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J. C. Thomson

Her Foundations are upon the Holy Hills



Quod Semper, quod
Ubique, quod ab Omnibus
Creditum est teneamus

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. II.—No. 3.]

WINDSOR, C. W., DEC., 1856.

[Published Monthly.]

Calendar of the Anglican Church.

DEC. 1856.

1	M		6. St. Nicholas, Bishop of Myra, A. D., 342, was famous for his zeal and piety, and is reported to have wrought many miracles. St. Nicholas was much invoked by sailors, and was also the patron of school children.
2	T		
3	W		
4	T		
5	F		
6	S	<i>Nicolas, Bp.</i>	
7	S	2nd Sun. in Advent.	8. Conception of the Virgin Mary. This feast was instituted by Anselm, Archbishop of Canterbury, upon occasion of William the Conqueror's fleet coming safely to shore after a great storm.
8	M	<i>Concept. of V. Mary</i>	
9	T		
10	W		
11	T		
12	F		
13	S	<i>Lucy, V. and M.</i>	13. St. Lucy, Virgin and Martyr, A. D., 305. She was a native of Syracuse, and having refused to marry a young nobleman, was accused by him of professing Christianity, and martyred with much cruelty.
14	S	3rd Sun. in Advent.	16. O Sapientia. This is the beginning of an anthem in honour of Christ's Advent, which used to be sung in the Church from this day until Christmas Eve.
15	M		
16	T	<i>O Sapientia.</i>	21. St. Thomas, the Apostle, surnamed Didymus, or the Twin, was probably a Galilean. He preached Christianity among the Eastern nations, and is said to have been the Apostle of India, and to have been martyred at the instigation of the Brahmins.
17	W		
18	T		
19	F		
20	S		25. The festival of Christmas is the greatest of all the feasts of the year, and has ever been kept with great solemnity and rejoicing.
21	S	{ 4th Sun. in Advent St. Thomas, Ap.	26. St. Stephen, the first Martyr, A. D., 33. He was one of the seven deacons appointed by the Apostles, and stoned to death in the year 33.
22	M		
23	T		
24	W		
25	T	Christmas-day.	27. St. John the Apostle and Evangelist, and the beloved disciple, was a Galilean, son of Zebedee and Salome, and brother to St. James the Great. St. John outlived all the other Apostles, and died at the age of 100 years.
26	F	S. Stephen, M.	
27	S	S. John, Evan.	28. Innocents' Day, called also Childermas-day, commemorates the slaughter of the children by Herod. Ancient writers always speak of them as Christian martyrs.
28	S	{ Innocents' Day. Sun. aft. Christmas	
29	M		
30	T		
31	W	<i>Silvester, Bp.</i>	31. St. Silvester, Bishop of Rome, A. D., 335. He is accounted the author of several rites and ceremonies of the Romish Church.

Reasons for Returning to the Catholic Church of England;

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

DIALOGUE V.

Mr. Secker.—I am exceedingly happy to see you, Mr. Brown, and permit me also to express my serious gratification at hearing from Mr. Nelson, our respected Churchwarden, that you have been applying to him for accommodation for yourself and family in our Parish Church. I do sincerely rejoice that we shall now again walk to the house of God in company. I suppose, from this step, that you have fully satisfied your mind as to the duty of returning to the Church of England, because she is the only branch of Christ's Primitive and Catholic Church in the Province, and is consequently the only one possessed of a pure and Apostolic Ministry, that it is unnecessary to continue our conversations respecting the reasons which induced me to return to her sacred pale.

Mr. Brown.—Nay, I do not say that, for though I have resolved regularly to attend the Church, by divine permission, once at least every Sunday, I have not yet made up my mind altogether to leave the Methodists as you have done. I have resolved to attend at Church because, after reflecting upon the various subjects of our conversation, I have become deeply convinced of the sin and evil of schism; and seeing that the English Church is the oldest Protestant Church in the Province, and that from which we separated, I have felt that I ought to return to her communion. But yet I am not fully decided as to the whether Methodism may not be lawful, if it is in connection with the Church. I am not satisfied that the Methodist preachers are not true ministers; but I am clearly convinced that they ought not to have separated from the Church of England, because, next to that of the Papists, it is the oldest Church in the Empire; and the Papists are so corrupt that of course we could not unite with them. But there are a few points connected with the Methodists and the Unity of the Church in general, respecting which I wish to ask your opinion. And first, how do you reconcile your censuring of Methodism with our blessed Lord's answer to St. John, when he had told him, "We saw one casting out devils in thy name, and we forbid him, because he followeth not with us. And Jesus said unto him, Forbid him not, for he that is not against us is for us?" (Mark ix. 38-40, and Luke ix. 49, 50. Now it appears to me that this man was one who, like the Dissenters of the present day, had for some reason, separated himself from the rest of the Church, and yet you see Christ did not censure him, but blamed his disciples for so doing. How then dare you church people thus boldly

censure the Methodists, simply because they do not walk with you?

Mr. Secker.—There are several things, my dear sir, in what I have just said that I think are very incorrect, particularly your idea, that the Popish Church is the oldest in England; this is altogether and totally an error, though, owing to the falsehoods and misrepresentations of the Papists and Dissenters, a very common one. But I will now confine myself to answering your question:—The case of this man who walked not with the disciples, does not, at first sight, I grant, appear very easy to reconcile with the serious and frequent admonitions which we find in the Bible against division in the Church; but, like most of the objections raised against the Unity and Episcopacy of Christ's visible Church, it has no real force. Consider for a moment, and I am sure your candour will admit that there could be no imaginable similitude betwixt this man, of whom St. John complained, and the modern Dissenters. This man could not possibly object to either the doctrines or discipline of the Apostles, for they were those of Christ, the Apostles being under his immediate control, and this man was a believer in Jesus, working miracles in his name, and therefore it is evident could not dissent from him; indeed he believing Him to be the Messiah, must have been filled with the most reverent respect for all that was done by Christ and those Apostles whom he had made his chosen companions. Here, then, it was evident there was no schism—no rent of the Body of Christ like that occasioned by Methodism and other Dissent. Whatever were the circumstances, it is clear that they had no connection with the principles, and consequently have no bearing upon the question of Dissent. And here I think I might dismiss this objection as fully answered, but perhaps another observation or two may make the matter still plainer. It is, then, Mr. Brown, further plain that the case of this man has nothing to do with the matter of Church Unity, because the Christian, as distinct from the Jewish Church, was not yet formed; hence, had this person objected to the doings of the Apostles (which, however, I have shown that as a true believer he could not do), yet it would not have been schism, but a work of personal irreverence to Jesus, which, though it would have been great impiety, could in no way have affected the Unity of the Visible Church, because both He and His Apostles, and doubtless this isolated believer also, were all members of the Jewish Church, and the outward unity of that church did not then at all depend upon the opinion which its members might have of Christ and His apostles. Here then is a second proof that in the conduct of this man there was no breach of the unity of God's Church; and that, therefore, our blessed Lord's approval of him does not in any, the slightest, degree sanction

schism or any irregularity approaching to it in His Church. Indeed I should think that the voriest Dissenter that ever breathed must start at the idea of supposing it possible that our Incarnate God could so forget His own Majesty as to approve the conduct of any one who should have refused in any and every thing implicitly and fully to submit to Him; but if not, then his approval clears this believer of any charge of schism or self-seeking. The error, I think, lay in this, that the Apostles' idea of a temporal kingdom, in connection with that ambition by which they were so much influenced, before they received the Holy Ghost on the day of Pentecost, caused them to suppose that all who confessed Christ were to be subject to them as the future princes of His kingdom; and it is possible that the Saviour's answer was designed to check these their earthly aspirings. Or, what is perhaps equally probable, the Apostles might suppose that all who confessed Christ ought, as they had done, to abandon all their worldly pursuits and continually attend upon Him, and then the answer which St. John received would tend to show them that in these respects the calling of all was not alike, but that men in general might become his disciples and yet continue to follow their lawful worldly business, for that but few were called, like them, to the honours and the dangers of the Apostleship. Such are my views of this narrative; but yet I do not think it necessary to my argument to explain its meaning; it is quite sufficient that I am able to show that it does not give the least possible ground for supposing that Christ looks upon schisma and insubordination as trifling evils; and that it does not do so, I trust I have fully proved.

Mr. Brown.—Indeed, Mr. Secker, I candidly acknowledge that you have entirely satisfied me that the case of this man forms not the slightest vindication of separation from the ancient Apostolic Church. But this reminds me of another question which I intended to ask you—it is this: What right has the Church of England to call itself the Apostolic and Primitive Church? I should think that the Roman Catholic Church is the only one that has a right to the title of "Primitive and Apostolic," for it is certainly the first Church. And if this be so, I do not see what right you have to complain of us for being Dissenters when you yourselves have dissented from the Church of Rome.

Mr. Secker.—This objection has been so often and so ably answered that I am a little surprised that you should have named it again. The truth is that the Church of England has not dissented from the Church of Rome. The Apostolic Church of England has ever been the same church; at some parts of its history much more pure than others, but still the same church. What I mean by its being the same church is this,—that it has had its succession of scriptur-

ally ordained clergy from the apostles unbroken; that it has never separated from any other church; that it has always retained those Holy Sacraments and the power of duly administering them, which Christ instituted as the only means whereby we could be admitted into his visible Church, and be retained as members therein; that it has always maintained the grand distinguishing truth of our holy religion, "God manifest in the flesh" crucified for the sins of men,—and, the vital doctrine, that faith in Him was the condition of salvation:—these, though at some times much overlaid by superstition, or forgotten through neglect, were yet ever the doctrines of the Church of Christ in England. In fact, the story of the English Church having dissented from the Romish Church, is nothing less than an impudent fabrication of the Papists, which never would have gained belief, but that ungodly people, who are too indifferent to inquire after the truth, are always ready to believe a lie when boldly told; and I do not know but that the ease with which careless Protestants receive the falsehoods of Popery is in part to be accounted for by that awful passage in the first chapter of St. Paul's Epistle to the Romans, "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." But indeed the Dissenters have also had much to do with deceiving the people in this matter.—they have purposely represented the Church of England as having dissented from Rome, in order that they might plead her example as an excuse for their own unholy divisions and schismatical separation from her.

Mr. Brown.—I admit that if you can prove all you have just stated, it is highly unjust to charge the Church with dissent; but then, excuse my saying, that I do not think that you can fully do this.

Mr. Secker.—Why, this has been so frequently done of late, that I scarcely thought you would question these things. Indeed it is impossible that I should go fully into the proofs of these assertions in an hour or two's conversation. And then I do not think that you have any right in fairness to demand it; I know that it is the custom of Dissenters to deny the very principles of our Catholic Church, and then call upon us to defend them, but this is surely contrary to every straightforward method of reasoning. Here is the Church of Christ, which for centuries has been established in the Empire; the authorities of the Empire and the rulers of the Church both declare that it is the ancient Church of Christ, with doctrines and government in accordance with His usage and apostolic institution. Now Mr. Brown, if any one dissents from this church, and denies it to be the primitive and apostolic Church of Christ, surely he is bound to show why he dissents, and not to call upon the Church to defend itself, unless he can first prove that it is in error. For if men are not bound to

receive with humble submission those things which their teachers declare and which their rulers sanction, unless they bring higher and positive authority against them, there is at once an end of all authority, and of all profitable teaching, because an end of all subordination of mind or conduct.

Mr. Brown.—You are perfectly correct, Mr. Secker, and as I love to see a man acting honestly up to what he knows to be right, if I were not already a Methodist I would never, in any degree, leave the church, even if I thought she was in error, unless I was first able, from God's Word, to prove her so; which I begin to think it would not be very easy to do. I have long been convinced that the principles of the Bible require that a child should, in every thing, and especially in religion, follow in the steps of its parents, and never dare to leave the religious denomination to which they belonged, and in which, if they did their duty, they educated him, unless, by after inquiry, he becomes conscientiously convinced, from authority even higher than theirs, that in so far, they were in error. Now I feel that of course, the very same principle requires that we should in like manner reverence the authority and teaching of those to whom God has evidently given parental authority over the community at large, telling us that "the powers that be are ordained of Him;" and that "they that resist the power, resist the ordinance of God, and shall receive to themselves damnation;" (Rom. xiii. 1, 2) and particularly should we submit in these things to those spiritual rulers, respecting whom, the same high authority commands us, saying, "Obey them that have the rule over you, for they watch for your souls as they that must give account." (Heb. xiii. 17.) I confess therefore that I am fully satisfied that according to the principles of God's Word, the authority alone of our rulers, civil and religious, ought to be quite sufficient to prevent our forsaking the church of the land and the faith of our fathers; and therefore that to do so, however many may be the evils which we suppose we see in her, unless we are ourselves able to prove beyond a doubt that she is not the Church of Christ, is a heinous sin against both the unity of the Church and those principles of obedience to constituted authority with which the Sacred Scriptures everywhere abound. Still, correct as I have no doubt these views of religious subordination are, are they not in some danger of leading to that latitudinarian notion, entertained by some who are little impressed with the real importance of religion, namely, that the *civil power* has the right to dictate forms of faith to its subjects, to which they are bound to submit, and hence, therefore, that it is the duty of a man to be a Presbyterian in Scotland,—a Churchman in England,—a Papist in Italy,—or even a Mahomedan in Turkey? And yet such doctrine is as repulsive to common in-

tegrity, as it is to the scriptural unity of the Church of Christ, and the purity of God.

Mr. Secker.—No, Mr. Brown; I cannot see that there is any tendency in those sound principles to that latitudinarian nationalizing of religion of which you speak. What I believe Holy Scripture, and indeed the Church also, teaches us is, that the people are bound to obey their rulers, civil and religious, in matters of faith, unless, as you have just observed, they can bring some *positive precept* of God's Word against it, one that is so plain that "the wayfaring men, though fools, shall not err therein" (Isaiah xxxv. 8): but in all matters of opinion or doubt, it would appear that the voice of the Church is to be listened to with humble submission. And I say "rulers *civil* and religious," because it is evident that the very same principles of scriptural submission which require us to obey the voice of the true Catholic Church, also teach us that we should esteem *that* form of faith to be such to which the rulers of the nation have given their sanction, until after the most mature examination, we have the most unquestionable evidence from the bible and the testimony of the Primitive Church, that our rulers have allied themselves to a corrupt church or to a religious sect which has no scriptural foundation. But having once made such a discovery, it is clear, inasmuch as we ought "to obey God rather than man," that it is then our duty to leave even the national religion, and return to the bosom of the Apostolic and Catholic Church, however despised or persecuted it may be. And we may well believe, my dear friend, that—after a sincere, humble, and prayerful searching of the entire sacred Scriptures and of the writings of the Primitive Church—the Scotch Presbyterian, the Italian Papist, or even the Turkish Mohammedan, would not fail, aided by the light of the Holy Spirit, to see their errors, and then, because commanded by God, seek for communion with our own or some similarly pure branch of Christ's Catholic Episcopal Church. But because submission to authority is the great means by which even divine truth must be conveyed to the people at large, what beautiful propriety is there in the numerous prayers of our Liturgy, that our civil rulers and clergy may themselves be sanctified by the Holy Spirit! and how fervently should we join in such petitions, and not only for our own rulers, but that the rulers of all nations may be brought to the acknowledging of the Truth of Christ!

Mr. Brown.—You have stated the nature of religious submission with clearness and accuracy; but in admitting this I cannot but feel that I condemn myself, or at least my former doings.

Mr. Secker.—Ah, my dear sir, I wish all the Methodists were as open to conviction as you are. But still I think that you are inconsistent; or, how could you remain a Methodist, after the acknowledgment you have just made? Do you

intend to say that you are able to prove that the Church of England is not the Church of Christ?

Mr. Brown.—Oh no, certainly not. But I am now a Methodist, and so were my parents before me, so that according to the principles on which I believe we both agree, I ought not now to leave the Methodists, till I am fully convinced that they are wrong.

Mr. Secker.—Ho! there I think you mistake, because you have *higher authority* than that of your parents, which tells you that they were in error; I mean the authority of the Rulers in both Church and State. Again therefore I repeat, that it appears to me, upon your own principles, which are certainly those of Scripture and right reason, that you ought at once fully to return to the bosom of the Church; unless indeed you are prepared upon the still higher authority of the bible that both the princes and the prelates, with the clergy and the nation, are in error in believing the Church of England to be the true and apostolic Church of Christ. I trust, my dear friend, that I am not talking for the sake of victory, but to convince you of important truths with which your own spiritual interests are closely connected, and those of your family and dependants perhaps still more vitally; permit me then seriously to ask, Do you not see that your conduct is inconsistent?

Mr. Brown.—I hope not. I feel that I should be criminal to remain a Methodist without thoroughly investigating the subject, but having so far returned to the Church, by regularly taking my family to its services, and attending its Sacraments, as not I trust any longer to break its unity, I think it is perhaps lawfully expedient for me, being already a Methodist, to remain till I see whether Methodism can be at all supported by the Bible, though I agree with you that if I did not already belong to it, I should with my present views feel it wrong to join it; as it is, I wish to have my mind more fully made up on some points, before I decide to leave the Methodists. I should therefore be glad now to hear how you prove that the *present* is the *ancient* Church of England, and that it did not, as is commonly supposed, dissent from Rome.

Mr. Secker.—Though I am not satisfied but that the declaration of the church ought to be sufficient even for you as a Methodist, still I am quite willing to strive to remove this objection also. I fear, however, I shall now only have time just to hint at it, and must refer you for a full answer to some excellent popular works on the subject. In brief, then, the facts of the case are these:—"A Church of Christ was founded in these Islands, when and by whom is uncertain, but certainly at a very early period after the Christian era, and long before the Bishops of Rome exercised any jurisdiction over the Western Churches," indeed there were holy martyrs in England long before Rome ever sent

a Missionary there: it is true that the Saxon conquest swept Christianity from the larger and fairer portions of the Island, though it was by no means altogether destroyed, but flourished under its own Bishops in Wales, and probably in some other parts of England which the Pagan Saxons had possessed themselves of. This, however, though it would naturally cause the Saxon portion of the Church to look up to Rome with filial respect, just as the church in the colonies, and even that of the United States now do the Church of England,—yet could give the Bishop of Rome no more right to control the English Bishops, than the Prelates of England now have to control the Bishops of the United States. But a further proof that the Church of England owes no vassalage to Rome or its corruptions is this, that when Gregory I. Bishop of Rome, sent St. Augustine to England in A.D. 597, the corruptions of Rome were by no means so great as they afterwards became. That terrible incubus upon the Roman churches, and the root of almost all their other evils, the supremacy of the Pope, or Universal Bishop, was not then a doctrine of the christian church, but on the contrary that very Pope Gregory, who sent Augustine, declared that whoever should claim the title of Universal Bishop would be Antichrist! Purgatory, though Gregory is said to have been favorable to it, was not then considered a necessary doctrine of the church, indeed the first Romish council which sanctioned this doctrine was that of Florence, A.D. 1442;—neither at this time had the worship of either saints or images received the sanction even of Rome;—neither for ages after did the absurd dogmas of transubstantiation, or the cruel heresy of denying the cup in the Sacrament to the people, or the unholy corruption of the Scriptural doctrine of "Justification by Faith," form parts of the Romish doctrine; in fact these superstitious and dangerous novelties were not fully received until after the famous Council of Trent, in the 16th century. Thus you see that Augustine did not plant *Popery* in England, but Christianity, though I admit not altogether pure; the modern corruptions therefore of Rome were no part either of the ancient British Church, or even of the Anglo Saxon Church founded by St. Augustine, but were unhappily introduced during times when many even of the clergy themselves were unlettered, and the bible a hidden book, though even then they were not brought in without strong and repeated opposition; surely then it was no schism or dissent in the Church of England to throw aside those corrupt novelties with which the craft of Rome or its own supineness had surrounded it! But the shortest answer to the charge that the Church of England has itself dissented from Rome, is furnished by a decree of the third general council at Ephesus, which Council the Romanists profess to receive equally with ourselves; it is to this effect,

"that none of the Bishops take another province, which has not been formerly and from the beginning subject to him," and the canon goes on to decree that if any have done so he shall restore it, that the Canons of the Fathers and the liberty of the clergy be not infringed."—(Perceval on Apostolic Succession.)—And yet the Romanists, who charge us with schism for throwing off the usurpations of the Pope, pretend to acknowledge the authority and to obey the canons of this Council!

Mr. Brown,—I now clearly see that the Church of England had the same right to be independent of Rome, that Rome had to be independent of the Church of Jerusalem, or that the Church of the United States has to be uncontrolled by that of England. But then was there not great confusion at the Reformation, especially when Queen Elizabeth came to the throne? Indeed, did not the Church of England then lose its regular succession of Apostolic Bishops? And I ask this question seriously, for I will confess to you that from some things I have been reading lately, I am almost convinced that this is necessary;—Bishop Onderdonk's Tract on the Scriptural proofs of Episcopacy, though a little book, is, I think, unanswerable.

Mr. Secker.—I am exceedingly happy to hear you speak thus; I think the "general necessity" of Episcopacy is every day clearer to my own mind. But with respect to your question, the truth is that the Reformation caused nothing like the confusion in our Ecclesiastical Polity which the Romanists falsely assert, and which it is generally believed, that it did. The purifying of the English Church, usually called the Reformation, was mainly accomplished in the reign of Henry VIII. and his son Edward VI., at which time those who did not conform were exceedingly few, only two, I believe, out of all the Bishops, Gardiner and Bonner, refusing to do so. "All the consecrations of Bishops in the reign of Queen Mary were uncanonical, having been made by the authority of the Bishop of Rome," whose usurped authority the English Church had formally renounced nineteen years before; and this decision the Church never repealed, not even under Queen Mary. When Queen Elizabeth therefore came to the throne, she of course restored such of the true Bishops, which her sister had deposed, as were yet living, and by the singular Providence of God the See of Canterbury became vacant almost immediately after Queen Elizabeth's accession, by the death of Cardinal Pole, who was its Archbishop, and thus the church was saved from the agitating question of whether he was its legal possessor, and Matthew Parker, a clergyman favourable to that purification of the English church which had taken place, was duly consecrated, to this the first and most important Bishopric of the Empire, by four Bishops, like-minded with himself, respecting whose previous consecrations

there can be no reasonable doubting, the documents which prove them still existing. Thus, Mr. Brown, as "we do not say that the Church of England was no church before she was reformed; neither can the Romanists ever prove, that she ceased to be a church, when God in mercy granted her, her reformation. She did not cease to be the ancient and Catholic Church of England, or sever her connexion with the church of the Apostles, because she cast off the usurpations of Rome. Oh! no, not even Romanists themselves being judges. For twelve years after the Accession of Queen Elizabeth, the Church of England was recognized by them as catholic; at all events there was then but one church, nay, but one religious communion, in England, and of it those Papists, who afterwards formed a separate sect, were members." Nor was it until the Bishop of Rome (the Pope) had arrogantly ex-communicated Elizabeth, who was the Queen of a kingdom with which he had no connexion, and a member of a branch of the catholic church over which he had no lawful authority, that that miserable Romish schism began, which, insignificant as it was at first, so many are now set upon upholding; out of upwards of seven thousand clergymen, I believe there were not two hundred* who dissented in favor of Popery, and even that little schism did not take place till about thirty-six years after the church first renounced the supremacy of the Pope, and twelve after the completion of the Reformation by Queen Elizabeth. "Indeed until the year 1685, that is for more than one hundred and twenty years after the death of Mary, the Romanists had no Bishops in England, if I except the space of six years, during which one titular schismatical Bishop was sent by the Pope. You see then, my dear Mr. Brown, that it is the Romanists in the British Empire, who are dissenters from our Reformed English branch of the catholic church. The Romish churches (it is the name they give themselves, because they still wish to be under the Bishop of Rome) of Germany, France, Spain, or Rome, we admit are, in their own countries, branches, though, alas, sadly corrupt, of the ancient catholic church of Christ; but we say that when they obtrude themselves into the British Empire they cease to be catholic, they become dissenters and schismatics;" just as much as the Church of England would be schismatical, and her members dissenters, if she attempted to send Bishops and to establish a Church in opposition to the Protestant and Catholic Episcopal Church of the United States. All such doings are offences

* Southey (Book of the Church, p. 390) states, on the authority of Strype, that "of 9400 beneficed Clergy, only 177 resigned their preferment, rather than acknowledge the Queen's supremacy," and worship after the Reformed manner. In England, all the Romish Bishops were recusants, save one; but in Ireland, only two of the Bishops rejected the Reformation.

against that Unity which Christ enjoins; not now to speak of those monstrous heresies which are sanctioned by the Romish dissent, or of the evils which are engendered by Protestant dissent.

Thus you see, Mr. Brown, that in leaving Methodistic dissent, I did not join Episcopal dissent, but by returning to the English church I was restored to the Unity of Christ's ancient catholic church.

But on these subjects I would advise you to read Palmer's Treatise on the church, and Southey's Book of the Church, and a most excellent and satisfactory little book—Perceval on Apostolic Succession; and I have myself also been indebted for several of the statements which I have made to you, to a series of Sermons preached at Bilston, by several clergymen, on the Romish controversy.

Mr. Brown.—I am sincerely obliged, Mr. Secker, by the pains you have taken, and must say that you have made it exceedingly plain that the Church of England, and in England that that church only, is the Primitive and Apostolic Church of Christ. But still I have a few scruples, I can scarcely call them objections, which I wish to mention to you before I take my long journey West, as I desire to get my mind perfectly at ease on subjects of such immense importance, for I increasingly feel that it is my duty to endeavour to follow Christ and his Apostles *outwardly* as well as *spiritually*. Farewell, then, my dear Sir, for to-night, but I shall hope to be with you again at least once more before I leave.

Support of the Clergy.

The call and claim for assistance to the weak parishes in supporting the clergymen, and in the aggressive efforts to plant the Church where she is not, are increasing monthly; and how even imperfectly to keep pace, brings much anxiety to a Bishop's mind.

I read much of the scarcity of clergymen—the frequency with which they change their places of labour. I experience both difficulties in diocesan administration. There may be a variety of causes for these wants and evils. There may be a fickleness to censure and motives to suspect, in individual cases. There is a need, never out of season, for deep-toned appeal to the ministry to be self denying, to renounce worldly wealth, to be contented and trustful, and to hold on to an appointed post of duty, even if trial abound there, and change beckons with promise of lessened care and larger results.

But, if I may say what I am compelled to feel, there is one cause so fearfully prominent for these evils, there is a state of things so cruel, that I am blinded by it to all the other causes; and its great cry of shame and distress makes

feeble and remote the grave appeals for an unworldly and contented ministry.

It is, *the utterly inadequate support of the bulk of that ministry.*

I do not hesitate to affirm, however the remark may be distorted from its honest, godly truth, that the ministry must be better supported—with more honourable obligation—with larger gratitude—before it is possible that its success can be adequate from its present numbers; or those enter its ranks, who would be glad to do so, with earnest, noble hearts, ready to do and suffer in the work—but who now cannot look that way, without confronting a violation of relative duties, and the sacrifice of solemn obligations, for which they would have more cause to supplicate God's forgiveness, than expect the divine blessing. In what I am compelled to know, even in my limited sphere, of the unspoken suffering of toiling brethren—of the galling bondage imposed by cares of worldly maintenance on the spiritual energies—of the collateral difficulties which, under other appearances, have the same "root of bitterness"—of the restraint which will not allow the servant of God to seem to feel, let alone complain of these things or press for his withholden rights,—Oh! it is mere mockery to preach to such an ear against the love of money, or to question his fidelity, as for the love of filthy lucre, when he changes the pittance doled out to him in one position for a larger—the whole amount of which a brawny ignorant labourer could delve with his spade from a ditch, or earn with his wheelbarrow on the track.

There is a story of a priest of a heathen shrine, on whose arm dropped the live coal from the censer that he bore; and he flinched not, lest the sacred utensil should fall to the ground, and his Divinity be dishonoured. I tell you, beloved, there are priests of the Living God, who move through their hallowed services with that coal lying simmering on their heart; who write their sermons; preach and pray; visit the sick and well in their cure; have smiles to cheer others; and tears responsive to others' grief; while the coal in the heart may be burning hotter and deeper—and yet, no cry, no struggle to shake it off. They walk on, bearing the vessels of the Lord, and try to look away from the wounded spirit within, by harder work without.

It is only the just due to our ministry to say, that they are as free from the spirit of covetousness in worldly things, as any body of men of like numbers, standing, and claims, to be found anywhere. They are more careful than any other, not to allow the pressure of maintenance to drive them into pursuits of secular aspect, and not in keeping with the secluded walk of their profession. Love of wealth might become a besetting sin of the clergy—they are men, like others, exposed to this and kindred temptations. History tells us of pampered indulgence, and

haughty ambition, too, in the order; while the care with which history blazons the dereliction may lead to some suspicion, that, in the darkest age, a priesthood thus venal and debased was the exception rather than the rule—the spots, and never the disc wholly obscured. But among us, in the reality of our present, there must be, for such a change to lie, a change so revolutionary in the entire condition of the amount and mode of maintenance—the work as well as the spirit—the whole being of society around them—that it is now scarcely within the scope of imagination to realize the existence of such a state of things. But their position is rendered sadly false; and poverty may create evils strangely akin to wealth and its lusts. Extremes meet in many social and moral problems. The intense exigency of the situation forces them into "thought for the morrow," and brings the inconveniences and evils of this forbidden solicitude in spite of themselves; from which none reluct more than the sufferers, and are more reluctantly dragged into that whirlpool of moral contradictions and bewildering claims; of false positions, unmerited suspicions, and even direct impeachment. As a Western Bishop, my experience convinces me that the inadequate support which ministers receive, should be regarded as the great cause of that portion of hindrance which the Church is now bewailing in all her borders—of deficiency in the numbers and capacity of her clergy, and the restless spirit of her pastorship.

I beg them to urge, as of paramount, incalculable importance, faithful exertions in the parishes and stations to provide a more liberal and surer maintenance for the clergy; solemn care in making offers of support—unbending honesty in pledges of salary—and resolute fidelity in exact and punctual payment. Some dioceses have required by canon that each minister shall state, in his annual report, whether the pecuniary obligations have been thus fully and punctually met. The object of this provision is, to shield the delicacy of the minister; to make the whole a matter in which the corporate honour of the Church is concerned; to elevate the stipend to its graver form of debt due to God; of which the Church is the trustee, and the balance is in the Sanctuary; to gather round the lonely and oppressed brother whose isolated wrong the unthinking world brands with odium, and perverts into misdemeanour of his.

It is said to work well. I do not venture to recommend it, or any specific course, for present action; though some provision of the kind is embodied in the proposed Canons. Anything that can give the defenceless minister, who would, and does suffer most deeply, rather than complain; who would die, rather than treat this sacred debt—on record with acknowledgment in God's book—as a question for an earthly suit;

anything that can make him officially protected by the Church's sentiment and inquiry, will be of deep use and expanding effect, in its ramified influence for the purity and progress of the Church in our land.—Convention Address of the Bishop of Illinois.

Church News.

CANADA.—A meeting to the Subscribers of the Episcopal Endowment Fund was held in London on the 20th November, for the purpose of receiving the report of the Deputation, which had been charged with the duty of visiting the different parishes in the proposed Western Diocese, and of soliciting contributions towards the Fund. The Deputation stated that they had collected a sum exceeding £10,000. A very small portion of this amount was paid in cash; of the remainder about one sixth is in notes of hand payable in six months, and five sixths are secured by mortgage on real estate. The report further expressed the firm conviction of the Deputation that an additional sum of £2000 might easily be raised. And the correctness of this opinion cannot be doubted, when it is known that (with the exception of £140, which has been collected in small sums in the town of London) the whole fund has been contributed by less than three hundred and fifty subscribers. Six or seven parishes have not hitherto been canvassed at all, and in almost every one of those which have been visited, there are churchmen who may be supposed to be willing and able to aid in the accomplishment of this important object, but who, on account of absence from home, or other circumstances, have not yet been applied to. Another fact deserving mention is, that £1,385, being 13½ per cent, or more than one eighth of the whole sum, has been contributed by twenty-eight clergymen. Surely it may be expected that the rich and numerous laity will subscribe at least ten times as much as the few clergy have given out of their scanty incomes.

At the meeting on the 20th a resolution was adopted, that the chairman be requested to call upon the Bishop of Toronto to take such steps as may be necessary for proceeding to the election of a Bishop. The Deputation in the meanwhile were requested to resume their labours, as it was admitted on all sides that the income of the fund already secured is very inadequate to

the proper maintenance of the Episcopal office. We heartily congratulate the clergy and laity of the proposed Western Diocese upon the fact that so much has already been accomplished. The erection of this new diocese by the voluntary exertions of the people, and the unfettered choice of a Bishop by the united voice of clergy and laity, will be one of the most interesting events which for many a day has been witnessed in the Anglican Church, and cannot fail to be productive of most important results.

ENGLAND.—The case of Archdeacon Denison has again occupied a large share of public attention. On the 21st of October the Archbishop of Canterbury pronounced sentence, depriving the Archdeacon of all his preferments. A protest was however first delivered and argued by Dr. Phillimore, which involves the question to which we referred last month. It is clear that the Statute of Elizabeth, under which the proceedings were instituted, does not speak of *Thirty-nine* Articles, but describes a certain *printed book* of "Articles, &c.," four and a half inches long, three wide, and containing 37 pages. Now Dr. Lamb's "History of the Thirty-nine Articles" contains a *fac-simile* of the book, which is supposed to be the one referred to, and which exactly corresponds with the description; and this book does not contain the Twenty-ninth Article. That Article, according to Dr. Phillimore, was added by Parker, Archbishop of Canterbury, in 1562, but did not receive the royal assent. His argument is that at the time the Statute of Elizabeth passed, there was no *printed book* in existence, containing the twenty-ninth Article. Dr. Bayford, on the other side, showed that the Archdeacon was proceeded against under the 36th canon, as well as under the Statute of Elizabeth, and that canon, it was admitted, contains the twenty-ninth Article. He was also charged with preaching doctrine contrary to the twenty-eighth Article, about which there is no doubt.

Archdeacon Denison has appealed to the Court of Arches, and from thence a second appeal, if needed, will carry it to the final court, the Judicial Committee of the Privy Council, so that it may take a year or two yet before the question is settled.

We have received a letter from a highly-valued correspondent, in which he speaks of our previ-

ous article on this subject as unsatisfactory. The truth is, we fear to write upon so sacred a subject in the cursory manner which would be suited to this publication. But at the same time we do not hesitate to state our views. We regard it as peculiarly unfortunate that Archdeacon Denison should have raised this controversy. He has endeavoured to express a great mystery in hard and dry words, which could not but be seen to contradict the plain words of the Article. And thus he has brought upon us an apparent authoritative denial of that great and essential doctrine of the Catholic faith, that (as Bishop Cosin expresses it) "upon the words of consecration, the body and blood of Christ is really and substantially present, and so exhibited and given to all that receive it; and all this not after a physical and sensual, but after an heavenly and incomprehensible manner." This doctrine the doctrine of the Church in all ages, the doctrine of the most revered divines of our Anglican community, we have hitherto been allowed to hold and to teach. The judgment of Archbp. Sumner seems to imply that it is repugnant to the doctrine of the Thirty-nine Articles. That this judgment will be confirmed by the higher courts we entertain no doubt. What the result will be is hidden among the inscrutable designs of God's Providence. A protest has already been started, to which are affixed the signatures of some of the most distinguished among the clergy of England, and to which many more will append their names, appealing from the sentence of his Grace to a free and lawful Synod of the Bishops of the Province of Canterbury and then, if need be, to a free and lawful Synod of all the churches of our communion. That such an appeal will be granted, we do not for a moment imagine, and it appears difficult to conceive how the final result can be anything else, but another lamentable disruption in the body of Christ.

UNITED STATES.—Among the canons enacted by the recent General Convention of the church in the United States is one requiring every bishop to visit each church in his diocese once in three years. The Bishop of Massachusetts has for many years refused to visit the Church of the Advent in Boston, on account of some so-called Tractarian practices which Bishop Southgate, the Rector of the parish, refused to discon-

tinue. In compliance with the new canon the Bishop has now given notice of his intention to hold a confirmation in the Church of the Advent, and it is gratifying to add that his prompt and courteous compliance appears to have been met in a corresponding spirit by the minister and congregation of the church in question. The controversy to which the circumstances have given rise, has incidentally given us some curious information respecting the character of Unitarianism in the United States. The Bishop had asserted that the usages complained of exposed the church to "the ridicule and contempt of sensible and enlightened persons of other Christian bodies." The "Christian Register", one of the organs of the New England Unitarians, notices this assertion in the following terms:

If "the ridicule and contempt of sensible persons of other Christian bodies," falls anywhere, it is not upon the Church of the Advent. Whatever the usages complained of may have led to, the usages themselves—we can assure both church and Bishop—would not have attracted the attention, of course not the censure, of the worshippers of other communions, who might have visited that church.

Here is the only point in this discussion which we can be supposed to understand better than the parties. Without claiming to be specially "sensible" or "enlightened," we can speak of the impression such services would have made on ourselves. It is our pleasure and duty, not unfrequently, in travel and at home, to join in the worship of our Episcopal brethren. This happens of course in different churches. We say distinctly, therefore, that if in travel we had providentially been led into an Episcopal church, where there was a cross over the altar, flowers near it, and an embroidered cloth upon the table, lighted in the evening with candles; if then the preacher had preached in a surplice, and the psalms used had been a prose instead of a poetical version, we should not have once thought of any peculiarity in the service nor of any special tendency to Romanism, whatever the attitude or posture assumed in prayer. To speak of these details in order, the cross is almost universally introduced in the newer Unitarian churches. The use of flowers, especially on Communion Sunday, is, in many of our churches, the rule, and not the exception. A black cloth would perhaps surprise some Congregationalists,—but till we read the Bishop's letter, we did not know but it was in general use on Good Friday in Episcopal churches. Our evening Communion service is more often lighted with candles than without. The objection which most Protestants have to the change

of dress in the Episcopal service is entirely removed when the preacher uses the same costume, whatever it be, from the beginning through, and a worshipper who is not well trained in the niceties of Episcopal usage, does not know where it is expected that the clergyman shall kneel.

If our brethren in the Church of the Advent have been desiring to approximate in ritual to the Church of Rome, we are compelled to inform them, that, so far as the Bishop's illustrations go, they have not decidedly succeeded. And he may be assured that persons as latitudinarian as to forms as it is our boast to be, look on such usages as he describes, as so unimportant, that we should scarcely recollect them a day, were the service they surrounded tolerably sincere or impressive.

Church Matters at Clackington in 1875.

CHAPTER XVI.

By this time they had reached the plot of ground of which Crampton had spoken as having been intended by him as the site of the future church, and the Bishop found that it was indeed all that could be desired. While they were still engaged in examining it, Crampton descried Mr. Slowton in the distance coming towards them, and leaving the ground they went to meet him, and accompanied him home to dinner. At the Bishop's request it was very quiet, and when it was over he took out his note-book and went over the information which he had gathered that day from all sources. He constantly appealed to Mr. Slowton or Mr. Crampton for its correctness, and when the former was disposed unduly to depreciate the number of the population, or the rate of progress, or the spiritual necessities of the place, the more accurate knowledge of the latter was always brought to bear upon the point, and Mr. Slowton was generally obliged to admit that Crampton's information was most exact and reliable. Having gone over the various items of information, and verified them in the way mentioned, the Bishop summed them up, and indirectly presented worthy Mr. Slowton with a view of his responsibilities, which a good deal startled that excellent but easy going gentleman, who during half a lifetime had never taken the pains to ascertain the facts which the Bishop had gathered in half a day. A few earnest words were spoken about the care and anxiety which so important and increasing a charge must occasion, and some real sympathy expressed for Mr. Slowton's "labors,"

and the urgent need in which he must stand of assistance, a trust which, in the face of the facts which had been gathered that day, Mr. Slowton could not well deny, though if the truth must be told he had never suffered in any considerable degree from the extent of his "labors," nor had ever felt any special need of assistance.

It was now time to prepare to go to Mr. Crampton's, at whose house the Bishop had consented to spend the first evening, and where most of the leading Churchmen of Clackington had been asked to meet him. The evening passed off exceedingly well and the Bishop who thoroughly understood the art of making himself agreeable, confirmed the favorable impression which he had already made. He was a man of much general information, and he had read and travelled extensively, and his tact and judgment enabled him to hit upon subjects which always proved interesting and pleasing to those with whom he met. His unfeigned reverence and devoutness of mind, too, combined as it was with perfect good taste, imparted a tone to his conversation, which was felt to be pure and elevating. He carefully abstained, however, from monopolizing the conversation, or talking in a patronizing way, which, considering his position and the unusual advantages which he had enjoyed, might have proved of great danger to a man of less sterling common sense. He knew that the way to be agreeable was to discover what were the topics which were most familiar, or of special interest to others, and induce them to talk on subjects on which they felt themselves at home. For example, he found himself during the evening in question, near Mr. Brown, whose kind, honest heart made him generally a favorite, but whose intellect was never likely to be burdensome to him. The worthy mill-owner, as he conceived himself in duty bound when speaking to a Bishop, plunged at once into church matters, but as it was soon very evident that it was a subject on which he knew very little, the Bishop gradually led the conversation to the more congenial topic of flour mills, and Mr. Brown at once lighted up, and though not usually remarkable for conversational powers, he talked energetically and well, and therefore much to his own satisfaction, on a matter with which he was quite familiar. The Bishop interested him very much by speaking of a new mill which had been

erected in his own parish just before he left home, into which the proprietor had introduced a new description of bolting cloth with great advantage, and described very clearly to Mr. Brown's great edification an ingenious and scientific improvement in the old system of grain elevation, that again led him to talk of the character of the miller—how while he was diligent in business he was also fervent in spirit, serving the Lord, and how in proportion as he prospered in worldly things he consecrated a large and increasing proportion of his gains to the glory of that God who has promised even temporal rewards to the liberal and cheerful giver.

"Wonderful man," whispered Mr. Brown to one of his neighbors, as the Bishop turned and entered into conversation with another of the party; "wonderful man that new Bishop of ours—why just think of those sermons he preached us yesterday; and now, drat me if he don't know more about a mill than I do. Aye! and he can sit down here with me and talk about it like a millwright—that's the right sort of man for a Bishop—that's what I say."

At that moment the Bishop stepped across the room and joined Miss Crampton, who was surrounded by several of the young ladies of Clackington, among whom for a moment he caused a great flutter.

"And so, Miss Lucy," said the Bishop kindly, at the same time sitting down by Miss Crampton, "this is your own self,—sprung from a little dot when I knew you, into a grown up young lady—upon my word I had no idea who you were when I saw you in the midst of your class yesterday in the Sunday School."

"Then my memory was better than yours, my Lord, for I recognized you almost immediately."

"Did you? well now don't you think it was a very impertinent thing for you to have a better memory than your Bishop?"

"Ah! but then I've grown so since you saw me in England."

"But I've grown too since then," said the Bishop.

"Grown, my lord?"

"Yes, grown;" and the playful smile passed away as he added gravely, almost solemnly, "grown from a priest into a Bishop."

"That is a change, indeed," said Miss Cramp-

ton, "and one greater and more momentous than has come over me—and one, I hope, very full of blessing to us."

"God grant that it may be," replied the bishop; "but that depends very much upon yourselves. There is a vast deal to be accomplished in this Diocese, and every one who is in earnest must help in the state of life into which it has pleased God to call him. I was glad to see you and some of these young ladies helping in your proper place yesterday—the Sunday School."

"It is very disheartening work though," said a mild, intelligent-looking girl, who, however, blushed with surprise at her own boldness in speaking so suddenly to one whom she had regarded with great awe. "The children are so unuly and idle that they seem to make little progress."

"And then," added Miss Crampton, "one feels so keenly one's own incompetency—I sometimes think myself even more stupid than the children, and asking questions properly is really a much more difficult thing than people suppose. I would not so much mind it, if I could only catechise them as your Lordship did yesterday; and when I have thought since then, of my own attempts in the same way, I am tempted to give it up in despair."

"Well now," said the Bishop with a pleasant smile, "here are two as ambitious and unreasonable young ladies as I have had the pleasure of meeting for a long time. One wishes to be able by a word to reduce a class of uncultivated little cubs to order, attention and diligence, and threatens in case of not succeeding to lose heart. The other, unless she can *at once* attain that degree of skill which it has taken *me* five-and-thirty years to acquire, has almost made up her mind to go off into a fit of despair—truly this is a progressive age."

The girls laughed and made many disclaimers of any such unreasonable expectations, but still were certain that they could not become really efficient or successful teachers.

"I will give you a good receipt," said the Bishop, "continue to teach as well as ever you can for the next *five and twenty* years, if you live, and I'll venture to say that at the end of that time, you will pass muster as very respectable teachers."

The conversation was kept up a very long time, passing pleasantly from gay to grave. The

Bishop told them that he looked much to the young—that he hoped for much from them, and when he left them they felt that they had each of them a mission to fulfil, and the wish and Christian resolution to do so, was, through his earnest words, aroused or deepened in their hearts.

"And Then?"

A story is told of a very good and pious man, who is celebrated for his great holiness. He was living at one of the Italian Universities, when a young man, whom he had known as a boy, ran up to him with a face of delight, and told him that what he had long been wishing above all things in the world was at length fulfilled,—his parents having just given him leave to study the law, and that thereupon he had come to the law school at this University on account of its great fame, and meant to spare no pains nor labour in getting through his studies as quickly and as well as possible. In this way he ran on a long time; and when at last he came to a stop, the holy man, who had been listening to him with great patience and kindness, said:

"Well! and when you get through your course of studies, what do you mean to do then?"

"Then I shall take my doctor's degree," answered the young man.

"And then?" asked the holy man again.

"And then," continued the youth, "I shall have a number of difficult and knotty cases to manage, shall catch people's notice by my eloquence, my zeal, my learning, my acuteness, and gain a great reputation."

"And then?" repeated the holy man.

"And then—" replied the youth; "why then, there can't be a question, I shall be promoted to some high office or other; besides, I shall make money, and grow rich."

"And then?" the old man softly said.

"And then," pursued the young lawyer,— "then I shall live comfortably and honourably in health and dignity, and shall be able to look quietly forward to a happy old age."

"And then?" was again asked.

"And then," said the youth—"and then—I shall die."

Here the holy man lifted up his voice, and again inquired, "And then?"

Whereupon the young man made no answer,

but cast down his head, and went away. The last "*and then?*" had passed like a flash of lightning into his soul, and he could not get quit of it. Soon after, he forsook the study of the law, and gave himself up to the ministry of Christ, and spent the remainder of his days in godly words and works.

Would that all Christians would put the question frequently to themselves which this holy man put to the young lawyer! When you have done all that you are doing, all that you aim at doing, even supposing that all your dreams are accomplished, that every wish of your heart, as regardeth time, is fulfilled—still cast one thought into Eternity,—and let the question come—*And then?*

[Slightly altered from Archd. Hare.]

The Dark Ages.—Eligius.

II.

Those gloomy times, when men weren't half-so wise
As now in this our age of light and lies.

GOLDSMITH ELIGIUS, as we have seen, had a quiet way of doing good, and what is more, of doing a vast amount of good. His name was not advertised as chairman of a patent good deed company, nor did his tenth donation and annual subscription ever make him blush in a list of benefactors. Instead of dining royally, as he might have done had he been worldly-wise, on choice wines of France and dainty dishes, he sought out the desolate and the hungry, the sick and the naked, the slave and the prisoner; and was himself a good steward to thousands. Instead of clever music, and trained voices, he turned the cry of distress and the wail of sorrow, into tears of joy; and these were for sweet music to his soul. And wherever the sound of his name was heard, in many a dark abode of misery and vice, it passed on as a ray of light, and carried with it a blessing and a prayer for good from lips and hearts that had been long silent and cold.

How would it be, good reader, if such hands were found to labour, and such a voice to speak, among the dens of infamy and disease and death, that pollute the courts and alleys of London, New York, and the great towns and cities of our day, and make them like to Babels in wickedness and guilt and peril?

Would the mass of iniquity and defilement grow daily greater (as it almost appears to grow

now,) or grow less before Christian hands and Christian words and Christian prayers, as darkness grows less before the rising sun, and what is foul and noxious disappear? To this question the answer is unmistakeably plain. Happy the true soldier of Christ, who, while he answers it, knows in his heart that he is doing, at least, somewhat in the high and holy work. Happy, because he is doing the very work of Christ's Church, and aiding to carry out her divine mission, to rescue the children of the devil, and make them the "sons of God, and heirs of eternal life." He feels and knows that without this spirit, and the firm belief that such is the Church's work, his arm would soon be nerveless, and his greatest efforts futile.

But poor Eligius worked on in what many modern sectaries would call darkness. His good deeds were not written in newspapers, but in the Book of Life. Meanwhile, as years rolled by, he became an old man; so that now he had ignorance, old age, and the darkness of the dark ages to fight against; but he still persevered. We still find him at work among the poor; especially do we find him redeeming slaves from captivity in great numbers. Possibly the pure-minded goldsmith may have remembered the High and Holy One, who once on earth went about doing good, and opening the prison to them who were fast bound in misery and iron. He may have thought that his one small act of good resembled (however remotely) the great work of his Master. His mode of performing "this Christian duty (says a great writer) might now be considered singular and unwise; and, perhaps, as it was not adopted by some of those who have, in modern times, felt most strongly, or at least written most fiercely about the abolition of slavery, it may be liable to serious objections, which I do not perceive.

To me, a very poor judge in such matters, and perhaps somewhat prejudiced, it seems that his plan, whatever faults it might have had, was the most simple, certain and expeditious plan; he put his hand in his pocket, and paid the price of redemption.

Truly it was not the grandest way of doing the thing; but, right or wrong, however, his biographer tells us that when he heard of a sale of slaves, he immediately set off, and bought as many as twenty or thirty, or even fifty or a hundred at a time. When he had got them,

the next business was to carry them before the king, and set them at full liberty with all the forms of law. All this, no doubt, brought on Eligius expense greater than poor-rates and more terrible than taxes. But he knew it was more blessed to give than to receive; and, though in the dark ages, worked on. His next step was, to build a monastery large enough to receive a hundred and fifty monks. And it is pleasant to note, among the goods and chattels necessary for the poor brethren, many copies of the Holy Bible, because, in those dark days, (say many learned Doctors and writers of modern history) the people had no knowledge of the Book of Life; and it was *with the utmost difficulty a single copy* could be procured. But friend Eligius, in spite of all expense and all toil, (both great), had caused many volumes of the Holy writings to be prepared for the use of the poor brothers, as among their most necessary possessions in their new home. And into this quiet home, where they might learn to read and study these goodly books, and to serve God in works of charity, many a captive slave, freed by the hand of its founder, found his way, and there learned to live and to die. *How different were such monasteries as these to the Popish abuses of later ages!*

Of such works as these was the life of our Goldsmith made up; a life of self-denial, of humble, patient toil, in the station appointed for him by the Lord of the vineyard wherein all men work. He had passed his fiftieth year when yet another change awaited him. The people about him were chiefly idolaters; but the few among them who were christians now seemed to have desired that he who had done so much for them should do yet more, as their teacher, and priest, and Bishop.

Some perhaps will here say, yes, that was, of course, what he was aiming at, station and power. But surely if our goldsmith in those dreary and dark days wished for station he might have had it at court, for his wealth would, if hoarded, have become vast, and commanded station; if for power, he was a great favorite with the king, and a rich favorite has great power. Moreover, when the proposal was made to him to be their bishop, he insisted on a delay of two years, during which he worked among them simply as a missionary priest.

On all these grounds, therefore, it seems most

unlikely that he had any flagrant desire to become a Bishop, or was influenced by any sordid or selfish motives.

Such was the life of Eligius, such his preparation for the office of the ministry in the Church of Christ, in those dim and distant times, the dark ages; long years of humble and Christian toil and charity. He was not, indeed, exactly the type of a Bishop of our own so-called enlightened days. But still he was, without doubt "called of God, as was Aaron; having a good report of those without," as becometh a Bishop. His sound is gone out into all lands,—some of his words remain even unto this day.

He did indeed become a Bishop, but it were truer to say that he turned missionary, and, forsaking all that he had, and all the world had to offer, went to preach the Gospel among pagans and barbarians. These at first received him with anger and scorn, but by degrees, touched by his preaching, a great part of them renounced their idols, and became Christians.

His errors have been condemned, and the age in which he lived ridiculed as dark and benighted, full of superstition and depravity.

Meanwhile, reader, some of his words remain for us. Let us note how Eligius, the poor Bishop of Noyon, in those dreary days, sought to teach men to become less ignorant and less depressed, less what their enemy the devil, more what their Fathers and God, would have them become. "Consider, therefore, what a covenant you have made with God, and examine yourselves whether after that promise you have been following that wicked devil whom you renounced. Remember in whom you promised to believe, God the Father Almighty, Jesus Christ His only Son our Lord, conceived of the Holy Ghost, born of the Virgin Mary, God also the Holy Ghost. Without doubt, this your covenant and confession then made will never be lost sight of by God. Keep, therefore, in your memory, this your own vow and promise, that so your Christian name, instead of rising in judgment against you, may be for your salvation."

Again, "it is not enough for you to have received the name of Christian, if you do not Christian works."

"Above all things, have charity, for charity covereth a multitude of sins; be hospitable, humble, casting all your care on God, for He

caroth for you; visit the sick, seek out the captives, receive strangers, feed the hungry, clothe the naked, set at naught soothsayers and magicians, let your weights and measures be fair, your balance just, your bushel fair; nor claim back more than you gave, nor exact from any man usury lent.

"Consider, as saith St. John, it is the last hour; therefore love not the world, for it soon passeth away, and all the lust thereof. Think of that day when the just shall shine forth as the sun in the kingdom of their Father. What, think you, will then be the splendor of souls when the light of bodies shall have the brightness of the sun? There shall no evil arise, no hunger, no thirst, no cold, heat, or faintness, or fasting, or temptation of the enemy; no wish or power to sing, only fullness of joy, and exultation among the angels of God. Let us think, then, of ourselves as pilgrims in this world, that we may hasten the more cheerfully towards heaven." These be good and wise words, reader, let us not fling them aside as coming from the dark ages.

Many such words were uttered and heard then.

Many such men as the poor goldsmith lived, laboured, and died, unheard of and unknown.

Haply in this our age of knowledge and refinement and skill, we are reaping the reward of much that was painfully hoped for, prayed for, striven for, then.

Haply, we are gathering flowers of light, springing, in God's own time, from that soil of a thousand years old; which surely these things prove was not all darkness.

At least, let our light be a true and holy one, shining for the good of others, that men may see it, and that He who made men may have all the glory.—"PENNY POST."

COLERIDGE ON RELIGIOUS EDUCATION.—The answer of Coleridge to Therwall upon this matter is very illustrative. Therwall thought it very unfair to influence a child's mind by inculcating any opinions before it should have come to years of discretion, and be able to choose for itself. "I show him," says Coleridge, "my garden, and told him it was my botanical garden." "How so?" said he, "for it is covered with weeds." "Oh," I replied, "that is only because it has not yet come to its age of discretion and choice. The weeds you see have taken the liberty to grow, and I thought it unfair in me to prejudice the soil towards roses and strawberries."

Æneid.

[From the New Brunswicker, St. Johns.

Going Out and Coming In.

In that home were joy and sorrow,
Where an infant first drew breath,
While an aged sire was drawing
Near unto the gate of death.
His feeble pulse was failing,
And his eye was growing dim;
He was standing on the threshold
When they brought the babe to him.

While to murmur forth a blessing
On the little one he tried,
In his trembling arms he raised it,
Pressed it to his lips, and died.
An awful darkness resteth
On the path they both begin,
Who thus meet on the threshold,
Going out, and coming in.

Going out unto the triumph,
Coming in unto the fight—
Coming in unto the darkness,
Going out unto the light,
Although the shadow deepened
In the moment of eclipse,
When he passed through the dread portal,
With the blessing on his lips.

And to him who bravely conquers
As he conquered in the strife,
Life is but the way of dying—
Death is but the gate of life;
Yet awful darkness resteth
On the path we all begin,
Where we meet upon the threshold
Going out, and coming in.

The Battle Field.

Once this soft turf, this rivulet's sands,
Were trampled by a hurrying crowd;
And fiery hearts and armed hands
Encountered in the battle cloud.

Ah! never shall the land forget
How gushed the life-blood of her brave—
Gushed, warm with hope and courage yet,
Upon the soil they fought to save.

Now all is calm, and fresh, and still;
Alone the chirp of fitting bird
And talk of children on the hill,
And bell of wandering kine are heard.

No solemn host goes trailing by,
The black-mouthed gun and staggering wain;
Men start not at the battle cry—
Oh! be it never heard again!

Soon rested these who fought;—but thou
Who minglest in the harder strife
For truths which men receive not now,
Thy warfare only ends with life.

A friendless warfare! lingering long
Through weary day and weary year:
A wild and many-weaponed throng
Hang on thy front, and flank, and rear.

Yet, nerve thy spirit to the proof,
And blench not at thy chosen lot;
The timid good may stand aloof,
The sage may frown—yet faint thou not.

Nor heed the shaft too surely cast—
The foul and hissing bolt of scorn;
For with thy side shall dwell at last,
The victory of endurance born.

Truth, crushed to earth shall rise again;
The eternal years of God are hers;
But Error, wounded, writhes with pain,
And dies among his worshippers.

Yea, though thou lie upon the dust,
When they who helped thee flee in fear,
Dost full of hope and manly trust,
Like those who fell in battle here.

Another hand thy sword shall wield—
Another hand thy standard wave,
Till from the trumpet's mouth is pealed
The blast of triumph o'er thy grave.

BRYANT.

Miscellany.

REPENTANCE.—Three things there are in perfect penitency—compunction, confession, and satisfaction; that as we three ways offend God, namely, in heart, word, and deed; so by three duties we may satisfy God.—*St. Augustine.*

It is deserving of notice how closely the proofs of our Saviour's Divinity border on those of his Humanity, and *vice versa*; e.g. the declaration of his power to call legions of angels to his defence, immediately succeeded by his death, "Thinkest thou that I cannot now pray to my Father, and He will give me twelve legions of angels;" and again, "If it be possible, let this cup pass from me."—*N. T.*

THE GRAVE OF POLYCARP.—I now took my first walk to the grave of Polycarp and the Genoese fort, accompanied by a friend, who had touched at Smyrna *en route* from Palestine to England. It was a splendid morning as we wended up the steep hill on which 'Ismeer' is built, and leaving the last house of the town behind us, reached, in about a quarter-of-an-hour, what by tradition has reserved the name of Polycarp's Tomb. If it is the tomb of Polycarp, it is also the tomb of some Mahometan saint, who, notwithstanding the proximity of the Christian martyr, seem to sleep undisturbed in the small enclosure, at one end of which stands the usual Turkish headstone—a block of white marble surmounted by a turban; at the other, the fine old solitary cypress, which is seen from far and near. It is, I believe, admitted that Polycarp suffered martyrdom near this spot, though there are many local traditions regarding the manner of his death, widely differing from the well-known ancient and semi-historic record. That most generally believed is, that he was torn to pieces by wild beasts; and quite near to this are the evident remains of the amphitheatre, and the vaulted dens in which it is supposed the savage animals were kept. It certainly is not unlikely, that about this very spot the martyred

body of the saint was buried—at all events, it is venerated as his grave by Greeks, Roman Catholics, Armenians, and Protestants, and many a twig is torn away from the good old cypress as a memento of the 'Tomb of Polycarp.' Strange that it should also be a spot considered sacred by the Turks! A light is kept burning there all night, its faint glimmer marking the martyr's resting-place to those in the vessels resting in the Bay of Smyrna. This cypress, too, is the sacrificial tree; its roots have been watered by the blood of many a victim; and when I was there, in the middle of November, it had evidently been used the night before, as its trunk was all sprinkled with blood. My friend and I had a Jewish servant with us, but to him the spot had no tale to tell: he plucked me a sprig of cypress, and gave it to me with an apathetic air of pity and contempt.—*Smyrna and its British Hospital: by a Lady.*

NEW ZEALAND.—A letter from the Canterbury Settlement (hereafter to be the see of the new bishop of Christ-Church), makes mention of the late visit of Bishop Selwyn:—"We have had a week of some excitement. The Bishop arrived here last Tuesday in his yacht the *Southern Cross*, presented to him by Miss Young, authoress of 'The Heir of Redclyffe,' and purchased, it is said, with the proceeds of that work. This yacht may now be said to be his only horse. Bishop Selwyn is, in the highest sense of the term, a Missionary Bishop, sailing about from one settlement to another; and not only this, but extending his labors to the as yet uncivilized and cannibal islands, of the seas to the north of us, and to which he is now on his way. His wife always accompanies him. Collections were made in church last Sunday in aid of this perilous Mission. He remained one week only among us, and was most actively occupied during the entire time. In addition to an immensity of Church business to be settled, requiring many meetings, he visited all the towns of the settlement, even as far as Kaiapoi; and last Sunday, after a nine o'clock Maori service at Lyttelton, and the morning service at eleven, at which he preached, and subsequently held a Confirmation, he actually scampered over the hills and came here to the half past three service, when he again preached and held a second Confirmation. After this there was a meeting upon the general affairs of the Church, at which he presided. He looks worn and fagged, as well he may; but his voice is clear, full, and beautifully impressive—his manner and look intensely earnest, yet perfectly calm and composed. In ordinary society he is remarkably cheerful, with much of playful quiet humor. It seems to be settled at last that we are to have a Bishop of our own within a year from this time; but unless some quicker mode of communication can be found, this is not very probable."