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"THIS PROTESTANT KINGDOM." BILL OF RIGHTS, 1688.

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hath existed from the beginning of the world, pray for when He teaches us to say: "Thy

EVERY HEART KNOWETH ITS OWN BITTERNESS.

Doetry.

We read of a Persian whose life seemed blest With all that was bright and fair, Till he showed one day, deep hidden away, A skeleton grim and bare,

That clouded the blissful light of his life And darken'd his envied fate-His wealth and all-with a gloomy pall That rendered him desolate.

And far down in each human heart, there lies A recess hidden away ;

Deep in that cell may a skeleton dwell, Illumed by no friendly ray.

Friends may be ours who are true and tried, Who may know each seeming care ; But that chamber dim, we keep from them,

They cannot enter there.

Scarce but one keeps some unhealed wound-' A mysterious sorrow hid--

A dreary woe, that no mortal may know-'Neath that darkened closet lid. It may be the ghost of some blighted love-

A spectre of ruined hope-A withered fame -a sullying shame-On their life's fair horoscope.

We know that the rose looks fresh and fair, And its bloom will not betray That a worm dwells in its inmost cells, Which is gnawing its life away. So many with bright and sparkling eye,

And cheek of the fairest bloom, Have, hid from sight, a withering blight That will sink them in the tomb.

Aye, "Every heart its bitterness knows," Each has its hidden care, And every life hath its inner strife-Its skeleton dark and drear. And no eye can pierce the hidden veil That covers our lives like a pall, But His who hears our prayers and tears,

We was

And lon

Will our jo s be fraught with pain ; Thus he fits us here for that brighter sphere, Or else we might live in vain. For when we pass o'er to that other shore, Each sorrow and grief will depart There the mist will roll from every soul, And the skeleton leave each heart. LIZZIE T. AHERN. Hemmingford

and shall exist unto the end."-Whitaker's Disputations, 1610. Parker edit, vol., p. 299. "If any will agree to call universality of kingdom come professors by the title of the church, they may of this state of conflict, imperfection, sorrow if they will. Any word by consent may signify and trial? And "when these things begin to anything. But if by a church we mean that so-ciety which is really joined to Christ, which petitions, and say: "Let not Thy kingdom hath received the Holy Ghost, which is heir of come !" or "Let it not come yet !" What the promises and of the good "things" of God, which is the body of which Christis the head, then the invisible part of the visible church, that is the true servants of Christionly are the going signs, "begin to come to pass, then look church."-Bishop Jeremy Taylor Dissuassive up, and lift up your heads, for your refrom Papery, 1660.

"That church which is Christ's mystical of God."-Hoecker's Ecoles. Politg. B. 3, 1,

"The adversaries of the truth defend many church. Beware of deceit, when thou hearest the name of the church. The verity is then assaulted They call the church of the devil Has he not moreover told us that it is part of the holy church many times."-Bishop Hooper, 1547. Parker edit., pp. 83, 84. Your obedient servant.

Westbourne-park. R. W. CASTLEMAN P. S .- In the New Testament there would appear to be four meanings of the word church." 1. It is applied to the whole body of the elect (Heb. xii. 23). 2. It is applied to the baptized Christians of a particular place small number of professing Christians in a particular family (Rom. xvi. b.) 4. It is applied to the whole body of baptized people throughout the world, both good and bad (1 Cor. xii.

28.)-The Rock.

HOW TO REGARD THE LORD'S COMING

To most people, the doctrine of the near coming of Christ is only terror and an annoyance. They do not wish to think of it. Th y would rather not hear about it. If they could have their own way, th would prefer that Christ might never The young mother looks upon her child nd would like til she can see their heads. that day at least postponed him a man, and settled in e world. The statesman, who has spent hi systems of reform, is offer that this present

soon to be needed no seeking preacher, the hyr the Pharasaic humanitaria sensitive to the dangerous t who venture to read aloud

reference to the signs of the

If the absence of brotherly love for relig Deliver us from evil ?' What, but the interpeople, if a scorn of all who worship God ference of His own Almightiness to lift us out ferently from themselves, constitute here and surely the Apostle John shows th does very clearly-then there are no heretics in London as the Irvingites, worship in a very magnificent cathed is the day of judgment but the day of the Gordon-square. Irwing, I imagine, w his genius, had a very uncatholic spirit. coming of the kingdom? Doth not the for instance, his celebrated missionary s Saviour say, "When these things," these fore-Requested by the directors of the Londo sionary Society to preach the annual at Survey Chapel,-how did he begin ? at Survey Chapel, --how did he begin the entered on When he ascended the pulpit he entered on a kind of atdible solitoquy. Said he, "How shall I encourage myself to address the throngdemption draweth nigh"; that we should know, when we see these thing's come to pass, " that the kingdom of God is nigh at hand ?" How, body consisteth of none but only true Israelites, true sons of Abraham, true servants and saints also, did St. Paul view that day? Have we ing multitude by whom I am surrounded ? 1 will even cast about for a few examples. There not his words to show us in what manner we should contemplate it? "There is laid up are three of a notable character which strike me; that of the Apostle Paul profor me a crown of righteousness, which the a false error under the name of the holy Lord the righteous judge shall give me at that before the Jewish Sanhedrim, that of Bernard Gilpin preaching before the court of King Ed-

our highest consolation, while in this vale of tears, to be "looking for that blessed hope, and the glorious appearing of the Great God and our Saviour Jesus Christ ?" (Tit. ii, 13.) Wherefore, then, deny our faith, and let go our profession, at the very moment when, we are about to enter upon the possession of its eternal fruits and promises ? Terror and trepidation at such an hour, and at such a prospect, Luther or district (Acts viii, 1.) 3. It is applied to a pronounced suspicious and unfovarable sympevangelism of the South." In this toms which pertain rother to the unrenewed body of English dissenters. and the lost than to such as have been washed in the Saviour's blood, and justified by faith in the banker, M. P. for Surrey, was and the same spirit lent bitternes the word of His Gospel. He that cometh is not an angry tyrant, nor a relentless foe, but castic and biting tongue. It was our own dear Lord and Redeemer, who loved

us unto death, and whom we profess to love, and hear him, especially when the at all theological. Irving describe coming to receive us into His own everlasting glory. Shall we trust in Him now, and believe as one "who hath taken us poor terpreters of prophecy under yo made the walls of your house that He has satisfied for our guilt, and not continue to trust in Him then, when He is about to be revealed as our eternal deliverer ancient schools of the prophets. from every remaining evil? Let the wicked his own house Drummond se taken little else or nothing u tremble, and those be in anguish who have never consented that he should be their His mission apparently was to Saviour ; but as for those who have tasted of nothing was there anything,-whited sepulchres. The Egyp His goodness, let them look up, and lift up skeleton at their feasts to rem mortality. The Sultan Salad And if the indications of the nearness of that

a similar message dinned da ears elaborating day were even far less than they really are; by a herald especially appoin pose In Parliamenr, Mr., D tarily undertook that duty o with the idea if, instead of the great mass of evidence from ophecy which we have to show that urn is at hand, we should be particulars pointing eye we were all morally cone clean out of us. s and in the valley

professor, toward the continent of glory, -the sma Under the mask ticism of those flowers here and there, however fragile, if messengers of the approaching spring-time of of liberty, the desire of license the love ticism of those God's Word with derstanding ssedness, ought to awaken in us of the land, a lamentable lack of in the people, a blind, sense as, untaught mass, the prey, to the end of time, of charlatans iour's coming, emotions of the intensest gladness. And now or undertake to compare them with the actual, that the signs are so numerous, and daily state of things around us. And all who live becoming more and more intense, shall we not as if this world were man's highest portion, and spend their energies in pursuit of its and quacks. Drummond was su Tennyson describes in his "Visio a one as Sin. " Thou shalt not be saveed b works pleasures, honors and possessions, cannot, for phetic Times.) a moment, anticipate Christ's speedy coming Thou hast been a sinner without the deepest deprecations. Luther well read the human heart when he said, Ruined trunks on wither'd The Sacristan's Defence of the Haydock Empty scarecrows and you." Thus did he perorate with the thinnest o voices, and gentlest manner, to a house o **Bitual Festival.** There be very few who would not rather that At the famous Harvest Festival at St. James the day of judgment might never come." the-Great, Haydock, there was very little done But this is not the way in which our Saviour that had not been equalled or perhaps exceeded which, for many sessions, he was the delight would have us affected by this subject. It is at other Ritualistic celebrations. The introand puzzle, all the while he was a member of indeed a terrible thing for the guilty, and is | duction, however, of a pig's head and pats of the Irvingite church. A great claim is set up by this church. Like meant so to be, that it may break up their false butter gave an unction to the Haydock display above question. "That church which is Christ's security, and arouse them to repentance and a which others lacked. The Ritualist rapers Aaron's rod, they are to swallow up all the rest. body, and of which Christ is the head standeth | better life ; but it is designed to be a joy and are crying out against this development of their So great is their hatred of sects, they form a only of living stones and true Christians, not consolation to all true believers. It is intended own principles, doubtless from the public con-, new one. While calling itself the Holy and Apostolic Church, it makes no exclusive claim only outwardly in name and title, but inwardly to be a thing of precious promise and of glad tempt it has brought upon their cause; but for hope to them. Yea, and with all the terrible- our p rts we consider that this tomfoolery has to the title. It acknowledges it to be the pess with which it is to be attended, with all as much to recommend it as nine-tentns of common title of the one church baptized unto The Holy Catholic church is nothing else the fears of the timid and faint-hearted, with the Ritualistic ceremonies which take place Christ. It claims to be no body of separatists all the petulance and impatience with which throughout the country. from the Church of England. The members It is only fair to the Haydockians to hear the recognize the continuance of that church from defence which is set up by the "sacristan" (an the days of the Apostles, and of the three orders, bishops, priests and deacons, by succestified and the guilty, the day of Christ's coming old Popish title), who, dating from " Haydock, St. Helen's, Exaitation of the Holy Cross, 1868" sion from the apostles. They have no sympais really a joyful day, a blessed day-which every member of Christ may well wish to come (instead of "Feast of the Pig's Head"), writ & thy with dissent in any of its forms. That is thus in the Church Times :--schism, and is to be condemned accordingly. describes it in sundry places. "When these "First thep, let me tell you that certain of- They meet in separate congregations; but they church of God in the eyes and heart of God. things begin to come to pass." He does not ferings, including a pig's head, pats of butter, are not open to the charge of schism, on the propose to us to become alarmed, nor tell us to eggs, bread, baskets of fruit, vegetables, &c., ground of their meeting being permitted and authorized, so they say, by an ordinance of were brought to the chancel steps by those who wished to make an offering to God of the first paramount authority which they believe God fruits of whatever they had this year been bl-sshas restored for the benefit of the church. At "look up," and lift up our heads in peaceful ed by Him ; these offerings were then taken to once their ecclesiasticism strikes the most the altar, and there were offered by the vicar, the superficial observer; the idea of the church. accomplishment of all that has been foretold Rev. Al'an Greenwell, they were not placed on that it is a mere assembly of believers, is rethe altar, but were taken away to a side table jected by them on every occasion, and in every church? That whole universal company of the elect, that ever were, are, or shall be gathered together in one body, knit together in one faith, Their special teaching is something more. is often asked. Are the days of Pentecost gone even for good people to entertain that we have head, eggs, and butter being sold for the ben fit never to return ? Have miracles ceased from of the church. No doubt at first sight it seems among men? Cannot signs and wonders be strange to read that a pig's head was in church- still wrought by the Holy Ghost? As a rule it was there becaus ., unasked for, it was brought the church answers this question in the negain his day, maintained that all the predicted by a man who makes some money yearly out of a stock of pigs with which God had blessed him-it tive. It teaches that the age of minacles is past ; signs had already appeared; and they have that they are no longer necessary ; that in the been tenfold intensified since his day. There is was his own idea, he wished to offer to God its fulness of time the Divine will was made nothing now that we can see that remains to Creator the head of the first pig he had killed this known to men ; and that the church needs not be fulfilled before the predicted coming of our year." now the signs and wonders by which that rev-Lord. All the dates, by the best light the church now has, are in their last years. The implies no small simplicity, and shows a conelation was attested and declared A large or rather an active body, some few years ago, increase of knowledge, invention, enterprise, siderable want of grammar on the part of the sprung up in Scotland, crossed the border, and writer; and now for part the second. The extended to England, and have enrolled s offing, surfeiting, and running to and fro. " Sacristan" savs :--amongst their members many in what may be " I would endeavour to defend our having a termed an influential position in life. Enter by prophets, apostles and Christ himself as pig's head on another ground. Does not all their churches, and you learn, according to bordering on the end, has taken place. Men of learning, piety and soberness of mind in all in H ly Writ. We say the 145 bymn, 'Hymns and wonders are still manifested to the faith them, the gift of tongues still exists, signs "I find no one certain and perfect kind of sections of the world, are giving it out as their Ancient and Modern,' so frequently, and likewise ful, miracles are still wrought by those upon "I find no one certain and berfect kind of Government prescribed or commanded in the scriptures to the church of Christ. "I do deny that the scriptures do express particularly every thing that is to be done in the church, or that it doth put down any sort" of form and kind of government of the church of form and kind of government of the church of the miles are surely used for Him, and through. But still, whilst it should kindle to be perpetual for all times, persons and to be perpetual for all times, persons, and /every spiritual energy into flame, and beget in other good things of creation should be shut found allegory, was considered by degrees as a out as common or unclean, good or bad. You doubtful and useless opinion, and was at length nothing in it to cause dismay to the true Chris- bave now two motives which we had in thus regarded as the absurd invention of heresy and stepping out of the beaten track of the ritual of fanaticism." A similar process has been in harvest festivals. operation with regard to the power of working " Yours faithfully. miracles and speaking in unknown tongues. Against this process the Irvingite or Catholic " ARTAUR EVANS, battles with sin, error, and death, which are · Sacristan of St. James. our inheritance in this present world ? Have church is a living protest. " Haydock, St. Helen's, Exaltation of the It is now many years since a magnificent Holy Cross, 1868." Gothic cathedral was commenced in the cor-Chaptain to Bishop Ridley, 1550. "In the creed we do believe in the church, but the Catholic base thunder-riven hills transformed with and fruit, an ox tail might as well come in, or building erected by the Unitarians and known as some pieces of money may be of gold, some as the church of the comparent of the "In the creed we do believe in the church, but not in this or that Church, but the Catholic church, which is no particular assembly of men, much less the Roman synagogue, tied to men, much less the Roman synagogue, tied to men, much less the Roman synagogue, the to state of the sin that Jesus has bid us "Not in the catholic of the sector so long as the "Sacristan of St James's" lives. "In the creed we do believe in the church, but not in this or the catholic church, which is no particular assembly of men, much less the Roman synagogue, tied to state of the sector so long as the "Sacristan of St James's" lives. "In the creed of the sector so long as the "Sacristan of St James's" lives. "In the creed of the sector so long as the "Sacristan of St James's" lives. "In the creed of the sector so long as the "Sacristan of St James's" lives.

2 P an.—Single copies, 5 cents.

The early English style has been adopted generally for the exterior, but inside the style of the roof and stone carvings is decorated. The flat ceiling of the aisles with rich traceried bosses and spandrels is very effective. The it ornament throughout, of which there is a considerable quantity, displays careful design, and ch being well under-cut, shows to great advantage. in Indeed, in the opinion of competent critics, all the execution could not be surpassed. There are daily services in the church ; on Sunday ake, there are four. In the evening there is a sermon addressed to strangers. It may be added here, that, under the title of Catholic Apostolic mon churches, there are in all seven brildings registered in London. To each I believe, appertain an evangelist, and apostle, a prophet, and an angel; and as each officer is peculiarly distinguished by his dress, in the cathedral in Gordon-Sque e an effect is sometimes produced almost a scenic as any in a Roman now Catholic cathedral : there are chairs for some aching and benches for others. As much as possible they come and go in procession All that is ward the Sixth, and that of a Scotlish divine preaching before the Commissioner of the General Assembly. On these three examples, as on a sacred tripod, I feel my spirit propped; wanted to make you believe that you are in a Roa an Catholic place of worship is a little incense, a few more banners, a little as on a sacred tripod, I feel my spirit propped; but especially the last, the Scottish divine preaching before the Commissioner of the General Assembly. If he can venue to en-counter the hoary-headed eldership and sub-stantial theorem of the North more life in the pulpit, and, above all, the presence of considerable numbers of the poorest of the poor. Here, indeed, the reacmblance fails ; there are no poor, comparatively speaking. Every one is distressingly genteel ; and I could stantial theology of the North, smely I may without fear, address myself to the filmsy swear more than once when I have been present the preacher, so fashionable has been his lisp, has been, if not Lord Dundreary himself, and and flattering way did Irving speak of the great at any rate his "Brother Thwam." The hearers must be wealthy and liberal : the service of the church, and the church, all indicate this. ummond. an elder, I don't here enter into the question how far his sarchurch authority extends, whether apostolic cat to see gifts are to be looked for in our day rather topic was than the apostolic spirit. I am not even defirummond pised innitely able to sum up the teaching of the lights of Gordon-square. They avoid putting their

wing, and doctrines in print, and seem to seek to make converts by sly insinuation rather than by unto the open statement. All I can say is-and any But out of d to have his wing. outsider can see that-that with apostolic pretensions these men avoid every appearance of his wing, ch that in we were all is placed a them of their t is said, had no his ears to that purapostolical simplicity. They must meet not in an upper room, but in a gorgeous cathedral, where they must clothe themselves in every variety of ecclesiastical millinery and appeal to the senses, to the eye and to the ear, rather than to the brain or heart. Thus it is when genius fails, men have recourse to art. Irving would preach for hours to enrapture audiences. self. In his The church has no Irving now, but rejoices virtue was instead in Mosaic pavement, fine music, and as in dark-w of death. elaborate ceremonial.-Christian World.

COURTENANS OF LIFE.

The courtesies the rulers the golden rule, and there

WHAT IS THE CHURCH.

As a lay member of the Church of England, will you kindly permit me to place before the readers of your paper the following extracts from the writings of some of the Bishops of our church who flourished in the 16th and 17th centuries? Such extracts, I think, go far to elucidate the true scriptural answer to the in heart and in truth."-Bishop Ridley, 1556. Parker edit., p. 126.

but a company of saints. To this church pertain all they that since the beginning of the it is viewed by the sensual and worldly, and world have been saved, and that shall be saved with all the alarm which it has for the unsancunto the end thereof."-Bishop Coverdale, 1550. Parker edit., p. 461.

"They who are indeed holy and obedicht to Christ's laws of faith and manners, these are as speedily as possible. And so the Saviour truly and perfectly the church. These are the For the Church of God is the body of Christ. But the mere profession of Christianity makes no man a member of Christ, nothing but a new dismayed, as if some terrible calamity were creature, nothing but a faith working by love, about to befall us; but He commands us to and keeping the commandments of God."-Bishop Jercmy Taylor's Dissuasive from Popley. anticipation, and in glad longing for the speedy Part ii. b. 1, sect. 1., 1660.

"What is meant in the creed by the Catholic All alarming fears He would have us lay aside, under one head, Jesus Christ."-Archbishop ther, 1650. "The holy Catholic church, a number that margin of the day of judgment." Yet there is

serve God here, and enjoy Him in eternity. reason to believe that it is the truth. Luther, Universal, diffused through the various ages, places, and nations of the world, holy, washed i the blood of Christ, and sanctified by His Spirit."-Archbishop Leighton on the Creed. 1680.

"To this holy Catholic church, which forms the mystical Gody of Christ, we deny that the ungodly, hypocrites, or any belong, who are not partakers of spiritual life, and are void of inward faith, charity and holiness. The revolution, earthliness, unbelief, apost cy, most learned Augustine has denied it as well, giving it as his opinion that all such should with the signs in sun, moon and stars, foretold e ranked among the members of Antichrist." -Bishop Davenant's Determination, 1634, vol. ii., p. 475.

places, without alteration "-Archbishop Whit- us the most devout watchfulness, there is gift, 1574. Folio editica, p. 84.

The invisible church is ordinarily and re- tian. Have we not had enough of the aches, gularly part of the visible, but yet that only and ills, and losses, and bereavements, and part that is the true one."-Bishop Jeremg death scenes, and funerals, and graves, and Talor. 1670.

"You shall not find in all the scripture this your essential point of succession of Bish-ops."-John Bradford, Reformer and Martyr, enough of it, to wish to feel now the glory of

HERETICAL LONDON--IRVINGITE

Of the Irvingite church the late I

Christian. Among the admirable letters of Wm. Writ to his daughter, is one in which occurs the following beautiful remarks concerning the every day courtesies of life, so pleasant to behold, so powerful in their influence, but which are so strangely negle ted by most persons, and seem to be often ignored in the daily intercourse between members of the same family. Of the charm which the performance of these little acts of kindness throws around the young, Mr. Writ writes : "I want to tell you a secret. The way to make yourself pleasing to others, is to show that you care for them. The whole world is like the miller at Mansfield, who cared for nobody-no, not he-because nobody cared for him." And the whole world will serve you so if you give them the same cause. Let every one, therefore, see that you do care for them, by showing them what Sterne so happily calls " the small sweet courtesies of life"-those courtesies in which there is no parade, whose voice is still to please, and which manifest themselves by tender and affectionate looks, and little kind acts of attention -giving others the preference of every little enjoyment at the tab! , in the field, walking, sitting, or standing. This is the spirit that gives to your time of life, and to your sex, their sweetest charms. It constitutes the sum total of the witchcraft of a woman. Let the world see that your first care is for yourself, and you will spread the solitude of the upas tree around you, in the same way, by the emanation of a po son which kills all the juices of affection in its neighborhood. Such a girl may be admired

for her understanding and accomplishments, but she will never be loved. The seeds of love can never grow but under the warm and genial influence of kind feelings and affectionate maners. Vivacity goes a great way in young perons. It calls attention to her who displays it, and if it then be found associated with a generous sensibility, its execution is irresistible On the contrary, if it be found in alliance with a cold, haughty, selfish heart, it produces no further effect, except an adverse one. Attend to this, my daughter. It flows from a heart that feels for you all the anxiety that a parent can feel, and not without the hope which con-

stitutes the parent's highest happiness.

ADVICE G ATIS .- When passion rears its Hydra-head within your troubled breast, let calm reflection drive away the serpent to its rest. If those you love, forget themselves, and use some bitter word, persuade yourself your faithless ears have not correctly heard. If fortune in her fickle mood, should pass your merits by, let not her strange allotment cause within your breast a sigh ; but struggle onward! try again ! and from her plentuous, store, by waiting for a better time, your portion may be more ! Remember that a surly mood will gain not friends but foes ; an acid current must pollute all streams through which it flows. A happy face an influence round it throws, that acts upon us as the sun does on the blooming rose; it wakes to life those happy thoughts that coldness ne'er can bring, and casts a hallowed beauty on the plainest simplest thing. Be prudent, in the affairs of life ; be careful of each friend, and so live that never will you fear the trial of life's end. Love one another, girls and boys; get married when 'tis best, but never, seek a gentle mate until you have a nest.