

the clergy were mediators between God and man—they were ambassadors for Christ. The Creeds, the Homilies, and Tradition, received his lordship's support, as also regeneration by baptism. He warmly eulogized the Tractarians, declaring that the Church was much indebted to "those pious and learned men," who, in recommending a stricter discipline for the laxity which has crept into the Church, had gone beyond the line in attaching importance to things in themselves non-essential. The observance of the Rubric ought to be complete. He approved of the keeping holy Saints' Days, and did not consider it a Popish custom. He was no advocate for the clergy assuming the flock of the Roman Church, but he suggested that the clergymen should turn to the south while praying, and to the east during the lessons. To the long candles on the altar or communion table, he did not object, but he disliked their being lit, except at dark. Further, he allowed that it would be preferable for the clergy to preach in their surplices of a morning, and in their gowns of an afternoon.

### WHAT IS PUSEYISM?

As Puseyism or Newmanism, called the newmania of Oxford by the wits of London, is now a wonder of the age, as well as animal magnetism, mormonism, and millerism, and as we often refer to it in common conversation, and expect to live and die making it the subject of our religious detestation and most disciplined abhorrence, this is published to answer the now quite common question, WHAT IS PUSEYISM?

We reply, in the very words of their standard writers, as quoted in the following extract, which we copy from an English paper of authority near the very seat of the beast, though itself of better character—the Oxford Chronicle. We know that all enlightened Christian readers will value the morceau as a precious one, it is such an intelligible synopsis of that modern pestilence, and such an authentic oracle for diffusion and reference. ECCE SIGNUM.  
—*New York Evangelist*.

AN ANSWER BY THE PUSEYITES TO THE QUESTION, "WHAT IS PUSEYISM?"

It is to "say anathema to the principle of protestantism" (1)—to "depart more and more from the principles of the English reformation" (2)—to "sigh to think that we should be separate from Rome" (3)—to regard "Rome as our mother, through whom we were born to Christ." (5)

It is to denounce the church of England as being "in bondage, as working in chains, and as teaching with stammering lips of ambiguous formularies" (6)—it is to eulogize the church of Rome as giving "free scope to the feelings of awe, mystery, tenderness, reverence, and devotedness" (7)—and as having "high gifts and strong claims on our admiration, reverence, love, and gratitude." (8)

It is to declare that "our articles are the offspring of an uncatholic age" (9)—and that the communion service is "a judgment upon the church." (10) It is to teach that the Romish "ritual was a precious possession" (11)—and that the mass book is "a sacred and most precious monument of the apostles." (12)

It is to assert that "Scripture is not the rule of faith" (13)—that "the oral tradition of the church is a fuller exposition of God's revealed truth" (14)—that the Bible "placed without note or comment in the hands of uninstructed persons is not calculated, in ordinary cases, to make them wise unto salvation" (15)—and that only persons "disclaiming the right of private judgment in things pertaining to God are members of the Church of Christ." (16)

It is to teach that "baptism and not faith is the primary instrument of justification" (17)—that we are not to "neglect the doctrine of justification by works" (18)—and that "the prevailing notion of bringing forward the doctrines of the atonement explicitly and prominently on all occasions, is evidently quite opposed to the teaching of Scripture." (19)

It is to assert that in the Lord's Supper "Christ is present under the form of bread and wine" (20)—that he is "then personally and bodily with us" (21)—and that the clergy are "intrusted with the awful and mysterious gift of making the bread and wine Christ's body and blood." (22)

It is to maintain the lawfulness of prayer for the dead (23)—to make a distinction between venial and mortal sins (24)—and to assert that a person may believe that there is a purgatory, that relics may be venerated, that saints may be invoked, that there are seven sacraments, that the mass is an offering for the quick and dead for the remission of sins, and that he may yet with a good conscience subscribe the thirty-nine articles of the Church of England. (25)

It is to put the visible church in the place of Christ, by teaching that "she alone is that true hiding place into which the servants of God may flee for refuge and be safe." (26) It is to put the sacraments in the place of God by declaring that they "are the source of divine grace." (27)

1. Palmer's Letters to Golightly. 2. British Critic for July, 1841. 3. Tracts for the Times. 4. Palmer's Letter. 5. Tracts for the Times. 6. Id. 7. Newman's Letter to Jeff. 8. Tracts for the Times. 9. Id. 10. Froude's Remains. 11. Tracts for the Times. 12. Id. 13. Tracts for the Times. 14. Linwood's Sermons. 15. Id. 16. Id. 17. Newman on Justification. 18. Linwood's Sermons. 19. Tracts for the Times. 20. Linwood's Sermons. 21. Tracts for the Times. 22. Id. 23. Id. 24. Id. 25. Tracts for the Times, No. 90. 26. Linwood's Sermons. 27. Tracts for the Times.—*Oxford Chron.*

REVIVAL IN ENGLAND.—There has been a very remarkable revival at Charlinch, a small parish, containing about two hundred souls, near Bridgewater, in Somersetshire. Almost the whole