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Important.
See p. 150.

Her Foundations are upon the Holy Hills

Quod Semper, quod
Ubique, quod ab Omnibus
Credendum est tenemus



In necessariis Unitas,
In dubiis Libertas,
In omnibus Caritas.

THE CHURCHMAN'S FRIEND,

FOR THE DIFFUSION OF INFORMATION RELATIVE TO THE
United Church of England and Ireland Her Doctrine and Her Ordinances.

EDITED BY CLERGYMEN.

VOL. I.—No. 10.]

WINDSOR, C. W., JULY, 1856.

[Published Monthly.

Calendar of the Anglican Church.

JULY. 1856.

1	T		2. Visitation of the Virgin Mary. This festival was instituted by Pope Urban VI, in commemoration of the journey which the Virgin Mary took into the mountains of Judea, in order to visit the mother of St. John the Baptist.
2	W	Visit. of V. M.	
3	T		
4	F	Tr. of St. Martin.	
5	S		4. Translation of the relics of St. Martin. He was Bishop of Tours about 347. The 11th of November is dedicated to his honor.
6	S	7th Sunday aft. Trin.	
7	M		
8	T		15. St. Swithin, Bishop of Winchester, A. D., 863. St. Swithin, in the Saxon Swithun, was of noble parentage, and received a learned education. He entered the Monastery at Winchester, and received holy orders at the hands of Helmstan, Bishop of Winchester, at whose death, in 852, King Ethelwolf granted him the See. His emblem is a shower of rain, and the belief still prevails in England, that if it rains on this day it will rain for the next forty days.
9	W		
10	T		
11	F		
12	S		
13	S	8th Sunday aft. Trin.	
14	M		
15	T	Swithin, Bp.	20. St. Margaret, Virgin and Martyr, A. D., 278, was the daughter of a Pagan priest, and born at Antioch. Olibius, the Roman President of the East, wished to marry her; but she refused to renounce her religion, and was first tortured and then beheaded. St. Margaret's day was formerly celebrated with much festivity and several curious rites.
16	W		
17	T		
18	F		
19	S		
20	S	{ 9th Sund aft. Trin: Marg. V. and M.	22. St. Mary Magdalene. This festival has been added to the calendar since the Reformation, namely, by King Edward VI. In his Common Prayer the Gospel for the day is from St. Luke VII. 36.
21	M		
22	T	S. Mary Magd.	23. St. James the Apostle, A. D., 43. The brother of St. John the Evangelist, by birth a Galilean, and by profession a fisherman. He is called the Great, either because he was much older than the other James, or because our Lord conferred upon him some peculiar honors and favors, he being one of the three disciples whom our Saviour admitted to the more intimate transactions of his life. We have no account of his labours after Christ's ascension. He was beheaded by orders of Agrippa, at Jerusalem.
23	W		
24	T		
25	F	S. James, Ap.	
26	S	S. Anne.	
27	S	10th Sunday aft. Tri.	26. St. Joachim and St. Anne were the parents of the Blessed Virgin. On the tombs of the early Christians, in the catacombs of Rome, the figure of St. Anne is of frequent occurrence. On the tomb of Henry VII. she is represented with a book in her hand teaching the Blessed Virgin to read.
28	M		
29	T		
30	W		
31	T		

Education.

WE do not intend to enter upon this most important subject at length in the present number. But we wish to call the attention of our readers to two voices which have lately reached us, one from England, and the other from the United States.

The British Legislaturo has rejected Lord John Russell's Education Bill, the effect of which would have been the establishment of a school system, resembling, in many particulars, that which we have imported from the United States. But Lord John Russell did not venture such an experiment upon the patience of the people of England, as to recommend the establishment of schools, such as we have among ourselves, from which religion should be excluded altogether. He deceived himself, or tried to deceive the people, by the delusion, that by having the Bible read in schools, he would retain the substance of religion. In the United States the confession has been loud and general, that the reading of the Bible, where it is carried into effect, amounts to little or nothing. We have known one or two Common School teachers, under whom the children might derive benefit from the reading of the Bible; we know scores under whom it could only be mischievous. Mr. Gladstone, in a noble speech, a fit companion to Mr. Henley's of last year, thus exposes this specious snare:—

“But, now, as to the question of religious instruction. My hon. friend who has just sat down has calmed his apprehensions on that head, because he says that he finds the Holy Scriptures foremost in the resolutions. The question, however, is not whether the Holy Scriptures are in the foreground of the resolutions, but whether they would not very soon fall into the background of the system. It is not the ‘intention’ of the framer of the resolutions, or of ourselves, which can give a religious character to this education. I confess I am afraid that if we adopt provisions like these, in connection with other provisions which tend to extinguish voluntary exertions, we might expose the Holy Scriptures to much needless irreverence—we might see a formal and perfunctory discharge of the duty of reading the Holy Scriptures in schools to escape a difficulty—we might see them again employed as the mere vehicle of the formal and technical rudiments of instruction to young children; but I wish to avoid these issues, and I am fearful of adopting measures which, abandoning every other principle of doctrine and instruction to the discretion of

the ratepayers, say that the Holy Scriptures shall each day be read in these schools.”

The second voice to which we call attention comes from the Diocesan Convention of New Jersey, lately assembled in the city of Newark. In the United States the Common School System is not, as it is with us, an experiment. It has been long in operation, and generations have grown up under its influence. There are features in it peculiarly adapted to a Republican form of government, and it has been made the subject of glowing panegyric by some of the ablest and most eloquent of their statesmen. Yet what say the clergy and lay representatives of the Diocese of New Jersey, in solemn convention assembled? We hang our heads with shame, when we compare the vacillation and indecision of our late Synod with the spirit of Christian courage and determination which is breathed in every line of the following preamble and resolutions:—

Whereas, man is a religious as well as an intellectual being; has a conscience and sensibilities, on the right training of which depend the happiness of individuals and the welfare of society, infinitely more than on the highest intellectual attainments:

And, Whereas, this education of the heart and conscience should, during the season of childhood, receive the same *daily* attention as the cultivation of the intellect—a truth declared by our Heavenly Father Himself, who says, “These words which I command thee this day, shall be in thy heart, and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up:”

And, Whereas, there can scarcely be a more favourable sphere for instilling Divine Truth, “here a little and there a little,” and for giving a happy and lasting direction to the young, than in the school-room, and on the school-ground, in that association with equals, in which the most intense feelings are enlisted:

And, Whereas, it was the conviction of both the early Christians and the Reformers, and was expressed by the framers of our National Constitution, as follows: that “Religion, morality, and knowledge, being necessary to good government and the happiness of mankind, schools should be for ever encouraged;” and was thus expressed by the Father of our Country:—“Reason and experience both forbid us to expect, that national morality can prevail in the exclusion of religious principle,” and “there is no security for property, for reputation, and for life, if the sense of religious obligation desert the

onaths which are the instruments of investigation in courts of justice:" and, consequently,

Whereas, that plan of secular training which leaves, as estimated, *two millions* of the children of our land uninstructed in their moral obligations and their solemn relations to eternity, is alike dishonourable to God, subversive of national morality, and awfully dangerous to individual happiness both present and future; therefore,

Resolved, That this Convention do recommend to every parish or association of parishes, throughout the diocese, to establish, as soon as circumstances will allow, a school, under the supervision of the rector or rectors, in which the young may be carefully and faithfully moulded for God and Heaven, as well as thoroughly instructed in secular knowledge.

Resolved, That, in the opinion of this Convention, such mingled intellectual and religious training will, with the Divine blessing, prove a most efficient agency in checking the rapid growth of both juvenile and adult crime; in preventing our youth from being drawn away into the ranks of fanaticism on the one hand, or induced by the plausibilities of modern infidelity to repudiate the Gospel on the other; and will raise up a generation of men more obedient to law, more rooted in our most Holy Faith, more exemplary in Christian practice; and will afford a fruitful supply for the now deficient ranks of the Christian Ministry.

And Whereas, Christian men do not, and should not, feel themselves at liberty to place their children for six or more hours daily, during years when they are most susceptible of impressions, in those schools, where the glory of God, and that eternity which gives value to the present life, are practically forgotten; and whereas these same Christian men do, and should, feel a very great reluctance in contributing to the maintenance of an education which tends neither to the security of human life and property, nor to the prevention of crime in general: therefore,

Resolved, That, in the opinion of this Convention, any religious denomination, or separate congregation, which desires to establish a school of its own, in any particular locality, ought not to be compelled by law to pay for schools in which it cannot conscientiously have its children instructed; but ought to have the legal right to claim for its own school, the school assessment of its own members—and enjoy all the benefits now received by a few.

An Act to establish Public Schools, approved April 17, 1846.

Sec. 12. When the patrons or proprietors of any school already organized and established under the care of any religious society or denomination of Christians, whose Church discipline provides for the establishment of schools and the

appointment of trustees, are unwilling to relinquish such school, and become subject to all the provisions of this act, it shall be the duty of the trustees of said school to transmit to the Town Superintendent of their respective townships, a certificate of their organization, together with a list of the children of such patrons or proprietors, between the ages of 5 and 16 years, who are capable of attending school; whereupon every such school shall be entitled to receive its just and rateable proportion of the money assigned to said township out of the income of the school fund, and of such additional sum as may be raised or appropriated by said township for the support of public schools; which apportionment shall be made by the Town Superintendent of the respective townships, and a copy thereof filed with the township collector, whose duty it shall be to pay to the trustees of said school their just proportion of such moneys for the use and benefit of said school.

Reasons for Returning to the Catholic Church of England;

IN A CONVERSATION BETWEEN MR. SECKER, A CHURCHMAN, AND MR. BROWN, A METHODIST.

DIALOGUE III.

Concluded.

Mr. Secker.—I speak of my going "back" to the Church, because I left it, as it were, in my parents; and also because I know the sincerity of their piety, and that their intention in my baptism and education, as well as my own afterwards, was, that I should be joined to Christ's Apostolic Church, and as that church can be but one, I consider that in *intention* I always belonged to it, though, unfortunately, through ignorance, for a season separated from its proper outward communion.

But to return to what I was just stating:—The view of Methodism to which I alluded is this—that I began to consider it as next to Popery, though from a very different cause, perhaps the most injurious of all the sects in its influence upon the interests of the Church. I do not wonder that you start, for I should once have thought such an assertion as almost too absurd to deserve contradiction; but I will explain. My reasons for thinking so are these:—first, the popular character of Methodistic ministrations and services, both public and private, are so well suited to catch the public taste, that they succeed in drawing off a greater number of individuals from the church than any other denomination;—secondly, the correctness of their doctrinal views, and their accordance with our own Articles, and their professed, and, in many instances, very sincere attachment to the church,—cause people in general to lose sight of their being in a state of actual separation from it, and to forget that their preachers are without that Episcopal ordination which the

Church of England, in accordance with the Catholic Church at large, has ever held essential to the ministerial office, and hence by a large portion of the more pious church-people themselves, the Methodists are considered,—to use a phrase which you know used to be very popular,—to be nothing more than “churchmen in earnest;” and this is an idea which has done, and still does, much to uphold and extend Methodism. Presbyterians and Independents are known to be in general opposed to the Church,—with them, therefore, all religious connection is avoided by those who have been taught to love and reverence it; it is far otherwise with respect to Methodism, which, because of its similarity and reputed attachment to the church, has drawn away and retained more of her children than in modern times all the other dissenters put together;—thirdly, the positive separation of the Methodists from the Church, while at the same time they profess to love and reverence her, and even to admire her Episcopacy and government, has had a very great effect in blinding both themselves and others to the evil and sin of dividing the Church of Christ. Other dissenters have pleaded *principle*, saying that they believed the Church to be inconsistent with the Bible, and that therefore they could not conscientiously remain in her; but the Methodists have opened other places of worship and erected rival altars, on the mere ground of *efficiency*, because though, they admit the general excellency and scriptural character of the Church of England, they think that *they*, as individuals, “can get more good” from services conducted after their own manner. Now, Mr. Brown, if there is such a sin as *schism*,—and no one who reads his Bible can deny it,—are not the Methodists, of all denominations, the most guilty of it; for *they* have not even mistaken principle to plead? You will readily believe that I ask this question, not in anger, but in sorrow and kindness; for I need not tell you,—who know how many of my most honored connexions have been, and some of whom still are, amongst them,—that my very prejudices must lead me to think more highly of them than of any other of the sectaries. Indeed, the fourth ground which causes me to charge Methodism with doing so much injury to the Church is, that the superior talent of most of its preachers, the wealth and respectability of some and the piety of many of its members, and its rapid and extensive spread, have given an increased respectability to sectarianism, and have greatly tended to make the evils of schism little thought of: indeed schism in the Church, like rebellion in the State, would seem, from the conduct of many, to be no longer regarded as a sin; but let us not forget that, however the opinions of men may change, the word of the Lord abideth for ever, and that it is *that* by which we are to be judged.

Mr. Brown.—While I hope cautiously to

guard against being “driven about by every wind of doctrine;” I do yet most sincerely desire “to prove all things, and to hold fast only that which is good;” and, as an honest man, I cannot deny that if the Methodists have a right to form a new Christian sect, simply because they think some peculiar plans of Church government and discipline *expedient* as tending to purify the Church, I see not where schism is to end, or what arguments can be used to stop it; and this weakness, as you know, we have greatly felt in the divisions which have recently taken place amongst ourselves. I will confess also that what you have said respecting the opposition which Methodism offers, I hope undesignedly, to the Church, has greatly struck me; it gives much force to the remark you made a few evenings ago, “that obedience belongs to us, events to God;” or, in other words, “that we can rarely judge with safety of the propriety of any line of conduct by its apparent effect, for that the ultimate consequences thereof God alone can see.” Now, while I know Methodism is doing much individual good, I yet begin to see that perhaps it may be strengthening the hands of the enemies of Christ, by dividing and consequently weakening His Church, and also causing them to think highly of those things which He has declared to be sin.

Mr. Secker.—Your remarks, my dear sir, are exceedingly just, and certainly the effect of these truths would be more general, were it not that our prejudices are often stronger than our simple desire after truth.

Mr. Brown.—And yet, Mr. Secker, as I remarked at the commencement of our conversation this evening, *facts* do seem against you; for I cannot imagine how it is, if separation from the Church be a sin, that the various dissenting denominations, and especially the Methodists, have been so prospered, and that not only in their numbers, but also in their religious character, and their extensive usefulness in bringing so many careless and open sinners to seek redemption through Christ; it cannot surely be denied by any real Christian that the Spirit of God has verily aided the labours of the Wesleyan Methodists: for instance, you, at least, will have no doubt of this; but how can you reconcile this with the opinion that they are in a state of sinful schism; for it cannot be supposed that God would sanction sin. And you know the Apostle St. Paul himself appeals to his success as the proof of his apostleship, when he writes, “Ye are our epistle written in our hearts, known and read of all men” (2 Cor. iii. 2). Now, I confess, that I think our Methodist preachers may, in some humble measure, make the same appeal with respect to those whom they have been the means of bringing to God; and if the blessed effects of Paul’s preaching among the Corinthians proved him to be a true Minister of Christ, I do not see how you can deny

the Methodist preachers also to be His Ministers, when you admit that the same effects are produced by their preaching. And that heaven approves of Methodism is, I think, also evident from its having been made the great means of reviving true piety within the Church itself. I believe it is generally admitted that when the Wesleys, Whitfield, and others, commenced their plain and faithful preaching of the pure Gospel, there was very little of spiritual religion within the Church, either among the clergy or laity. Now, on the contrary, the light of the Church of England is most blessedly shining forth on every hand;—in this change has not Methodism been the chief instrument? But would the Most High have thus honoured it, if it had been schismatical in its origin, and unscriptural in its subsequent procedure?

Mr. Secker.—You have, Mr. Brown, ably stated the most specious argument which can be adduced in favour of Methodism; but yet I think I shall be able to satisfy you that it affords no sufficient justification of the breach which it has made in the unity of the Church, or of its neglect of Episcopal ordination. But before I attempt to do this, permit me distinctly to state that I do not consider that it is at all necessary, in order to establish the truth of any principle, to be able to answer every objection which may be brought against it; for there is perhaps no truth, all the objections to which can be fully met by our finite understanding and limited knowledge; all therefore that is requisite to prove its correctness is, I imagine, to adduce some positive arguments in its favour, the conclusive reasoning of which cannot be overturned. Hence I think that I clearly prove that necessity was laid upon me, and, if upon me, upon every conscientious Methodist and other Dissenter, to return to the Catholic and Primitive Church of England, if I prove—first, that division and schism are positively forbidden by the Word of God; and, secondly, that these evils have most certainly been committed by Methodism and Dissent in general;—these two facts, therefore, I think you are fully satisfied we have established. But if to these evils we find that there is added an entire neglect of the only scriptural method of ministerial ordination, of which also I hope to convince you, then I think I shall have proved the correctness of the principle that *Methodism has so far departed from the right and scriptural path as to make it the duty of its conscientious members to return to the Church of England*, inasmuch as it is primitive in its origin, pure in its doctrine, and apostolic in the orders of its Ministers; and the obligation to do this will, I imagine, be proved, even though I should be unable to answer all those objections which are founded on difficulties arising from our imperfect knowledge of the ways of Him whose wonderful prerogative it is to bring good out of evil. I do not make these remarks, how-

ever, because I think the objections usually brought against the claims of the Church of England to be considered, in Britain, as the one Catholic Church of Christ, one of much force—for, when duly examined, I think they will be found far otherwise.

Mr. Brown.—I admit that there is some force in your statement, that even an unanswered objection cannot overturn those principles which have been already plainly proved by undeniable arguments; still I cannot but *feel* that the success of Methodism is a strong presumptive evidence in its favour, especially as it is a species of reasoning which, as I just observed, the Apostle himself uses.

Mr. Secker.—Ha! my dear friend, I fear that you good Methodists are too ready to be led by impressions which arise from your *feelings*, even when, in your sober judgment, you are far from satisfied with their correctness. I will, however, now endeavour to point out what I consider the weaknesses of the argument founded on the success of Methodism; and I will begin with your last statement, that Methodism was the great agent in the revival of true religion within the Church itself: now in this statement there lies concealed a great fallacy; for what was early Methodism? Was it not almost entirely composed of pious Clergymen and lay members of the Church? Now, that these individuals were, in their degree, highly useful to the Church, I readily admit; but remember, that though they were the founders of what is now a distinct religious sect, *they themselves lived and died in the communion of the Church of England*; it was, therefore, as Churchmen that they became eminent for piety, and, consequently, it was as Churchmen that they were made the instruments of so much good to that Church of which they were the legitimate children: thus, though these individuals were afterwards called Methodists,* it is evident, that, in as far as they aided in bringing about that great revival of religion which took place in the last century, it was, under the influence of the Holy Spirit, the Church which was the means of its own regeneration, as it was her own clergy, and not the ministers of

* It is a singular fact, that so completely to the last did the venerable, though in some instances, I fear, mistaken, Wesley consider himself a Churchman, that he never fairly recognised the name of "Methodist;" and to this day the title of the Wesleyan Hymn Book runs thus,—“for the use of the people called Methodists.”

In proof of the assertion in the text, that even the founders of Methodism were Churchmen, and that therefore, as far as they influenced the Church, it was the influence of Churchmen, let me quote a few words spoken by Mr Wesley, not long before he died, namely, in 1789, suffice to prove:—speaking of those Methodists who were desirous of separating from the Church, he says,—“In flat opposition to these, I declare, once more, that I live and die a member of the Church of England; and that none who regard my judgment or advice will ever separate from it!”

any dissenting sects, who were the agents therein. And this will be still more apparent, if you remember the *great number of pious clergymen who appeared about the same time*, and with many of whom the Wesleys themselves were more or less in habits of intercourse, but who never joined in their eccentric movements. Indeed, I think that a better acquaintance with the history of our Reformed Church will convince you that one of the most striking marks of its truth and vitality is, that it does appear to have within itself the seeds of its own spiritual regeneration; and this, I think, is to be attributed, not only to its holding the pure spiritual truth of the Gospel, but also to its possessing that discipline which it received from Christ and His Apostles, whereby the unity of its body and the orders of its ministers have been preserved. From what cause, save the conservative effect of our scriptural discipline, and the blessing of God having rested upon His Church on account of its being retained therein, can have arisen that great difference which at present exists between the Church and a large portion of Dissenters? while, both in England and America, a large—it is to be feared a *very large*—proportion of the Presbyterian, Congregational, Baptist, and Quaker communities have left the faith of Christ, and become Socinian; there is not, I may venture to assert, a single instance of any congregation connected with the Church of England, in any part of the world, having become thus fearfully apostate; but I believe I may go much further, and say, that such an awful event is unknown in the history of any portion of the Church placed under the care of an Apostolic Episcopacy: perhaps you may think that I ought to except the Arian Controversy of the Third Century; that, however, was far short of modern Socinianism, and the Church was then in circumstances too peculiar for us to be compared with it. Now, my dear Sir, does not this difference between the orthodoxy of the Church and the Dissenters speak volumes?

Mr. Brown.—Again, as an honest man, I am compelled to say, that I do not see how I can meet your statements: I cannot help seeing that it was not Methodists, but Clergymen, who were the agents in the great revival of spiritual religion; and, also, I must confess that I have often been struck with the fact, that while Dissenters have fallen into all kinds of heresies, it is impossible to deny that the Church, though she may for a season have become lukewarm and worldly, has yet continually arisen from the dust, and sought to do her first works. But yet, you must remember that the Methodists have ever retained their purity of faith and doctrine, although they are separated from the Church.

Mr. Secker.—Yes, and herein is a great corroboration of what I have been saying, respecting the holy conservative influence of the Church; for, as the British Methodists are the only body

of Dissenters who have clung to the Church, so they are the most remarkable for their doctrinal purity and their connexional success: is it, therefore; too much to say that these are greatly owing to the influence Methodism has received from the Church, and to the blessing of God, which has, in some degree, been with them, for having in some measure remained friendly to His ancient Church. But I see that you are waiting tea, so I will postpone till afterwards some comparisons which I was about to institute between Mr. Wesley and Mr. Simeon, and also my further remarks upon Methodistic success.

The Proposed New Version of the Bible.

At the Anniversary Meeting of the British and Foreign Bible Society, the Earl of Shaftesbury said:—"I know not whether any of you have directed your attention to sundry efforts that have been made here and there, and that now appear to be embodied in a Parliamentary motion before the House of Commons, the object of which is, to obtain what is called a new and improved translation of the English Bible. Now, before you accede to such a proposition, or before you pass it aside as a thing of no moment, take into consideration two or three points, and let your minds dwell upon them with attention. Supposing it possible for this new translation to be effected—I say nothing of the difficulties in the way of effecting it—the delays, the differences of opinion, the controversies, the various obstacles and impediments that will arise—but, supposing that this new version were given to the world, would it be possible that thenceforward we could have for this country, for our colonies, and for the States of North America that speak our own language, an authorized version—one that would be received by common consent, by every human being speaking the Anglo-Saxon language? Destroy that common consent to receive an authorized version; and my belief is that you have inflicted a deadly wound upon the cause of the propagation of the truth among all the nations who speak our language. Look, too, at the effect upon your own operations. Think of the millions upon millions of the Sacred Scriptures that you have diffused in all parts of the British Empire and the United States, and remember that, if this scheme is carried out, all those copies will become at once discredited, and of no value. You must, in consequence, have a fresh issue—you must begin your work over again. Meanwhile, you must also suspend your operations till you know whether a new version will or will not be imposed upon this country. I might go on stating a variety of dangers. Let me ask you to consider the source from which these propositions arise. If you look at the samples that they have given of what they call a new translation—if you consider the anxiety that

they have shown to depart from the literal rendering, is it not manifest to you that what they desire is not a translation, but a commentary upon the language of Holy Writ? And in what way that will act I leave you to judge. I will not detain you by further argumentation on the subject. And all this is to be done to disturb that version of the Scriptures which, with its few defects—and defects it has, and defects every translation will have to the end of time; for when you shall have made this version, other men will arise, who will say that they must have a newer and a better version; and so you will go on to the end of time, unsettled as to the version which will be maintained for the next few years—all this, I say, is to be done to unsettle and disturb a version of the Scriptures, which, with all its defects, is admitted, by common consent, to be the very best translation made into any of the languages on the face of the earth. This is no common danger. I consider all other dangers which threaten us of no account compared with this. It strikes at the very foundation; it would leave us in complete uncertainty. The great majority of the world must now, and will to the end of time, be dependent altogether on translations. It is utterly impossible that the mass of the community can have even a moderate, not to say a critical, knowledge of the original languages.

I do trust that we shall all labour, under the blessing of God, that to the very last the British Empire, Her Majesty's Colonies, the people of the United States, and the whole Anglo-Saxon race, the mighty Anglo-Saxon people, may be of one lip, one language, one mouth, in teaching, preaching, and spreading abroad and amongst themselves, the words of everlasting life, and the Gospel of the salvation of our Blessed Lord. I do trust that we shall go on to the end of time in that blessed union, in that blessed community of speech and language, which now prevails when we touch upon the things that concern our eternal life, and the best interests of suffering and degraded humanity."

In an extract from the Dublin Review of June, 1853, said to have been written by that unhappy apostate, J. H. Newman, we find the following tribute to the excellency of our authorised version of the Bible:

"Who will not say that the uncommon beauty and marvellous English of the Protestant Bible is not one of the great strongholds of heresy in this country? It lives on the ear, like music that can never be forgotten, like the sound of Church bells, which the convert hardly knows how he can forego. Its felicities often seem to be almost things rather than mere words. It is part of the national mind, and the anchor of na-

tional seriousness. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The power of all the griefs and trials of a man is hidden beneath its words. It is the representative of his best moment, and all that there has been about him of soft and gentle, and pure and penitent and good, speaks to him forever out of his English Bible. It is a sacred thing which doubt has never dimmed, and controversy never soiled. In the length and breadth of the land there is not a Protestant with one spark of religiousness about him, whose spiritual biography is not in his Saxon Bible."

BENEFITS FROM THE OBSERVANCE OF HOLY DAYS.—It is, that if rightly improved, they give more power and impressiveness to our teachings on the subject of *practical religion*. The illustrious events in the life of our Saviour, the examples of patience and faith on the part of His followers, which these services communicate, present Christian graces and Christian duties in their most affecting form, not as abstractions, but as embodied, and, so to speak, incarnate. They bring them down from the region of ideas, to that of facts. They put in the very hands of the preacher, an instrument of great power, to awaken and direct the conscience. It may be said that these examples may always be legitimately employed. True, they may be, but they are not so apt to be, as when the services themselves urge them, and they are placed in the very forms of the holy light of the sanctuary. No doubt it is for this cause that so much of Scripture is given us in a narrative, and even in a biographical form, that righteousness may be embodied before our very eyes, and thereby more quickly and powerfully reach our hearts, being shown us in *men* not merely in *precepts*.—Bp. Atkinson.

"It is by pictures and music, by art and song, and symbolic representations, that all nations have been educated in their adolescence: and as the youth of the individual is exactly analogous to the youth of the collective race, we should employ the same means of instruction now."

"Sacred religious knowledge, if it feed not the flame of a holy and obedient life, is vain and unprofitable like the rest. For what is knowledge? Evil spirits have it in great perfection. Bad men may have it. But the soul actuated by its knowledge to obedience and governed by this Divine principle of the love of God—this it is which is the glory of Saints, and which peoples heaven, and turns the schools of education into nurseries of God's Church, and does His work in the world, and makes the world and His Church to be the nurseries of His eternal kingdom."—Davison.

ALL SAINTS' CHURCH, WINDSOR.

THE Village of Windsor was incorporated on the first day of January, 1854; and then contained about a thousand inhabitants. At the commencement of the present year it had more than double that number, and the population is very rapidly increasing. It is situated immediately opposite to the city of Detroit, and is the terminus of the Great Western Railway. The only place of worship in the village is a small Methodist Meeting-House, but the Rector of Sandwich, of whose mission Windsor at present forms a part, celebrates Divine Worship every Sunday in the Council Chamber, where a considerable congregation assembles. About two years since the members of the Church of England determined to erect a Church, and a sum of nearly Six Hundred Pounds was subscribed, about half of which was contributed by inhabitants of the village, a large sum, considering their number and their means. Various causes, which it is unnecessary to detail, have hitherto delayed the execution of their plan. Now, however, the work has been commenced, and the walls of a beautiful Church, designed by William Hay, Esq., of Toronto, are rapidly rising.

The Committee, however, have been obliged to take upon themselves a very great responsibility. Taking into consideration the rapidly increasing population, the growing importance of the place, its vicinity to the city of Detroit, and being impressed with the conviction that a mean and sordid place of worship tends to chill devotion, they have commenced a building, which will cost (including the price of the site) the sum of £1400, of which, as before stated, only £600 has yet been subscribed. Among the new comers, who are from all parts of Great Britain, Canada, and the United States, there are but few who would be able to contribute largely; and many who may not be disposed to contribute at all. Yet these are the very persons whose spiritual state is an object of the deepest concern to all sincere Churchmen, and for whom we are anxious to provide a Church, in which at least the greater part of the sittings shall be free and unappropriated.

The peculiar circumstances under which a large population of this kind is accumulating

around us, far outstripping any provision which our own means would enable us to make, give us, we believe, some claim upon the sympathy and aid of our fellow churchmen in other places. We seek no large contributions; but we entreat all who serve their Saviour, and love His Church, to extend a helping hand, and to contribute some slight assistance towards completing the work, which, relying upon their Christian liberality, we have undertaken.

To the readers of the CHURCHMAN'S FRIEND we shall not, we hope, appeal in vain. Their sympathies, we trust, are not bound up in the particular congregation in which they worship, but extend to the whole body of Christ. If each of them will send us a dollar, or even half a dollar, the immediate completion of this most important and necessary work would be secured. Contributions will be most thankfully received, and acknowledged, by the Rev. E. H. Dewar, Rector of Sandwich, C. W.

Church Matters at Clackington in 1875.

Continued.

CHAPTER XI.

It was not very long after Mr. Slowton's visit to his Bishop that Mr. Crampton took an opportunity of renewing his former acquaintance with him. He was received with the greatest cordiality, the usual warmth and *heartiness* of the Bishop's manner being increased by the fact that Mr. Crampton's was the first face which he had seen in Canada in any way connected with former scenes and old associations.

Among other subjects of earnest conversation church matters at Clackington were very fully canvassed, and Mr. Crampton showed that from the natural advantages which the place enjoyed, it must ere long become a very important focus of population and influence, and dwelt upon the consequent need which existed for securing that influence as far as possible on the side of the Church.

"I am very deeply impressed," said the Bishop, "with the great advantage of endeavouring to leaven the towns with sound religious principles as centres and examples of healthy and powerful influence for good throughout the whole land; and, though I would speak with all deference to the judgments of those who are far my seniors in the Episcopal office; yet I am disposed to think that hitherto a mistake has

been made, both at home and here, in not giving a sufficient degree of attention and labour to the evangelizing of the masses congregated in towns and cities;—I should like as regards our own diocese to avoid this error as far as possible."

"And yet," said Crampton, "the needs of the remoter settlements are great and urgent, and call for much commiseration and sympathy and effort to supply them."

"Unquestionably they do," replied the Bishop; "but if we are not in a position to supply the necessities of the whole population, we must do the next best thing, and that is to carry on such ministrations as we can give in those places where they may reach and benefit the greatest number."

"But," asked Crampton, "would your lordship advocate the withdrawal of clergymen from the country in order to place them in towns?"

"I am not sure but that in some cases I should be disposed to adopt even such a step as the one you mention. If, for example, I found a clergyman labouring among a rural population of a few hundreds, while as many thousands in a town were without anything like adequate spiritual supervision, I think it would be a matter for very grave and solemn consideration whether he ought not to be withdrawn from the sphere of less importance and placed in one which was of so much greater moment. It is a heart-breaking thought that any of those for whom Our Lord died should be neglected; but if we cannot supply the wants of all, it is better that three hundred should be neglected than three thousand."

"There seems no possibility of controverting that position," observed Crampton; "and yet much as I desire to see the numbers of the clergy multiplied in Clackington, for example, I should be much distressed if to increase the privileges we at present enjoy, some rural neighborhood was to be deprived of religious ministrations altogether."

"The case of Clackington, judging from your description and that of Mr. Slowton, is certainly not as yet of such urgency as to justify such a step. Indeed, I trust that there may never be any need for *withdrawing* any of the clergy from their present spheres; but my idea is that for the future it is at once the duty and interest of the Church to endeavor to secure as

much influence as possible in the towns. It seems to me, as we are almost entirely dependent for the extension of the Church upon our own efforts, that is the only way by which to increase the number of our clergy. You tell me, for example, that you think that you are in good hopes of being able to support another clergyman in Clackington, if I can find one who would be content with small means to begin with."

"I am sanguine upon the point," said Crampton eagerly; "and I am sure that in a year or two he would have a very comfortable income."

"Can you point to any of the rural parishes in your neighborhood that could bear subdivision as well?" asked the Bishop, smiling. "Mr. Straddle, who, I think, comes from your part of the diocese, was telling me lately how very hard, large and laborious his mission was, and when I suggested its subdivision, he showed me that at present he can hardly make both ends meet, and that the inevitable result of subdivision would be, that instead of one clergyman being half starved two would be starved altogether."

"I am indeed afraid that Mr. Straddle's statement is only too correct," answered Crampton. "The Parish of Pleesemwell urgently requires to be divided, but there seems no hope of such a thing in consequence of want of means to support a second clergyman."

"Exactly," said the Bishop, "therefore the wants of the good people of Pleesemwell must perforce be neglected, but that is no reason why I should decline to supply those of the people of Clackington, although their case may be really less urgent than the former. If we cannot do all we desire we must do all we are able, and try to do it too, in such a way as to be most available and effective."

"Unquestionably we ought," said Crampton; "and I assure your Lordship that I heartily agree with the views you have stated, not only from self-interest but from conviction of their soundness. I was only a little startled by the idea of leaving the country parishes destitute in order to supply the towns."

"We were then supposing an extreme case," said the Bishop; "but properly to evangelize the towns seems to me the proper mode of supplying the wants of the country."

"I can hardly follow your Lordship from

your premises to your conclusion," observed Mr. Crampton doubtfully.

"The great obstacle to the extension of the Church in the rural parts," continued the Bishop, "is evidently the want of means. Now wealth, especially in this country, is accumulated in the towns, hence by organizing the towns thoroughly and bringing the principles of Divine truth to bear strongly upon their numerous and wealthy population, those principles must in due time bring forth their proper fruits of benevolence and anxiety to relieve the wants of those less richly blessed than themselves. Towns and cities have always been the centres of missionary effort."

"Perhaps so," said Mr. Crampton; "but I am sorry to say that they are also the centres, very generally, of much that is evil; and the larger cities of these colonies are no exception to this rule."

"No doubt of it," said the Bishop; "and this strengthens my argument for endeavoring to arrest the festering evils which spring up into such rank luxuriance where numbers are congregated, by diffusing the purifying influence of practical Christianity among them, for otherwise they not only become corrupt themselves, but they form the very fountain heads from which the tide of evil flows over the whole country."

"True, indeed," said Crampton; "and though in seeking to establish another parish in Clackington, I have been anxious practically to forward your Lordship's ideas, I have not hitherto observed the principle which you advocate nor recognized its importance."

"It is a principle, however, which the Church in her earlier day constantly acted upon," said the Bishop. "The primitive missionaries did not settle down in the rural parts of the world to which they directed their labors. Their great object was to secure the cities and bring their inhabitants over to the Faith, and they succeeded in this object long before the country parts became christian. The very word *Pagan*, by which we describe one who is ignorant of Christianity, is a proof of this, for, as every one knows, the word originally meant a villager, or inhabitant of the rural districts; and as these pagans, that is villagers, continued from want of better instruction to worship false gods long after their worship had ceased in the cities, the

word has lost its original meaning and has come to signify a heathen."

"Now," continued the Bishop, "we must not forget that our position in these colonies is really a missionary one. We may, indeed, *divide* the whole land long before we are in a position to take possession of it, as was done in the case of the promised land; but we must go up against the cities first—we must try to secure the centres of population, the growing, rising places that promise to become influential over their surrounding neighborhoods. There especially we ought to secure lands to increase the number of earnest, hard-working, exemplary clergymen—to establish schools and every means of gaining the young—to multiply Churches, making them, as far as our means allow, *seemly and beautiful and attractive*. Thus, as in early days of the Church, each of these places would become a focus from which would radiate the light of truth into the obscurer regions beyond, and the circle of holy influence around each would necessarily be ever widening, until the one met and melted into the other, and the light of the Gospel shone throughout the whole land, leaving no part dark."

Mr. Crampton listened with much interest and pleasure. The Bishop spoke with an earnestness and calm energy that showed that he was not indulging in mere theories, but was thinking over and mentioning plans which he intended to devote his whole power to carry out. After a remark in assent to the justice of the Bishop's views, he added:

"I fear the opinions which your Lordship has expressed will not be very popular in the country parishes. There is some jealousy of the towns as it is, and if they imagined they were to be neglected for the sake of the cities there would be no small measure of discontent."

"God forbid that I should ever seemingly neglect any part of the Diocese, whether town or country," said the Bishop solemnly; "but of course I shall advocate that which according to my sincere conviction is best for both. There need, however, be no fear of incurring any such imputation among the rural parishes, for wherever a parish is regularly constituted nothing but some urgent necessity would induce me to withdraw its ministrations. It is through the parish that the salvation of Christ is applied to the souls of men individually, and nothing can be

a substitute for it, no training them as individuals in the ways of holiness and building them up in the truth. And as for purely missionary ground which is not reduced to parochial limits, I shall be disposed, instead of neglecting it, to push forward the advanced guards of the Church as energetically as possible. I cannot, however, say that the present system of solitary itinerant missionaries at all commends itself to my judgment. I am a believer in the efficacy of concentrated labor; I would concentrate it in towns; I would concentrate especially in purely missionary work; I would look back to the ancient days of the mighty conquests of Christian truth over heathen error, and from the wisdom of the past I would endeavor to learn a lesson both for the present and the future. Let us concentrate two or three more clergymen in Clackington, for example," added the Bishop smiling, "and I dare say that it will not be long before some help will be extended to Mr. Straddle and his parish of Plesseswell."

"I for one should most unfeignedly rejoice in such a concentration," said Mr. Crampton. "I only fear that our present worthy Pastor will hardly sympathize in my satisfaction."

"No," answered the Bishop; "I fear not. I could not help observing that he was most anxious to impress me with the conviction that he was more than able to fulfill all the duties of the place; but as I purpose very soon to come to Clackington and judge for myself, I do not despair of making Mr. Slowton see that the interests of men's souls is his interest, for he gave me the impression of being one whom by kindly and earnest influences may be awakened to a true anxiety to labor more diligently than from the statistics of the parish he appears to do."

Many hours of the evening were thus spent by the Bishop and Mr. Crampton in earnest conversation, for the former looking upon the latter as an old friend was unreserved in the communication of his hopes and fears and plans for the future. When they parted the Bishop renewed his promise of very shortly visiting Clackington, and Crampton could not resist the impulse of a devout mind in giving heartfelt thanks to the Giver of all Good Gifts, who in His gracious Providence had sent them a chief pastor whose heart was so evidently in his work.

Want of Parochial Success.

NOT very long after the conversation given in our first number between himself and Squire Churchill, the Rev. Dr. Sanerost, about the commencement of the new year, sat in his study with feelings somewhat depressed, thinking over the state of his parish. He had not been very long the Rector of the village of Thornton, C. W., and when first he came had found things in a very low state; the services had been held as seldom as possible, every approach to distinctive teaching had been carefully avoided, the Sunday school was almost annihilated, and parochial pastoral care had been for long greatly neglected;—as the natural consequences of this sad state of things, the Church had become almost a by-word, and dissenting congregations had attained a respectability and importance scarcely to be seen in any other place of similar size in the Province; this last fact was, of course, to be attributed, in no little degree, to the aid they had received from ill-taught and dissatisfied members of the Church.

Here, it will be readily admitted, was a state of things quite sufficient to cast a gloom over the feelings of the earnest-minded Rector. Besides, he had been disappointed. He had fondly hoped that when the Church was presented to the people, with somewhat of her native energy, and her holy and beautiful services celebrated with a regularity, earnestness, and frequency betokening the esteem in which they were held as Christ's best earthly gifts to man,—that then multitudes, or her own wandering children at least, would have flocked once more to her sacred courts "as doves to the windows," grateful for the opportunity of thus "calling upon the Lord in His Holy Temple," whenever their own avocations permitted; but also it had not been so at all to the extent which he had hoped and prayed for. True, the congregations were steadily increasing, the Sunday-school was decidedly prosperous, and the finances were improved; but the communicants were still a small portion of the attendants upon church; the Daily and Festival Services were sustaining an almost hopeless struggle for existence; while a parochial school in which human knowledge, instead of proving a curse, might be as God designed, a blessing by being associated with the "fear of the Lord;"—liberal alms-deeds, and eager readiness in other good works,

were things which had existence only in the brain of the Parson, or in the lives of himself and a very few earnest-minded individuals of his flock.

As Dr. Sancroft pondered upon these things, he felt humbled, and earnestly confessed before God that very many had been his own shortcomings; but he knew the goodness and the power of the Master he served, and that so long as His Ambassadors are faithful He will not withhold His blessing because of their many infirmities; and that therefore his deficiencies could not be the cause that he did not see a more popular degree of success; especially, as after a faithful examination, he could not honestly charge himself with wilful neglect of duty; and the worthy man had a hearty contempt for that voluntary humility "which covers itself with sackcloth that others may clothe it with purple!" He felt that he had not shunned to declare the whole counsel of God, both as regarded the necessity and the way of salvation. If in any outward matter he was ready to take shame to himself, it was that his parochial visitings had not been more full; and yet, upon referring to his diary, he found that they had not been much short of one thousand, during a year in which he had suffered much affliction, both personal and in his family, and had besides been very largely engaged in literary labours for the good of the diocese in general. And then, though Dr. Sancroft was deeply desirous of leaving no means untried to cause the flock committed to his care to "grow in grace daily and in the knowledge of Christ Jesus their Lord;" and therefore was as distinguished for his parochial labours as he was for his ministerial and priestly faithfulness; still he was deeply convinced that it was principally in the House of God that he was commissioned to dispense the blessings of pardon and grace to the faithful members of Christ, and that consequently it was his duty chiefly to urge them to meet him *there*, where Jesus is most honoured by the assembling of His saints, and where the Father has therefore most distinctively promised to meet His people, inasmuch that He has declared that there "His eye and His heart shall dwell."

Again, when he was ready to attribute the slow revival of the church in Thornton to his own want of pulpit talent, he could not but ad-

mit that however humble his abilities, it was yet evident that he was not considered by either his brethren or his flock as peculiarly deficient in this respect; nor was he ungrateful, as he remembered the pleasure and the profit which the least polished of his people had frequently expressed as having derived from his pulpit ministrations. But in truth Parson Sancroft did not lay that stress upon the value of pulpit eloquence as a means of extending the kingdom of Christ and causing His members to increase in holiness, which some persons do. He knows that the kingdom of God cometh not by observation, nor by human wisdom, or might, or power, but by the simple declaration of Divine truth and the constant, faithful administration of the Sacraments and other ordinances which Christ and His Apostles instituted, accompanied by earnest supplications for the gracious influence of the Holy Spirit. Were eloquence necessary to the spread of the Gospel, how slow must be its progress! Not that we deny that eloquence, like every other talent, may be made subservient to the cause of Christ, and when possessed should be sacredly dedicated to His service. But it is unquestionably far too much idolized in these latter days for its own sake; insomuch that in their eagerness to hear the teaching of eloquent lips, the people too often forget that they went to pray, and to obtain that grace which even the eloquence of an Apollos could not bestow, but only teach its necessity; while it is the office of the least talented priest of Christ to be the agent in importing the sacred influences of the Holy Spirit itself to those who humbly and faithfully seek them.

"Ah!" at length sighed Dr. Sancroft, "I fear the evil lies deeper than any simple ministerial deficiency. It is, I fear, the old story, the offence of the cross has not yet ceased. I have not shunned to rebuke open sin, and this I know has offended a few; but alas, alas! this is not the worst; I have preached Christ in His church, and *this* is, I question not, the true cause that my ministrations are not more popular. In this self-seeking age men insist upon an independent, flesh-pleasing, self-exalting religion! The very priesthood of Christ Himself is flouted, because in the depth of His condescending love He has stooped to meet the wants and infirmities of his people by sharing

it with us, Whom Ho is pleased to send even as the Father had sent Him!" As the excellent man thus soliloquized he was interrupted by the entrance of Mr. Frear, a member of his flock whose attendance, upon church had of late been rather remiss. He was originally an emigrant from England, but having been many years in Canada, had acquired a snug little property, and, though somewhat illiterate, was a well-meaning and worthy man.

After the courtesies common upon first meeting were over, Mr. Frear, evidently feeling a little embarrassed, said, "Well, Dr. Sancroft, I always wish to act openly, and therefore I come to say that though I respect and like you very much, I fear my conscience will oblige me to leave the Church. I am, I know, only an ignorant man, but the people tell me you lean too much to Popery, and I think I cannot help seeing something like it; you are different to most other clergymen I have seen. You have prayers in the church much oftener; you even use the Prayer-Book in your own family; you preach in the surplice; you keep saint days; at Christmas I saw there was a cross of evergreens on the window over the Communion-Table, indeed it is there yet; and I think I have heard you say that you would like to see a cross on the top of our church-spire instead of the weather-cock; and then, worse than all, I have heard you preach about our parsons being priests, and say that they could forgive sins, and bless the people, and such-like. Now, I hope you will excuse me, sir, but all this does, to plain folks, like me, look all one as if we were Papists, and my conscience, and you know, sir, we must follow our conscience, won't let me stay at church to be made a Papist of; my father and mother were strong church-people, and I was always the same; but it was a *Protestant* church then, sir, and my parents died Protestants, and I mean, please God, to do the same. I hope you will excuse me, sir; but I thought it best to be plain and to speak my mind right out at once."

"In one thing at least," replied Dr. Sancroft, "you have taken the manly and indeed the Christian course, Mr. Frear, that is, in coming straight to your clergyman with your difficulties; only would it not have been better, and more scriptural and reasonable to have come to me, as your appointed pastor, a little sooner, be-

fore you had so nearly settled in your own mind what was right or wrong?"

"However, I hope it is not too late to prevent your leaving the appointed fold of Christ, for some humanly originated sect; as to do so would, in your case at least, be a sin, whatever it may be in others, because you have the opportunity of knowing better."

"Why, Dr. Sancroft," interrupted Mr. Frear, "you surely do not think that all dissenters are sinners for being such."

"I am sure," replied his Pastor, "that they are in serious error of their degree of sin; God is the judge, not I, as He alone knows how far their error is their fault, or their misfortune. But, as regards yourself, all the statements you have made are perfectly correct; and yet the conclusions you draw from them are not in any degree warranted either by Christian antiquity, your own church, or the Bible. I assure you, Mr. Frear, I am as far, perhaps further, from Popery than you are. None of the practices or teaching which you so dislike have any tendency whatever to Romish superstition; though very many people, besides yourself,—and some, I am sorry to say, whose own fault it is if they do not know much better,—say the same thing. Some of the practices and doctrines you have alluded to are, I admit, to be found in the Roman Catholic Church, and some are not; but then you must remember that they are a very ancient portion of the Christian church, and deeply as they have fallen into sin and error, they yet, thank God, retain much of the vital truth of the Gospel; thus they believe in the atonement of Christ, in the necessity of repentance, faith, and good works, in the Judgment Day, in the duty and value of public worship, of private prayer, and so forth; shall we therefore give up these precious truths because papists also hold and teach them? Surely not.

Mr. Frear.—Yes, sir, what you say is not to be denied, and perhaps shows that we ought not to be quite so ready as some of us are to think everything is bad that the Papists believe. But then, sir, all real Protestants agree in thinking that they put their church in the place of Christ; and we cannot help thinking that some of these Puseyite parsons—I don't mean any offence, sir—do the same.

Dr. Sancroft.—You mean parsons who are

not afraid to teach all that their own Paryer-Book sanctions; as for Dr. Pusey, I never met with any clergyman who acknowledge him as his authoritative guide; I assure you, Mr. Frear, I do not; I call no one Master, but Christ and His Church. But the truth is, very few people take the pains to inform themselves what the real difference between the Churches of England and Rome is; or, what are the ancient and Scriptural truths in which they both agree. It is much easier for violent or bigotted men, even when educated, to find fault, yea to slander, than to read, examine, and pray; and thus, not only do they dishonour Christ and injure their own souls, but frighten many sincere souls, who knowing them to be educated men, suppose they would not say such things without sufficient grounds.

Thus I am aware that Lawyer Bland says I am more than half a Papist; chiefly, I verily believe, because I invite the people of God to meet together in His House for reading and prayer, oftener than he approves. He says, I understand, that it does not suit this age! I fear he is quite right; but neither did the teaching of Christ suit His age, and therefore,—they crucified Him! But with respect to Popery, what is it? Is it not believing the Pope to be the only true bishop in the world, and therefore head, by Divine appointment, of the church upon earth?—praying to the Blessed Virgin and other saints, to intercede for us, or even themselves to bless us? Is it not to teach that the wicked may be cleansed, after death, in Purgatory? And that great saints can do more good works than are necessary for their own salvation, and that therefore the merits of these good works of supererogation may be applied to persons less holy than themselves? And the carnal (I might perhaps with propriety use a much stronger word,) doctrine that the priest can "at his will create his God;" that is, convert the sacred elements of bread and wine into that very same Blessed Flesh and Blood that hung upon the cross? And to teach,—not only the scriptural and comfortable truth that Christ's appointed priesthood are *sent* to "remit" (*i. e.* forgive) sins, but that they are commissioned to *judge* who are *fit* to receive forgiveness, thus making them, like God Himself, the searchers of men's hearts; a power not ordinarily given to the apostles themselves? These, and many more such

unscriptural corruptions of primitive doctrine and purity are the *peculiar* dogmas of Rome; but God forbid that you should ever hear such from me, or any other priest of the English church. But if not, is it Christian, nay, is it not a flagrant breach of the ninth commandment, to charge us with such teaching?

Mr. Frear.—No, no, sir; I never heard of any such doctrines; and I dare say we ought to be more careful what we say. But still, somehow, I suppose little things make us afraid, since so many clergymen, you know, sir, have altogether gone over to Rome.

Dr. Sancroft.—That is unhappily true; but it need not surprise us, considering the various weaknesses and infirmities, and latent corruptions of even regenerate human nature; remember far greater numbers of people have left the Church to join the Methodists, Independents, and other dissenters, than have done so to join Rome.

But I will tell you, Mr. Frear, what the real cause of offence is, and why self-sufficient men accuse us, with so much bitterness, of being Romanists; it is this, the Church of Rome, amidst all her errors, has retained this important scriptural and apostolic truth, namely, that Christ is to be chiefly honoured in and through His Church, and that elect salvation and continued growth in grace are most certainly obtained, to say the least, in her membership, and through her ordinances, sacraments, and priesthood;—this catholic truth the Church of England also decidedly teaches, but since the Great Rebellion, under Oliver Cromwell, it has been greatly kept out of sight by the Calvinistic and Puritan portion of the clergy; and now, when, through God's mercy, the more scriptural and truer sons of the Church are endeavouring faithfully to declare this precious truth of Christ, they get, by the ignorant, and by the malicious, confounded with Romanists.

I shall be happy to see you again and resume our conversation, but I now hear the bell ringing for Evening Prayers. I hope you will go over with me; it will, at least, do you no harm to go and offer an additional petition for the illuminating influences of our gracious Father's ever-blessed Spirit.

"He who offers God a second place in his heart, offers Him no place."—Ruskin.

Miscellany.

Of the 67 Minor Festivals in the English Calendar, 16 are of Eastern origin, 17 are British, 15 French, 2 African, 1 Spanish, 16 Italian or Sicilian. Of these, 31 commemorate persons or events before the first General Council in 325; 19 belong to the interval between the 1st and 6th Council in 680; 7 between that date and the Schism between East and West in the 9th century; and 10 belong to the period subsequent to that division. Those of S. George, Lammas Day, S. Lawrence, and S. Clement were restored to the Calendar in Queen Elizabeth's reign.

TWELVE QUESTIONS FOR A WET SUNDAY.

1. If it were any other day, would I be kept at home by the weather?
2. Did I ever stay away from my business, from a party, from an amusement, for such a rain or snow as this?
3. If it were a public meeting for some other purpose than divine worship, would I think it too bad a day to go out?
4. Would I go to church if I could make or save a dollar by it, or gain a customer?
5. If my own church be distant, is there none that is near where I may be sure of finding a vacant seat to-day?
6. If I am afraid of spoiling my best clothes, had I not better go in my common dress, than lose the benefit of the meeting, and neglect my duty?
7. Have I not overcoat, overshoes, and umbrella, that will keep me from taking cold, and preserve my Sunday dress from injury?
8. Am I not nearer to the church than many who are never kept away by bad weather?
9. If every one should find an excuse for absence as easily as I do, what would be the appearance of our churches on the Lord's day?
10. Is it not a dishonour to my Maker, if for reasons that would not influence me in worldly matters, I keep from the stated worship of the sanctuary?
11. Is not a wet Sunday at home a more dreary day than one that is diversified by going out to church?
12. Am I willing that my children should learn by my example that they may go to school, to market, to store, to shows, in all weather—but not to church?—Presbyterian.

THE APOSTOLIC SUCCESSION.—The fact, and the necessity of an uninterrupted line of Bishops, from one of the Apostles or Apostolic men, is asserted by Irenæus about A. D. 175, and Tertullian about A. D. 190, as strongly as it was ever done by any Church of England or Ameri-

can Divine. Both appeal to this fact as one requisite proof of their legitimate orthodoxy, challenging and even defying the heretics to do anything of the kind. And Irenæus, it will be remembered, received his teaching from St. John through Polycarp. And no other doctrine was ever heard of in the Church, until the Papacy had overshadowed the Episcopacy. The doctrine that holds that the "Episcopate" is not an "Apostolate" in any proper sense of the word, is a Romish doctrine, first urged by the Jesuits to overturn the English hierarchy, and subsequently taken up and urged by the Puritans for the same purpose.—Calendar.

"The reason that many men want their desires, is because their desires want reason. He may do what he will, that will do what he may."

"He who makes religion his first object, makes it his whole object."—Ruskin.

"That which, inwardly, each man *should* be, the Church, *outwardly*, ought to testify; and, therefore, the duties of our religion which are *seen*, must be such as that affection which is *unseen*, ought to be."—Hooker.

AMBITION.—"It is the over-curious ambition of many to be best, or to be none! If they may not do so well as they would, they will not do so well as they may. I will do my best to do the best, and what I want in power, supply in will. Thus while I pay in part I shall not be a debtor for all. He owes most who pays nothing."

"I would not be so presumptuous as to say positively that I am able to bear so great a trial; but according to my sincere thoughts of myself, I could, through God's assistance, lay down my life, upon the condition that all those who dissent from the Church of England were united in her communion."—Bishop Bull.

Stanzas written Outside a Country Church.

In foreign climes, mechanics leave their tasks
To breathe a passing prayer in the Cathedrals;
There they have week-day shrines, and no one asks,
When he would kneel to them, and count his
head-rolls,

Why are they shut?

Seeing them enter, sad and disconcerted,
To quit those cheering fauces with looks of glad-
ness—

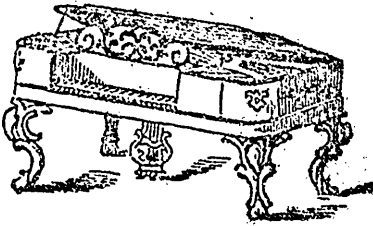
How often have my thoughts to ours reverted:
How oft have I exclaimed, in tones of sadness,
Why are they shut?

HORACE SMITH.

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