

realms—which may Heaven avert!—would to both in the end be alike fatal. Every enlightened Christian and every true patriot in England is, therefore, interested in its overthrow, and is laid under the most solemn obligation to exert every effort for its utter destruction! It perverts every ordinance; it corrupts every doctrine of the Gospel. It teaches its disciples to believe lies, to trust in shadows, and to despise persons both wiser and better than themselves. It ruptures at once the bonds which bind together good men of all denominations. It compels its votaries to renounce intercourse and refuse co-operation with Protestant Dissenters of every class and of the highest character. Nor is this all: it identifies dissent with schism, and schism with perdition. It calls upon Englishmen to surrender the indefeasible right of private judgment, and submit their conscience to the keeping of the clergy. It represents the Reformation from Popery as an evil rather than a benefit; and scornfully repudiates the great Protestant principle that the sacred Scriptures are to mankind the only rule of faith and conduct. It next assails the fundamental doctrine of the evangelical system, that the justification of a sinner before God is wholly by faith in the one perfect sacrifice of the Lord Jesus Christ, to the utter exclusion of all works and all merit. From errors respecting doctrine, it proceeds to advance errors respecting officers. First, unchurching every other community of Protestants in Christendom, and avowing its exclusive sympathy with the Church of Rome, it sets up claims in behalf of the established clergy of this country as enormous and preposterous as they are unfounded and unjust. It demands for them the honour of being the sole, and only, successors of the Apostles. On this absurdity it boldly insists, in defiance of Sacred Scripture, of ecclesiastical history, of right reason and common sense. Upon this ridiculous allegation they build a corresponding doctrine regarding ordinances. In their view, if a man has obtained episcopal ordination, although destitute of every one of those qualities which, according to the New Testament, are essential to constitute Christian character, he is made and becomes a true minister of Jesus Christ. Although he may hunt, swear, dance, revel, play at cards, and live after the course of this wicked world; yet since he is a link in the apostolic chain, and, as such, invested with a mysterious spiritual authority, these simple facts impart validity to all his acts and deeds ecclesiastical! Christian ordinances are rightfully administered, if administered by him, notwithstanding the depravation of his character; while, on the other hand, if administered by a Dissenter, they are null and void, though the administrator should unite in his person, the piety of a John, the knowledge of a Paul, the zeal of a Peter, and the eloquence of an Apollos! Baptism, they tell you, by a

Dissenting minister, is a pretence and a mockery; but if by "a successor of the Apostles," however profligate, the subject of it is at once regenerated and made an inheritor of eternal life! So with the ordinance of the Lord's Supper: administered by a Dissenter, it is powerless, worthless, an imposture; but if by a "successor of the Apostles," it becomes a mystery; it partakes of the nature of a sacrifice for sin; it is invested with potency and virtue, and it imparts life-giving qualities to the receiver! Such is the character of this pestilential perversion of the things of God. Be, therefore, vigilant to guard against a system so full of abomination. Let your daily prayer be, "*From all false doctrine, heresy, and schism, Good Lord, deliver us!*"

Men and brethren,—such are the perils which at this moment surround you! What is to be done? How may you best defend yourselves and protect your beloved children? Of sure methods there is no choice. You have only one: but that is of God's appointment; and hence its certain efficacy. Take to yourselves, then, "the sword of the Spirit, which is the word of God; praying always, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance." In God is your strength; from him comes your wisdom. With minds, thoroughly enlightened, with hearts purified, with adequate knowledge of Gospel doctrine, or Christian ordinances, and of the true nature of the New Testament dispensation, "ye may be able to withstand in the evil day, and having done all to stand." But whoso remains in ignorance and the slave of corruption is this deadly delusion.—Awake, then, and prepare for the combat! Study the Scriptures of truth! Seek the salvation of God! Thus alone may you escape the poison of Puseyism and the perils of Popery!

#### A NEW PUSEYITE CHURCH.

*To the Editor of the London Record.*

SIR,—In a recent journey through the hop district of Kent, I had occasion to remain for some days in the vicinity of Goudhurst. When the Lord's Day came, as is my custom, I repaired to one of the nearest churches of our Establishment, hoping to find in this retired district purity of doctrine combined with the simplicity of Christian worship. The one I happened to select is called Kilndown Church, a modern edifice, the building begun within the last two years, and the scaffolding still remaining. It is situated upon a rising ground about two miles from Goudhurst, and five from Cranbrook. The day was sultry in the middle of July, but I was there in good time, and had just taken my seat, when a vehicle drove up, from which was taken, with considerable ceremony, a pair of silver or plated candlesticks, nearly a yard high, in which candles of fitting lengths were adapted, and placed one on each end of the communion table. Between those, and opposite a gilt cross, was arranged the sacramental plate, consisting of two large silver