## Poetry.

THE CHURCHES OF OUR LAND. (By Miss Mary Anne Browne.)

They lie in valleys buried deep, They stud the barren hills; They're mirror'd where proud rivers sweep, And by the humbler rills; A blessing on each holy fane, Wherever they may stand,

With open door, for rich and poor,

The Churches of our Land! Ye boast of England's palaces, Her cities and her towers, Of mansions where her sons at ease Dwell midst her green-wood bowers;

But a deeper sense of reverence God's temples should command, While knees shall bend, and prayer ascend, In the Churches of our Lat

Oh! pleasant are the pealing bells,
Heard at the sabbath time,
Calling to prayer from hills and dells,
With their melodious chime;
And glorious is the sacred song,
Swelled by a fervent band,
When the organ's note doth proudly float
Through the Observes of our Land. Through the Churches of our Land.

Talk not of England's "wooden walls," Her better strength is here; Here trust around the spirit falls, Subduing doubt and fear; Here her brave sons have gather'd power,
Nerving each heart and hand—
Most fearless prove those who best love
The Churches of our Land.

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They stand the guardians of the faith For which our fathers died; God keep those temples still from scathe, Our blessing and our pride!
Our energies, our deeds, our prayers,
All these should they command,
That never foe may lay them low,
The Churches of our Land.

> HARK CATHOLICS! (From the Charleston Gospel Messenger.)

[These spirited stanzas have reference to a letter which Dr. Kentick, a Romish prelate in the United States, addressed to some Bishops of the American Church, inviting them to join the Romish schism.— Eb. Cu.]

What! shall the vine so nobly brought With blood and fiery toil, From Romish Egypt, turn her roots Back to its meagre soil? Nay, strong in liberty she'll stand With glorious foliage decked, For planted by our Gon's own hand His right hand shall protect.

Of no Italian Bishop, we The sway usurping own, Which, in the times true Catholic, The Church had never known; Descended from of old,

We yet the traditum divine
Of Bishop GREGORY hold.\* Be your's to own Trent's false decrees-Rome's Popish rod to dread,— We hold the Councils Catholic, And CHRIST our glorious Head;
A Martyr-bearing Church indeed,
We claim our Mother high;
And we have yet, our LAUDS to bleed,
Our DINOTHS† to reply.

We pity thee misguided Rome! In olden time you burned The brightest beacon of the Faith, And noble trophies earned; But now you've wrapped yourself in night, With Error's pall arrayed; That Holy Faith once pure and bright

You almost have betrayed. With such ambiguous blaze, That ye should dare true sheep invite In schism's folds to graze? Our Shepherds true have roused them quick

To guard their Trust Divine,
And show we love Church Catholic More, Arath's Lord, than thine. When we can God's own word remove,-When think CHRIST's oath can fail,-

When to high trust we recreant prove,-Then may your hopes prevail; But until then, be this well learned By wily Rome, in sooth We'll give these bodies to be burned, Ere we deny the Truth.

Vigil of St. Clement, Bishop and Martyr.

THE CHURCH IN THE UNITED STATES.§ (From the Boston Witness and Advocate.)

Experience, since the Reformation, I think, incontestably proves, that Churches formed upon any other than the Episcopal regimen, not using a scriptural liturgy, and possessing established and uniform articles of religion, have not been successful in retaining the pure faith of the gospel, and in spreading its influence extensively throughout the world, and therefore the necessary conclusion to be drawn from so indisputable a fact, must be, that it is not the design of the gracious Ruler of the universe to make use of such instruments, permanently, for the accomplishment of these great objects. The history of the Congregational Church of England and in America, and the Church in Switzerland, which though perhaps not strictly Congregational, being the parent of such as are, I shall adduce as illustrations of my argument. And here I must advert, as I proceed, to the ground assumed by these Churches, that for the first two centuries of the Christian era, the Church as modelled hon their system, was the only one established by the apostles, and the only known one during that long period; that about the beginning of the third century, Somewhere, and somehow, "by persons unknown," (for history furnishes no record of the event,) this system was overthrown, and the unscriptural one of Ocesan Episcopacy established in its place. If this be true, the deluge itself is not a more marvellous occurence, for it is at the same time affirmed, that, until the Reformation, a space of about fourteen hundred cars, this Congregational or Presbyterian system was lost, and had not, during that long period, any disble existence; that is, the true church of Christ was swept from off the face of the earth for fourteen

Saviour, "Lo I am with you alway, even unto the end bled. During this time, this Church has put firth all due to all his un-atoned transgressions, and to answer besides of the world," made void. One of two conclusions, I its energies to sustain itself. It has organized innuthink, must necessarily follow this assumption, -either the word of God has been made of none effect, or Congregationalism is not a scriptural institution.

the Reformation: it is allowed that it was established then, and its workings we are now to consider. To God according to his ability, because it seemed to believes on him lives, he who believes not perishes. This great judge of a tree by its fruits, is a scriptural maxim: the operate against its influence; promoted those religious truth, that in the exercise of an immeasurable love to us, Christ plant that will not bear this test, can be but of little excitements which have led to such frightful extravalue. We inquire then, have the Churches founded on this system, preserved uncorrupted, the pure faith Still its object is unattained; it does not increase either of the Gospel? Have they spread its influences far in numbers, or in power, or in spirituality, but the reand wide, throughout the world? Have they, or have verse. Sir, it gives me no pleasure to lay these statethey not, been the parents of innumerable heresies and ments before you. I do it only under a strong sense errors?

In the first place, consider the Church in Switzerland: is it not an admitted fact, that it has done no- same period. Fifty years ago, the Episcopal Church thing to extend the knowledge of a Redeemer beyond out of one or two of the Southern States, had hardly its own limits? is it not equally and lamentably true, any existence in this country; there were in the whole that it has utterly failed to sustain within itself the nation then, one hundred and seventy of its clergy saving doctrines of the Gospel? has it not cast them only. While in this period, the population of the country has more than doubled, and Congregainstrument for the conversion of the world until it be tionalism has not advanced one step, the Episcopal itself converted? How is it with the same denomi- Church has added one thousand to the number of its nation in England? At one time possessed of supreme clergy. While Congregationalism is confined within power in the state, and now for a long period as free the narrow limits of New England, the Episcopal to act as the air it breathes, while the established Church has posted itself over the whole length and Church there, has been hampered and embarrassed breadth of the land, and is daly and almost hourly by innumerable restrictions; what has it done towards increasing. While Congregationalists are divided its own extension? how has it preserved the faith and at variance among themselves, she is united and of Christ crucified? It is the parent there, as else- harmonious. She cannot be divided. What she bewhere, of innumerable heresics and disorders, and lieved and taught in 1680, and tom the period of the continues, as to numbers and moral strength, altogether Reformation, she believes and teaches now, and noinsignificant; and here it may be proper to remark thing beside; no essential error in doctrine or practice that the increased accommodation for public worship has followed in her footsteps. She is subject to a in the Episcopal Church of England, during the last firm and decided, though mild and moderate governtwenty years amounts to more than all the accommodation for this purpose, of all the other denominations experience, just and wise, complete in all its parts. together throughout the kingdom, exclusive of the She has a sound and scriptural iturgy, faithfully Methodists. Can there be any mistake in the conclusions that ought to be drawn from such a fact?

continental non-Episcopal Churches, and show how which every intelligent orthodox Christian admits to defective they are in soundness of doctrine, and energy be scriptural. She has a body of clergy inferior to of conduct; but one is a sample of all. I might, too, none in the country for wisdom, piety, and learning, exhibit to you the wretched condition and conduct of and, where her Churches have gone beyond the point the Kirk of Scotland, and gratify you with the rising of struggle for existence, she exhibits the most deprospects of the Episcopal Church, there, like our- lightful evidences of sound religious character in her selves, so long persecuted and oppressed; but the members; and even within the circumscribed influtime is not sufficient for half of what may be said on ence of her body in our own diocese—ret in the very this topic, and I must forbear.

And now, to consider that which more nearly concerns us, the like denomination in our own country,— intelligence she manifests, is most lecisive. Add what can we say of it more or less than of its parents to all this, she is the most tolerant, mild, and forin Switzerland and England? How has the faith of bearing, towards those who differ from her, of any the gospel been preserved in the keeping of the Con- known body of Christians on the earth. Can we gregational Church here? In what part of this great nation has it planted itself, out of New England? What blessed of God? have been the fruits of its production? I must here premise, that I have it not in my heart to say one word that should give just offence to this respectable deno- States, it behoves her members most seriously to mination. I have in it friends I exceedingly love and respect; I honor and admire the piety and zeal for religion, so many among it have exhibited; but I cannot close my eyes upon the defectiveness, and mis-Christians upon earth.

prejudice and resentment; though a fugitive itself extended light and liberality. Nevertheless it could not, and it has not extended itself beyond its original limits; it could not and it has not maintained entire THE DUTY OF SHOWING FORTH OUR SAVIOUR'S its doctrines and authority therein; it has given way, by degrees, to every species of attack, until made to swarm with almost every imaginable error. Notwithstanding its assumed claims to scriptural authority, notwithstanding its possession of the exclusive influence of the civil power to enforce its claims, it has see the snowy dome of some gigantic mountain, towering above regory the Great, Bishop of Rome, A. D. 590, who affirmed in good, other systems are neccessary. This may be shown by a reference to facts. Fifty years ago there were as many Orthodox Congregational ministers who had shown so much baseness and so much ingratitude? Estimated by what it has led him to suffurdock's Mosheim, vol. 1, p. 461.)

Augustine's endeavours to establish the supremacy of Rome, and the Bishop of Rome and every godly Christian, and the Bishop of Rome and so good endure such humiliation, or suffer such as the a constant of the suffer is many or those who had shown so much baseness and so much ingratitude? Estimated by what it has led him to suffer, to forgive, and to bestow, his love is, as the Apostle says, a "love which passes knowledge."

But if that love be disbelieved by a sinner, so far is it from saving him, that it can only add to his condemnation, "He that believeth on the Son hath everlasting life; and he that the believeth on the Son hath everlasting life; and he that the condemnation is such agony for

merable agencies to suit its ends; caused the laws of called, in our state of condemnation, to receive Christ heartily the Commonwealth to be modified to render itself as our life and peace; our wisdom, righteousness, sanctification, more popular; effected the repeal of that most righ- and redemption. "God so loved the world, that he gave his only It is next affirmed, that this system was revived at teous article of our Constitution, which conpelled begotten Son, that whosoever believeth in him should every man to support the public worship of Amighty not perish, but have everlasting life," John iii. 16. He who vagances, and left such fearful results in ther train. total revolution in all our religious views, to govern our whole of duty, and for just and high considerations.

Compare now the Episcopal Church through the

ment,-one of written laws, founded in reason and guarded against sudden and improper changes, which all the Christian world admires. She has also equal-I might safely draw your attention also to all the ly well guarded, fixed and approved articles of faith, spring-time of its existence,-her salutary influence on other denominations, by the sobriety, order and

ponder. It has been wrought in parts seemingly secution in the old world, it established itself in the then twenty clergymen only; now there are over three petitor. It brought to its aid the entire strength of consecrated Bishop of the Eastern Diocese, there the civil power, and the no less powerful agency of were but seventeen clergy therein, and now there are one hundred and thirteen; and let it be remembered, from alleged persecution, it became a stern and unhethat this increase was in places where the most deepsitating persecutor of others, and that too, in a day of rooted prejudices, and inveterate hostility against it

> DEATH IN THE HOLY COMMUNION. (By the Hon. and Rev. Baptist W. Noel, M.A.)

of distant Alps, with their summits hid in clouds, he may often declined, and manifests increasing symptoms of still the clouds in solitary splendour, and glittering in the sunbeams further decay. How seldom do we hear of a new as though it were not of the earth: so among all the other facts Orthodox Congregational Church being erected in of human history, the death of our Lord and Saviour Jesus any of our towns! who witnesses this church extending | Christ stands out pre-eminent, demanding the attention, the itself in any part of our broad dominion out of New wonder, and the gratitude of the whole world. "Ye know the England? Can such an instrumentality, then, be of grace of our Lord Jesus Christ, that, though he was rich, yet for divine appointment? Again, has she preserved, does she maintain uniformly, her own original standards of rich," 2 Cor. viii. 9. "Who his own self bare our sins in his faith?—Look at her covenant, established in this very own body on the tree, that we, being dead to sins, should live unto city in the year 1680, after most mature deliberation, righteousness: by whose stripes ye were healed," 1 Peter ii. 24. and inquire who acknowledges it now, or if any of its Well might the Apostle term this a love "which passes knowindividual members do, who preach it from the pulpit? ledge," for it has no parallel among human friendships. On Who maintains it publicly? Who is honest enough, and that cross of agony and shame, the eternal Son of God died for bold enough to dare to do so? Can such be the accred- sinners, who, in their guilt and ruin, were as ungrateful, proud, ited agent of a Master the same yesterday, to-day and and obdurate, as they were miserable: and the prayer which he forever, with whom is no variableness, nor shadow of then breathed for those who were tormenting him, "Father, turning? The age of miracles is passed; the age for forgive them; for they know not what they do," shows exactly God's direct interposition in the affairs of men is alike the disposition with which he looks upon the whole ungrateful gone by; he intends now, as is most apparent, to ac- race. We have disobeyed the law, and he came to obey it in complish all his designs on the earth through human our stead: we have sinned, and he, who was without sin, conagency; he has done all by direct revelation to his sented to be treated as the sinner, that we might have the vineyard that can be done for it; and now it remains rewards of innocence; we have forfeited heaven, and he gave for men to work out the appointed salvation, always up celestial glory to restore it to us: we were exposed for our in entire dependence upon divine grace. Will a weak sins to an eternal sorrow, and he bore a sorrow never yet and inefficient confederacy then, such as the Congre- fathomed, that he might make us happy: we have deserved to gational Church is, be competent to such a service? be under the curse of God for ever, and he was made a curse Has the like been effectual for any great and good for us, that we might enjoy the Divine favour. Without him, end, for any length of time even? No, sir, it cannot; we should now be helpless and undone; the children of Satan, it may endure for awhile, and do good for a short the slaves of sin, the heirs of wrath; and doomed for our depraperiod in particular states of society, as we have seen vity to endless and intolerable woe; but He "is our life."it do; but to accomplish and sustain permanent, last-

died for our sins, is to dwell in our hearts for ever, to operate a lives, and thus to make us new creatures. As he himself declared, he must be the food of our souls. "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst," John vi. 35. To come to him and believe on him, is to receive his flesh and blood as our spiritual food, and that satisfies for ever. Believe on him, and you will live; disbelieve him, and you will die. Is not this his own testimony? "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." John vi. 53, 54. He who. receiving Christ crucified into his heart by faith, trusts him, and loves him, is his disciple. On his behalf the Saviour intercedes, over him the Spirit watches, and for him heaven is prepared. But he who rejects him, neither believing his love nor depending on his merit, has no grace and no piety; but is still dead in trespasses and sins. To the carnal Jews indeed, who placed religion in tithes and sacrifices, who expected their Messiah to be a temporal sovereign, and who were dreaming of the universal dominion of their nation, all this was unintelligible; because, without one ray of heavenly light, they thought that he meant, they must literally eat his flesh and drink his blood; and they exclaimed,-"This is an hard saying; who can hear it?" John vi. 60. But Jesus meant no literal reception of his mangled form; which, unnatural and useless, would have left them as worldly, covetous, and proud; as sensual and ungodly as before: and he therefore added, " What, and if ye shall see the Son of nan ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing:" John vi. 62, 63.— They must not think that his body was literally to be eaten. for that would ascend to glory; and it was the Spirit of God who alone could give them life, by making their hearts receive him. Thus, then, his people are to receive life by receiving

satisfaction for pardon, grace, and eternal life. And so all as I am not unaware of the sensitiveness (commendable, if reabelievers do. They have renounced all self-dependence, together with dependence on their fellow-creatures; and owning their desert of eternal death, they expect salvation only through the expiatory death of Christ. His love in dying for them being therefore the only source of

their salvation, every believer in the world ought constantly to recall it. In the world and in retirement, among the friends of religion and among its foes, in sorrow and in joy, in the vigour of manhood and in the decays of age, in every scene and through all vicissitudes, this thought should be their comfort and their desire better evidences of her being owned and strength-"He loved me and gave himself for me." But because He who knows all hearts, knew well how prone even This prodigious increase in the numbers and in- his disciples would be to forget him, how timidly they would fluence of the Episcopal Church in these United confess him before men, how much the exercise of their faith would be interrupted, and how often their comfort derived from his cross would fail, he gave to them on the very night of his most unfavorable to it, to wit, in Virginia and in New agony, and but a few hours before he was in the hands of his infidel politicians, and the unfaithfulness of the colochievous workings of its system, and, on an occasion nial clergy, the Church there, though powerful before scattered into corners and shrinking like sheep among wolves, like the present, when I am called upon to enforce the the war of the Revolution, became afterwards almost they have never forgotten. "The Lord Jesus the same night in claims of the Church of which I am a member, it is extinct. When the late lamented Bishop Moore which he was betrayed took bread: and when he had given thanks, both my right, and my duty, to show its superiority, became its chief shepherd, about twenty-seven years he brake it and said, Take, eat: this is my body, which is broken as well by contrast and comparison, as by the exhibi- ago, there were less than ten effective clergymen in for you: this do in remembrance of me. After the same mantion of its own inherent merits. I must not, therefore, that diocese,—now there are nearly one hundred. ner also he took the cup, when he had supped, saying, This cup be charged with wilful and unnecessary offence, in the Here we see,—what never has been or can be seen is the New Testament in my blood: this do ye, as oft as yedrink prosecution of a warrantable and legitimate object. In any Church otherwise constituted,—a declining it, in remembrance of me," 1 Cor. xi. 23—25. It being for I entertain no unkindly feeling towards any body of Church restored, re-invigorated, and improved. In their welfare that they should recall his death, that they should the whole of New England, fifty years ago, there were exercise faith in him, and that they should own him before men, The origin of the Congregational Church in this about thirty clergy of our Church only; now there this solemn rite was instituted to promote these ends. When had arisen between the Asiatic and Western Churches, concerncountry is well known; fleeing, professedly from per- are over two hundred. In New York, there were his disciples meet in his name to eat that bread, which repre- ing the proper time for observing the Paschal Festival; and as new, and closed forthwith the door against every com- hundred. And thirty years ago, when you, \* sir, were the love which made him hang there; when they drink that wine which represents the blood which was shed for them, they by faith they eat his flesh and drink his blood. Besides this, they thus proclaim to the world his love and their grateful trust; for why is that broken bread placed on the table, but because his body was broken for us? Why is that wine poured out, but because his blood was shed? And why do they receive that bread and wine, but because they believe in his atonement? "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come," 1 Cor. xi. 26. Till When, from a lofty eminence, the traveller looks at a range the last advent will his disciples still show forth to the world

his death, by eating that bread and drinking that cup. Instructed by him, how should his disciples refuse? Among his latest commands, given on the night of his agony, addressed to them just before he suffered for their sake, are these:-Take, eat, this is my body." "This cup is the New Testament in my blood." "Drink ye all of it," Matt. xxvi. 26, 27. Luke xxii. 20. Can true disciples forget these injunctions?-If any are living in sin, they indeed should not venture to profane the sacred ordinance by their presence; "for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body," 1 Cor. xi. 29. But table, because they are living in sin, all who bear the Christian | They referred all differences to the command or example of the where is it said in Scripture, let a man examine himself, and if he be in a wrong state of mind, let him stay away; but to the must have been a consolation to reflect that they could not most careless and the most inconsistent, the Apostle says, "Let a man examine himself, and so let him eat of that bread, and drink of that cup." The discovery of sin does not sancrepentance. Renouncing therefore every known sin, all penitent believers should come again to the table of the Lord, to which is derived from the cross.

ON THE MODE OF ADMINISTERING BAPTISM. (From the Charleston, S. C., Gospel Messenger.)

pages, a letter more interesting, and better adapted to effect its ing good, other systems are neccessary. This may did one so great and so good endure such humiliation, or suffer purpose, than the following, which has recently been circulated. A like arrangement in all our Churches as to the Sacrament of

hundred years, and the gracious parting promise of the population of this commonwealth has more than douindication that such was the design of those who have preceded us.

"Your Ministers propose, therefore, to carry out that design, by baptizing thus, their own children, and those of any who may agree with them in the view now expressed. If others prefer the comparatively recent habit of baptizing from a small bowl placed on the Communion table, we shall not, under existing circumstances, refuse: only I take this occasion to say, that in none of our sister Churches in this city, is there any such practice. Neither is it according to the Rubrics of our own baptismal service, throughout which, you will find, mention is made of 'the Font'-the Sponsors, it is said, must be 'ready at the Font'-the Minister must 'stand at the Font;' and it must be large enough for him to 'dip the child in the water,' if desired.

"All this is in exact agreement with the provisions of the Church in every age. 'Fonts,' says one in high repute among our writers, 'were at first built near the Church-then in the Church porch, and afterwards placed in the Church itself, but still keeping the lower end to intimate that baptism is the entrance into the mystical Church. In the primitive times we meet with them very large and capacious'-(See Wheatly on the Common Prayer, chap. vii. § 3.) The same is the testimony of sundry other standard writers, references to some of whom

"The use of 'basons' is 'expressly contrary' to an ancient regulation of the English Church, (see Cardwell's Documentary Annals, vol. 1, p. 292,) and is forbidden by Canon XVIII. of said Church; and in that Church the use of Fonts, at the doors, prevailed till lately, and probably in general, to this day; as was the case in St. Philip's Church, if not in our congregation, within the recollection of some only recently deceased.

"Sustained, then, by precedents so near and recent, so general and ancient, and by the opinion of our own Bishop, (with whose concurrence I am now acting,) I feel persuaded that in a matter which confessedly comes within the range of my official responsibilities, you will acquiesce in the propriety of the course to be pursued in the present instance; especially since the one adopted by my predecessor, in removing the Font to the chancel, has been reversed by the Vestry, in compliance with remonstrances from Members of the Congregation-thus leaving me no alternative but that of going against the rubric, or else baptizing where the Font now stands.

"I fain would hope that on reflection you will agree with me, not only that in the case of my own child I am constrained to act as proposed, but that so it should be in every case. Yet sonable) wherewith many regard a departure from the routine of observances, which, though not original nor universal, may be the only ones that they are familiar with; I have deemed it advisable to give you this brief sketch of my reasons for what I am about to do, and for what I hereby advise, but do not insist that all of us should do, viz: that instead of our unseemly and isolated practice of assigning to baptism no appropriate symbol, and of making it a mere appendage to the other sacrament, we restore it to its proper place, and render its administration, once more, emblematic of its design, viz: the admission of the baptized person, through the door, into the sacred fold of the

"Nor, lastly, can I refrain from expressing the conviction that these outward signs, instead of leading you to think less of the inward grace of this sacrament will, through the blessing of God on our other teachings, aid you in seeing into and feeling its spiritual excellence, the qualifications for its saving reception, and the privileges and duties of all who have been given up, or have given others, thus to their only Saviour. Very affectionately, in pastoral faithfulness,

"PAUL TRAPIER."

VISIT OF POLYCARP TO ROME. (From the New York Churchman.)

Few events throw a clearer light on the principles by which the primitive [Church] was governed, or serve more conclusively to refute the theories both of Rome and Geneva respecing ecclesiastical government, than the journey of the aged Bishop of Smyrna to Rome, in the year 158. A controversy sents the body which hung for them on the tree, they think of both parties pleaded apostolic precedent, one appealing to the Peter, Polycarp undertook a journey to Rome for the purpose think of the love which made him shed it. When they eat that of settling the dispute. His interview with Anicetus [Bishop bread and drink that wine, faith is brought into exercise, and of Rome | terminated without any alteration taking place in the opinion of either party, both determining to retain the practice which they had derived from the apostles who had founded or governed their respective Churches.† We hence perceive how careful the early Church was to avoid

innovation even in matters of secondary importance, and to preserve unity, not only in high and vital doctrines, and great principles of ecclesiastical government, but also in the minute regulations of discipline. Christians then were desirous of preventing the slightest departure from the pure and primal order, and of transmitting the Church to future generations in all respects the same as they had received it from the apostles. They would have regarded with utmost horror the idea which the blind liberality or indifference of modern times has rendered so popular, that provided men agree in a few main points of faith, it is of little or no consequence how widely they differ in less essential matters. The glorious ideal which they proposed was entire, universal, everlasting unity, in faith, discipline, and affection; and it doubtless must have occasioned those holy men much affliction, that even in a thing of comparatively slight importance they could not preserve agreement, without sancinstead of continuing to absent themselves from the Lord's tioning the fatal precedent of departure from apostolic order. name should renounce their sins, that they may come to it. No apostles, and nothing could induce them to depart from the course marked out by the first governors of the Church. It greatly err in continuing a variation which apostles had com-

But is it possible that at this period the supremacy of the tion disobedience to Christ's injunction, but should lead to Bishop of Rome was acknowledged; that the idea of papal infallibility had entered into the mind of any human being? Had such a tenet been then held by the Church, would the controexercise faith in his atoning sacrifice, to recall that love to sinners which made him die for them, and to confess before the the Asiatic Churches have known and performed their duty of Church and the world, that they have no other hope than that submitting implicitly to the decision of the successor of St. Peter? Would not the pious Polycarp have heard something from St. John of this extraordinary right to universal sovereignty, and have submitted his own judgment to that of the divinely-appointed head of the Christian Church? Or if he had failed in knowledge or duty, would Anicetus have betrayed It is not often that we have it in our power to place on our his trust and debased his dignity by continuing silent on this momentous subject?

\* See Bishop Sparrow's Rationale, p. 192; Cave's Primitive Christianity, chap. 10, p. 312; Bingham's Antiquities, B. viii. ch. vii. § 1 and 2.

whith of "Universal Bishop" to be profane, anti-Christian, and professional profess