

not afraid to teach all that their own Paryer-Book sanctions; as for Dr. Pusey, I never met with any clergyman who acknowledge him as his authoritative guide; I assure you, Mr. Frear, I do not; I call no one Master, but Christ and His Church. But the truth is, very few people take the pains to inform themselves what the real difference between the Churches of England and Rome is; or, what are the ancient and Scriptural truths in which they both agree. It is much easier for violent or bigotted men, even when educated, to find fault, yea to slander, than to read, examine, and pray; and thus, not only do they dishonour Christ and injure their own souls, but frighten many sincere souls, who knowing them to be educated men, suppose they would not say such things without sufficient grounds.

Thus I am aware that Lawyer Bland says I am more than half a Papist; chiefly, I verily believe, because I invite the people of God to meet together in His House for reading and prayer, oftener than he approves. He says, I understand, that it does not suit this age! I fear he is quite right; but neither did the teaching of Christ suit His age, and therefore,—they crucified Him! But with respect to Popery, what is it? Is it not believing the Pope to be the only true bishop in the world, and therefore head, by Divine appointment, of the church upon earth?—praying to the Blessed Virgin and other saints, to intercede for us, or even themselves to bless us? Is it not to teach that the wicked may be cleansed, after death, in Purgatory? And that great saints can do more good works than are necessary for their own salvation, and that therefore the merits of these good works of supererogation may be applied to persons less holy than themselves? And the carnal (I might perhaps with propriety use a much stronger word,) doctrine that the priest can "at his will create his God;" that is, convert the sacred elements of bread and wine into that very same Blessed Flesh and Blood that hung upon the cross? And to teach,—not only the scriptural and comfortable truth that Christ's appointed priesthood are *sent* to "remit" (*i. e.* forgive) sins, but that they are commissioned to *judge* who are *fit* to receive forgiveness, thus making them, like God Himself, the searchers of men's hearts; a power not ordinarily given to the apostles themselves? These, and many more such

unscriptural corruptions of primitive doctrine and purity are the *peculiar* dogmas of Rome; but God forbid that you should ever hear such from me, or any other priest of the English church. But if not, is it Christian, nay, is it not a flagrant breach of the ninth commandment, to charge us with such teaching?

Mr. Frear.—No, no, sir; I never heard of any such doctrines; and I dare say we ought to be more careful what we say. But still, somehow, I suppose little things make us afraid, since so many clergymen, you know, sir, have altogether gone over to Rome.

Dr. Sancroft.—That is unhappily true; but it need not surprise us, considering the various weaknesses and infirmities, and latent corruptions of even regenerate human nature; remember far greater numbers of people have left the Church to join the Methodists, Independents, and other dissenters, than have done so to join Rome.

But I will tell you, Mr. Frear, what the real cause of offence is, and why self-sufficient men accuse us, with so much bitterness, of being Romanists; it is this, the Church of Rome, amidst all her errors, has retained this important scriptural and apostolic truth, namely, that Christ is to be chiefly honoured in and through His Church, and that elect salvation and continued growth in grace are most certainly obtained, to say the least, in her membership, and through her ordinances, sacraments, and priesthood;—this catholic truth the Church of England also decidedly teaches, but since the Great Rebellion, under Oliver Cromwell, it has been greatly kept out of sight by the Calvinistic and Puritan portion of the clergy; and now, when, through God's mercy, the more scriptural and truer sons of the Church are endeavouring faithfully to declare this precious truth of Christ, they get, by the ignorant, and by the malicious, confounded with Romanists.

I shall be happy to see you again and resume our conversation, but I now hear the bell ringing for Evening Prayers. I hope you will go over with me; it will, at least, do you no harm to go and offer an additional petition for the illuminating influences of our gracious Father's ever-blessed Spirit.

"He who offers God a second place in his heart, offers Him no place."—Ruskin.