TORONTO, CANADA, FRIDAY, DECEMBER 16, 1842.

CATHOLIC CHURCH OF ENGLAND;

IN A CONVERSATION BETWEEN MR. SECKER, A CHURCH-MAN, AND MR. BROWN, A METHODIST.

> DIALOGUE V. (By a Correspondent of "The Church.")

VOLUME VI.-No. 24.]

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nto

me to return to her sacred pale.

Mr. Brown.-Nay, I do not say that, for though I that faith in Him was the convition of salvation :- self, or at least my former doings. which I wish to ask your opinion. And, first, how do matical separation from her.

you

this man, of whom St. John complained, and the mo- subordination of mind or conduct. and it is possible that the Saviour's answer was de- purity of God. signed to check these their earthly aspirings. Or, Mr. Secker .- No, Mr. Brown; I cannot see that Rome were no part either of the ancient British what is perhaps equally probable, the Apostles might there is any real tendency in those sound principles Church, or even of the Anglo-Saxon Church founded suppose that all who confessed Christ ought, as they to that latitudinarian nationalizing of religion of which by St. Augustine, but were unhappily introduced duhad done, to abandon all their worldly pursuits and you speak. What I believe Holy Scripture and in- ring times when many even of the clergy themselves in case of a lost man, to hear of one that will save continually attend upon Him, and then the answer deed the Church also, teaches us is, that the people were unlettered, and the Bible a hidden book, though him; in danger of perishing by sickness, to hear of which St. John received would tend to show them are bound to obey their rulers, civil and religious, in even then they were not brought in without strong one will make him well again; by sentence of the that in these respects the calling of all was not alike, matters of faith, unless, as you have just observed, and repeated opposition; surely then it was no schism law, of one with a pardon to save his life; by enemies, but that men in general might become his disciples they can bring some positive precept of God's Word or dissent in the Church of England to throw aside of one that will rescue and set him in safety. Tell and yet continue to follow their lawful worldly busi-against it, one that is so plain that "the wayfaring those corrupt novelties with which the craft of Rome any of these, assure them but of a Saviour, it is the ness, for that but few were called, like them, to the men, though fools, shall not err therein" (Isaiah or its own supineness had surrounded it! But the best news he ever heard in his life. There is joy in honours and the dangers of the Apostleship. Such xxxv. 8): but in all matters of opinion or doubt, it shortest answer to the charge that the Church of Engare my views of this narrative; but yet I do not think would appear that the voice of the Church is to be land has itself dissented from Rome, is furnished by Child is a Saviour too. "This He can do, but this that it is necessary to my argument to explain its listened to with humble submission. And I say a decree of the third general council at Ephesus, which is not His work;" a farther matter there is, a greater meaning; it is quite sufficient that I am able to show "rulers civil and religious," because it is evident that Council the Romanists profess to receive equally with salvation He came for: And it may be we need not that it does not give the least possible ground for sup- the very same principles of scriptural submission which ourselves; it is to this effect, "that none of the Bi- any of these; we are not presently sick, in no fear posing that Christ looks upon schism and insubordi- require us to obey the voice of the true Catholic Church, shops take another province, which has not been fornation as triffing evils; and that it does not do so, I also teach us that we should esteem that form of faith merly and from the beginning subject to him," and if we were, we fancy to ourselves to be relieved some trust I have fully proved. Church? I should think that the Roman Catholic | rather than man," that it is then our duty to leave England had the same right to be independent of [ED. Cn.]

Mr. Secker.—This objection has been so often and Preshyterian, the Italian Papist, or even the Turkish regular succession of Apostolic Bishops? And I ask there is another life not to be forgotten, and greater but Christ Jesus the Lord, and themselves servants

Primitive and Catholic Church in the Province, and is as the only means whereby we could be admitted into his may be brought to the acknowledging of the Truth of The purifyingoi the English Church, usually called consequently the only one possessed of a pure and visible Church, and be retained as members therein; Christ! Apostolic Ministry, that it is unnecessary to continue that it has always maintained the grand distinguishing Mr. Brown.—You have stated the nature of reli-of Henry VIII and his son Edward VI., at which time gerous, so deadly unto us, as is the sin in our bosom; into the world took for us, he doth in a real, though our conversations respecting the reasons which induced truth of our Holy Religion, "God manifest in the flesh" gious submission with clearness and accuracy; but in those who did not conform were exceedingly few, only

the sin and evil of schism; and seeing that the English have gained belief, but that ungodly people, who are the Church of Christ? Church is the oldest Protestant Church in the Pro-too indifferent to inquire after the truth, are always Mr. Brown.—Oh no, certainly not. But I am

blessed Lord's answer to St. John, when he had told have just stated, it is highly unjust to charge the with the Clergy and the nation, are in error in believhim, "We saw one casting out devils in thy name, Church with dissent; but then, excuse my saying, ing the Church of England to be the true and aposand we forbad him, because he followeth not with us. that I do not think that you can fully do this. And Jesus said unto him, Forbid him not, for he that Mr. Secker.-Why, this has been so frequently I am not talking for the sake of victory, but to conis not against us is for us?" (Mark ix. 38-40, and done of late, that I scarcely thought you would ques-Luke ix. 49, 50.) Now it appears to me that this tion these things. Indeed it is impossible that I spiritual interests are closely connected, and those of Apostles, secause she cast off the usurpations of Rome. "in the end" (Jer. xxx. 24), when the destroyer shall man was one who, like the Dissenters of the present should go fully into the proofs of these assertions in your family and dependants perhaps still more vitally; Oh! no, tot even Romanists themselves being judges. come and we shall find the want of a Saviour, "we day, had for some reason, separated himself from the day, had for some reason, separated himself from the this benefit the Accession of Queen Eliza-this the former than the wait of a Savidat, we shall plainly understand this," and value this benefit this benefit the former rest of the Church, and yet you see Christ did not think that you have any right in fairness to demand your conduct is inconsistent? censure him, but blamed his disciples for so doing.— it; I know that it is the custom of Dissenters to deny Mr. Brown.—I hope not. I feel that I should be How then dare you Church people thus boldly censure the very principles of our Catholic Church, and then criminal to remain a Methodist without thoroughly the Methodists, simply because they do not walk with and of it those Papists, who afterwards formed addeth farther (Luke ii. 11), "A Saviour which is What an exact image in the call upon us to defend them, but this is surely con-

in what you have just said that I think are very incor- been established in the Empire: the authorities of any longer to break its unity, I think it is perhaps rect, particularly your idea that the Popish Church is the Empire and the rulers of the Church both declare lawfully expedient for me, being already a Methodist, the oldest in England; this is altogether and totally that it is the ancient Church of Christ, with doctrines to remain till I see whether Methodism can be at all an error, though, own go the Bible, though I agree with His usage and an error, though, own go the Bible, though I agree with His usage and beer of a branch of the Cathone Church over which he had no lawful authority, that that miserable Romish beer of a branch of the Cathone Church over which he had no lawful authority, that that miserable Romish beer of a branch of the Cathone Church over which he had no lawful authority, that that miserable Romish beer of a branch of the Cathone Church over which he had no lawful authority, that that miserable Romish beer of a branch of the Cathone Church over which he had no lawful authority, that that miserable Romish beer of a branch of the Cathone Church over which he had no lawful authority, that that miserable Romish beer of a branch of the Cathone Church over which he had no lawful authority, that that miserable Romish beer of a branch of the Cathone Church over which he had no lawful authority, that that miserable Romish beer of a branch of the Cathone Church over which he had no lawful authority, that that miserable Romish beer of a branch of the Cathone Church over which he had no lawful authority, that that miserable Romish beer of a branch of the Cathone Church over which he had no lawful authority, that that miserable Romish beer of a branch of the Cathone Church over which he had no lawful authority, that that miserable Romish beer of a branch of the Cathone Church over which he had no lawful authority he presentations of the Papists and Dissenters, a very apostolic institution. Now, Mr. Brown, if any one if I were not already belonging to it, I should with my common one. But I will now confine myself to an- dissents from this Church, and denics it to be the present views feel it wrong to join it; as it is, I wish swering your question :- The case of this man who primitive and apostolic Church of Christ, surely he is to have my mind more fully made up on some points, walked not with the disciples, does not, at first sight, bound to show why he dissents, and not to call upon before I decide to leave the Methodists. I should

"Primitive and Apostolic," for it is certainly the first the Apostolic and Catholic Church, however despised of Jerusalen, or that the Church of the United States of this Saviour. Church. And if this be so, I do not see what right or persecuted it may be. And we may well believe, has to be uncontrolled by that of England. But then I know not how, but when we hear of saving or no such immediate mission, as had the Apostles; but you have to complain of us for being Dissenters when my dear friend, that,-after a sincere, humble, and was there not great confusion at the Reformation, esyou have to complain of us for the church of prayerful searching of the entire sacred Scriptures and pecially when Queen Elizabeth came to the throne? to the saving of our temporal state, of our the same gospel which the Apostles preached; whilst, of the writings of the Primitive Church,-the Scotch Indeed did not the Church of England then lose its bodily life, and farther saving we think not of. But in discharge of their trust, they preach not themselves,

so ably answered that I am a little surprised that you Mohammedan, would not fail, aided by the light of the this question seriously, for I will confess to you that the dangers, and the destruction there more to be for Jesus-sake; whilst they corrupt not the word of should have named it again. The truth is that the Holy Spirit, to see their errors, and then, because from some things I have been reading lately, I am al-Mr. Secker.—I am exceedingly happy to see you, Church of England has not dissented from the Church in England has not dissented from the Sight of Christ (2. Cor. ii. 17), they Mr. Brown, and permit me also to express my serious of Rome. The Apostolic Church in England has ever own or some similarly pure branch of Christ's Catholic derdonk's Trat on the Scriptural proofs of Episco- and flesh a soul we have, and it is our better part by may, without too much presumption, hope that, though Mr. Brown, and permit me also to express my serious of its history Episcopal Church. But because submission to au-gratification at hearing from Mr. Nelson, our respected been the same Church; at some parts of its history Episcopal Church. But because submission to augratification at hearing from Mr. Nelson, our respected been the same Church, at some pure than at others, but still the same thority is the great means by which even divine truth much more pure than at others, but still the same thority is the great means by which even divine truth much more pure than at others, but still the same thority is the great means by which even divine truth much more pure than at others, but still the same thority is the great means by which even divine truth much more pure than at others, but still the same thority is the great means by which even divine truth much more pure than at others, but still the same thority is the great means by which even divine truth much more pure than at others, but still the same thority is the great means by which even divine truth much more pure than at others, but still the same thority is the great means by which even divine truth much more pure than at others, but still the same thority is the great means by which even divine truth much more pure than at others, but still the same thority is the great means by which even divine truth much more pure than at others, but still the same thority is the great means by which even divine truth much more pure than at others, but still the same thority is the great means by which even divine truth much more pure than at others, but still the same thority is the great means by the same thore wheat here wheat here wheat here wheat he Church warden, that you have been applying to him inder more pure than at outer, may set be received for the sake of that Jesus for accommodation for yourself and family in our Parish for accommodation for yourself and family in our Parish Church. What I mean by its being the same Church in the would be saved, and those would be thought whom they preach. They who thus receive the mi-The speak thus; Think the general necessity of Epis-copacy is every day clearer to my own mind. But on. Indeed our chief thought and care would be for nisters of Christ, as his ministers, receive him; they church. I do sincerely rejoice that we shall now again walk to the house of God in company. I sup-again walk to the house of God in company. I sup-again walk to the house of God in company. I supagain walk to the house of God in company. I sup-pose, from this step, that you have so fully satisfied *has never separated from any other Church*; that *it* selves be sanctified by the Holy Spirit! and how fer-pose, from this step, that you have so fully satisfied *has never separated from any other Church*; that *it* selves be sanctified by the Holy Spirit! and how for-pose, from this step, that you have so fully satisfied *has never separated from any other Church*; that *it* selves be sanctified by the Holy Spirit! and how for-pose, from this step, that you have so fully satisfied *has never separated from any other Church*; that *it* selves be sanctified by the Holy Spirit! and how for-pose, from this step, that you have so fully satisfied *has never separated from any other Church*; that *it* selves be sanctified by the Holy Spirit! and how for-pose, from this step, that you have so fully satisfied *has never separated from any other Church*; that *it* he destruction to come, whither our sins will cer-pose, from this step, that you have so fully satisfied *has never separated from any other Church*; that *it* he destruction to come, whither our sins will cer-pose, from this step, that you have so fully satisfied *has never separated from any other Church*; that *it* he destruction to come, whither our sins will cer-pose. The formation compared the separate from any other church is that the separate from any other church is the separate Pose, from this step, that you have so fully satisfied has never separated from any other the destruction in such petitions, and not only intervention and the vently should we join in such petitions, and not only intervention and the classifical Polity which the Romanists falsely asof England, because she is the only branch of Christ's power of duly administering them, which Christ instituted for our own rulers, but that the rulers of all nations sert, and which it is generally believed, that it did.

crucified for the sins of men,-and, the vital doctrine, admitting this I cannot but feel that I condemn my- two, I believe, out of all the Bishops, Gardiner and

have resolved regularly to attend the Church, by divine these, though at sometimes much overlaid by superhave resolved regularly to attend the Church, by divine these, though at sometimes much orenard of super the thodists were as open to conviction as you are. But having been made by the authority of the Bishop of having been made by the authority of the Bishop of made up my mind altogether to leave the Methodists, doctrines of the Church of Christ in England. In still I think that you are inconsistent; or, how could Rome," whose usurped authority the English Church as you have done. I have resolved to attend at Church fact, the story of the English Church having dissented you remain a Methodist, after the acknowledgment had formaly renounced nineteen years before; and because, after reflecting upon the various subjects of from the Romish Church, is nothing less than an im- you have just made? Do you intend to say that you this decision the Church never repealed, not even unour conversations, I have become deeply convinced of pudent fabrication of the Papists, which never would are able to prove that the Church of England is not der Queer Mary. When Queen Elizabeth therefore from him of us that thinketh it farthest off.

vince, and that from which we separated, I have felt ready to believe a lie when boldly told; and I do not now a Methodist, and so were my parents before me, yet living, and by the singular Providence of God the that I ought to return to her communion. But yet I am know but that the ease with which careless Protestants so that according to the principles on which I believe See of Cinterbury became vacant almost immediately not fully decided as to whether Methodism may not receive the falsehoods of Popery is in part to be ac- we both agree, I ought not now to leave the Metho- after Queen Elizabeth's accession, by the death of be lawful, if it is in connection with the Church. I counted for by that awful passage in the first chapter dists, till I am fully convinced that they are wrong. am not satisfied that the Methodist preachers are not of St. Paul's Epistle to the Romans, "And even as they Mr. Secker.—Ho! there I think you mistake, betrue ministers; but I am clearly convinced that they did not like to retain God in their knowledge, God cause you have higher authority than that of your paought not to have separated from the Church of Eng- gave them over to a reprobate mind." But indeed rents, which tells you that they were in error; I mean a Clergynan favourable to that purification of the Is He not? It is then because we have not that land, because, next to that of the Papists, it is the the Dissenters also have had much to do with deceiving the authority of the Rulers in both Church and State. English Church which had taken place, was duly conaldest Church in the Empire; and the Papists are so the people in this matter,—they have purposely re- Again therefore I repeat, that it appears to me, upon based of our bodies; nor that fear of our ghostly ene- the guilt of which the Jews are accused; He came corrupt that of course we could not unite with them. presented the Church of England as having dissented your own principles, which are certainly those of Scrip-ric of the Empire, by four Bishops, like-minded with mies, nor that lively apprehension of the eternal tor-unto his own received him not (John i. 2); But there are a few points connected with the Metho- from Rome, in order that they might plead her example ture and right reason, that you ought at once fully to himself, respecting whose previous consecrations there dists and the Unity of the Church in general, respecting as an excuse for their own unholy divisions and schis- return to the bosom of the Church; unless indeed you can be noreasonable doubting, the documents which being betwixt us and it but this poor puff of breath from receiving him as they ought, that by the one sort

Ehurch.

Bonner, referring to do so. "All the consecrations of

came to tle throne, she of course restored such of the as Cathole; at all events there was then but one in the earth to the joy of a Saviour.

seven thousand Clergymen, I believe there were not still stirred them up.

are prepared upon the still higher authority of the prove then still existing. Thus, Mr. Brown, as "we which is in our nostrils. Our carnal part is quick he is utterly neglected, by the other openly defied. you reconcile your censuring of Methodism with our Mr. Brown.—I admit that if you can prove all you Bible to show that both the princes and the prelates, do not say that the Church of England was no Church and sensible, our spiritual is dead and dull. We have tolic Church of Christ: I trust, my dear friend, that in mercy granted her, her reformation. She did not cheerfulness, and hold this day of the birth of such a beth, the Church of England was recognized by them and the joy of it as we ought, and find there is no joy before them. Among the company at an inn, nothing

schism began, which, insignificant as it was at first, so according the whole story of the block is bothing eise out without artifice, and so are generally supplanted.

even that little schism did not take place till about One yet behind that was worth them all. One, that not of that higher class of people for whom the conand frequent admonitions which we find in the Bible against division in the Church; but, like most of the objections raised against the Unity and Enisconce of the Pope, and twelve after the complebijcetions raised against the Unity and Episcopacy of the Solution of the Church, it has no real force. Censider for a moment, and I am sure your candour will admit that them, there is at once an end of all authority, the theorem and theorem and the the Romanists had no Bishops in England, if I except the space of six years, during which one titular schismati-well's side (John iv. 25), for He was the most famous cal Bishop was sent by the Pope. You see then, my and greatest Saviour of all. And this is He, "a born as their Saviour was; and though it is the cus-Saviour which is Christ." He of whom all the pro-mises made mention, and He the performance of them dear Mr. Brown, that it is the Romanists in the British Empire, who are dissenters from our Reformed English branch of the Catholic Church. The Romish all; of whom all the types under the Law were shadows, rich always bear it in mind, that true greatness doth and He the substance of them all; of whom all the Churches (it is the name they give themselves, beprophecies ran, and He thefulfilling of them all ; He of in a court. Virtue is at last the true nobility ; and cause they stil wish to be under the Bishop of Rome) whom all those inferior saviours were the figures and self-abasement only can make us great in the sight of of Germany, France, Spain, or Rome, we admit are, whom all those inferior saviours were the lightes and forerunners, and He the accomplishment of all that in God. External circumstances do no more constitute in their own countries, branches, though, alas, sadly them was wanting. This is He; Jacob's Shiloh"; the true character of a man, than the clothes he puts corrupt, of the aucient Catholic Church of Christ; Isaiah's Immanuel'; Jeremiah's "Branch''; Daniel's on give him his complexion. but we "say that when they obtrude themselves into "Messiah"; Zechariah's "Branch"; Haggai's "Desire of all nations,"-the "desire of all nations" then, viour of the world at the place where he was born, we become dissenters and schismatics;" just as much as and now the joy of all nations, a Saviour which is are offended and astonished; but it is only a pattern the Church of England would be schismatical, and her christ. (Gen, 49, 10, Isa, 7, 14, Jer. 23, 5, Dan, 9. of what happens daily in this world; every departmembers dissenters, if she attempted to send Bishops and to establish a Church in opposition to the Protes- 25. Zech. 6. 12. Hag. 2. 7.) tant and Catholic Episcopal Church of the United ancinted; or, as in another place it is said more agreeable to our phrase of speaking, a Saviour "sealed" his power in government : shut out from his authority (John vi. 27), a Saviour under God's Great Seal. in religion-which is superseded by a new philosophi-(John vi. 27), a Saviour under Gou's Great Seal. That is, not as those other were, saviours raised up of cal religion of human reason : shut out from the pro-That is, not as those other were, sarrours raised up of a sudden for some occasion, to serve the turn for the vidential direction of the world—for the wise men of Thus you see, Mr. Brown, that in leaving Metho-Thus you see, Mr. Brown, that in leaving Methoviour in God's fore-counsel resolved on, and given forth from the beginning; promised and foretold, and now selves, without Him, and fill it with ministers of their signed and sent with absolute commission and fulness own sending. Thus doth the great God of heaven

WHOLE NUMBER, CCLXXXIV.

REASONS FOR RETURNING TO THE Church is the only one that has a right to the title of even the national religion, and return to the bosom of Rome, that Lome had to be independent of the Church We have therefore all cause to be glad for the birth whom they were sent. The unworthy ministers of

Sin it is will destroy us all. And to speak of a But farther, Christ doth also come unto us, and Saviour, there is no person on earth hath so much expects to be received by us, in his Holy Sacrament. the Reformation, was mainly accomplished in the reign need of a Saviour as hath a sinner. Nothing so dan- That same body and blood, which Christ at his coming nothing from which we have so much need to be saved, incomprehensible, manner, by the Sacrament of the whatsoever account we make of it. From it cometh Lord's Supper, cousign to us. Some of the earliest upon us all the evil of this life, and from it all the writers of the Church have asserted the truth of Christ's evil of the life to come; in comparison whereof these presence in the Sacrament in such full terms, that they here are not worth the speaking of. Above all then have been mistaken by the ignorant, and traduced by we need a Saviour for our souls, and from our sins; deceivers, as if they had maintained the absurd and and from the everlasting destruction which sin will monstrous doctrine of Transubstantiation. The truth bring upon us in the other life, not far from us, not of Christ's presence we, with all antiquity, readily em-

brace; the gross notion of a corporal change of sub-Then if it be good tidings to hear of a Saviour, stance, is what we, with other Reformed Churches, where it is but a matter of the loss of earth, or of deservedly reject. Christ doth in the Sacrament as this life here; how then, when it cometh to the loss effectually present himself to us, as he did in person of heaven, to the danger of hell, when our soul is at to the Jews. That salvation which our Saviour, at the stake, and the well-doing or undoing of it for ever? his first preaching the gospel, offered to all believers

> CHRIST LAID IN A MANGER. (By the Rev. William Jones, of Nayland.)

It seems there was no room in the inn nt Bethlehem, or no room for them. The inn was full. The holy Virgin, from her situation at this time, would but a selfish principle prevails : all provide for them-"There is born a Saviour," is the first. The angel selves as soon as they come, and as fast as they can, Mr. Secker.—There are several things, my dear sir, Mr. Secker.—There are several things, my dear the Bishop of Rome (the Pope) had arrogantly ex-communicated Elizabeth, who was the Queen of a free from divers dangers of their enemies; Moses, him their their strains and get in first : while good people are macommunicated Elizabeth, who was the Queen of a free from the Egyptians; Joshua, from the Canaanites; king their way slowly, and seldom attain to great kingdom with which he had no connexion, and a mem-ber of a branch of the Catholic Church over which he Gideon, from the Midianites; Jephtha, from the things, for want of that eagerness which is necessary had no lawful authority, that that miserable Romisn deed, the whole story of the Bible is nothing else but own quiet way, without passion, without address,

The poor accommodation of our travellers might seven thousand Clergymen, I believe there were not an entred taken ap. two hundred* who dissented in favour of Popery, and But these all were but petty saviours, there was also be thought to suit with their station; they were When we read that there was no room for the Sament of which is so filled up with self-sufficient mor-And what is meant by this term Christ? a Saviour tals, that there is no room for God Almighty, who is of power to be the perfect and complete Saviour of all, and earth suffer himself to be neglected and affronted by ignorant and careless mortals: and shall we, his followers, take it amiss, if we do not meet with the distinctions due to our station and character? Let us look up to the patience of God, who bears so long with a wicked world; to the humility of Christ, who was born in a stable; and learn to bear, better than we do, with the neglect of the great, the contempt of God who at sundry times, and in divers manners, the proud, the insolence of the cunning, the malicious,

that there could be no imaginable similitude betwixt and of all profitable teaching, because an end of all to strive to remove this objection also. I fear, how-

dern Dissenters. This man could not possibly object Mr. Brown.-You are perfectly correct, Mr. Secker, must refer you for a full answer to some excellent to either the doctrines or discipline of the Apostles, and as I love to see a man acting honestly up to what popular works on the subject. In brief then, the facts for they were those of Christ, the Apostles being under he knows to be right, if I were not already a Metho- of the case are these :-- "A Church of Christ was His immediate control, and this man was a believer in dist I would never, in any degree, leave the Church, founded in these Islands, when and by whom is un-Jesus, working miracles in his name, and therefore it is even if I thought she was in error, unless I was first certain, but certainly at a very early period after the evident could not dissent from him; indeed he believing able, from God's Word, to prove her so; which I be- Christian era, and long before the Bishops of Rome Him to be the Messiah, must have been filled with the gin to think it would not be very easy to do. I have exercised any jurisdiction over the Western Churches," most reverent respect for all that was done by Christ long been convinced that the principles of the Bible indeed there were holy martyrs in England long beand those Apostles whom he had made his chosen require that a child should, in every thing, and espe- fore Rome ever sent a Missionary there; it is true companions. Here, then, it is evident there was no cially in religion, follow in the steps of its parents, and that the Saxon conquest swept Christianity from the schism—no rent of the Body of Christ like that occasioned by Methodism and other Dissent. Whatever they belonged, and in which, if they did their duty, by no means altogether destroyed, but flourished under were the circumstances, it is clear that they had no they educated him, unless, by after inquiry, he becomes its own Bishops in Wales, and probably in some other connection with the principles, and consequently have conscientiously convinced, from authority even higher parts, and we readily admit that a zealous Romish no bearing upon the question, of Dissent. And here I than theirs, that in so far, they were in error. Now monk, St. Augustine, replanted the Church of Christ think I might dismiss this objection as fully answered, I feel that of course, the very same principle requires in those parts of England which the Pagan Saxons but perhaps another observation or two may make the that we should in like manner reverence the authority had possessed themselves of. This, however, though matter still plainer. It is then, Mr. Brown, further and teaching of those to whom God has evidently it would naturally cause the Saxon portion of the plain that the case of this man has nothing to do with given parental authority over the community at large, Church to look up to Rome with filial respect, just as the matter of Church Unity, because the Christian, as telling us that "the powers that be are ordained of the Church in the Colonies, and even that of the distinct from the Jewish, Church, was not yet formed; Him;" and that "they that resist the power, resist United States now do to the Church of England,-yet hence, had this person objected to the doings of the the ordinance of God, and shall receive to themselves could give the Bishop of Rome no more right to con-Apostles (which, however, I have shown that as a true damnation;" (Rom. xiii. 1, 2) and particularly should trol the English Bishops, than the Prelates of England believer he could not do), yet it would not have been we submit in these things to those spiritual rulers, now have to control the Bishops of the United States. schism, but a work of personal irreverence to Jesus, respecting whom, the same high authority commands But a further proof that the Church of England owes which, though it would have been great impiety, could us saying, "Obey them that have the rule over you, no vassalage to Rome or its corruptions is this, that in no way have affected the Unity of the Visible "for they watch for your souls as they that must give when Gregory I. Bishop of Rome, sent St. Augustine to Church, because both He and his Apostles, and doubt- "account." (Heb. xiii. 17.) I confess therefore England in A.D. 597, the corruptions of Rome were less this isolated believer also, were all members of that I am fully satisfied that according to the princi- by no means so great as they afterwards became. little book-Perceval on Apostolic Succession; and I the Jewish Church, and the outward unity of that ples of God's Word, the authority alone of our rulers, That terrible incubus upon the Romish Churches, and Church did not then at all depend upon the opinion civil and religious, ought to be quite sufficient to pre- the root of almost all their other evils, the supremacy which its members might have of Christ and his Apos- vent our forsaking the Church of the land and the of the Pope, or Universal Bishop, was not then a doc tles. Here then is a second proof that in the conduct faith of our fathers; and therefore that to do so, how- trine of the Christian Church, but on the contrary of this man there was no breach of the Unity of God's ever many may be the evils which we suppose we see that very Pope Gregory, who sent Augustine, declared Church; and that, therefore, our blessed Lord's ap- in her, unless we are ourselves able to prove beyond a that whoever should claim the title of Universal Biproval of him does not in any, the slightest, degree doubt that she is not the Church of Christ, is a heinous shop would be Antichrist! Purgatory, though Gresanction schism or any irregularity approaching to it sin against both the unity of the Church and those gory is said to have been favourable to it, was not then in His Church. Indeed I should think that the ve- principles of obedience to constituted authority with considered a necessary doctrine of the Church, indeed riest Dissenter that ever breathed must start at the which the sacred Scriptures every where abound. the first Romish Council which sanctioned this doc- still I have a few scruples, I can scarcely call them idea of supposing it possible that our Incarnate God Still, correct as I have no doubt these views of reli- trine was that of Florence, A. D. 1442;-neither could so forget his own Majesty as to approve the gious subordination are, are they not in some danger at this time had the worship of either saints or images take my long journey West, as I desire to get my mind conduct of any one who should have refused in any of leading to that latitudinarian notion, entertained by received the sanction even of Rome ;---neither for ages and every thing implicitly and fully to submit to Him; some who are little impressed with the real importance after, did the absurd dogma of transubstantiation, or but if not, then his approval clears this believer of any of religion, namely, that the civil power has the right the cruel heresy of denying the cup in the Sacrament charge of schism or self-seeking. The error, I think, to dictate forms of faith to its subjects, to which they to the people, or the unholy corruption of the Scrip- as well as spiritually. Farewell then, my dear Sir, lay in this, that the Apostles' idea of a temporal king- are bound to submit, and hence, therefore, that it is tural doctrine of "Justification by Faith," form parts for to-night, but I shall hope to be with you again at dom, in connection with that ambition by which they the duty of a man to be a Presbyterian in Scotland,— of the Romish doctrine; in fact these superstitious least once more before I leave. were so much influenced, before they received the a Churchman in England,-a Papist in Italy,-or and dangerous novelties were not fully received until Holy Ghost on the day of Pentecost, caused them to even a Mohammedan in Turkey? And yet such doc- after the famous Council of Trent, in the 16th century. suppose that all who confessed Christ were to be sub- trine is as repulsive to common integrity, as it is to Thus you see that Augustine did not plant Popery in ject to them as the future princes of His kingdom; the scriptural unity of the Church of Christ, and the England, but Christianity, though I admit not alto-

to be such to which the rulers of the nation have given the canon goes on to decree that if any have done so other way. But that which He came for, that saving Mr. Brown.-Indeed, Mr. Secker, I candidly ac- their sanction, until after the most mature examina- he shall restore it, that the Canons of the Fathers and we need all; and none but He can help us to it.knowledge that you have entirely satisfied me that the tion, we have the most unquestionable evidence from the liberty of the clergy be not infringed."-(Perceval case of this man forms not the slightest vindication of the Bible and the testimony of the Primitive Church, on Apostolic Succession.)-And yet the Romanists, separation from the ancient Apostolic Church. But that our rulers have allied themselves to a corrupt who charge us with schism for throwing off the usur- thority of Strype, that "of 9400 beneficed Clergy, only 177 this reminds me of another question which I intended Church or to a religious sect which has no scriptural pations of the Pope, pretend to acknowledge the au- resigned their preferment, rather than acknowledge the Queen's to ask you-it is this: What right has the Church of foundation. But having once made such a discovery, thority and to obey the canons of this Council! England to call itself the Apostolic and Primitive it is clear, for, inasmuch as we ought "to obey God Mr. Brown.-I now clearly see that the Church of in Ireland, only two of the Bishops, rejected the Reformation.

ever, I shall now only have time just to hint at it, and gether pure; the modern corruptions therefore of

States. All such doings are offences against that Unity which Christ enjoins; not now to speak of those monstrous heresies which are sanctioned by the Romish dissent, or of the evils which are engendered by Protestant dissent. distic dissent, I did not join Episcopal dissent, but by returning to the English Church I was restored to the Unity of Christ's ancient Catholic Church. Romish Controversy. of the law, in no danger of enemies. And it may be,

> * [Southey (Book of the Church, p. 390) states, on the au-Supremacy," and worship after the Reformed manner. In England, all the Romish bishops were recusants, save one: but

CHRIST DOTH AS TRULY AND EFFEC-TUALLY COME UNTO US, AS HE DID TO THE JEWS. (By Bishop Smalridge.)

spake in time past unto the Fathers by the Prophets, and the ignorant; and be content in every state. hath in these last days spoken unto us by his Son, saith We can never be humbled to the same degree with the Apostle to the Hebrews (i. 1, 2). Nor did Christ our Saviour: a manger is not our bed: beasts are speak only in those days, when he personally, upon not our companions. earth, appeared to his Apostles, but he still speaks to us in these last days by the holy Scriptures. All the DOES THE CHURCH OF ROME IN ANY actions, and all the sufferings of Christ are there placed before us in the clearest light; we are made spectators of his spotless example, and hearers of his saving doctrine; he there invites us by his promises, warns us by his threatenings, directs us by his precepts, convinces us by his miracles, and instructs us by his mar- of this proposition on the authority of Peter Dens'. vellous wisdom. Christ is, to all intents and purposes and for doing so has been furiously attacked by some of his coming into the world, as plainly manifested to Romish scribe in the last number of the Caholic Maus in his Word, as he was to the senses of those with gazine, who boldly maintains that Peter Dens' "that whom he lived and conversed; and we therefore, as upright and enlightened writer" as he calls him, no well as they, are in a capacity of gladly receiving, or where teaches that lying may be a duty. Now we insolently rejecting him. Their rejection of him con- maintain that he does. Yes, and lying backed by an sisted, not only in their contempt of his person, but in oath too. But let Peter Dens' speak for himselftheir disobedience to his word; our reception of him and let the public judge between us. Writing on the therefore must be expressed by our diligent hearkening subject of confessions vol. 6. page 219. Dens' speaks to his word, and by our faithful obedience to his com- as follows :---mandments. Though we call him Lord, Lord, yet if "What is the seal of a sacramental confession?" we do not the things which he saith, we plainly disown him to be our Master. He comes unto us, as unto his "Can a case be stated in which it is lawful to break own, by name and profession ; but, though he stretcheth the sacramental seal?" forth his hands unto us, as he did unto the Jews, we, "It cannot be stated : although the life or safety of a like them, a disobedient and gainsaying people, receive man, or even the ruin of the state, should depend upon it; him not (Rom. x. 21).

Word, so also is he by his Ministers. We are ambas-that by the positive will of God." "
that by the positive will of God."
"What, therefore, ought a confessor to answer, being sadors for Christ, saith St. Paul, as though God did beseech you by us; we pray you in Christ's stead, be ye interrogated concerning truth, which he has known through sacramental confession alone?" reconciled unto God : that is, we come not to you of our own authority, but as authorised and commissioned by Christ: it is not we who beseech you, but God who beseeches you by us: we pray you indeed, but we pray in Christ's stead; nor do we beg of you to be reconciled to God in our own name, but in the name would lie,' because such confessor is interrogated as a man, of him who hath reconciled the world unto himself, and replies as a man; but now he does not know that and hath committed to us the word of reconciliation truth as a man though he knows it as God, says St. Tho-(2. Cor. v. 19, 20). This was the language of the fort preconcutation the reply, for when he is interrogated or replies, first preachers of the gospel-this the claim which out of confession, (extra confessionem) he is considered as they made to an honourable reception from those to a man."

CASE MAKE LYING A DUTY?"

(From the Achill Missionary Herald, October, 1842.)

The John Bull newspaper asserted the affirmative

" It is the obligation or debt of concealing those things

ke them, a disobedient and gaussaying people, receive im not (Rom. x. 21). And as Christ is present to us of this age by his

R .- "He ought to answer that he does not know it,

But on these subjects I would advise you to read Palmer's Treatise on the Church, and Southey's Book of the Church, and a most excellent and satisfactory have myself also been indebted for several of the statements which I have made to you, to a series of Sermons preached at Bilston, by several Clergymen, on the Mr. Brown .- I am sincerely obliged, Mr. Secker, by the pains you have taken, and must say that you have made it exceedingly plain that the Church of England, and in England that that Church only, is the Primitive and Apostolic Church of Christ. But objections, which I wish to mention to you before I perfectly at ease on subjects of such immense importance, for I increasingly feel that it is my duty to endeavour to follow Christ and his Apostles outwardly

"A SAVIOUR, WHICH IS CHRIST." (From a Sermon preached before King James I., at Whitehall, on the 25th December, 1610, by Bishop Andrewes.)

Men may talk what they will, but sure there is no joy in the world to the joy of a man saved; no joy so great, no news so welcome, as to one ready to perish,