

OUR OLD CATHEDRALS.*

I love our old cathedrals,
When the morning sunbeams shine
Through the richly painted windows,
Above the altar-shrine;
I love our old cathedrals,
When the evening lamps burn bright,
And through the lofty arches stream
Their rays of softest light.

I love our old cathedrals,
With their organs pealing high,
While the choristers are singing,
And the vaulted roofs reply;
I love our old cathedrals,
With the anthem pealing loud,
When praises are ascending
From the densely mingled crowd.

I love our old cathedrals,
When heaven-devoted zeal
Unites the heart and voice in prayer
For man's eternal weal;
I love our old cathedrals,
Where truths divine are taught,
The myst'ries of that holy faith
For which our fathers fought.

I love our old cathedrals,
When silence reigns around,
And the faint footstep's hardly heard
To break the still profound;
I love our old cathedrals,
The cloister's solemn gloom,
Where I may muse a pensive hour,
And wand'ring thoughts call home.

I love our old cathedrals,
Whether amid the choir
My every word and every thought
To the heavenly realms aspire;
Or whether slow I pace the aisles,
In melancholy mood,—
I love our old cathedrals
That have for ages stood.

EPISCOPACY.

THE BISHOP OF CALCUTTA AND THE "TRACTS FOR THE TIMES."

The following is taken from a late charge of this prelate, which we find in the Episcopal Recorder:—

"If I dwell at some length on the re-action which these and a variety of other errors have produced—for a most fearful re-action, as I have intimated, has begun to flow in—it is for two reasons; because those who are urging HUMAN TRADITION IN MATTERS OF RELIGION—true as some part of their statements may be—are manifestly preparing the way for all kinds of superstitions and departures from the simplicity of the Gospel, resembling those of the Church of Rome; and also because, being individuals of no ordinary learning and piety, and justly entitled to the highest respect in the stations of influence in which they move, their writings are likely to attract considerable attention amongst our young divines, and to be reproduced in an aggravated form, as most other impulses from home, are in this country. It is the last novelty of the day; and though it will probably soon begin to wear itself out, yet it may still create such extraordinary mischief in India, that I feel compelled, long as I have already detained you, not to withhold from you such remarks as occur to me in the way of respectful precaution.

It is to me, I confess, a matter of surprise and shame, that in the nineteenth century we should really have the fundamental position of the whole system of Popery virtually re-asserted in the bosom of that very church, which was reformed so determi-

nately three centuries since from this self-same evil, by the doctrine and labours and martyrdom of Cranmer and his noble fellow-sufferers.

What! are we to have all the fond tenets which formerly sprung from the traditions of men re-introduced, in however modified a form, amongst us?—Are we to have a refined transubstantiation—the sacraments, and not faith, the chief means of salvation—a confused and uncertain mixture of the merits of Christ and inherent grace in the matter of justification—remission of sins, and the new creation of Jesus Christ, confined, or almost confined, to Baptism—perpetual doubt of pardon to the penitent after that sacrament—the duty and advantage of self-imposed austerities—the innocency of prayers for the dead—and similar tenets and usages which generate "a spirit of bondage"—again asserted amongst us? And is the paramount authority of the inspired scriptures, and the doctrine of the grace of God in our justification by the alone merits of Jesus Christ which reposes on that authority, to be again weakened and obscured by such human superadditions; and a new edifice of "will-worship," and "voluntary humility," and the "rudiments of the world," as the Apostle speaks, to be erected once more in the place of the simple gospel of a crucified Saviour?

My language is strong, my reverend brethren, but I think you will agree with me that it is not too strong for the occasion."

He then adverts to various positions in the Tracts for the Times, and then proceeds:—

"So that it appears that SCRIPTURE, AND UNWRITTEN AS WELL AS WRITTEN TRADITION, ARE, TAKEN TOGETHER, THE JOINT RULE OF FAITH.

I appeal to you, Reverend brethren, whether we have not here a totally FALSE PRINCIPLE asserted as to the rule of faith. I appeal to you, whether the very reading of this statement is not enough to condemn it. I appeal to you, whether the blessed and all-perfect book of God is not thus depressed into a kind of attendant and expositor of tradition. I appeal to you, whether this is not to magnify the comments of men above the inspired words of the Holy Ghost. I appeal to you, whether this is not to make tradition an integral part of the canon of faith, and so to undermine the whole fabric of the Reformation, or rather of "the glorious gospel of the blessed God," which that Reformation vindicated and affirmed.

And wherefore this deviation from our old Protestant doctrine and language; why this false principle; why this new school, as it were, of divinity? Ancient testimony in its proper place, who had undervalued? The dignity and grace of the sacraments, who had denied? The study of primitive antiquity, who had renounced? The witness of the early Fathers, who had disparaged? Wherefore weaken, then, by pushing beyond its due bearing, the argument which all writers of credit in our church had delighted to acknowledge?

The testimony of the apostolical and primitive ages, for example, to the genuineness, authenticity, and divine inspiration of the Canonical Books of the New Testament, as of the Jewish church to those of the Old, who had called in question? Or who had doubted the incalculable importance of the witness of the universal ancient church at the Council of Nice to the broad fact of the faith of the whole Christian world, from the days of the Apostles to that hour, in the mysteries of the adorable trinity and of that incarnation, as there rehearsed and recognized? Or who had called in question the other matters of fact which are strengthened by Christian antiquity—as the Divine authority and perpetual obligation of the Lord's day—the institution and perpetuity of the two, and only two Christian sacraments—the right of infants of the faithful to the blessings of holy baptism—the Apostolical usage of Confirmation—the permanent separation of a body of men for sacred services—the duty of willing reverence from the people for them—the threefold rank of ministers in Christ's church—the use of liturgies—the observance of the festivals of our Lord's birth, resurrection, ascension, and gift of the Holy Ghost—with similar points; to which may be added, their important negative testimony to the non-existence of any one of the peculiar doctrines and claims of the modern court and Church of Rome. These and similar facts we rejoice to ac-

knowledge as fortified by pure and uncorrupted primitive tradition or testimony.

And we receive such tradition for this one reason—because it deserves the name of JUST AND PROPER EVIDENCE. It is authentic testimony. It is a part of the materials from which even the external evidences of Christianity itself are derived. It furnishes the most powerful historical arguments in support of our faith. It is amongst the proofs of our holy religion.

But evidence is one thing; the rule of belief another. Not for one moment do we, on any or all these grounds, confound the history and evidences of the divinely inspired rule of faith, with that rule itself. Not for one moment do we place tradition on the same level with the all-perfect Word of God. Not for one moment do we allow it any share in the standard of revealed truth. Scripture and tradition taken together are not—we venture to assert—"the joint rule of faith;" but "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith." And tradition is so far from being of co-ordinate authority, that even the Ecclesiastical writers who approach nearest to them, and are read in our churches—which not one of the Fathers is—for example of life, and instruction of manners; are still, as being uninspired, not to be applied to establish any one doctrine of our religion.

Against this whole system, then, as proceeding upon a MOST FALSE AND DANGEROUS PRINCIPLE, and differing from the generally received Protestant doctrine, I beg, Reverend Brethren, most respectfully to caution you. I enter my solemn protest against the testimony of the Fathers to any number of facts, being constituted a 'joint rule of faith.' I protest against their witness to the meaning of certain capital series of texts on the fundamental truths of the Gospel being entitled to the reverence only due to the authoritative Revelation itself. I protest against the salutary use made of the testimony of primitive writers by our Church, as a safeguard against heresy and an expression of her view of the sense of the Holy Scriptures being placed on a level with the blessed Scriptures themselves—that is, I PROTEST AGAINST A MERELY RULE OF COMMUNION BEING MADE A RULE OF FAITH."

After ably illustrating these positions, the Bishop adds:—And O that every Christian minister would seriously and incessantly attend to the exhortation! "I need not say that the best preventive or remedy for all these evils is the old doctrine of our Lord and Saviour Christ Jesus fully and scripturally developed and accompanied with that affectionate pastoral care, and that mild discipline and order, which our Protestant Episcopal Church has provided. Teach, then, Brethren, more determinately than ever, the ruin and fallen state of man as the Holy Scriptures reveal it. Unfold the unspeakable malignity of sin as committed against God—the deep and in a proper sense, total corruption of our nature in all its powers—our inability of ourselves to do anything spiritually good—our moral responsibility—our guilt, demerit, ruin, condemnation, helplessness—the inconceivable value of the soul—the nearness of eternal judgment—the ever-lasting duration of the miseries of a lost state. And point out the remedy for all this, with the simplicity of the inspired Apostles, in 'Repentance towards God and faith towards our Lord Jesus Christ.'

Teach the atonement and satisfaction made to the divine justice and government by the incarnation and oblation unto death of the consubstantial and co-equal Son of God. Clearly explain that justification is the penitent sinner's being accounted and dealt with as treated 'as righteous in God's sight by faith only in the merits of our Lord and Saviour Jesus Christ, and not for his own works and deservings;' distinguish, as Hooker did, between justification and sanctification, and boldly preach, as he did, that God "hath made him who knew no sin, to be sin for us, that we might be made the righteousness of God in him." Account this, as Luther, the *Articulus stantis et cadentis ecclesie*. Read again, I entreat you, the incomparable treatise of that great Reformer on the epistle to the Galatians, which it seems will be once more requisite and appropriate in our Protestant Churches now, as it was three centuries since.

* From the Church of England Magazine.