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Mr C. Johnson

Quod Semper, quod
Abique, quod ab Omnibus
Credunt est tenemus

Her Foundations are upon the Holy Hills.



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.

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[Published Monthly.]

Calendar of the Anglican Church.

JUNE, 1856.

1	S	{ 2d Sunday aft. Trin. Nicomede, M.	1. St. Nicomede was a scholar of St. Peter. He was beaten to death with leaden plummets in the reign of Domitian.
2	M		
3	T		
4	W		
5	T	Boniface, Bp.	5. St. Boniface, Bishop and Martyr, A.D., 755. His original name was Winfred, and he was born at Crediton, in Devonshire. Having spent his life in preaching the gospel to the heathens, he suffered martyrdom in his 76th year.
6	F		
7	S		
8	S	3rd Sunday aft. Trin.	11. St. Barnabas was not one of the twelve chosen by Christ, but he is styled an Apostle by St. Luke, and by the primitive Fathers. He was a laborious preacher of the Gospel, and was finally stoned to death. His day, which according to the old style was the longest day, was anciently a great feast among the English people.
9	M		
10	T		
11	W	St. Barnabas, A.	
12	T		
13	F		17. St. Alban, A. D., 303, was the first Christian who suffered martyrdom in England. Refusing to offer sacrifice to the Pagan gods, he was put to death with great tortures.
14	S		
15	S	4th Sunday aft. Trin.	20. Translation of King Edward, King of the West Saxons, A. D., 982. Having been murdered by his mother-in-law, at Corfe Castle, he was first buried at Wareham, without any solemnity; but after three years his body was carried to Shaftesbury by Duke Alferus, and there interred with great pomp.
16	M		
17	T	St. Alban, M.	
18	W		
19	T		
20	F	Tr. of K. Edward.	24. St. Augustine remarks that the Church usually celebrates the festivals of Saints on the day of their death, but that the feast of St. John the Baptist is an exception from this rule, because he was sanctified from his mother's womb.
21	S		
22	S	5th Sunday aft. Trin.	
23	M		
24	T	St. John Baptist.	29. St. Peter the Apostle is said to have been the son of Jonas, and the brother of St. Andrew. He is believed to have been crucified with his head downwards;
25	W		
26	T		
27	F		
28	S		
29	S	{ 6th Sunday aft. Trin. St. Peter, Ap.	" Then laid on him the INVERTED TREE, Which firm embraced with heart and arm, Might cast o'er hope and memory, O'er life and death, its awful charm."
30	M		

Keble.

Confirmation: a Sermon.

Concluded.

Let us now see what those denominations say who differ from the Church and do not practise the Apostles' rite; and have introduced others to take its place,—such as compelling all baptized persons, before receiving the Holy Communion, to come and stand before the whole congregation and enter into covenant with God. That is, to believe and do all that the Pastor and Session, or Congregation, require them to believe and do. I will begin with John Calvin, one of the fathers of the Presbyterian denomination, an eminent man, and well skilled in that faith which is based upon his interpretation of the Word of God. He says, in referring to that passage in the Epistle to the Hebrews which speaks of the laying on of hands as among the principles of the doctrine of Christ, and which we have noticed, "this text alone is abundant proof of the Apostolic origin of this rite." And in his Institutes, in the 4th book and 19th chap., the same opinion is held. I next refer to the report of the General Assembly of the Presbyterian denomination. The subject of introducing the rite having been agitated before this body, it was referred to a committee, whose duty it should be to examine the subject thoroughly, and ascertain whether it was practised in the days of the Apostles, and, of course, binding upon those who professed to be followers of Christ. This question was presented, before that large and respectable body was rent and torn asunder; and when it contained some of the ablest men in our land. The committee consisted of the Rev. Dr. James Richards, long known as an eminent Professor of Divinity in the Presbyterian Seminary at Auburn, in the State of New York; the Rev. Dr. Samuel Miller, equally distinguished as a Professor in the Seminary in Princeton, New Jersey; and Dr. John B. Romeyn, an eloquent preacher in the City of New York. After quoting with approbation the opinion of John Calvin, to which I have referred, they say in their report to the General Assembly, "this rite of confirmation thus administered to baptized children, when arrived at competent years, and previously instructed and prepared for it, with the express view of their admission to the Lord's Supper, shows clearly that the primitive Church in her purest days exercised the authority of a mother over her baptized children." Now this is clear and decided testimony from those who differ from us, that it was practised in the primitive Church, and of course must have had the sanction of those who had been trained and instructed by the Spirit of God. We trust that when the days of prejudice and sectarian spirit have passed away these sound views will prevail, and that they will lead them back to the pure Church of Christ. I next quote from the Confession of Faith of the Baptists of England, adopted by

the Baptist Association of this country. It is from this edition of 1827, page 69. It contains the following passage:—"We believe that laying on of hands with prayer, upon baptized believers, as such, is an ordinance of Christ, and ought to be submitted unto by all such persons as are permitted to partake of the Lord's Supper—and that the end of the ordinance is not for the extraordinary gifts of the Spirit, but for a further reception of the Holy Spirit of promise, or for the addition of the graces of the Spirit, and the influences thereof—to confirm, strengthen and comfort them in Christ Jesus." We could not ask for more decided testimony than is here furnished. The opinion of John Wesley, the reputed founder of the Methodist connexion, is equally clear. Of course it could not be otherwise, as he declared a short time before his death, "I die a member of the Church of England;" and in this church this rite has always been administered. I conclude this branch of our subject with the testimony of Dr. Adam Clark, a Methodist preacher of great distinction, and an excellent commentator on the word of God. In the first volume of his life, published by the Methodist Book Concern at New York, in 1833, page 94, he gives the following account of his own confirmation. He says, "It was at the time that the Bishop of Bristol held a confirmation at the Collegiate Church. I had never been confirmed, and as I had a high respect for all the rites and ceremonies of the church, I wished to embrace the opportunity to get the blessing of that amiable and apostolic-looking prelate, Dr. Lewis Bagot. I asked permission; several of the preachers' sons went with me, and I felt much satisfaction in this ordinance; to me it was very solemn, and the whole was well conducted. Mrs. S., who was a Presbyterian, pined my being so long held in the oldness of the letter. I have lived nearly forty years since, and upon this point my sentiments are not changed."*

* HAYDEN HALL, June, 1830.

Dear Mrs. Wilkenson—You wish for my opinion on the subject of confirmation. It is supposed to be a rite by which the moral burden is taken off the shoulders of the sponsors, and transferred to those shoulders to which it properly belongs. Now, as long as these opinions and feeling relative to it prevail, in the minds of all parties, I say in God's name, let the rite, duly administered, be humbly received; but the subjects of it should be well informed that by it they have not merely performed a duty, and so far may have an easy conscience, but in addition they have by it taken a strong and perpetual yoke upon their necks, in their vow to "renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh, and that they should keep God's holy will and commandments, and walk in the same all the days of their lives." This is no ordinary obligation. This they solemnly take on them when they come to be confirmed, and by the act they come under a new and perpetual covenant to give themselves wholly to God, that they may have a thorough "death unto

Thus I have endeavoured to present before you in as brief and as clear a manner as possible, the strong proof on which the church bases the right of Confirmation. She has Apostolic sanction and practice; she has the testimony of the earliest and purest days of the church; and even those who differ from her, and who oftentimes speak unkindly of the Bride of Christ, unite in bearing testimony to the fact, that it has the word of God to recommend it, and in addition, is well adapted to promote and increase holiness of heart and life. Why they do not practise it, is not for us to say. Our duty is to rejoice and give thanks to God that our lot has been cast in this goodly heritage of the Lord.

I would notice, very briefly, the next point proposed to be considered, viz: *its benefits*. On these I need not dwell. For if it be, as we have proved it to be, sanctioned by the Word of God, the benefits connected with its observance must be great. It is to receive as God has promised the gift of the Holy Ghost to renew and sanctify the heart. "In *baptism*," properly received, "He is given for the purpose of regeneration—to effect that new birth by which we are born into the church of Christ, obtain remission of all past sins, and a new nature. In *confirmation*, He is given for the purpose of Sanctification, a renovation of the heart in holiness. In confirmation, the new creation is animated, and enabled to live according to its new nature, by the energy of the same most Holy Spirit." (Bishop Seabury.) "We have the evidence," says Bishop McIlvaine, "that in the earliest period of

sin," and a complete "new birth unto righteousness." Should any young person say, if all this is comprised in being confirmed, then I will not be confirmed at all, I answer, you are bound to all this by your profession of Christianity; so that confirmed or not confirmed, this yoke is about your neck, and if you break it or throw it away, it is at the peril of your final destruction. Again, the rite itself is useful to call these things to remembrance, and who knows how much grace may be received during the performance of the ceremony, and especially by having a holy man's hands laid on your head, and the blessing and protection of God solemnly invoked in your behalf? Tell these things to your dear daughters and sons, and tell them another thing of which few would think, namely, that not having the opportunity of being confirmed when I had arrived at that age in which I had an ecclesiastical right to receive it, I was determined not to be without it, and therefore went and received confirmation even since I became a Methodist preacher. Yes, I was confirmed in the Collegiate Church, at Bristol, in the year 1792, by that very holy man Dr. Lewis Bagot, then Bishop of that See, and afterwards Bishop of Norwich. You see now, my good sister, both from my teaching and my practice, what I think of the rite of confirmation, and I will just add one word more. I believe the rite will be very solemnly administered by the present Bishop of London, who will go through the whole with an honest conscience toward God. I have sometimes thought that I should write a little tract on this, as I did on the third collect for grace, now called "The Traveller's Prayer."

ADAM CLARKE.

the Apostolic ministry there was the practice, on the part of the Apostles, of the laying on of hands upon the baptized, and that it was specially connected with receiving the Holy Ghost." Of course this is based upon conditions. It presupposes that true repentance has been felt for sin, and full trust placed upon Christ, connected with a desire to obey and serve Him. And no amount of these is required. The beginnings are enough to secure the blessing of God. He asks all his children by baptism to come to him and receive additional supplies of grace. He will not break the bruised reed, or quench the smoking flax. And this blessing which the humble receiver of the holy rite of Confirmation has conferred upon him, is to prepare him for still higher privileges in the church of Christ. It is to fit him for receiving spiritually the broken body and the shed blood of Christ; to assure him by these holy emblems of God's favour and goodness, that he is a very member incorporate in the mystical body of his Son, which is the blessed company of all faithful people, and an heir through hope of his everlasting kingdom. And this is not all: It secures for him those daily supplies of grace which he so much needs to strengthen him for those conflicts which he must have with the world, the flesh, and the devil. These are to be continued to the end of his course. God has fixed no limits to his efforts—he is to be faithful unto death.

Lastly: *What are the obligations connected with the reception of this holy rite?* These can be answered in a word. To glorify God in their bodies and spirits, which are his. It is not an idle ceremony, leaving the recipient to live as the men of the world live. By his own solemn vows he has promised to live in accordance with the will of God. The church, in heaven and on earth, has been witness to these vows, and the Spirit of God has been invoked by the Chief Pastor and by the people, to give strength to his resolutions, and permanency to his faith. And that he may grow in grace, and in the knowledge of his Saviour, the Church demands of him that he should come to the Holy Communion with an humble and penitent heart. Not once, but at all times (when possible), and there renew his solemn vows, and in it receive those supplies of grace so necessary to refresh and purify his soul.

These are the duties which the church demands of all who receive this holy rite. And if her children become careless and forgetful, it is not for the want of kind entreaty and affectionate reproof. Her services are continual invitations to return to Christ; and they hold out the strongest motives to unwearied diligence in his service. We ask you, then, to think of these things, and come to this holy rite with no confidence in yourselves, but with a firm trust in the mercy of God through Christ. Look continually to his promises, and if ever tempted to

forgetfulness or faithlessness, think of the vows you have made; think of the duties connected with them; and above all, remember that you go forth as the representative of Christ, either to advance or retard His coming, in the world!

Church Matters at Clackington in 1875.

Continued.

CHAPTER X.

THE idea entertained by Messrs. Crampton and Jackson with reference to the erection of a second church in Clackington was met, when broached by them, by opposition on almost every side. Many of the longer settled and more "respectable" Clackingtonians simply laughed at the notion as chimerical; others, in a conclusive sort of way, asked where the money was to come from; others again, seeing with whom the plan originated, denounced it with a vehemence that showed how much they dreaded any earnest movement towards those distinctive principles of the church, which, wherever they had been truly reverted to, had produced such remarkable and beneficial results. Mr. Slowton was awakened from his usual easy-going good nature into a feeling of extreme uneasiness upon the subject, which is not readily described. He was offended at the idea of interference with his parochial rights—he was alarmed at the thought of opposition from a clergyman who might be of very different principles and practices from his own, but which nevertheless he felt in his heart might be borne out by the plain principles and practices of the Prayer-Book—he grew extremely sore at a feeling that secretly and vaguely haunted him that it might, further, be possible to draw comparisons which he felt would be odious between himself and a more energetic and practical man. While all these feelings were aggravated and rendered more decided by an inward though unacknowledged conviction, that in adopting the course on which he resolved, he was seeking "his own things rather than those which are Jesus Christ's," he determined to put down the plan at once—stand upon his right as the clergyman of the place, and to allow no interference on the part of any one. Had there been any doubt as to the decided manner in which he adopted this line of action, it would have been put to flight by the uncompromising way in which the ami-

able and eminently "pious" Mrs. Slowton kept him up to the mark. He denounced Mr. Crampton and Mr. Jackson, and every one whom he suspected of thinking with them, with the bitterness of genuine puritanism. He charged them with impertinence and Jesuitism, and with the design of secretly undermining their Pastor's influence, and in fact made a hub-bub in the parish that very materially aided the project which he wished to crush. On the other hand, it was found that many who had recently come into the place, and who were in no particular manner bound to Mr. Slowton, or who had been accustomed to fuller teachings and more abundant ministrations elsewhere, looked with great favour upon the project, and the promoters of it became sanguine that if they could only secure the Bishop's sanction they would certainly succeed in the division of the parish, in raising the means of supporting another clergyman and the eventual erection of a second church.

Such was the state of things prevailing in Clackington during some six months which intervened between the election of the new Bishop and his taking possession of his see. As soon after his arrival as possible Mr. Slowton set out for the cathedral town, where the episcopal residence was fixed, to pay his respects to the Bishop, resolved, if any opportunity occurred, to do what in him lay to nip in the bud any chance of episcopal sanction for the new scheme of dividing Clackington into two parishes. He went to the best tailor in the town, and had himself "got up without regard to expense," in a dress coat and a waistcoat with a rolling collar, and no end of shirt-breast and white neckcloth, and in short he adopted every legitimate means of making a favourable impression upon the Bishop.

After an interval of two days he returned home, looking radiant with good humour, and saluted his wife with great cordiality.

"Well?" said Mrs. Slowton, interrogatively, to her inferior half as he took off his great coat and gloves on his return from paying his respects to his recently arrived Diocesan—"Well, Mr. Slowton, what about the new Bishop? What is he like, and what do you think of him?"

"Think of him!" echoed Mr. Slowton; "why I was delighted; I never met a Bishop like him

yet; he's a—a—I'm sure I don't know how to describe him; he's a—a regular *brick!*"

"A *brick!*" exclaimed Mrs. Slowton, looking shocked. "Why, Mr. Slowton, I do hope that you are not going to take to vulgar and almost profane slang, unbecoming the lips of any truly pious person. I'm surprised at you! I don't think you are improved by associating with that rude Mr. Jackson."

"Well, well, my dear! perhaps it was wrong, but the expression is emphatic, and at the moment I was at a loss for any adequate word to convey my notion of the new Bishop's excellence. I assure you he is one of a thousand."

"I am sorely afraid though," whined Mrs. Slowton, "that there is little chance of his being *evangelical*, since Mr. Crampton thinks so highly of him."

"I don't know what he is," replied Mr. Slowton, with more decision than was his wont in conjugal colloquies; "except that he is a Christian and a gentleman, and evidently thinks that his clergy are so too, and treats them accordingly; he made me feel quite at home with him in five minutes, and I think I never had a pleasanter visit in all my life."

"Visit?" said Mrs. Slowton; "why you mean a *call*. I suppose the five minutes you speak of was almost all you saw of him."

"Nothing of the sort, my good wife; nothing of the sort," chuckled Mr. Slowton. "I was his guest all the time I was in town, as well as several others of the clergy."

"His guest!" exclaimed Mrs. Slowton with surprise; "do you mean to say that you took your carpet bag with you and slept at his house?"

"Even so," rejoined Mr. Slowton, smiling at the expression of his wife's face. "I was hardly seated when he insisted upon knowing the whereabouts of my luggage and sent off for it, and on my demurring to the idea of taking up my quarters with him, he put on an odd look of surprise, and asked me if, when he came to Clackington, I intended that he should go to an inn: Of course I protested against any such idea, and then he smiled and said he did not in the least doubt my hospitality, but that he did not intend to allow me to have all that valuable quality to myself, with much more to the same effect, and the end of the matter was, that in a

few minutes I found myself duly installed in one of 'the prophet's chambers'—"

"Very polite, certainly," observed Mrs. Slowton; "but I should have thought a bishop had something else to do than gossip all day with any stray clergyman who happened to call upon him."

"Not so fast, good wife—not so fast;" and Mr. Slowton gave her, in the excess of his good humour, a gentle pat on the back, to which she rejoined with a shrug and rather a sharp "Don't be foolish, Mr. Slowton; but pray go on."

"Well!" continued that gentleman, rather taken aback, "after we had had a long talk about Clackington, about which he asked numberless questions, he said, in the pleasantest way, 'I dare say that as you don't very often come to town, that you may have other people to see and other things to do than to talk all day with me; but at any rate, if you have not, you know of course that I have, and therefore I shall have to bid you good morning until we meet at dinner. In the mean time, of course, you will make yourself at home.' Then he mentioned the hours of meals and prayers and so forth; told me to go out and come in when I pleased, that there were papers and books and magazines all over the house; that if I wished to be fine I could go into the drawing-room (which by the way did not strike me as being very *fine*), or, if I wished to be quiet, there would be fire in my own room. 'In fact,' he concluded, with a smile, 'we shall take no notice of you whatever, only bargaining for the pleasure of seeing you when we meet at table, or when the business of the day is over.' Now, Mrs. Slowton, did you ever hear of anything like that? Isn't that a bishop for you?"

"No, I never did," replied Mrs. Slowton; "and really I must say that it is all very unnatural, such excessive kindness and civility to persons who are almost or altogether strangers. I'm sadly afraid that there is some deep design under it all. I have no doubt that he has heard of you as one who preaches the Gospel, which so few of the clergy do in these days, and he wishes, by extreme and marked attention, to influence your principles and blind your judgment. I'd venture almost anything that it is all a Puseyite plot to turn you away from the simplicity of the Gospel!"

"Tut, tut!" exclaimed Mr. Slowton, much

more quickly than he usually ventured to speak; "don't be uncharitable—don't let us speak or think evil where there is none. Mr. Churchley and Mr. Stradlle were there too, and there was no difference in the way he treated us, and I never experienced so much brotherly feeling towards them before, as when we met in the kindly, genial, unrestrained atmosphere of the bishop's presence."

"Well, all I can say is," was Mrs. Slowton's answer, "if such a course is not the result of deep design, it is one which is very undignified—he will encourage his clergy to take liberties without fear of his rebuke."

"Will he?" asked Mr. Slowton significantly; "Will he? I shouldn't like to be the one who would try it, *that's* all—I'd a good deal sooner take liberties with a king, if I had my choice."

Mrs. Slowton, however, was not disposed to look upon the new bishop without suspicion. The fact that the prayers of his household were the morning and evening prayers of the church, and that he had said something of building a private chapel wherein they were to be offered, was almost fatal to all Mr. Slowton's efforts to impress her favourably. Having the fear of Puseyism before her eyes, she was resolved, as a matter of duty, to believe no good of any one to whom that stigma could properly be attached, and though Mr. Slowton talked half the night of the excellence of the bishop, he seemed not only to produce no effect upon the mind of his wife, but by the skill with which she suggested covert motives to everything which her husband described, she at last shook his own convictions in the sincerity of his diocesan, and poor Mr. Slowton did at last begin to think it possible that he might, after all, be the object of a deep laid and dangerous scheme on the Bishop's part, the end and object of which was to make him a "Tractarian."

The Encouragements of the late Synod.

We do not deny that many things in the late Synod were calculated to pain an evangelical and catholic minded man; for many of the laity and a few of the clergy spoke as though they were totally ignorant of the one apostolic and sacramental character of the Church, her Priesthood and her Ordinances; the Prayer-book, in much of its teaching, appeared to be to them a dead letter.

This is sad, but certainly not strange; in truth, it would be strange if it were not so. "Offences must needs come." This is a democratic and self-sufficient age; *the great temptation* with which the subtle Prince of Darkness attacks the respectable and orderly, but worldly-minded Christian, is that of impatience of all, especially class, superiority, whether social, political or spiritual. The father is no more esteemed as the divinely instituted head of his children, but simply as the 'governor' to take charge of them for the few years of their minority;—the Monarch, no longer God's viceroy, is regarded only as the creature of the people's convenience; while if men dare not absolutely venture the blasphemous assertion that Deity only exists to provide for the necessities of his creatures, they do not fear to treat those who share the priesthood of His divine Son as the mere officers of a human polity, degrading, with the impatient bitterness of a self-exalting vanity, all those spiritual functions and that priestly authority with which God has entrusted them alike for the maintenance of His own glory and the building up of His saints; and this in defiance of the plainest declarations of the Bible, the Church, and the Book of Common Prayer.

This insubordinate, irreverent, self-seeking spirit is, we repeat, *the great* moral delusion of the age; but it were a great mistake to suppose that all is dark, and yet this feeling of despondency is one into which earnest-minded men are too apt to fall, and which flings individuals amongst them who are not distinguished by Christian fortitude and intellectual clearness into the arms of the solemn formalism and fleshly mysticism of Rome, or into those of the meretricious glare, uncertain warmth and mistaken zeal of Protestant dissent. But yet, *all is not dark, very far otherwise.* We question whether for ages a similar number of divines could have been assembled together, as at our late Synod, so large a portion of whom were at once evangelical and catholic in their faith as respects both doctrine and discipline; and to a great extent the same remark applies to the more intelligent and earnest minded portion of the laity. It is one of the blessed peculiarities of the church of Christ that persecution tends to invigorate and purify her rather than to destroy her; hence, when the great adversary assaults her with his most fiery darts, then are her faithful sons driven to a more

careful examination of the foundations of their faith, and to a more earnest and loving energy in its support.

Thus has it been with the United Church of England and Ireland. Some thirty or forty years ago her catholic orthodoxy gave but a dim light. German politicians, Puritan mysticism and gloom, and Genevan heresy had driven the people into worldly scoffing, decent indifference, or individual religionism, until to maintain that union with the church, and a sincere reception of her primitive doctrine and discipline were "generally necessary to (at least *elect*) salvation," was accounted as the merest popish ignorance and superstition. True, the Prayer-book spoke the same distinctive truth that it does now, the clergy made the very same declaration of belief in its truth, and took the same oaths of obedience to its precepts. But that was not a scrupulous age; the hypocrisy and fanaticism of the Great Rebellion; the consequent profligacy after the Restoration; and the State Erastianism of the Revolution and its subsequent polity had left men to a lamentable degree without fixed principles of any kind; until oaths of faith and allegiance, whether to God, the Church or the Throne, were regarded as little better than so much waste breath. Men, therefore, took the vows of the Priesthood who believed the office a lie—thanked God that the children they had just baptized had been regenerated with His Holy Spirit, and went out and declared the doctrine of Baptismal Regeneration an absurdity;—taught the children in their schools that "The Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper," and yet in administering that holy sacrament treated the sacred elements as mere bread and wine, and openly declared their conviction that they were nothing more; were required when called upon to *absolve* personally the sick and dying "from all their sins," and yet sneeringly denounced belief in priestly absolution as an ignorant and debasing popish superstition!

Thank God, however, such unreality, such morally debasing want of upright simplicity is steadily passing away; and we almost hope to live to see the day when upright men of either Roman or Genevan, Presbyterian or Methodist tendencies, will scorn to do that violence to their conscientious convictions, which compliance with

the Prayer-book and subscription to its doctrines would require. It was the evidence which, after all, the Synod afforded that 'this good time' is approaching that cheers our hearts. Noble in spirit and clear in intellect were the testimonies which not a few of the laymen gave, either in their own addresses or their approbation of those of others, that they understood the reality of the Christian Priesthood, and appreciated its blessed functions. The knowledge of the truth, the whole truth, "as it is in Jesus," is clearly increasing amongst them; while of the clergy the evidence is continually widening how wondrously they are returning to those scriptural and catholic verities which were once all but lost amongst them—of Christ the salvation of the world, *chiefly in and through His Church, Priesthood and Ordinances*; in a word, of the *Church as the great sacrament of Christ in the world*. No longer is it sufficient, with the earnest and the thinking, to say that such doctrines are held by Rome; we know it, and rejoice in the fact;—they are our one great hope of her future regeneration, since in the gracious providence of God her fearful superstitions have not yet been permitted to destroy the vital truths of Christ in His Church and His *grace* through her ordinances.

The victory is not yet achieved, but cheering are the tokens, assured the promises of success, if only we continue faithfully, lovingly and firmly to contend for the honour of the blessed Jesus, the vitality of His Bride, the holiness of His members, and the unfailling truth of His promises.

In conclusion, we are as fully aware as our readers can be, that the church is not Christ; so neither is the aqueduct which conveys the water to the otherwise perishing city, the water; but as the one conveys the stream of natural life, so does the other of spiritual; for so has it been ordained to the glory of the Divine humanity, and to the present wondrous comfort and the eternal felicity of man's twofold nature, body and spirit.

"What are You?"

When people wish to know the religious opinions of others, this is their very "common question." But it certainly does not receive a common answer. "What am I? why I'm a Protestant," says one; "I'm a Catholic," says another; another will tell you that he is a

Churchman, a fourth that he is a Wesleyan, a fifth that he is a Congregationalist, a sixth that he is a Baptist, a seventh that he is a Presbyterian.

Then, too, you are told now a-days, of one person that he is an Evangelical, of another that he is a High Churchman; this person is said to be a Tractarian, that person a Puseyite: one is pointed at as a "Romanizer," another as a "Germanizer." So too, we hear of Bible Christians, Primitivo Methodists, Plymouth Brethren, and many others; to say nothing of those who pretend to more or less of some new or special Revelation, such as Mormonites, or Irvingites.

Leave, if you will, England, Ireland, Wales, or Scotland, and go abroad; travel over the world, and what do you discover? In the United States of America alone, you would find above thirty different bodies of religionists, all calling themselves Christians. Elsewhere you meet with Roman Catholics, Greek Catholics, Lutherans, Moravians, Armenians, Nestorians, Copts, and others; and these, too, all claiming to be Christians, that is, to belong to the Church of Christ.

Now all this is very puzzling to plain people; yes, and it perplexes educated people too; they can't tell what to make of it: and another great misery that follows from this state of things is, that it hinders multitudes of heathens from becoming Christians, and leads very many who are not heathens to doubt whether there is any truth at all in Christianity. It is said, and with some show of truth—if the Christian religion comes from God, how is it that Christians do not agree among themselves? How comes it that one body of Christians is so unlike another? One says I must believe this, another says I must believe that. Is it likely, people ask, that if Christianity were *Divine*, God would suffer men to be so perplexed as to what is Christianity? And so, when those "who profess and call themselves Christians" offer to teach them their religion, a very common answer is—"First go and agree among yourselves what you are to teach, and then I promise to listen to you; till then I had better remain as I am, rather than be bewildered by such opposite teaching."

Now if matters were much worse than they are; if the divisions and oppositions among Christians were far greater than at present, it would not prove that what is called Christianity is not a Revelation from Almighty God. Differences, oppositions, contradictions among its professors, no more prove that it is not *Divine*, than misery, sickness, and death prove that God did not create the world or make man. A wise man, or a thoughtful man, would enquire whether there was any cause sufficient to account for the present condition of the world, and for the actual state of Christianity in the world. "The Bible, which he believes to be *God's Word*, would tell him, that wilfulness and disobedience had caused the one: it might not unnaturally

make him suspect that they too would lead to the other.

For indeed, if, as that same Bible tells us, the devil tempted man to wilfulness and disobedience, and takes pleasure in the misery which he thus has caused, it is not wonderful that he should also tempt Christians to wilfulness and disobedience, lest Christianity should cure the evils which the first man's sin has brought into the world. The fact is, that Satan, the enemy of God and of all good, has from the beginning done all he could to mar the work of God, and to spread evil throughout the world; and this fact is quite enough to account for all that is amiss, whether in the world or among Christians.

There is an end, then, to this objection, and therefore it may be put aside.

But the question asked is, "What are you?" It is a question which ought to have a common answer, and though it is quite true that it does not, it by no means follows that it cannot obtain it. Let us try, then, to find such an answer.

Now, if we wish to know how to describe anything we see around us—what name to give it—how to speak of it—we must first of all try to get some notion of its origin, its nature, or its history.

Supposing then, for example, a crowd of human beings came before us, consisting of people old and young, male and female, from different nations and countries in the world. Supposing too, that among that crowd were wise people and fools, giants and dwarfs, well made and deformed, sane and insane, blind, lame, deaf, dumb, diseased, and many others; people differing as much as possible in appearance and stature, and age, and voice, and manners; and then supposing further, that we were asked to give some common name to them all; could we much doubt what to call them? Should we not say, they are *Men*? Why should we say so? Simply because of their birth—they were born of woman. The Bible calls, and we call every one "a *Man* that is born of a woman." So then, birth and parentage it is, that gives the same name now to man, and to all other animals, which was given them in the day when they were created.

But there is another birth and parentage, which men receive besides their natural birth and parentage; and this new or second birth was meant to give them a new nature, which should fit them to enter into a new community. 1800 years ago, *ONE*, Who being the Incarnate Son of God, was called Jesus Christ, spake thus to a man of the Pharisees, named Nicodemus, a ruler of the Jews, "who had come to Him for instruction: He said, "Verily, verily, I say unto thee, except a man [that is, any one] be born again, [that is, from above] he cannot see the kingdom of God." And when Nicodemus, not understanding the Son of God, asked Him, how any one could thus be born again, "Jesus answered, Verily, verily, I say unto thee, except a

man [that is, any one] be born of water and of the Spirit, he cannot enter into the kingdom of God." St. John iii. 1-5. And that every one might be thus born again, this same Jesus, not very long after, gave this commission to eleven whom He had chosen as His apostles or messengers:—

"All power is given unto Me, in Heaven and in earth. Go ye, therefore, and teach [that is, make disciples or Christians of] all nations, [by] baptizing [that is, washing them with water] in the Name of the Father, and of the Son, and of the Holy Ghost." (St. Matt. xxviii. 18, 19.) This commission these eleven had power and authority to give to some who in their turn should convey it to others, that so, in this manner, the words of Jesus might be fulfilled, which he spake at the same time, "Lo! I am with you always, even unto the end of the world."

If then we want a common answer to the question "What are you?" we must enquire whether the person has been "born again," that is, whether he has been rightly baptized, and to be rightly baptized he must have been baptized with water in the exact words which Jesus told the Eleven Disciples to use. It may happen, as it often does happen, that this right baptism is administered by wrong persons, that is, by persons not commissioned to give it, but who, from necessity or some other cause, have been led to administer it: in such cases, it has always been held that the baptism, though an irregular act (and therefore wrong to be done, if it can at all be avoided), yet, being done, it is still valid, that is, the effect of it is not lost.

What, then, does any one become who is thus rightly baptized? He becomes a christian. And what is a christian? He is a member or part of Christ, who is called The Head; just as a limb is part of a man, or a branch part of a tree, or as a man is a member or part of the nation or race of which he is born. So then, Jesus Christ being The Head, and all who are rightly baptized into Him being His Members, it of course follows that the Head and the Members together make up One Body; that Body is called in Holy Scripture the Church: therefore every Christian, that is, every rightly baptized person, whether man, woman or child, is a Member of the Church: he may look very unlike other members of it; just as in the crowd of people mentioned above, many were deficient in some feature or character of a perfect man, yet were really men: so a sinful, or an ignorant, or a disobedient, or a careless, or a rebellious, or a foolish christian is still a christian, that is, a member of the Church or Body of Christ.

For the Sacraments, of which Baptism is one, are said to impress a character, and that character remains in some degree in every one who receives it, though it may become much defaced, perhaps almost worn out; just as the

image stamped upon a coin may be defaced, yet not wholly worn out; or, as an Englishman, or a Frenchman, an American, or an Indian, retains or keeps something of the character which his birth gave him, though he may not from his childhood have dwelt with his kindred and people: or as a leaf is a leaf, though it be faded or withered; or a limb is a limb, though it be maimed or paralyzed.

Thus, then, the true answer to the question "what are you?" is this—If you are rightly baptized you are a member of the Church.

At present the Head of the Church is invisible to our human eyes. He is gone out of sight for a time, but He will one day return to see whether the members have fulfilled the duties with which He charged them. For, indeed, when He gave the commission to baptize, He added these words concerning those who should be baptized—"Teaching them to observe all things whatsoever I have commanded you."

The Election of Bishops.

A LETTER

ADDRESSED TO THE HON. AND RIGHT REV. THE LORD BISHOP, THE CLERGY AND LAY DELEGATES OF THE DIOCESE OF TORONTO.

MY LORD, REVEREND BRETHREN, AND GENTLEMEN,—

The unanimous decision arrived at by the late Synod, to refer the question of the mode of electing our future Bishops to the clergy and lay-delegates of the proposed diocese separately, was a fortunate one, chiefly because it affords time for calm reflection and for devising, if possible, a better method than any that has yet been proposed. And on this account I shall, I trust, escape the charge of presumption, if I venture to submit to your earnest and prayerful consideration some arguments in favor of a proposal differing entirely from both those which have lately engaged our attention. It is clear that the members of the late Synod were nearly equally divided in their opinions upon the subject, and probably the amendment of the Delegate from Hamilton would have been carried by a small majority in one house, and rejected by an equally small majority in the other. This would have been a most unfortunate result; and this, I believe, would likewise be the result, if the same proposals were to come before the separate dioceses which are to be formed.

To me the two proposals before the Synod appear equally objectionable. The first, because it certainly gives an apparent superiority to the

clergy. I utterly repudiate the idea that any such superiority is sought by the clergy, or that they desire anything but the best interests of that Church of which they are the ordained ministers. Still it cannot be denied that it would give them an appearance of superior power, an appearance which is by all means to be avoided. The second proposition is equally objectionable, and that mainly on account of the practical effects which would follow its adoption, a topic which was hardly touched upon during the late discussion, and to which I must therefore at some length be permitted to revert.

1. First the possibility, nay, the strong probability of a conflict between the two houses. If one candidate should be elected by the clergy, and another by the laity, I do not see upon what principle of justice either is to give way to the other. And I can imagine nothing more disastrous than the position of a Bishop, who feels that the votes of a majority either of the clergy or of the people have been recorded against him. I cannot imagine that any Christian minister would venture, under such circumstances, to take upon himself the burden and high responsibilities of so high and sacred an office.

2. A conflict between the two houses, in the event of different candidates being chosen, could only be terminated by the clergy giving way to the laity. This, on account of the vast numerical disproportion between the two orders, would be the only possible, indeed the only just solution, when the principle of equality of rights has once been admitted. And thus the clergy, instead of really having equal rights in this matter, would be placed in a position of marked inferiority. The choice practically would rest entirely with the laity.

3. From this it will follow that the limits within which our choice can be made, would be unduly narrowed. I feel a just pride in being a humble member of a body of men, who are so highly and so deservedly esteemed by their parishioners, that there are many among them who are thought worthy of the dignity of the Episcopate. But we have adopted the Catholic principle that our choice shall not be limited to the clergy of our own diocese, but shall be co-extensive with the United Church of Great Britain and Ireland, including all her

colonial branches. And I cannot doubt the fact that circumstances may arise, under which it may be expedient that we should select one from among the many thousands of able and devoted men in our Mother Church, rather than from among our own small number. While, if the choice rests practically with the laity, the election of any but a Canadian Clergyman would be well-nigh impossible.

4. A greater objection is to be found in the fact that it would lead to canvassing and party strife. Indeed this objection applies, though in a less degree, to the proposal of the Reverend Mr. Denroche. Not only when the actual election is to take place would this occur, but every vestry meeting at which Lay Delegates are to be chosen would become a scene of discord and confusion. We are wisely striving to rouse the laity to some energetic interest in the affairs of the church; but are we willing to see that interest develop itself in the form of election placards stating the controversial merits of the respective candidates, or in banners of Broad Church blue, Tractarian red, and Evangelical yellow? Are we willing to see "High Church for ever" or "Down with Tractarianism" chalked upon the walls of our streets, as has lately been seen in England? Would it be possible under such circumstances, to make a wise, a dispassionate choice? Would it not inevitably follow that some leader of a party, some bold and generally rash asserter of extreme views, would be chosen to fill that office, which above all others requires moderation, discretion and impartiality?

5. The last and the gravest objection to which I shall advert is, that it would place a great and dangerous temptation in the way of the clergy. Gentlemen of the Laity, we are but weak and frail men, like yourselves; and one of the subtlest temptations to which our office renders us liable, is that of seeking the applause of men, rather than the approval of that God, whose servants we are. I will not dwell upon this painful topic, but only solemnly appeal to you not to place this temptation in our path. Do not, — as you love your Church, — do not tempt us to become a time-serving and popularity-hunting clergy, the greatest curse which an offended God could inflict upon a self-willed people.

I have explained the insuperable objections to which I conceive both the proposals lately discussed in the Synod to be liable. And I will

now venture to propose a method of solving the difficulties and of ensuring, so far as human foresight can ensure, the election of wise and good bishops, and of reconciling all our differences. The solution is to be found in the adoption of the scriptural and primitive principle, that no act of importance shall be done in the Church without the concurrence of Episcopal sanction. *Nil sine Episcopo*. However the successor to Judas may have been appointed, it is quite clear that the eleven Apostles concurred in and sanctioned the choice. However Timothy and Titus, and Clement, and Polycarp, and Ignatius may have been selected for their high offices in the Church, no man can doubt that it was with the active concurrence of already existing Bishops. Let this same principle be adopted by ourselves, and all difficulties respecting equal rights of clergy and laity will at once disappear.

How this Episcopal concurrence is to be obtained is a matter of minor importance. It might be sufficient to provide, that in the event of different candidates being elected by the clergy and the laity, the choice between the two should be left to the Bishop or Bishops of any dioceses formed out of the present diocese of Toronto; or, if it be preferred, of all the Canadian dioceses. With this addition I should be prepared to vote for the proposal of the Delegates from Hamilton.

But this might sometimes impose upon these Bishops a hard and invidious duty, and there is, I think, a better and safer plan. And whenever the Clergy and Lay Delegates of my own division of the Diocese assemble for the election of their first Bishop, I shall be prepared to move that you, My Lord, shall be requested to designate a clergyman, who shall then be proposed to both houses simultaneously, and that upon his obtaining a majority in both he shall be declared elected. Should he fail in obtaining such a majority, a new nomination would of course be requisite. At any future election the nomination to proceed from the Bishop or Bishops of the Dioceses formed out of the present Diocese of Toronto, or from the Bishops of all Canadian Dioceses, which may have obtained the privilege of electing their own Bishops.

By adopting this course we should meet all the objections which have been stated to exist against the present proposals.

1. The Clergy and Lay Delegates would enjoy a perfect equality of rights.

2. No difficulties between the two orders could possibly arise.

3. In the event of the vote being different in the two houses, neither would be called upon to give way to the other; for no Bishop could be elected, who did not obtain a majority in both.

4. While it is certain that you, My Lord, and all other Canadian Bishops, would give the preference to a Canadian Clergyman, where it might be expedient, there would be no bar to the election of one from among the clergy of our Mother Church. Considerable discussion arose at our late meeting, as to whether the clergy or the laity are the best judges of the merits and qualifications of different candidates. But I presume, My Lord, that we should all be ready to admit, that your Lordship is the best judge of all. You, My Lord, have tested the merits of every clergyman upon whom you have laid your hands in ordination, or whom you have admitted into your diocese. You, My Lord, observe each one of us with watchful eye; you have visited us in our homes and our parishes, and can judge us, not only by our eloquence on the platform of public meetings, but by our usefulness as parish priests; by our zeal, our diligence, our learning and our discretion. And I repeat, My Lord, that while you would be anxious to name for the Episcopate any among your own clergy, whom you might think worthy of so high a dignity and so awful a responsibility, you would be able, in default of such an one, or in the event of circumstances arising, which would make his election inexpedient, by means of your own knowledge of the most distinguished among the clergy of the Mother Church, and by means of those sources of information which are at your Lordship's command, to take care that no one could be nominated, who is not eminently qualified for the office.

5. All canvassing and party interest would be entirely prevented.

And, lastly, we of the Clergy should be relieved from the temptation of seeking popularity, rather than of obeying the dictates of our conscience, and the rules of the Church.

My Lord, Reverend Brethren, and Gentlemen, I have stated with all plainness of speech, and, I trust, in all fairness as well as in a Christian temper, the objections which I entertain, to

the two proposals lately discussed. I have ventured also to suggest a course differing from both. To your candour and sound judgment I commend its further consideration, and I pray God so to rule the hearts and minds of us all, that the result of our future deliberations may tend to promote His glory, the good of His Church, and the salvation of mankind.

I am, My Lord, Reverend Brethren and Gentlemen,

Your very faithful Servant and Brother,
EDWARD H. DEWAR, M.A.,
Rector of Sandwich.

Sandwich Rectory, May 6, 1856.

Reasons for Returning to the Catholic Church of England;

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

—
DIALOGUE III.

MR. BROWN—Ah! Mr. Secker, I am happy to see you; I have been thinking over the matter of our last conversation till I am almost frightened, for I will honestly acknowledge that the sacred Scriptures, and even sound reason, appear to be on your side, but then on the other hand facts seem to be against you,—the blessing of God does, at least so far as we can see, rest upon those whom you call schismatics, and believe to be in dangerous error; and then the consequences of your views are really dreadful,—

MR. SECKER—Pardon my interrupting you, for I see you are opening a wide field for conversation, before entering upon which, I wish, with your permission, to advert to one or two other very serious evils connected with the schismatical state of the Methodists and other dissenters.

But indeed our conversations become more extensive than I had expected; we have not yet adverted to the second and very vital reason for my being conscientiously obliged to leave the Methodists; the fact that their ministers appear to be without scriptural and apostolic ordination, and consequently without lawful authority, either to administer the Sacraments or to govern the Church of Christ;—however, I am quite willing to defer this topic this evening, and, after the statements to which I have alluded, endeavour to meet your objections.

Another great evil then connected with the unscriptural state of schism in which I fear your different bodies of dissenters are found, is the want of the great efforts which many of them are now making to evangelize the world, the seeds of religious division are in danger of being carried to, and perpetuated in, every part of the earth; and this holds particularly with respect to Methodism, as no body of Christians are more energetic in their missionary efforts,

Mr. Brown—Surely, Mr. Secker, you do not

regret this; can you possibly contemplate the good which they have been the means of effecting in Southern Africa, in Ceylon, and especially in the West Indies, and not be thankful? That I have painfully felt the force of much of your reasoning I have already admitted, but surely our missionary field is free from most of your objections. There, at all events, we have not sowed the seeds of division; in many places our preachers are still the only Christian teachers, and in perhaps nearly all their stations they were at least the first to introduce the knowledge of Christ. Now surely in this they deserve your approbation; ought not even churchmen to rejoice that by means of Methodism the blessings of salvation have been carried to so many thousands where the name of the Church of England had never been heard?

MR. SECKER—I do most assuredly rejoice over the case of every individual that is brought to a saving knowledge of the truth; I cannot therefore but feel grateful to Almighty God for many of the effects which have followed from the labours of Methodist, Independent, and other sectarian missionaries. But mark, Mr. Brown, that while I do most sincerely rejoice in the individual benefits which have been most undoubtedly received by their means, I do at the same time most deeply deplore that that good should have been accomplished by means so very questionable, because so unauthorized by Scripture and the usages of the one primitive and catholic Church; for let it not be supposed that it was necessary that it should be done in this sectarian and schismatical manner, or not done at all; and yet it is in this way that dissenters usually put the question; but no, the question is not whether these missionary efforts should have been left undone, but whether they ought not to have been carried on in a different manner, even in union with and under the direction of our Apostolic and catholic Church!

MR. BROWN—Aye, but you know the truth is that the Church of England did not for long thus exert itself,* and that even now, when the Church is arousing from her lethargy, yet there is ample room for the Methodists to do all that they can also. The heathen world is a wide field.

*This remark comes with a very bad grace from Mr. Brown. The last century, with regard to religion, was, on the whole, a lukewarm and lethargic one. But if the Church was supine, Dissent was buried in the deepest sleep. Years and years before any sectarian society was organized, the two great associations of the Church had commenced their labours of love. The Society for Promoting Christian Knowledge was founded in 1698, and its offspring, "the Society for the Propagation of the Gospel in Foreign Parts," in 1701. And it should ever be borne in mind that these venerable bodies, the nursing mothers of Christianity on this and other continents, were first called into existence by High Churchmen, such as a Beveridge, a Boyle, a Nelson, and a Bull.—*En. Cu.*]

Mr. Secker—But do you not see, Mr. Brown, that if the Methodists and other dissenters brought the same amount of piety, zeal, and funds to the aid of the Church, which they now employ in their sectarian efforts, that then the Church would be able to accomplish all that they, the Methodists, and other Dissenters, are now doing, in addition to her own present Missionary engagements; and thus the same amount of good would be effected, but without those sad evils being connected therewith which, in the nature of things, must, in a greater or less degree, be inseparable from schismatical division? In fact is it not evident that, as Christ designed his Church to be one, every effort to advance even the interests of his kingdom should be made in connection with that Church, and in subjection to those who are its divinely appointed rulers? O! what a pity is it that a zeal so fervent as that of Methodism, should be exerted in a manner, which, taking the simple oracles of truth for our guide, we must believe, mixes so much of evil with its good. Surely God's work should be done in God's way; and though whole nations should be evangelized by those who, in opposition to the teaching of the Bible, are rending the Church, the visible body of Christ, we shall, one day, see that they have done evil, in that they have not done it in the way appointed by Christ.

Mr. Brown—All this is very true; but surely our missions are conducted in God's own way: the pure Gospel is preached, and there, as I before observed, we are not opposing the Church of England; to them, at least, we are the primitive Church of Christ, and there, too, I think that the success which has attended the labours of our missionaries is a sufficient proof that God approves them.

Mr. Secker—I think I have already proved that what divides this church is not "God's way;" and remember, what is wrong in England cannot be made right by carrying it to the West Indies or the South Sea Islands; if, therefore, the Methodists or Independents are not the primitive Church of Christian England, they cannot be so any where else; I see not but that the sin of schism must cleave to them everywhere. At present, in these newly-christianised places the evils of this division may be little seen; but when, in time to come, they shall learn that they have received a form of the Church of Christ which is schismatical in its origin, and, to say the very least, uncertain in the orders of its ministers, it is indeed melancholy to contemplate what may be their revulsion of feeling, and the consequent injury to the cause of true religion. Indeed, I have often thought that one of the most painful circumstances connected with modern dissent is, that their very zeal for the spread of Christianity is extending even to regions hitherto unvisited by the Gospel these very divisions, with

all their train of untold evils, against which Christ and his Apostles so energetically warn us.

Mr. Brown.—Why, Mr. Secker, I do not know where this sort of reasoning will lead us; it is true that I do not see how it can be gained; but yet I should shudder at the thought of abandoning our Mission Stations, of shutting up our chapels here and in England, and seeing our preachers forsaking their sacred office, and turning to ordinary occupations; it would, indeed, seem like flying in the face of that Providence which has so singularly favoured us; and yet it appears to me that if your reasonings be correct, this is the termination to which they should lead, especially if, as I know you believe, we are not only in a state of schism, but our preachers also without lawful and scriptural ordination.

Mr. Secker.—With respect to the argument which is drawn from the success of Methodism, I will give you my views upon that when I come to meet some of your objections. As to the alternative you mention, I could as little approve of it as you would; but, my dear Sir, the difficulties which surround the question as to what are the exact steps which the Methodist conference ought to take, supposing them sincerely desirous to return to Apostolic Order and the Scriptural Unity of the Church, do but afford another proof how much easier it is to wander from the right path than to return to it. But let them be once fully resolved thus to return, and as men deeply convinced of the scriptural necessity that is laid upon them, forgetful of self, seek only to do the will of Christ, and to advance the true interests of His Church, and I doubt not that Divine Providence will so open their way before them, that themselves shall be duly and scripturally ordained; and hence their Mission Stations, and chapels, and societies at home, still remain under their own charge, in subjection to the Episcopal and Scriptural authority of our primitive and Catholic Church, of which they would then form a part. And, really, when I contemplate the vast increase of strength, and consequently, of usefulness to our reformed and scriptural Church, which may reasonably be hoped to follow such a return of Methodists to her communion, I do not long to see the day, and pray for its approach.

And here, though I fear protracting our conversations till I weary you, permit me to state a view of Methodism which may be thought peculiar, which was not without its effect in leading me back to the Church of England.

Mr. Brown.—Excuse my interrupting you, but I do not exactly understand your speaking of being brought "back" to the Church; your excellent parents were Methodists before you, you were brought up as a Methodist, always attended the chapel, and at an early age, as I remember, became a member of Society: conse-

anently, when you lately became a Churchman, it was not going "back," but joining it for the first time.

Concluded in our next.

Miscellany

HOPKINS.—There is in heaven a divine Power, the assiduous companion of Religion and of Truth. She assists us to bear life, embarks with us to show us the haven, when tempests surround us, gentle and helpful alike to the celebrated traveller or the unknown passenger. Although her eyes are bandaged, her looks penetrate the future; sometimes she holds fresh opening flowers in her hand. Nothing can equal the charm of her voice, or the sweetness of her smile; the nearer we approach the grave the more pure and brilliant does she show herself to his mortals comforted by her presence. Faith and Charity say to her, "Sister!"—and her name is "HOPE."—(Translated from the French.)

CHARITY.—"Concerning charity, the final object whereof is that incomprehensible beauty which showeth us the countenance of Christ, the Son of the living God."—Hooker.

CHINESE MAXIMS.—Let every man sweep the snow from his own door, and not busy himself about the frost on his neighbor's tiles.

Great wealth comes by destiny; moderate wealth by industry.

The ripest fruit will not fall into your mouth. The pleasure of doing good is the only one that does not wear out.

Dig a well before you are thirsty.

Water does not remain in the mountains, nor vengeance in a great mind.

WAR.—The operations of genuine war may bear a triumphant aspect; but that is only a fair disguise with which men cover the great and saddest of human intentions.

DOMESTIC DUTIES.—Seeing that almost the whole of the day is devoted to business abroad, and the rest of my time to domestic duties, there is none left to myself—that is for my studies; for on returning home, I have to talk with my wife, prattle with my children and converse with my servants; all of which things I number among the duties of my life. Since, if a man would not be a stranger in his own house, he must, by every means in his power, strive to render himself more agreeable to those companions of his life whom Providence hath provided, chance thrown in his way that he has himself chosen.—Sir Thomas More.

"In the settling of principles, we are never to consider how the world hath practised, but how God hath taught. The practice of the multitude, how great soever that multitude may

be, hath no influence upon truth; yet it will stagger the minds of many and carry them away, as with an over-bearing torrent; happy are they who have a better rule to guide them.—Jones of Nayland.

PRIMITIVE PREACHING.—Some 1200 years ago, Augustine, his companions and successors, commenced their mission in these then barbarous regions, the residence of the Pagan Saxons. "The apostles of the English" gradually spread themselves over the country, taking up their occasional residence in some safe abode; where the little band might enjoy the comforts of holy and learned society, and from whence each individual might go forth on his errand of mercy, as occasion required. The first religious establishments were fixed at the Bishop's residence, the cathedral being then the only church in the diocese. Here the early bishops preached, and had besides a college of clergy, who resided with them, and assisted in extending the Gospel truths, by taking journeys and preaching in the neighbouring country.

As religion spread gradually over large districts, the Bishop built churches, or caused them to be built, and fixed companies of clergy in certain convenient places, who, like those of the Cathedral, made excursions into adjoining provinces, and conveyed the inestimable blessings of true religion among the inhabitants. Open-air preaching was, necessarily, not uncommon in those primitive times; and spreading trees were a very general place of worship with these early missionaries—these heralds of salvation. Hence we have such names of places as Bishop's Oak, Apostle's Oak, Gospel Oak, and, in the neighbourhood of Shrewsbury, Christ's Oak (in Doomsday, Christesache), now, by corruption, Cressage.—(Gatherings from Ancient History.)

Dr. Hammond was wont to say, "the idle man's brain was not only the devil's shop, but his kingdom too, a model of and an appendage unto hell, a plate given up to torment and to mischief."

Have always some work in hand which may be going on during the many intervals (for many there will always be) of business and pleasure.—Bp. Horne.

Nature has perfections, in order to show that she is the image of God, and defects, in order to show that she is only His image.—Pascal.

Of prayer there are two uses. It serveth as a means to procure those things which God hath promised to grant when we ask; and it serveth as a means to express our lawful desires also towards that which, whether we shall have or no, we know not till we see the event.—Hooker.

ON TRUTH.—Nothing can be clearer or mightier than the truth, just as nothing is weaker

than falsehood; though it be shaded by ten thousand veils. For even so it is easily detected, it easily melts away. But truth stands forth unveiled for all that will behold her beauty; she seeks no concealment, dreads no danger, trembles at no plots, desires not glory from the many, is accountable to no mortal thing, but stands above them all; is the object of ten thousand secret plots, yet remaineth unconquerable, and guards as in a sure fortress those who fly to her by her own exceeding might; who avoids secret lurking-places, and setteth what is hers before all men.
—S. Chrysostom.

ANOTHER COMPLAINT FROM THE SECTS.—The N. Y. Chronicle complains bitterly of what it calls "the coldness in our churches,"—the coldness, that is, in the religious community to which it belongs; and the cause of it, as it is explained and illustrated, certainly exhibits the unsound state of things as respects, at any rate, their religious duties and exercises. They are now, ever and anon, he observes, addressing to one another such language as this,—“We must have a meeting.” “Who can we get to come and hold a meeting with us.” “We must have a man that can bring out the people—one that can wake us up.” “Our pastor is a good man, and preaches good sermons, but his preaching is not the kind we want in a meeting.” “We must have a man here who will come down upon us like a thousand of brick—one that will kindle a fire all around us, and burn us out.” Now, this is not the language of minds either in an earnest or in a healthy state. It indicates a restlessness, a love of excitement, which is anything but symptomatic of that humble, submissive, devoted faith which belongs to their soul's health, yea, to their soul's salvation. They want a noise, a stir, a commotion. They want to be excited, not so much spiritually as carnally. They, must, therefore, they say, have a man “that can bring out the people—one that can wake us up.” Their pastor “may be a good man, and preach good sermons,” but, they exclaim, “we must have a man here who will come down upon us like a thousand of brick!” There is no idea of worship in all this; such people evidently give no heed to the divine precept, “Worship the Lord in the beauty of holiness.” And they that worship must worship in spirit and in truth. They take no account in it all of Christ's Holy Sacrament, as a channel of the grace they yet strikingly evince their need of. Even as regards “sermons,” they show little of that which Scripture calls to “receive with meekness the sun-grafted word.” All this is glaring to the sun on a midsummer day. Strange, that the pastors do not see—or, seeing, do not acknowledge—that there is something

“Regard the absent as if present, under the protection of that law of Jehovah, which saith, shalt not curse the deaf.”

Purity.

Why don't you go to Meeting?

THE CHILD'S ANSWER.

No! no, I dare not turn away,
As you would have me do;
Dare not leave God's House to-day,
And go to meeting too.

In Church God always waits, I know,
To hear His people's prayer;
But in the place to which you go,
His presence is not there.

God's Priest in Church for God doth stand;
And when the prayers begin,
The Lord will give me at his hand,
Forgiveness of my sin.

But who taught others how to pray?
Who gave them power to preach?
Oh! this indeed is not the way
That God's Own Word doth teach!

Do not the Holy Scriptures show—
(We know the story well)
Why Korah once, and Dathan too,
Went down alive to hell?

And did not God strike Uzzah dead,
Because, through over-care,
Upon the ark his hands he laid,
Which only Priests might bear?

And Saul's sail end might make us wise,
Whom God in anger slew,
Because he offered sacrifice,
Which only Priests might do.

In Church I was baptized; I'll praise
In Church the Lord most high;
In Church I'll serve Him all my days,
And in the Church I'll die.

'Tis there I love His Name to bless,
And there to hear His Word;
How can I do this wickedness,
And sin against the Lord?

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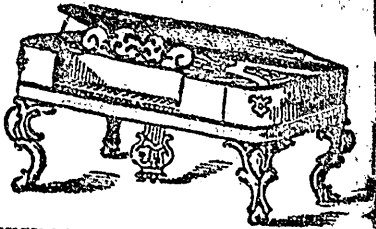
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