayed. Far from fancying that the creed of the united Church will be that scantling of truth is nish us all with profitable and earnest thoughts:

But then, in the end, all this turns out to be mere

The parishes in which a free and full salvation is not preached, or preached obscurely—the fact that many are

And the conclusion, if any reader of the Dew of Hermon could by a happy though rare ingenuity, piece judgment, that certain familiar doctrines, viz. 1. The out a conclusion from its disjointed rhapsodies, would seem to follow, that the orthodox bond of union, the "faith once delivered to the saints," is some, yet future, edition of the Westminster Confession, which should embrace in its loving folds all true professors of the the question,) and are marked out as grounds of refact, that all men yearn and thirst after a thing, proves "Evangile," whether they called themselves "Presbystreet, Bedford-row, Surrey or John-street Chapel; Edwards; Dr. Harris and the Hon and Rev. B. W. Noel, M.A., author of the Unity of the Church, another spirit," the "one mouth," as well as the "one mind:" Tract for the times," (pp. 27, 28; 23-33), Dew of and that it must be ours to preserve the "unity of theran justification, with not a word about the sacraments, judgment according to works, the holy Catholic extended intercommunity on the part of a sectarian Having examined the books published before the ters without a Bishop." No such act was ever passed living body. And thus, where they maintain this or Church—but with a great deal about faith, assurance,

your to ascertain what were the opinions of the Re- ing the ministers of the Church.† The first section light soor burns out, and some other expedient, somethinking people saw that it must come to this, if these suggestions had, or were intended to have, any meaning at all. It was gratifying, on the one hand, to discover that warm-hearted men felt the need of unity and that they were groping for it, "if haply they might of primitive order, and were, in fact, Presbyterian.—

And if the Church of England is Presbyterian, then

It will be borne in mind, that a distinct recognition of scribed by law, and in default thereof, should be desaid, however natural, to find that such union was but projected schemes of comprehension, lately mooted And if the Church of England is Presbyterian, then the countries and the nerves may rethere can be no doubt that others have a right to sepathere can be not considered by the right to sepathere can be not considered by the right to sepathere can be not considered by the right to sepathere can be not considered by the right to sepathere can be not considered by the right rate from her; for those who have themselves sepaadopted that prayer, believed the "principle" so resection of the same act declares, that any minister only through a derived, not a self-inherent vitality.

Rate from Apostolic order, cannot complain if others

adopted that prayer, believed the "principle" so rewho teaches or preaches any thing contrary to those

worded; what would be the residuum of doctrine, after THE CHURCH. "Art. 19. The visible Church of articles, shall be deprived, and there is not, in the figure, and it will look green, and healthy, and deceit-

UNION OF SECTS-CHURCH OF SCOTLAND. The movement in the Church of Scotland, so long apparently internal, and confined within that Church as to its immediate results, has begun to operate in a more influential manner, as being now about to affect directly and for what purpose, the opinions which are quoted in support of the above positions, were expressed, and what and how much they prove.

Art. 23. It is not LAWFUL did not allow his orders, for if it had, there would have been no need of a commission. Further, for this very taneously as but varied developements and phases of what and how much they prove. tention such an important phenomenon as the report of the commission of the General Assembly on the subject 4. "That ministers from abroad, who had received various, and sometimes conflicting views of unity, not of an external union of the Presbyterian Churches with

church. Again, where we are unfaithful, the world number of evangelical Christians.—3. By correspondence no act of some rash and head-strong individual, opposed to the body of the clergy. The second is the Collect at ordaining a Priest.—"Mercifully behold the Romish Church, before becoming a reformer. the appointment of a joint committee for this purpose, the appointment of a joint committee for this purpose, the Romish Church, before becoming a reformer. The second is the Collect at ordaining a Priest.—"Mercifully behold the Romish Church, before becoming a reformer. The second is the consisting of members of different Churches, this pre-JOHN A LASCO had never received Episcopal ordi- truth, for it excludes all other truths; it is but solitary. liminary point, as to the bodies which are to send com-

"III. The objects to be sought by such a meeting: 1. Next, from the same quarter, comes a sermon, or that no portion of the Church of England could be

tract, (we believe the latter,) with a somewhat fan-tastic title, "The Dew of Hermon; or, the true Source arose from necessity or design. It is not indeed probable

"unity of believers, without reference to mere denomi- UNION OF CHRISTIANS.—A public meeting will be held gard for the ancestors of the Romans, national distinctions;" (delightful phrase that of of ministers and Christians of different Evangelical de-"denominational distinctions," and so scriptural too!)

"denominational distinctions," and so scriptural too!)

"Not agen Mr. Here items (and this perhaps."

"And the mighty Mother ever loved)

"And the mighty Mother ever loved) because he is a far abler man, even bating the most the ground of their common faith in the fundamental and celebrated there with a magnificence agreeable to turgid nonsensical diction that we ever read, than his neighbour of London-wall,) suspects that all his fine the Rev. Dr. Harris, and the Rev. James Hamilton, of like Deos peperit.....cessere pare words mean nothing. The following seems noticeable, the National Scotch Church, will deliver addresses in reference to the above topic. The Rev. Dr. Cox, the Rev. Dr. Steinkopff, and the Rev. P. Latrobe, will con-It is an orthodox union. Any price is too little to pay duct the devotional parts of the service. Those who are

orthodoxy. The latitudinarian unity which surrenders All this seems very significant; and we would draw in consequence of so singular an identity of name.

1. That in the way of principle—though this is a mere truism-there is no difference between the dominant sect in Scotland, and our own dissenters: indeed neither party affect to deny this identity.

2. That, according to the terms of the proposed evangelical union, the Church of England cannot be

3. By thus excluding the Church of England as such, the projected union of sects has pronounced its doctrine of justification; 2. Of regeneration; 3. Of the sacraments; 4. Of the apostolical succession are the true and undoubted doctrines of our Church, (whether they are "Popish or Tractarian," is beside jection from the new covenant: and, therefore, that they who in the Church, oppose, deny, or explain away such doctrine, are unfaithful to their own avowed principles: friends and foes alike being judges.

4. Which is obvious-That it ought to be a most inspiring thought, that we have that unity, for which all parties without the Church are pining and wasting; that we have the "one body" as well as the "one

And, 5-which requires caution both to say and to receive-That all these endeavours after a more body like the Scotch establishment, should realize to us the great duty of endeavouring to restore true unity, All this, of course, did not come out in words, but a practical living unity (not that theoretical paper unity with which, in England, we have been long content) among all true branches of Christ's Holy Catholic Church; and that we are all concerned to heal the breaches in the great communion of saints wheresoever or by whomsoever caused or continued.

On some future occasion, we will examine other by the common English dissenters.

THE BLESSED VIRGIN.

coverable in Modern Italy and Sicily," by the Rev. J. J. Blunt, B. D.)

Few phenomena in the Christian world have seemed

verence which is only due to the three Persons of the Trinity. To pay such respect to the memory of the mish faith. A complete change of sentiment could as we own to a creature selected not be wrought in a day or a year. This change of the work by men who have misher a feeling of the Catholic doctrine. That all men, of all particular of the Catholic doctrine. That all men, of all particular of the Catholic doctrine. The bicentenary of the Catholic doctrine of the Catholic doctrine. The bicentenary of the Catholic doctrine of the Catholic doctrine. nation, is highly proper; and by the better informed Roman Catholics, perhaps such respect is all that is the case with the English Reformers, and evidence of the case with the English Reformers, and evidence of the unum necessarium; that all men bear such impartable their progress appears in the productions of the various of a Descent of Convocation should be attempted of delegates from the unum necessarium; that all men bear such impartable the unum necessarium; that all men bear such impartable the unum necessarium; that all men bear such impartable the unum necessarium; that all men bear such impartable the unum necessarium; that all men bear such impartable the unum necessarium; that all men bear such impartable the unum necessarium; that all men bear such impartable the unum necessarium; that all men bear such impartable the unum necessarium; that all men bear such impartable the unum necessarium; that all men bear such impartable the unum necessarium; that all men bear such impartable the unum necessarium; that all men bear such impartable the unum necessarium; that all men bear such impartable the unum necessarium; that all men bear such impartable the unum necessarium; that all men bear such impartable the unum necessarium; the unum necessarium the unum necessarium the unum necessarium the productions of the various that the honours assigned to the Martyn, John A Lasco, "&c. Of each of these sepatrable the unum necessarium the productions of the unum necessarium the u all other evangelical sects willing to concur in the design. donna by the Italians in general, are of a very diffeepochs of the Reformation. From this, it will be seen, that the date of a document cited as evidence on this head, is most material. If a given document of the respective on this head, is most material. If a given document of the respective of th be gotten over by the adoption of a negation of error, rather than an assertion of truth. We conceive the matter to be of such importance, that we shall give this portion of the report in full, as to the three points considered important in the view of this commission:—

they call for help. Have they experienced any signal deliverance? To her influence it is ascribed. The most splendid of their processions are dedicated to her glory—the oaths they utter in conversation are "I. The parties who are to convene: -1. These should commonly in her name-their first exclamation of To show how these various documents came to be produced, and that our readers may see how far they are pertinent to prove the opinions of the Reformers, we shall aliude to the manner in the same footing with the rest of the respective bodies in whose names they are to sit.—2. The bodies so naming to substitute itself when truth is inactive. If we decline to teach, be it but a single unit of christian of the mere volunteers, or restantion of the mere volunteers, or restantion of the mere volunteers, or restantion of the mere volunteers, or same footing with the rest of the respective bodies in whose names they are to sit.—1. The parties who are to convene:—1. These should not be mere volunteers, or restantion of the rest of the restantion of the mere volunteers, or restantion of the restantion of the mere volunteers, or restantion of the restantio dained, before joining the reformers.\*\*

TREMELLIUS, an Italian Monk, was Episcopally orand call upon all men to bow down before the false

Tremellius, and that its own, imitation of the truth; association or society which is understood virtually to be the bond of union, and the centre of action among any

prayer, not placed in a lower rank in the scale of divinity, than the greatest of the gods of the other Peter Martyr had been Episcopally ordained in Peter Martyr had been Episcopally ordained in will appropriate our neglect, and preach that one formore the same and preach that one formore the same are former the same are former than the same are f tion, and the same order is observed in Plutarch's mation. This we can not better state, than in the Priesthood." Prayer at the consecration of a Bishop.

[Note that the consecration of a Bishop. In the Consecration of a Bishop and the Consecration language of a historian of those days. He says:

"II. The terms of meeting:—1. Great difficulty might bury the good coin, he will dig it up, and issue it himber the work and ministry of a Bishop." Litany at the work and ministry of a Bishop." Litany at the before the work and ministry of a Bishop. That it may pacy, issued a commission authorizing A Lasco and self, putting his own image and superscription upon it. entertain much doubt who has observed the proportion which the gods of the Nile bear in every museum witnes; and at a prefixed time, every one brought in his opinion in writing, on all the questions."

In this manner all questions relating either to faith a practice, were examined. When these opinions of Practice, were examined. When these opinions had been handed in the authors met and conferred had been handed in the several churches have adopted in their respective standards, and there is manifest danger of schism or fatitudinarianism in such an attempt.—2. But in entire according to the Nile bear in every museum than the several Churches have adopted in their respective standards, and there is manifest danger of schism or fatitudinarianism in such an attempt.—2. But in entire according to the office of latitudinarianism in such an attempt.—2. But in entire according to the ordinal conferred of Protestantism, as well as with the exigency of the times, it is conceived that such assumed by the queen. It is natural, therefore, to previous real conferred of the Nile bear in every museum than the several Churches have adopted in their respective standards, and there is manifest danger of schism or fatitudinarianism in such an attempt.—2. But in entire according to the ordinal conferred of latitudinarianism in such an attempt.—2. But in entire according to the ordinal conferred of latitudinarianism in such an attempt.—2. But in entire according to the ordinal conferred of latitudinarianism in such an attempt.—2. But in the several Churches have adopted in their respective standards, and there is manifest danger of schism or fatitudinarianism in such an attempt.—2. But in the several Churches have adopted in their respective standards, and there is manifest danger of schism or fatitudinarianism in such an attempt.—2. But in the several Churches have a very remarkable more in this direction is now in the several Churches have and conferred to the ordinal conferred to nad been handed in, the authors met and conferred upon their points of difference, until they were able to agree upon something to be laid before the convocation, to be approved by that body. One of the directions; some, like Mr. Marshall, retrace their require to be specified are of such a nature, that the mere for so many years exercised undisputed empire over directions; some, like Mr. Marshall, retrace their steps, and seek for peace where alone it is to be found, in communion with the Catholic Church; these of in communion with the Catholic Church; these of "Il y en a plusieurs qui errent d'autant plus dangereusement, qu'ils prennent une vérité pour le pringereusement, qu'ils prennent une vérité pour le printemper. Some, again, seek for union, experience
of those kinds, and the terms might be stated in the form of the inhabitants of heaven
a chivalrous obedience. The religion of Christianity,
and what is called Tractarianism. The protest would however, as it was taught by our Saviour and his imcipe de leur erreur. Leur faute n'est pas de suivre having proved the hollowness of their own sect, with thus embody a denial and renunciation—(1) Of Socinian however, as it was taught by our Saviour and his imand Rationalist principles, as these affect: -1. The in- mediate followers, afforded no stock on which this spiration and interpretation of Holy Scripture. 2. The part of heathen mythology could be grafted. None d'une autre. Il y a un grand nombre de vérités, et de foi, et de morzle, qui semblent répugnantes et contraires, et qui subsistent toutes dans un ordre admirable. La source de toutes les hérésies, est admirable de morzle, qui semblent répugnantes et doctrine of the Trinity. 3. The person of Christ. 4.

At first, this scheme of comprehension between the contraine of the Trinity. 3. The person of the Trinity. 3. The person of the trinity. 3. The doctrine of the Trinity. 3. The doctrine of the Trinity. 3. The doctrine of the Trinity. 4.

At first, this scheme of comprehension between the contraine of the Atonement. (2) Of Popish principles, as these affect:—1. The supreme and exclusive unthe of the Atonement. (2) Of Popish principles, as these affect:—1. The supreme and exclusive unthe of the Atonement. (2) Of Popish principles, as these affect:—1. The supreme and exclusive unthe of the Atonement. (2) Of Popish principles, as these affect:—1. The supreme and exclusive unthe of the Atonement. (2) Of Popish principles, as these affect:—1. The supreme and exclusive unthe of the Atonement. (3) Of Popish principles and the office of the Atonement. (4) Office of the Atonement. (5) Office of the Atonemen source de toutes les objections que nous font les hérétiques, est l'ignorance de quelques-unes de nos vérités. Et d'ordinaire il arrive que no pour entre les ource de de des vérités et la that it has taken bodily shape. In a sermon, "Christian and Ecclesiastical Unity, preached at the Scots Rulers, &c. (3) Of Popish and Tractarian principles, as these affect:—1. The destrine of Justification of source de toutes les objections que nous font les hérétiques, est l'ignorance de quelques-unes de nos vérités. Et d'ordinaire il arrive que, ne pouvant vérités. any age, much less of one which could call "Barl'autre, ils s'attachent à l'une, et ils excluent l'autre."
There are several of these (sects) which err the more
There are several of these (sects) which err the more
There are several of these (sects) which err the more
There are several of these (sects) which err the more
There are several of these (sects) which err the more
There are several of these (sects) which err the more
There are several of these (sects) which err the more
There are several of these (sects) which err the more
There are several of these (sects) which err the more
There are several of these (sects) which err the more
There are several of these (sects) which err the more
There are several of these (sects) which err the more
There are several of these (sects) which err the more
There are several of these (sects) which err the more
There are several of these (sects) which err the more
There are several of these (sects) which err the more
There are several of these (sects) which err the more
There are several of these (sects) which err the more
There are several of these (sects) which err the more
There are several of these (sects) which err the more
There are several of these (sects) which err the more
There are several of these (sects) which err the more
There are several of these (sects) which err the more
There are several of these (sects) which err the more
There are several of these (sects) which err the more
There are several of these (sects) which err the more
There are several of these (sects) which err the more
There are several of these (sects) which err the more
There are several of these (sects) which err the more
There are several of these (sects) which err the more
There are several of these (sects) which err the more
There are several of these (sects) which err the more
The are several of these (sects) which err the more
There are several of these (sects) which err the more
There are several of the several dangerously, because they take a truth for the principle of their error. Their fault is not in following a falsehood, but in following one truth to the exclusions and sincerity, are urged in a tame, diffusive style;

Throughout the chief various bodies of Protestants might be expected. Throughout the chief various bodies of Protestants might be expected. Throughout the chief various bodies of Protestants might be expected. Throughout the chief various bodies of Protestants might be expected. Throughout the chief various bodies of Protestants might be expected. Throughout the chief various bodies of Protestants might be expected. Throughout the chief various bodies of Protestants might be expected. Throughout the chief various bodies of Protestants might be expected. Throughout the chief various bodies of Protestants might be expected. Throughout the chief various bodies of Protestants might be expected. The part of the sermon, the common topics of mere subscipled the fourth century, who of course, be strictly precluded from all authoritative and sincerity, are urged in a tame, diffusive style; sion of another. There are a great number of truths, but it the second part, p. 13, the application of in it, and while controversial discussion on matters on the Queen of Heaven. (Vid. Jortin's Eccles Rem. which they differ must necessarily be avoided, a free in- vol. i. 332.) When we consider, therefore, on the one side, the natural disposition of converts from Paganism to mingle and confound the religion they had pects quitted with that they had espoused; and, on the of the Church at large in the present critical state of the other, the willingness which sincere but ill-judging world. 3. The various missionary operations of the Christians, such as Gregory Thaumaturgus displayed to come to an accommodation with the Pagans, in similar truths, and believing that the avowal of the that they all have "one Lord, one faith, one baptism," tant unity, as distinguished from Popish uniformity and hopes that time and improved knowledge might lead latitudinarian compromise. 5. Out of such a meeting, them to a purer faith; (Vid. Suicer. verb. εικων.) we tach themselves to the one, and they exclude the to say the least of it. However, no nucleus of union moration of the Westminster Assembly, and a pleasing and much of the reverence which attached to the sebesides the immediate advantage, of a suitable comme- shall not be surprised to find that many of the rites veral female deities of old, should have been concen-It will be observed by the terms of the above document, trated in favour of the Madonna. An error so likely to arise in the common course of things, was perhaps confirmed by the title of Θεοτοκός and Mater Dei bound, [Mother of God], which was assigned to the Virgin to unity is confusion. The unity which is not multitude is tyranny."—(Ibid. 101.)

Minister of the National Scotch Church, Regenttude is tyranny."—(Ibid. 101.)

without scruple, till the famous Nestorian controversy
would feel inclined to take any part in the proceedings
without scruple, till the famous Nestorian controversy
would feel inclined to take any part in the proceedings of such a body in its present stage,—From "The Dublin Statemen" council of Ephesus in 428, which, after all, decided

title phrases of the very vaguest and most convenwe subjoin, that the scheme is taking bodily form
Cybele, and as that goddess, from her primitive re-

(Iliacas Mater amavit opes-

Illa Deos peperit ..... cessere parenti, Principiumque dati mater honoris habet-

Ov. Fast. iv. 360. The gods she bore—to her the immortal race Resign'd the honours of the foremost placein the minds of half-enlightened persons would ensue

A few independent facts which I can mention, may tend to give additional weight to this opinion.