

## THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, JUNE 15, 1843.

## THE CONVERSION OF THE JEWS.

This subject is almost daily acquiring increased interest. The combined energies of the different sections of the Christian Church are now being put forth in this important enterprise; and surely the present spiritual condition of this ancient and interesting people demands the sympathies and prayers of every individual who has been benefitted by the atonement of that Divine Redeemer, who, in view of the dreadful destruction with which Jerusalem was about to be visited, wept over the holy city, saying, "O Jerusalem, Jerusalem, how often would I have gathered thy children together as a hen gathereth her brood under her wings, and ye would not,"—and who, whilst enduring the agonies inflicted by their cruel hands, exclaimed, "Father, forgive them, for they know not what they do."

On Sunday evening last, the Rev. W. M. Harvard, Chairman of the Wesleyan Missionary Society in Canada East, delivered a discourse on the conversion of the Jews, in the Wesleyan Chapel, Great St. James Street; and we understand that, at the earnest solicitation of the members generally, it is his intention to resume the subject, at the same time and place, on Sunday evening, the 25th inst.

The following is the remaining part of the Rev. Mr. Hayden's speech, which was commenced in our last number. We hope that it will be read; for we conceive it to be of much importance that correct views on this subject, at the present crisis, should be entertained. We have much pleasure, also, in recommending to our readers a pamphlet, lately published in this city by a public-spirited member of the Church of England, entitled "Puseyism Examined," by J. H. Merle d'Aubigne, D. D., author of the History of the Reformation in the sixteenth century."

## THE RISE, PROGRESS, AND PROBABLE RESULTS OF PUSEYISM.

Address delivered at a Meeting of the London-derry Church Missionary Society, on the 7th February, by the Rev. John Hayden.

## CONCLUDED.

The answer to the first question must plainly be, by the written word of God. We must bring all teaching, whether doctrinal or practical, to the touchstone of the law and the testimony, in order to discover between genuine and counterfeit truth. But, brethren, there are some qualifications, too often overlooked, to enable us thus to test all doctrines as they are advanced. The first indispensable requisite is, that we know the Scriptures; not only that we have a general knowledge of their contents, but that we know them as a whole, and understand the bearings of detached portions on each other. An incident in the life of our blessed Lord will at once elucidate and confirm my meaning. When the devil had desired to fortify his second temptation by a reference to that writ in word, for which the Son of God had manifested such deep reverence, he said, "It is written, he shall give his angels charge concerning thee." 'Tis to our Lord's reply I would particularly direct your attention. "It is written AGAIN, thou shalt not tempt the Lord thy God," says Christ—"again," in another place. Here, then, is an example. We must not conclude that we have reached the true meaning of Scripture, with regard to any subject of enquiry, by seizing on detached passages or isolated texts; we must endeavour to comprehend and explain scripture by scripture—what is obscure in one place by

what is plain in another; and 'tis, no doubt, in reference to this golden canon of interpretation, that our church limits, in her 20th article, even her own authority in expounding the word—"Neither may it so expound one place of scripture, that it be repugnant to another." The word of God must be consistent with itself and its great Author, and be taken and understood as a consistent and harmonious whole. But it is not sufficient that we have formed an intimate acquaintance with the letter of the scripture, and are willing to compare its several parts among themselves—there is yet an essential qualification wanting. The Pharisees in our Lord's day intimately knew the word—reverenced its contents, and inscribed texts on their phylacteries; the Scribes were familiar with the contents of the sacred volume, and expounded it to the people—the Sadducees, though free thinkers in religion, had yet a knowledge of the law; and all these several parties guarded the sacred text with jealous care, that they knew the number of letters in each chapter, and yet our Lord tells them they know not the scriptures. They knew the literal contents, but they understood not its meaning. "If ye had known what that meant, I will have mercy and not sacrifice, ye would not have condemned the guiltless." The instances before us can plainly testify, that we may know the letter of the divine word—may have learning and official authority to expound it, and ingenuously to pervert it, and yet be thoroughly blind as to its real meaning and intent. 'Tis the agency of God's Spirit that can alone effectually explain and apply the word to our hearts; and till we feel this great truth as taught in the scriptures, and go, with the teachable simplicity of a little child, to the Father of lights, to enable us to "learn and inwardly digest" his holy word, all our knowledge and ingenuity are vain. And yet, my christian friends, the student of Bible has yet, after all his study and accepted prayer, to learn the ready use and application of the sword of the Spirit. And here, again, to illustrate and confirm my meaning, I refer to the history of our blessed Lord. You cannot but be struck, when once the matter is brought under your observation, that there was one peculiarity which characterized the teaching of our Divine Master. He availed himself of frequent occasions, to lay down general principles. His replies to the Tempter, to the Pharisees, Sadducees, Herodians, the woman of Samaria, and his own disciples—clearly demonstrate this fact. One of the excellencies of the replies referred to, consisted in this, that while an answer was given which satisfied the enquirer on the point in hand, a principle was established equally applicable to a large class of such like cases.—To use, then, the weapon of the word after the example of our Lord, either to resist temptation, or confound error, or detect sophistry, or instruct ignorance, our minds must be richly furnished, and our understandings enlarged, by the principles of the sacred volume. Test, then, my christian friends, the soundness of Tractarian teaching by the principles of the word—rules not framed for this or that particular case, but of large and general application. If you find that much stress is laid on the importance of ritual religion, and that it is placed in the foreground as claiming the respect and authority of vital truth, try its claims by the principle, "I will have mercy," that is, active love and obedience, "and not sacrifice"—that is, in preference to, not to the exclusion of "sacrifice," ritual-observances. Try again by the principles of the bible, the doctrines of justification by the sacraments, and our own works and deservings, "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast." And, oh, brethren, but imagine for one moment, a poor sinner standing at the bar of the eternal God, will he then, think you, lift up his eye of pride, and plead before the Ancient of Days, the rites, or austerities he practised—the church principles he cherished, or the number of stated devotions he attended? His eyes will then be opened; he will then understand that the righteous were redeemed not by easy ceremonies or corruptible things, but by the blood of Christ, as of a lamb without blemish and without spot; and that they who are privileged to sing the songs, and bear the palms of Zion, are they who "have washed their robes and made them white in the blood of the Lamb." And this introduces me to the consideration of another test by which we are called on to judge of Tractarian teaching—namely, the tendency of that teaching, according to the direction of our Lord, "by their fruits ye shall know them." Does it then, we ask, promote the honor and exaltation of the Saviour, by inculcating the doctrine of reserve in the preaching of the Atonement; that we must not, as it were, vulgarize or cheapen so divine a truth by often bringing it before the people, but complete our system of teaching without it? Does it promote humility of heart, or self-righteousness of spirit, to teach that we are justified by moral or ritual works? Does it promote the spread of Evangelical truth to disparage the Reformation, and condemn, as ultra-Protestantism, their noble labours? Does it promote the honor of God's holy word to teach that without the help of tradition 'tis incomplete as a rule of faith, and that it is tradition which gives a voice to its dead letter? But observe the necessary ten-

dency of this doctrine. The writings of the Fathers comprehended under the term tradition, embrace, at least, 150 folio volumes, besides the various Acts of Councils. Archbishop Usher devoted, I believe, 15 or 16 years of his life to the perusal of them, to attain a tolerable acquaintance with their contents; and taking, in truth, the term tradition in its most circumscribed sense, it embraces such a field of enquiry, that the faith of the many must ever remain at the mercy of the few. But, again, take tradition as the interpreter of Scripture. Is not the tendency of this doctrine to set tradition above the scriptures; for the authority of any document whatever is of little importance compared to that which is to assign, to limit, to interpret its meaning. Gladly will we accept tradition for its legitimate use—to attest the genuineness of the sacred text—to throw light on obscure passages—to acquainting us with the customs, manners, doctrines, and modes of thinking, at different periods. We examine and we sift it as a witness, worthy of regard to matters of fact; but we repudiate as an authority for articles of faith all but the Bible alone. Again, my Christian friends, examine the tendency of the modern doctrines as to the exercise of private judgment. Men will be slow to condemn, by one sweeping asseveration, the great work of our martyred Reformers; but artfully and effectually is this object accomplished by leading men to question the two main pillars which sustain it, namely, the sufficiency of the scriptures as a rule of faith, and the right of private judgment. If we are bound, contrary to our own conscientious convictions of the truth, to take the interpretation of a certain ecclesiastical authority, what right had the first Reformers to dissent from the then existing Church, to denounce its errors, and seek to reform it? They perished not as the benefactors of mankind who burst the chains of superstition, and shook off the fetters from the free mind; but as contumacious rebels against rightful authority, as the guilty, daring innovators the Tractarians would represent them, rushing with satanic pride into Corah's or Uzzah's sin, and dragging us, their children forward, as partakers of their plagues. But oh, far be from us the thought of treason and ingratitude to their sainted memories. Great, in the true sense of greatness, were these men; great was their conflict, and blessed their reward.

"O, who can speak their praises, great humble men! They in the current of destruction stood."

—Here error fought

With truth—with darkness light—and life with death: And here, not kingdoms, reputations, worlds Were won: the strife was for eternity."

When, my friends, the opponents of the exercise of private judgment come before the public, they do us, on this as on other occasions, a very grave injustice, and misrepresent us indulging a self-sufficient arrogant temper, to the neglect of all proper aids to assist our judgments; and therefore it is necessary to say, that while we claim the privilege to exercise the right for which we contend, we recognize also the responsibility which that right imposes.—Can we now seriously doubt the tendency of Tractarian teaching, when we consider the number it has sent over to the Church of Rome? If the Church of England, in her Articles and Liturgy, is fidelity to Church principles, as they describe them, why did these persons forsake our communion? Is it not evident, that, because to a conscientious mind, the whole spirit of her Formularies was inconsistent with these new doctrines, that they were constrained to leave our church? and here I must candidly declare that those who went out from us, acted in perfect consistency with the Tractarian views carried out to their just consequences, and gave an example worthy of imitation to some, who, while they eat the bread, undermine the doctrines of our Church. Having now examined the principles and tendency of Tractarian teaching, we have, in the next place, to determine what should be our conduct regarding it. First, then, we should openly discountenance it, on every proper occasion, if only in order to show that we have no fellowship with it. It makes its approaches in an insidious manner, but the moment that you hear the ceremonies and ordinances of the Church put forward, more as an end than a means—the moment you find "justification by faith" supplanted by the "merit of good works," or the other great principles of the Reformation, plausibly misrepresented or artfully questioned, there is ground for alarm. And let not the laity, from any apprehension that they should exceed their privileges, or usurp another's office, shrink, should the necessity arise, from fulfilling their duty. They have a precious dear-bought legacy to transmit to their children's children. Our Church recognises the laity as invested with the privilege, and pressed by the responsibility, of judging and acting on the cautious, well-weighted dictates of an enlightened conscience.—She usurps no dark tyranny over the free mind; she commands herself to every man's conscience in the sight of God. We disclaim all dominion over your faith; we are but helpers of your joy for not by us, but by faith, ye stand—"ye are God's husbandry, ye are God's building." The Ministry itself was but framed for your edifica-