THE WANDERER'S RETURN,

THE CHURCH AFTER ALL.*

My father was a regular Church and State religionist; so that as I was born on the south side of the Tweed, I was baptised and confirmed in the Church of England. But I am sorry to say that I knew but little of my religion when I was a young man. I belonged to the Church of England, because it was the Established Church; and that was reason enough for me. It was my father's reason before me. "How could any body dream of being a dissenter?" he used to say: "for his part, he never could make out where they came from, or what they wanted. What good could there possibly be in being a Dissenter?" thus he designated all who did not belong to the establishment.

In process of time, my father died, and I was left to my own devices. Having occasion to go to Scotland to see my maternal uncle, respecting my father's affairs, he pressed me so much to stay with him and assist him in his business, that it ended in my becoming an inmate of his house for some years.

My uncle, like my father, was a Church and State religionist: consequently, being in Scotland, he was a Presbyterian. I recollect his asking me, the first Sunday after I got there, to go to Church with him. He said, "The forms were different, but I should soon get accustomed to their ways: no two countries were alike in these respects. The Established Churches of England and Scotland believed in the same doctrines; they only differed in discipline; and that was always admitted to be a non-essential. The differences among Protestants were very much moderated; Episcopalians and Presbyterians no longer refused, upon occasion, to worship God, and to partake of the Holy Communion of the Lord's Supper, according to each other's ritual. Mr. Melvil was an excellent man, gave them good sermons, and he was sure that I should like him.

As I had always heard my father say, that it was the duty of every one to belong to the Established Church, I could make no objections. I had been taught to consider the sermon as everything, the prayers and sacraments as nothing; and as Dr. Webber, my former clergyman, had preached so much about Protestants, the Protestant religion, and our pure Protestant faith, as to leave the impression upon my mind, that nothing was necessary to make a true Church but that it should be Protestant; I found no difficulty in going to the Presbyterian Kirk. Here I heard a great deal about the equality of the ministers of the Gospel; and read a great deal, in books lent to me, about bishops being a rag of Popery, and about predestination, reprobation, &c.

I do not know that I was the better for this but I was prevailed upon to receive the Sacrament of the Lord's Supper, which I had never received in the Church of England, as my father never recommended me to do so, either by precept or example, considering it only proper to be done by very old people, or those who were without sin, (though where I was to find these latter persons he did not tell me.) It was explained to be a mere act of commemoration.-We all satt at a long table in the church, the bread and wine being handed down.

During my sojourn with my uncle, I got acquainted with a young man who was an Independent; and like most young men, we had many arguments about reli-He quite confounded me upon the question of an Established Church, by proving to me that the Church of England, (to which I at first belonged, and in which, I confessed, I should worship if I returned to England,) was not the Established Church of Scotland, which was Presbyterian; the Episcopal Church being Dissenters. So that, on my principles, I was an Episcopalian on the south side of the Tweed, and a Presbyterian on the north side; a Papist in France, a Mahometan in Turkey, and a Pagan in China. The establishment vanished "like the baseless fabric of a vision, and left not a wreck behind." I gave up the principle altogether.

Having been completely beaten on my grand point, I the more readily gave way on others; and having heard so much of the equality of ministers, the Popery of Episcopacy, &c., it is not to be wondered that the following arguments of my friend made me an Independent: - "If a bishop has no exclusive right to set apart to the Pastoral office, upon what grounds can Presbyters claim it? If there is no peculiar virtue in the holy hands of a Bishop, why should we think there was any in the holy hands of Presbyters? Are they not men as well as he? What better right have they to choose for the people than Bishops have? They have none. Let the people who pay the minister, choose the minister. Are not Presbyters a rag of Popery, as well as Bishops? What is Presbyter, but Priest written out at full length? Besides, were not most of the original Presbyterian ministers unordained?‡ Did they not say then, that ordination was unnecessary. and why should they insist upon it now? And if the Presbyterians upset the Episcopal Church, got themselves established in its stead, and put in possession of its property; and all because the Episcopal Church was a burden they could not, and would not, bear: what possible right could they have to make the Independents support their Church? It was a burden they could not, and would not, bear .- They had as much right to be supported by the Presbyterians, as the Presbyterians by them .- The Independent ministers were as much ministers as they were. They had as valid a call; -they were more holy, and more acceptable to the people, than the ministers of the establishment, who were wolves in sheep's clothing, plundered the people, &c." I say, it is not to be wondered that I, who had heard so much about the equality of ministers, their acceptableness to the people, and the purity of their doctrines, being the grand things, and whose strong ground of an Established Church had been so completely demolished, should yield to these arguments, and become ar Independent.

As this happened just about the time that I left Scotland to commence business for myself in England, my uncle knew nothing of my change of opinion, or I dare say he would have been terribly vexed. As it was, I went to England, and regularly attended the Independent meeting-house.

* Slightly altered from an English Tract.

† It is worth observing that they who at other times cry out so much against the Church of England for retaining several ceremonies, which, though indifferent in themselves, they say become unlawful, by being abused by superstition and popery, can in this more solemn and material ceremony agree even with the Pope himself (who receives sitting), rather than not differ from the best and purest Church in the world. The posture of sitting at the Communion was first adopted by the Arians; who, stubbornly denying the divinity of our Saviour, thought it no robbery to be equal with him, and to sit down with him at his table. And it is the Pope's opinion of his being St. Peter's successor, and Christ's vicegerent, which prompts him to use such familiarity with his Lord.—Wheatly.

Christ's vicegerent, which prompts him to use such laminarity his Lord.—Wheally.

Vide any impartial history of the Church at the time of the Reformin Scotland. Take, for example, the following passage from **Yide any impartial history of the Church at the time of the Reformation in Scotland. Take, for example, the following passage from the Bishop of Glasgow's (Dr. Russell) History of the Church in Scotland, Vol. 1., p. 247. "In the early stage of the Reformation, a great laxity of opinion was allowed to prevail, in regard to the nature and origin of sacerdotal authority. In many cases, all distinction between laymen and members of the Priesthood was utterly contemmed as a Popish prejudice; and the history of that period accordingly presents a number of preachers, who, immediately on leaving mechanical employments, assumed the office of ministers.—Ordination to the Clerical functions fell into entire disuse. Nothing more was required, but an election or nomination by the parishioners; a certain examination as to morals, and the gift of popular oratory; and a verbal appointment by the presiding divine to the charge of the congregation."—"Imposition of hands," said they, "we judge not to be necessary."

pendents, [or Congregationalists] every meeting- ing reverence for the word of God, which I could not administered by clergymen who have received their house is quite independent (hence the name); dedepending solely, that is, for its creed and its mode my mind, that the Roman Catholics must be in the the Apostles. Hence I always call myself a Churchof worship, its rule of doctrine and government, upon the views of Scripture that the seat-holders in it (or subscribers, or trustees; as it may be) happen to entertain: and it follows, of course, that the minister is not be right, and that consequently there was no such Divinity, the rejection of Episcopacy, and the unauchosen by the Congregation. It so happened that when I first went to this chapel, our minister received "a harmonious call" from another congregation; so he left us. We had then to choose another minister. I am afraid I did not at this time feel as seriously on I then knew nothing. the subject of religion, as I trust I now do; still, I was really desirous to make a conscientious choice on this occasion; and to this desire I attribute, under God, my delivery from the error of the Independents. For, in studying the Bible, to make myself better acquainted with what a minister of the Gospel ought to be, I was struck by one glaring difference between the minister of the Gospel, as characterized in the New Testament, and the minister of an Independent chapel. The minister of the Gospel, according to asserted that the English Church separated from the particular care never to style the followers of the Pope, the Scriptures, is sent by God to the people; whereas | Catholic Church at the Reformation, and broke the | Catholics, but always Papists, Romanists, or Roman the minister of the Gospel, according to the Independents is sent by the people to themselves!

considering these words of St. Paul: "We are ambassadors for Christ, as though God did beseech you How can it be our place, I said, to choose who shall be God's ambassador to us! All satis- image-worship, transubstantiation, &c. he got rid of, by of the Bible, as it was understood by the ancient faction in a system, in which the very dispensers of saying that the Catholic Church was infallible, and could God's truth, were thus upon principle corruptly ap- not err; according to our Saviour's promise, that the pointed, and made dependent upon the very persons Holy Ghost should lead the Church into all truth; dent*-was really gone in me from this time. But damned:-dl this, I say, made a great impression I soon had all the miserable fruits of the system be- upon me, whose life had been none of the best. With fore my eyes. I pass over the fact, that when the the threats of eternal damnation on one side, and the election took place, females, as well as males, yea, certainty of savation on the other, can it appear strange even Socinians, (for such there happened to be among our seat-holders,) voted for the person they respect ness in my reigion; I was always haunted with the tively preferred to be God's ambassador to them; idea that all vas not right; I did not like the forced intrigues that were going on. The most disgusting the worship of images still more; transubstantiation exercise of the most disgusting tyranny, between op- was also a great stumbling-block in my way. Yet fail to follow such an event.

I had had enough of the Independents. The tree of various denominations, Independents, Methodists, Irish Church, turned upon our respective religions,rangued the mob. I was much taken with the New- "Pray, sir, are you a Protestant minister?" "No," no harm in my going to hear him.

afternoon; but afterwards, as he was a much more ly called,) are my Catholics at all." clever man than our minister, I went there altogether; and as far as preaching went, I had certainly made of Catholic, which I thought so much of, was so new a change for the better. He used precisely the same a thing to me, tlat I was quite startled, and did not arguments against the Wesleyans, as the Indepenspeak. "You seem astonished at what I say," he dents used against the Presbyterians. "The Wes- said; "I assure you I mean no offence; but you must evans left the Church of England in the time of John allow me to deend my church in my own way. We Wesley: had not the New Connexion the same right to of the English Church are Catholics, English Catholeave them? The tyranny of the Conference could not lics. We profes to be Catholics every time we meet be endured. One minister was equal to another; what for divine worshp.* There are many branches of the right had a select few to domineer over the other minis- Catholic Church, -the true vine. The Romish ters? The Wesleyans had commenced to ordain minis- Church, -a vely corrupt one, at the best, -is only ters by imposition of hands, in imitation of the Church. one of those branches, and has no more right to Did they mean to say, that he was not as good a call herself the Catholic Church than the county of minister as any of their ordained ministers? He was Northumberland has to call itself England. That quite as good, and better too; for he preached purer the English Church is a branch of the Catholic Church doctrine. He did not believe in the Eternal Son- is clear from this, that all the marks of the Catholic ship. This is the reason," said he, "why I left the Church are to be found in her:-the pure word of God Wesleyans, because I could not swallow this mon- preached, and the sacraments duly ministered by those strous doctrine," (though the reason was different, as I afterwards found out.) From this man I learned, and firmly believed for some time, (such was my in uninterrupted succession, to the first planting of awful delusion,) that our blessed Saviour was not the Eternal Son of God.

rian. He soon convinced me that I could not stop the Sorbonne in Paris have recognised the validity of where I was; and proving to me, as clearly as a pro- our orders; and so have Bossuet, Walsh, Courayer, position in Euclid, that, if Christ be not the eternal and many other members of the Church of Rome. Son of God, he must be a mere man, I at once became a Unitarian.

At the Unitarian meeting-house, I heard nothing but what I might have heard from many a heathen philosopher, except that the heathen would not have up all belief in Sacraments. The Quakers were and the result of this wretched state of instability and folly was, that I sunk down into complete and avowed infidelity.

time, when I met with a Roman Catholic priest. He was evidently a man of talent, a Jesuit, with all the We happened to be in a steam-boat; and in passing the ruins of an old monastery, the conversation naturally turned upon the monastic system. He of course auded it up to the skies, abused Henry VIII., whom he called a Protestant, and Anne Boleyn, whom he called by a harsher name. I was not well read upon the subject, then; that is to say, I knew nothing about resist his arguments no longer. it; so that he had it all his own way.

One thing led on to another; ignorance on my part, led to boldness on his; so that he asserted that very Church, which, from knowing no better. I many things to be true, which I now know to be false, was induced to desert in my youth. I now glory and though, from ignorance, I then assented to them. I rejoice in belonging to that Church, not because it is was ripe, indeed, for the arts of a Jesuit; having wan- the established Church of the Empire, and is very prodered ad libitum for so long, from sect to sect, and found | perly and very scripturally acknowledged by the State no rest for the sole of my foot, is it to be wondered as its inseparable ally, but because it is that branch that I was overcome with the mixture of truth and of the Catholic Church which God has planted in falsehood which he poured into my ear? He had evi- the British dominions, and in which I feel sure that dently been sent over from-, for the purpose of making converts, and with me he succeeded for a time. I will mention the way he went to work, in order to put you on your guard. But before I do so, I must

* "I happened once to ask a Dissenting minister, to what denomination he belonged; he replied, that he was an Independent; 'so called,' he added, 'though we are the most dependent creatures on the face of the earth.' "—Southey's Progress and Prospects of Society Vol. II. p. 134.

"I believe one Catholic and Apostolic Church."—Nicene Creed.
"I believe one Catholic and Apostolic Church."—Nicene Creed.

You are aware, I dare say, that among the Inde- tell you, that with all my infidelity, I still had a lurk- His word is faithfully preached, and His sacraments shake off; and also a vague sort of idea floating in commission from bishops; who are the successors of right, as they so boldly asserted that every one else MAN. And when the word PROTESTANT includes a was wrong; it was their worship of images, transub- Protest against all sorts of error, -against the renunstantiation, &c., which made me think that they could ciation of Infant Baptism, the denial of our Saviour's thing as the Catholic Church; for it never entered thorised usurpation of the ministry, as well as against into my head that any Protestant (so called) Church, the corruptions and idolatry of Rome, -when the could be Catholic; and about the Greek, Syrian, Ar- word Protestant, I say, includes all this, I then most menian, and other branches of the Catholic Church, cheerfully adopt the title, and thank God for the noble

He first proved from the Bible that out of the Hooper, and Farrar, the five Episcopal Victims of Church there was no salvation; and that, if I wished Queen Mary's tyranny,-for all those stout-hearted to be saved, I must belong to the Catholic Church men and women of a lowlier degree who gave their (assuming always that the Roman Church was the bodies to be burned, rather than wear the yoke of Catholic Church.) He then went on to prove the Rome, and for those also who, at a later period, sufapostolical succession, without which there could be fered death and the severest privations, rather than no valid ministry; and showed that, if there was no renounce Episcopacy, and embrace Presbyterianism. church there could be no ministry; if no ministry, no To sum up all I call myself A Churchman, Protessacraments; if no sacraments, no salvation. He then TANT AGAINST POPERY AND DISSENT. I also take apostolical succession; and went on to show, that if Catholics; because Catholic is a term, which, as I the Church of England had no succession, no other have already stated, is adopted by the English Church, I was particularly struck with this distinction, in Protestant body in Great Britain could have it, for and because I consider it as much more fairly belongnone of them lad any bishops.

the less because it was new; all my objections about parted widely and most fearfully from the teachings whom, above all others, they ought to be indepen- and that if I did not belong to it I was sure to be that I changel once more? But I found no happi-I pass this over, because it was almost nothing com- celibacy of the priests, nor the denial of the cup to pared with the evils of the canvassing, cabals, and the laity; the prayers to the saints I disliked much; posing parties, took place; and the end of it all was, here I was fast .- The Church could not err; these the secession of the unsuccessful party, and all that things, therefore, must be believed, or I could not be ill-will consequently, and unchristian feeling, all those saved. Yet I could not believe them; still worse, I envyings, jealousies, and evil-speakings, that never was forced to say that I did believe them, or I could not obtain absolution.

I remained in this unhappy state for some time, till, showed itself by its fruits, and I was ready for almost by great good fortune, I happened one morning to any change that chance might throw in my way. It overtake a gentleman walking towards the same place so happened that about this time a religious meeting | with myself. We entered into conversation, which, was held on a great moor near us, at which ministers in consequence of some debate in Parliament on the Baptists, and New Connexionites, successively ha- During our conversation I happened to say to him, Connexion minister, who was a clever sort of fellow; he replied "I am a Catholic priest." "Catholic and from seeing our minister speaking from the same priest!" I said in astonishment; "how can that be, platform with him, calling him his dear brother, sta- when you have been objecting to many of the docting how happy he was to be a fellow-worker with trines of the Catholic Church." "I hope not," he him in the ministry, I concluded that he considered said; "it was not my intention to do so; I have, it is him to be as much a minister of the Gospel as him- true, been finding fault with the doctrines of the Roself. Of course, therefore, I thought there could be mish Church; but I have yet to learn that the Romish Church is the Catholic Church, or that the En-At first, for various reasons I went only in the glish Roman Catholics, (as they are somewhat absurd-

I was quite in amazement. To be denied the name who have been chosen and called to the work by bishops, whom we can trace up from the present time, Christianity in this island. Our ministers, since the Reformation, have been allowed to preach in the Greek When I was in this frame of mind, I fell in with and Syrian Churches, which are branches of the Cascientific philosopher, who called himself a Unita- tholic Church as well as ourselves: the Doctors of

This was all news to me; but my new friend, (for so I must always consider him,) at other times proved all this to me, and more. He proved that the Romanists in great Britain and Ireland were not Catholies but schisnatics, as they were not able to trace up nentioned the name of Christ at all. From this their succession of bishops higher than the reign of time I learnt to rationalize every thing. I used to Queen Elizabeth, when they separated from the argue in this way: - "If one man have as good a Catholic Church of this country, in obedience to the right to teach religion as another, why may not wo- bull of Pope Pius V., who excommunicated the Queen, men, if they wish it? Then why go to church at all? and released her subjects from their allegiance to her. I can read prayers and a sermon at home; and have He showed me this from one of the canons of the Caas good a right to give myself the Sacrament, as the tholic Church agreed upon by a general council of the minister to give it to me." But I soon gave Church held at Constantinople, A. D. 381. "We count those persons to be heretics, who, though they right; there were no such ordinances in Scripture; I pretend to profess a sound faith, have separated themwas, in fact, every thing by turns, and nothing long; selves, and made congregations contrary to our canonical bishops." He also showed me another canon made at a general council of the Church, held at Chalcedon, A. D. 451, to this effect:-"Let not a bishop I had been in this state of mind, alas! for some ordain or appoint any clergyman to places subject to another bishop, unless with the consent of the proper bishop of the district. If any one do otherwise, let mildness and insinuation of the followers of Loyola. | the ordination be invalid, and himself punished." Hence he argued from the canons of the Church that the Romish priests and deacons had no valid ordination for this country.

On these and many other important particulars, did my friend so fully satisfy me, either in conversation or from books, which he lent me to read, that I could

In consequence of his exhortations, I have been for many years a consistent member of the English Church;

* "I believe in the holy Catholic Church."—Apostles' Creed.

"I believe in the holy Catholic Church."—Apostles' Creed.
"Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith."

"And the Catholic Faith is this, that we worship one God in Trinity, and Trinity, in Unity."

"So are we forbidden by the Catholic religion to say, There be three Gods on the Large."

army of Martyrs,-for Cranmer, Ridley, Latimer, ing to members of the English Communion, who are All this male a great impression upon me, and not | Catholics indeed, than to Romanists who have de-Catholic Church in its earliest and purest days.

Advertisements.

PORTRAIT OF THE LORD BISHOP OF TORONTO.

To is proposed, as soon as a sufficient number of Subscribers is obtained, to publish a PORTRAIT OF THE LORD BISHOP OF TORONTO, to be engraved on copper, from a painting recently taken by Mr. Hoppner Meyer, of this city. His Lordship is represented in his full robes, as officiating at the Altar, and nearly the whole figure is shewn. The style is vignette, and the size of the plate will be about 14 by 18 inches. The price to Subscribers will not exceed 20s. for Proofs, and 10s. for Prints. The Portrait, which is considered an excellent likeness, may be seen and Subscriber's names received at H. & W. ROWSELL'S, King Street, Toronto.

January 22, 1842.

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THE Subscriber tenders his grateful acknowledgments to his friends and the public for past favours, and would respectfully inform them that in addition to his former Works, he has purchased the above Establi hment, formerly owned by the late HARVEY SHEPPARD, and recently by CHAMPION, BROTHERS & Co., where he is now manufacturing CAST STEEL AXES of a superior quality. Orders sent to the Factory, or to his Store, 122 King Street, will be thankfully received and promptly executed.

Chilery and Edge Tools of expressington manufactured to order Cutlery and Edge Tools of every description manufactured to order

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THE Subscriber begs to return his sincere thanks to the public for their liberal support since his commencement in business, and as a proof of his gratitude he has determined to lower his price for the above article, 20 per cent. The great increase lately experienced in the demand for his **Blacking** having enabled him to enlarge his business, he now offers his manufactures to Merchants and Shopkeepers at the following prices:

Oil Paste Blacking in Tin Boxes, 33 inches diameter by 1 deep, per gross.....Oil Paste Blacking in Tin Boxes, 3 inches diameter by 2 gross each, at 7s. per gross.

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Liquid Blacking—quarts, per doc.

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Sponge Blacking or Leather Varnish in 6 oz. square bottles

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Corner of Yonge and Temperance Streets, Toronto.

MANUFACTURES every thing in the above lines in the first style, and on the most reasonable terms. T style, and on the most reasonable terms.

J. E. P. has, at the present time, some splendid thick French plates in hand; Window Cornices, Room Bordering, and Miniature Frames, if the latest London fashions.

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REDUCED PRICES !!

G. & T. BILTON respectfully inform their friends, that they are receiving, DIRECT FROM ENGLAND, a choice selection of West of England Broad Cloths, Cassimeres, Diamond Beaver Cloths, Mixtures, &c. ALSO, A BEAUTIFUL ASSORTMENT OF

Velvet, French Chine, Satin, & Marsella Vesting. They having bought for cash, at reduced prices, are able to take off TEN PER CENT of their usual charges. d Barristers' ROBES, made in the neatest style. Toronto, July 14, 1841.

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Toronto, August 3rd, 1841. BRITISH SADDLERY WAREHOUSE,

WELLINGTON BUILDINGS, TORONTO,
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FIRST-RATE ENGLISH ESTABLISHMENT. N.B.—Every description of Harness, &c. made to order, from the sest English Leather, by very superior workmen. 51-1y

OWEN, MILLER & MILLS, Coach Builders, King Street, To-ronto, and Store Street, Kingston. All Carriages built to order warranted twelve months. Old Carriages taken in exchange. N.B.-Sleighs of every description built to order. Earthen, China, and Glassware Establishment, No. 10, New City Buildings,

NEARLY OFFOSITE THE ENGLISH CHURCH, KING STREET.

THE Subscribers are now receiving, at the above premises, an extensive and choice assortment of every description of WARE in their line, among which are handsome China, Tea, Breakfast, Dinner and Dessert Sets; Japan and fine Printed Earthenware Sets of ditto, fine Cut and Common Glassware, and a large supply of Ware suitable for Country Stores. Persons wishing to purchase

Toronto, October 30, 1840.

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SINCERELY thankful for the liberal patronage he has received, desires to acquaint his friends and the public that he has now Removed into his New Brick Premises, corner of Yonge and Temperance Streets, (directly opposite his old residence), where he has fitted up superior accommodation for the carrying on of the above business, and hopes, by strict attention to the manufacturing of his goods, punctuality in executing orders entrusted to him, and reasonable charges, to still merit the kind support he has heretofore received, and that a continuance of their favours will be thankfully acknowledged by him.

by him.
Feather Beds, Hair and Cotton Mattrasses, &c. furnished on the shortest notice. Window and Bed Draperies, and Cornices, of all descriptions, made and fitted up to the latest fashions with neatness and dispatch.
Toronto, Nov. 1, 1841.

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A PPLICATIONS for Insurance by this Company are request to be made to the undersigned, who is also authorised to receive the renewal of policies. ALEX. MURRAY.

Toronto, July 1, 1841. BRITANNIA LIFE ASSURANCE COMPANY

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PROSPECTUSES, Tables of Rates, and every information, make be obtained by application to FRANCIS LEWIS, General Agent. No. 8, Chewett's Buildings, Toronto.

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Tea, Wine, and Spirit Warehouse. No. 197, KING STREET, TORONTO.

No. 197, KING STREET, TORONTO.

THE Subscribers having now completed their extensive Wints strock of Groceries, Wines, and Spirits, offer for Sale the undermentioned articles, which having been purchased on the most farmed able terms in the best European and American Markets, they can combidently recommend to the attention of City and Country Storekeeps 200 hhds Porto Rico and Cuba Sugars,
30 hhds London Refined Sugar,
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20 tierces Carolina Rice,

20 tierces Carolina Rice,
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