

The Theological Instructor.

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WHAT DO THEY MEAN BY RITUALISM?

To hear the writers of the Church Association talk one could not help imagining but that the much hated Ritualism was to be found in every portion of our widely extended Dominion. All ecclesiastical authority that does not emanate from the people is classed by these gentlemen with Puseyism, Ritualism, and Popery; and what is regarded as exceedingly innocent among the self-constituted societies of Dissenters when it happens to be found in any one branch of Christ's Catholic and Apostolic Church is regarded as the harbinger of Popery; because the advocates of schism are inwardly convinced in their own hearts that they have no authority from Christ, or his Church, as teachers of his religion, while the true authority of the Church appears as an epistle known and read of all men. The theory of church government which the Associationists would feel justified in calling their own is by no means intelligible from their published papers in opposition to their own spiritual rulers, but we may justly infer from the tenor of their industriously circulated and well written remarks that they intend, if possible, not only to sever between the people and their lawful pastors, but to annihilate every thing existing in Christendom in

the shape of a hierarchy, and to reduce the members of the Church to an indefinite number of independent units, to give the Bible to all, with an equal right to form their own opinion of its meaning, without the slightest reference to their incapacity or ignorance, or the least apprehension that they might happen to err in their exposition of the sacred text.

On page 22 of Dr. D'Aubigne's Puseyism examined, a work highly prized, we feel sure, by every Church Associationist, we find their own views and feelings recorded in relation to the subject of the article which we now quote: "I admit, he says, that the Church is the judge of controversies *judex controversiarum*. But what is the Church? It is not the clergy, it is not the councils, still less is it the Pope. It is the Christian people, it is the faithful. 'Prove all things, hold fast that which is good,' is said to the children of God, and not to some assembly, or to a certain Bishop; and it is they who are constituted, on the part of God *judges of controversies*: If animals have the instinct which leads them not to eat that which is injurious to them, we cannot do less than allow to the Christian this instinct, or rather this intelligence, which emanates from the virtue of the Holy Spirit."

Here we have the people individually without any discrimination constituted by *divine right* the judges of controversies, and secured from error by a kind of spiritual instinct, as infallibly as animals are taught by nature to refuse to eat that which would be injurious to them! How is it that the sects which Calvin planted in Geneva, and which once flourished there, have become so confessedly the hot bed of heresy, and the very synagogues of Satan himself? Was it by such teaching as this or from what other cause was it? Reader, you may innocently exercise the right which these gentlemen give you in forming a judgment upon this subject.

It does not seem to have entered into the mind of those sectarian gentlemen or the members of the Church Association referred to, that the full, perfect, and sufficient revelation of God's will was only one part of his gracious plan for uniting his people into one body and gathering his sheep into that fold of which Jesus Christ himself is the Chief Shepherd. Had they been attentive in the study of that word they could not have persuaded themselves that it was in favor of Sectarian Theology; for they would have learned from St. Paul that when our blessed Lord had ascended up on high: "He gave some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the

body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, that we henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but, speaking the truth in love, may grow up into HIM in all things, which is the head, even Christ; from whom the whole body fitly joined together, and compacteth by that which every joint supplieth, according to the effectual working in the measure of every part, making increase of the body unto the edifying of itself in love." Ephes. iv. 11-16.

We have transcribed this passage in full that our readers may be able to judge how far the Apostle's sentiments correspond with those of our modern sectarians and Associationists, when they tell us there is no authority in the Church beyond themselves.

The question at present is not respecting the particular form of government established in the Church, but whether there still exists or not any order of men to whom the apostolic injunction will apply, "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account; that they may do it with joy, and not with grief; for that is unprofitable for you; Heb. xiii 17. Indeed to take the negative side of this question would only

benefit the merest empiric in Theology that ever pretended to have read a chapter in the Bible; and would be opposing the universal practice of all societies, whether civil, political, or religious.

When the Bishops and Clergy of England renounced the authority of the Sec of Rome, and in A D. 1530 conferred the title of Supreme Head of the Church of England upon their own Sovereign, they had no idea of relinquishing that necessary and scriptural authority which was inherent in their order, and of which no earthly power could legitimately deprive them. That unlimited supremacy which the Pope formerly challenged was properly rejected as a mere usurpation; but the Reformers evinced no disposition either to leave the Church without her lawful and just authority, or to put her out of the protection of the Civil Magistrate. Accordingly we find them in the first publication of our "Articles of Religion explaining the limits of

Church" authority, and asserting her "power to decree rites and ceremonies and authority in controversies of Faith" (see Art. 20.) And when these articles were afterwards printed in 1571, and through the influence of some of the Calvinistic party, this clause was omitted, our ecclesiastical rulers, being aware of this insidious design that lay lurking under the omission, had it restored to its proper place in every subsequent impression of that Book, where it continues as a testimony of the doctrine of the Church till the present day.

According to sectarian doctrine, power and authority must not exist in the Church where alone it has the Divine right to exist, but they always reserve to themselves a large share of ecclesiastical authority; and perhaps what is more to the purpose, when occasion served they did not fail to act on the power which they supposed they possessed.

(To be continued.)

THE SYNOD OF TORONTO.

The late meeting of this numerous and important body was one of special significance. In a community as large and wealthy and intelligent as that which forms the Anglican Diocese of Toronto, there are many subjects of interest which demand periodical and serious consideration; while the machinery by which such a body endeavours to fit itself for the

condition to which it is consigned as a "Voluntary Church," needs occasional readjustment ere it can work with entire smoothness. We observe, for example, that a prudent relaxation of the existing Mission By-law was made, enabling the Bishop and three-fourths of the Mission Board to dispense, in certain cases, with the rigid provision which fixed the income

of a mission-priest at \$800. We are also glad to notice that every obstruction to the immediate organization of the new Diocese of Niagara is now removed, so far as the action of the Synod of Toronto is concerned. They may begin with a stipend of \$2000 per annum, which is secured, engaging at an early date to complete the endowment, as originally determined, by raising it to \$3000. The formal consent of the House of Bishops is all that is now wanting. It is matter for congratulation that the Synod showed so good a spirit in regard to the proposed Temperance Association, on the basis of the Church of England Temperance Association, now so extensively patronized by the dignitaries of the Church at home. The vulgar fanaticism, the Biblical ignorance, and the profane heresies which have heretofore discredited "Temperance societies" and marred their well-meant endeavours, will find no countenance in our Church; but it may well be doubted if the approbation of so large and mixed a body as the Synod can be counted on for the details of any scheme, or for more than the objects contemplated; so that here, as in England, individual action must be relied on to do the work which both Convocation and Synod indeed have commended but perhaps cannot undertake.

It was impossible to look forward to the late Synod without a feeling of considerable anxiety, knowing what persistent, unscrupulous, and violent efforts the "Church Association" had made

during the preceding year to kindle suspicions, and inflame party-feeling. However our good Bishop's address, at the opening of the Synod, was a ground of real comfort, whatever the result may be; as we saw a venerable prelate doing the noblest part of a bishop's work by standing forth in defence of the faith with a fearless eloquence. We make no quotations from it now as our readers by this time have become acquainted with its contents. The delivery of it was received with such irrepressible applause as must have convinced his Lordship that the majority of his diocese went heartily with him.

The malignant Puritan clique have assiduously laboured to represent the bulk of the clergy of this diocese as so many spiritual tyrants recklessly obtruding their Papistical fancies in doctrine and ritual upon aggrieved parishioners, or Jesuitically insinuating them and the latter as in a chronic state of outrageous antagonism. Those outside our diocese might imagine that we were the victims of universal discord; and many a parish in our midst, knowing nothing but harmony, has no doubt been concerned at the flaming pictures daubed by the Associationists, and has trembled for the Ark of God. But what are the facts, as shewn by the acts of the Synod? Why, that our Laity—all honour to them! have emphatically given their contradiction to these shameful slanders. In every vote they have sustained their clergy, and rebuked the disturbers of our Zion. One

fact is enough,—the Head of the Church Association is but the tail of the Synod, the twelfth member of the Lay Delegation sent to the Provincial Synod! Had they been really sincere in their mis-persuasion, they surely would have rejoiced to find how little ground there was for the fears they affected to entertain and so industriously endeavoured to awaken in others. But no! the spirit of unkindness was intensified and later on broke out with exceeding violence.

A truly Christian motion was made by Rev. E. Cole, with a view to the promotion of unity between the English Church and other Christians. In support of it three most kind and conciliatory speeches were made, but the result only demonstrated the certainty of a well known phenomenon of the spiritual world,—that the more evil is brought into the presence of and contact with good, the more intense and antagonistic it becomes. The subject was one that would surely unite religious and loving minds of all classes; but a certain notorious Professor proceeded in his own person to illustrate the Psalmists deception—"their words are spears and arrows, and their tongue a sharp sword," every word he spoke was a dagger aimed at the breast of peace; for he outraged every principle on which the Church of England can stand as a part of the Catholic Church. Perfectly clear it is, that we have in the bosom of the Church a foreign element that can never be assimilated—

men who have no sympathy with her beliefs or practices, and who continually excite our amazement that they do not seek a more congenial home; though charity for their souls must ever keep us from desiring to secure our peace at the dreadful price of schismatic sin in others.

The climax of bitter strife was at last reached, when Mr. G. T. Denison made what was intended to be an anti-ritualistic motion, but which verbally was far more in accord with the convictions of those who were aimed at by this gentleman, as they are really more anxious to "maintain the faith and worship of the Church of England," than his Puritan friends.

This was no sooner read than it was carried with applause by all parties. But Mr. D. was not so to be defrauded by the eloquent demonstration he had no tended, and against the Bishop's ruling persisted in making a speech, and dragging on an irritating and useless discussion. The Synod, of course, would not hear him; and hence a scene of unseemly and most painful confusion. Thus an aged prelate is insulted, the feelings of faithful churchmen are outraged, even church is shamed in the eyes of her enemies, and men return to their parishes discouraged instead of edified; and all for what? Because a minority—Sectarians in everything but external communion—are not allowed to rule our Diocese, and mis-represent without control our religion.

We do not despair—far from

it. We have every reason to be thankful to Almighty God who has so largely protected our people against the deadly infection of a Zuinglian faction ; and we feel assured that the good sense of Churchmen must prove a sufficient safeguard against the extravagance

and fanaticism of a spiteful minority. Nay, more, we are assured that many will be led to examine thoughtfully the matters which are misrepresented as Popery ; and, when thought once, asserts itself against prejudice, we have no fear of the result.

For the Theological Instructor.

INNOVATIONS ON DOCTRINE AND RITUAL.

A WARNING.

I am a minister of God in the English Church. At my ordination I signed (as every other clergyman has signed) a declaration that I willingly and *ex animo* subscribe to the three articles of the XXXVI Canon. The second of these articles is to the effect that the Book of Common Prayer, and of ordering of bishops, priests, and deacons, containeth in it nothing contrary to the word of God, and that it may lawfully so be used ; and that he (*i. e.*, the subscriber) *will use the form* in the said book prescribed in *public* prayer and administration of the Sacraments, and none other.

Now, I hear a great deal about innovations on the doctrine and ritual of the English Church, and am naturally anxious to be sure that I am faithful in my teaching and practice, and to guard against the danger of bringing any false accusation against my brother ministers.

How then am I to tell what are

innovations, and what are not ? I am a young man. Since my boyhood I have been accustomed to different ways of conducting the services of the Church. Will it be right to judge of the question by the custom of the minister who baptized me ? Hardly, unless we are to assume that he must be right. And then, if every man adopted the same rule, we should all have different ideas as to what these innovations are.

In the same way, I cannot take for my guide the minister that christened any other person, nor yet the practice of any particular congregation in the Church, nor again the *mere opinion or feeling* of any individual.

And suppose I had been brought up a Wesleyan, and afterwards joined the Church, what ought to be my rule then ?

In this difficulty I thankfully remember the declaration made when I was ordained, and resolve to consider all things as innova-

tions on the teaching and practice of the Church of England that do not agree with the 'Book of Common Prayer', preserved for us by our ancestors in the teeth of great opposition from Roman Catholics on the one hand, and Presbyterians and Independents on the other.

Churchmen may at some other time have to defend the Prayer Book before this generation, as their fathers did when it was assailed by those who were dissatisfied with it in former years; but to settle this question of faithfulness to the Church the only way is by an appeal to her formularies as they stand.

Perhaps some man will say, there are some Popish things in that book. There are plenty of us able and ready to prove that this is not the case. Now I ask you to notice that a man who holds the office of minister in the Church, on condition of having made the solemn declaration referred to above, cannot be a safe guide if he makes such a charge against our venerable Prayer Book.

Now you will find in the Prayer Book the following doctrines that some people unwisely call innovations:—

1. That every child is regenerate in baptism and made therein a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven, and then placed in a state of salvation: (Ezek. xxxvi. 28; Rom. vi. 3-11; Eph. v. 25, 26; Heb. x. 22; John iii. 5; Tit. iii. 5; Acts ii. 38,

xxii. 16; Gal. iii. 26, 27; Col. ii. 11, 12, 13; 1 Cor. vi. 11. Compare 1 Cor. xii. 27 and xii. 13; Mark xvi. 16 and 1 Pet. iii. 21.)

2. That Almighty God has given his priests power and *commandment* to declare and pronounce to the people being penitent, the absolution and remission of their sins—(See the Absolution in the Daily Prayers, the Exhortation in Communion Service, Visitation of the Sick, The Ordination of Priests: John xx. 21, 23; Matt. xvi. 19, xviii. 18; Levit. xiii. 27, 37, xiv. 26; 2 Sam. xii. 13; See S. Mark ii. 1-12; Matt. ix. 8; Luke v. 21. 23, 26; John xi. 44; 1 Cor. v. 13; 2 Cor. ii. 10; v. 18, 19; vi. 1; perhaps 1 Tim. v. 22).

3. That no one is to be admitted to the Holy Communion unless confirmed or ready and desirous to be confirmed: (Acts viii. 17, xix, 6; Heb. vi. 2.)

4. That the "Body and Blood of Christ" "are *verily and indeed* taken and received by the faithful in the Lord's Supper," and again "*given, taken, and eaten, only after a heavenly and spiritual manner.*" (Gen. xiv. 18; Ps. cx.; Exod. xvi. 15, 35; John vi. 58; Ps. lxxviii. 25; Lev. xxiv. 5-9; Deut. vii. 4; Prov. ix. 5, xxiii. 1; Eccles. viii. 4; Isaiah vi. 5, 6, 7; Zech. ix. 17; Mal. i. 11, iii. 3, 4; John vi. 51; Matt. xxvi. 26; John xv. sermon connected with the Institution of Holy Communion, compare xv. 4 and vi. 56; 1 Cor. x. 16, 17, xi. 29; Heb. ix. 14, x. 20, xiii. 10; John xix. 34, xx. 17.)

As to practices you will find the following:—

1. That the minister is assisted in the singing by certain persons called the *clerks, i. e.*, singers or choristers. (See the Burial Service) and that the services throughout may be *sung* or said. (See Matt. xxvi. 30 which is said to refer to singing *the Psalms* appointed. 2 Chron. xxix 30.) At least the very name of the *Psalms* means compositions to be *sung*.

2. That as a rule *daily* prayer is to be said in the Church, morning and evening (Acts ii. 46.)

3. That the Holy Communion is to be celebrated frequently: (Acts ii. 42) We know the first Christians received the Holy Communion at any rate every Lord's Day. We know that this is the only form of public worship appointed by our Lord—the shewing of the Lord's death till he come. The only case in which the Church of England says there is not to be a Communion is, when there are not three persons to communicate with the minister. Of course, then, no minister has a right in any other case to deprive his people of the great privilege of receiving “those holy mysteries,” and continuing in “the breaking of the Bread” Lord's Day after Lord's Day as the Apostles did. Suppose the Lord were to come suddenly to a Church where the “perpetual memory of His precious death” had been LEFT OUT OF THE PUBLIC WORSHIP FOR THREE WEEKS (2 Chron. xxix. 7.)

4. That people troubled in conscience are recommended in certain cases to open their grief to some discreet and learned minister of God's word (See above and Lev. v. 5; Numb. v. 5; Josh. vii. 19; Matt. iii. 16; Gal. vi. 1.)

5. That a sick man is to be exhorted, if he find his conscience troubled by any weighty matter (and is not every great sin a weighty matter?) to make a *special confession of his sins*. (James v. 16, which some think refers to sick-bed confession, each man to the presbyters of the Church as occasion requires—at any rate, it is dead against those who seem to think any confession to fellow men displeasing to God—many people because they do not perfectly understand this text, talk as if it meant nothing at all.)

Now, I appeal to lovers of truth and fair play to say whether those who believe and obey these teachings and directions of the Prayer Book are to be called innovators on the doctrine and discipline of the English Church, and that by people who are themselves the innovators in these particulars—though, if they are clergymen, they have declared their acceptance of the whole Prayer Book. And let good Churchmen take warning to study their Prayer Books and compare them with the Bible, and not let people who do not understand or value God's truth, rob them and their children of such a precious inheritance.

JUST PUBLISHED.—Second Edition of our reply to “No Sects in Heaven.”
Price 10 Cents.

Poetry.

REPLY TO "NO SECTS IN HEAVEN."

It was on that sad night, e'er the Passover morn,
 When Jesus the Saviour was crown'd with a thorn,
 The twelve sat listening to the counsel he gave,
 "I leave you to night for the cross and the grave!
 Be one with each other as my Father with me,
 That for ever my Church united may be."
 The Apostles went forth by the Spirit made bold,
 "One Shepherd," they cried, "ONE CHURCH, and one fold,
 One Baptism, ONE FAITH, one God, and one Lord:
 One body UNITED in Christ's holy word."
 And whenever they saw divisions begin,
 "Beware," they all cried, "of the author of sin,
 Them, that divide you, oh quickly reject,
 For Christ is the Church, and Satan the sect:
 His last prayer was that his Church be not riven;
 Be sure of one thing, there's no sect in heaven."
 But perverse ones rose up that haughtily cried,
 "One Church is too large: we had better divide;
 There's no sect in heaven, then be at your ease,
 We'll make on the earth all the sects that we please."
 "I don't like the surplice," the Puritan cries,
 "And the sign of the cross in baptism despise:"
 And so for a garment, and a mark on the brow,
 He left the old Church and keeps out of it now.
 "I think," says another, "baptize means to dip,
 And not from the hand-hollow water to drip;"
 And the Baptists resolved a fragment to sever,
 From that which Christ promised to be with for ever.
 They styled themselves churches, close communion and free,
 Hard shell and soft shell, as you will soon see,
 Seventh Day Baptists, that keep no Lord's day,
 And Ironside Baptists, that meet oft to pray.
 The Glory Hallelujah, who groans and who hops,
 And Little Children Baptists, who on Sunday spin tops,
 Seven Principled Baptists, who denounce their own merit,
 And Campbelite Baptists that limit the Spirit.
 Particular Baptists that include all the best,

And General Baptists, that embrace all the rest ;
 The Mormonite Baptists, the worst of them all,
 With all the new sects in the water who fall.
 And, as scripture declares, heap up their own teachers,
 And modestly style them, their good Baptist preachers :
 Having ears without profit, unless they be tinkled,
 And denounce in plain language the infant that's sprinkled.
 " We'll make our own priests," Congregationalists said,
 " None but laymen lay hands on a good layman's head,
 And although who ordain priests we care not a song,
 Ordination by bishops of course must be wrong."
 " Every man for himself," the grave Quaker then cried,
 " All creeds, sects, and churches, and forms set aside,
 But THEE, THOU, and PLAIN COAT, with BROAD BRIM, oh spare !
 The Church, *for these great truths*, to tatters I'll tear."
 Cried Wesley, beginning a schism to foresee,
 " Whoe'er leaves the Church is no follower of me,
 My preachers are upstarts, should they try to ordain,
 And this I informed them again and again.
 To act without orders, or Sacraments give,
 They shall ne'er be permitted so long as I live ;"
 But his followers thought best his counsel to scorn,
 And away from the Church a new fragment was torn.
 They strove and they wrangled, divided again,
 Until sects were as plenty as quarrelsome men :
 And the heathen looked on with wondering eyes,
 To see the disciples of HIM in the skies,
 Abusing each other, and then cross the seas,
 Sending heralds to preach the gospel of peace :
 " Go home," said the heathen, " and learn to agree,
 What the gospel is e'er you send it to me."
 Rome, too, she severed her sect with the rest,
 And of Catholic order can offer no test,
 But requires every Papist from the Church to depart,
 And secede with herself in mind, soul, and heart.
 But the Church, as of old, before schism begun,
 Still kept in the old paths, united in one :
 The *true* faith she still holds, with the forms so divine,
 Which keep her united and free from decline.
 When the sects all departed they thought she was gone,
 That her power and greatness were finished and done,
 That her GREAT HEAD had left her in anger, alone,
 And favored the sects, from His Church which had flown.
 But now in great wonder they find the Lord there,
 Where with true Christian order they unite all in prayer,

And in Holy Communion, at the altar within,
 Is Christ's blessed Sacrifice made for their sin.
 And while the new sects were all wrangling and striving,
 The Church was intent upon sanctified living,
 And in quiet confidence, with Christ by her side,
 O'er boisterous billows she safely did ride.
 She seeks after the rich, and yet she does more,
 For her learned apostles are sent to the poor,
 With blessings abundant, and with Bible in hand,
 She proclaims the free gospel all over the land ;
 And millions rejoice both in earth and in heaven,
 That to her the Bible and Prayer-book were given.
 The sects soon perceived her all glorious within,
 They read in the Bible that schism is sin,
 And wearied perhaps with ceaseless dissention,
 The subject began of union to mention.
 They gravely proclaimed without fear of derision,
 " Let men say what they will, there is no division ;
 For we all love the Lord, and each one his brother :"
And prove it by constant abuse of each other.
 And these are all one in heart, spirit, and mind ;
 For discordant spirits are all of one kind.
 They " love all," they declare, but the Church they reject,
 For calling each body that left her a sect :
 For when they speak to her on the subject of union,
 She cries, " Come find it in the good old communion,"
 Refusing to come and join with the rest,
 Because that she was as good as the best.
 The Church is the Church, and a sect you can't make it,
 Unless in some way you can manage to break it,
 But this never can be, until she suspect,
 That a sect is a Church and a Church is a sect

While musing on these things I laid down to sleep,
 A vision came to me, both brilliant and deep,
 I dreamed I saw myriads of angels above
 And saints all united in heavenly love.
 No Methodist, Baptist, nor Puritan there,
 No Papist, nor Quaker marr'd that scene so fair,
 For dissensions were lost in the glory so bright,
 And the love of the Saviour filled all with delight.
 A sincere, pious Papist advanced on his way ;
 He hoped that in travelling he had not gone astray.
 He asked for admittance in the name of the Pope,
 And in God's only Son he said he did hope,

And in His good Mother he knew he would find
 Access to her Son if they both were combined.
 By masses and idols, and candles so bright,
 And black beads and white beads, and bright shining light ;
 But he knew there was virtue in Purgative fire,
 And to pass it quite easy it was his desire.
 At this a voice issued direct from the throne,
 " Away with your idols of wood and of stone,
 Your Aves and Credos, your mass for dead men,
 And all but the love of my Son that was slain,
 To redeem you when lost, and undone by your guilt,
 And restore you to favor, by his blood that was spilt.
 And as for purgation by red coals of fire,
 'Tis a wicked invention of Satan the liar ;
 It robs me of glory, and you of the truth ;
 You were burden'd and trammell'd by it from your youth,
 But since you do trust in the merits of Him,
 Who died on the cross to redeem you from sin ;
 With Luther, and Calvin, and Cranmer the great,
 Through Jesus Christ's name you may now take a seat,
 And enter the Church once abhorred by the Pope,
 Which ne'er for salvation by vain works did hope."
 The poor Papist, a churchman, appeared now in light,
 In a surplice of glory so pure and so bright,
 Not stained with dark symbols nor silly invention,
 Which to decorate man was not God's intention,
 But robed in pure white, with no trace of sable,
 So the Pope lost a subject, and the mass proved a fable.
 The Baptist came next, and he hoped for admittance,
 Through the merits of Jesus he begged for acquittance,
 His frames and his feelings were all right within :
 He was plunged in the water over heels, head, and chin.
 To the Church's blest Bible he owed no obligation,
 But his whole heart agreed with the Baptist translation,
 To him the old Bible appeared mouldy and damp.
 And confessed to be churchly by old Doctor Cramp.*
 Baptize meant to dip ; so he found in this version :
 No use of disputing, for the word meant immersion.
 Although it's reported that we were quite able,
 To prove the good Doctor's immersion a fable :
 And if Dr. Cramp could defend it no better,
 He was certain that Spurgeon could answer the letter.

* The former President of Acadia College, N.S., who, in advocating a new Bible for the Baptist, declared that our present one was decidedly an Episcopalian Bible, meaning by "Episcopalian" the Church of England.

So, since ne was dipped, he thought he might enter,
 Through the merits of Christ, his great head and centre.
 His hymn book he valued, from the heart his prayers took,
 But he hated most cordially the prayers from the book.
 A voice then came to him it was so divine,
 " No water could cleanse that foul heart of thine,
 In ignorance and darkness, you your mother disowned,
 And wandered with false lights away from her home.
 You followed rude men, without erudition,
 Who received the bless'd word with one silly condition ;
 That it teach no one thing but what Baptists think right,
 And *nought but the vile creed* in which they delight.
 Your children you left without hope and God,*
 And for this you were visited oft with the rod ;
 Yet since that in Christ's holy merits you rest,
 You may enter the mansions prepared for the blest.
 Your delusion and error will be henceforth forgot,
 Though the sect that you prized most in heaven is not ;
 Come now look around o'er the bright shining plain,
 The churchmen their children have met here again,
 Every nine out of ten, this tells the grand story
 Are the spirits of infants admitted to glory.
 But your sect left the children, they could hardly tell where,
 To grope in thick darkness in the meeting house there ;
 Now enter the Church, and come home to your mother,
 By you so neglected when you followed another ;
 Through the mercy of Jesus you may now find a place.
 And among faithful churchmen praise God for his grace."
 The Puritan next, he made his appearance,
 With a long solemn face to betoken a clearance ;
 A list of fine hymns received his attention,
 And Sunday for Sabbath he never would mention.
 The prayers from the book he said were all stole,
 And the dear pious Bob call'd it all rigmarole ; †
 He prayed from his heart ten times every day,
 But the prayers of the Church he never would say.
 Pious Bob told him plainly to depend on his word
 That *his prayers* were far better than *that one* of the Lord ;
 He prayed for the people, what more did they want ?
 What right had they all to unite in a chant ?
 The robes of his righteousness he did cast away,
 And for those of the Saviour he always did pray ;

* That is, out of the Christian covenant.

† The editor of the *Presbyterian Witness* of Halifax, who, in preaching against the Prayer-book in Lunenburg, called our scriptural service " a rigmarole."

He was one of the happy elect he knew well,
 And as such he feared not the powers of hell,
 Once in grace, *always there*, was the pith of the word
 Which he thought would secure him the smile of the Lord.
 The same one that admitted the others on high,
 Admitted the Puritan up in the sky.
 Because he his interest in Jesus confess'd,
 He was therefore admitted to join with the blest.
 But he found not in heaven his peculiar lays,
 For the whole host above all united in praise ;
 Not one *looker-on* in that region was found,
 And his Puritan worship was proved quite unsound,
 The robes and *responses* left his sect in the lurch
 And proved that in heaven there was nothing but Church.

The Methodist, Quaker, and others less witted,
 Through Christ the Redeemer were freely admitted ;
 Their schisms all exposed and consumed in the fire,
 But their souls were made pure by the blood of Messiah,
 Their schismatic sins now appeared in true light,
 And the priests up in glory arrayed all in white ;
 No disorderly groaning, nor moaning, nor ranting ;
 For ten thousand millions were engaged there in chanting
 The notes of rich music in fullness were heard,
 And the angels responded the praise of the Lord ;
 They answered each other like the noise of great waters,
 Or the mightiest thunders of God's sons and daughters.
 Hallelujah, and blessing, and glory, they sing,
 While millions of voices respond to their King ;
 Hallelujah they cry, Hallelujah again,
 And angelic voices respond with Amen.

I awoke from my vision determined to be
 A Scriptural Churchman, with him to agree,
 Until strife and contention, and schism shall cease,
 Where all will be harmony, concord, and peace.

SMITH'S ILLUSTRATED PATTERN BAZAAR has been received. This is a large quarterly publication, giving valuable information almost on every subject. The ladies speak of it in the highest terms. One dollar a year in advance, and every subscriber is entitled to a valuable prize worth quite the amount of his subscription. We strongly advise our readers to subscribe for this periodical. It really seems to be essential to every family in our own Dominion as well as the United States. Send orders with the \$1.00 subscription to A. Burdette Smith, 914 Broadway, New York.

AN ACCOUNT OF THE WONDERFUL ESCAPE OF MR. BOWER, ONE OF THE INQUISITORS AT MACERTA, INTO ENGLAND, WITH AN ACCOUNT OF THE INQUISITION IN ITALY.

(Continued).

Mr. Bower returned home much pleased with his good fortune; and being desirous to be better acquainted with the nature of his new employment, instead of going to bed perused his new directory.

But what was his astonishment and concern to find it consist of rules more barbarous, infamous, and inhuman than can be conceived! Rules, however, which he flattered himself could not be observed, until experience convinced him of the contrary, and he saw the practice exemplified. Within a fortnight after Mr. B.'s admission, a poor man was brought to the office. His case was this. He had an only daughter that fell sick, for whom he prayed to the Virgin Mary, "Holy mother of God! command thy son, that my daughter may recover." The daughter died; consequently the Virgin had not heard his prayers; and being grieved to the heart for his loss, he threw away a medal of the Virgin, which he used to carry about him, and the fact being reported to the Inquisition, the poor wretch was put to the torture.

It is not possible to express what Mr. B—— then felt, and continued to feel during his attendance at the Inquisition, where he was obliged to be, not only witness, but consenting to, barbarities his heart disapproved, and which were frequently inflicted on persons he believed as innocent as himself. It is extraordinary that the violent emotions, which, in spite of all his endeavors to suppress, would frequently discover themselves, did not give his brethren cause to suspect him, especially as the Inquisitor General had once made an observation that Mr. Bower generally objected to the evidence; saying with great warmth, and striking the council-board, "Mr. Bower, you always object."

On one occasion he evidently proved how little he was gratified by being a member of such a society. It being his turn to sit by a person who was receiving the torture, he chanced to look on the sufferer's countenance, and conceiving that he saw death in his distortions, he instantly fainted away, and was carried to his chair at the council board. When he recovered, the Inquisitor General exclaimed "Mr. Bower take your place! you do not reflect that what is done to the body is for the good of the soul, or you would not faint thus." Mr. B—— replied, that it was the weakness of his nature, he could not help it. "Nature!" said the Inquisitor, "you must conquer nature by grace!" Mr. Bower promised that he would endeavour. The poor man at that moment expiring, the discourse concluded.

Mr. Bower now projected his escape and revolved in his mind every possible method of effecting it; but when he considered the formidable difficulties with which each was attended, and the fatal consequences if he failed; his suspense, added to the painful circumstances in which he was placed, was scarce supportable. At length an event occurred which fixed his resolution, at the same time that it afforded the Inquisitor an opportunity to perceive how far dictates, tenderer than those of nature, might be suppressed, subdued they could not be in Mr. Bower.

A person* was accused to the In-

* A nobleman the most intimate, and only friend of Mr. Bower, who maintained an intercourse with him after being made a counsellor of the Inquisition, (for all ranks of people are cautious how they correspond with the Inquisition, &c.) Walking in his garden with his lady, and seeing two friars pass, with their feet and heads bare, and in the mortifying garb of their order, after they were gone some distance, and as he thought out of hearing, expressed his surprise to his lady, that any person should be so far infatuated as to be

quisition, for remarking to a companion, on meeting two Carthusian Friars. —“What fools are these to think that they shall gain heaven by wearing sackcloth, and going barefoot! they might as well be merry, and do as we do, and they would get to heaven as soon.”

All Mr. Bower's compassion was excited, for he knew that the culprit would be treated with the utmost malice and severity; this being deemed an heinous offence against the church. But how great was his distress when he heard the name denounced of a nobleman, his dearest, his only friend! and when the Inquisitor concluded by saying—“And you Mr. Bower, I order to apprehend him, and bring him here between two and three this morning.” “My lord you know the connexion”—Mr. Bower was proceeding, but the Inquisitor sternly interrupted him—“Connexion! what! talk of connexion when the holy faith is concerned!” and rising up to go away—“see that it be done the guards shall wait without,” and as he passed him, said—“this is the way to conquer nature, Mr. Bower!” What passed in Mr. Bower's breast during the interval which elapsed before the time appointed, (being about an hour) those who have not tenderness to represent to themselves, cannot be made sensible by all the powers of language. To give his friend notice was impossible; for the myrmidons were waiting without. To refuse going would be fatal to himself, without benefiting his friend. When told that the hour was come, he

lieve that such a particular dress could be meritorious in the sight of God. Unhappily the friars overheard him, and reported his words to the Inquisition.

went with his awful retinue, and knocked at the door; when a maid servant looking out of the window asked who was there. Mr. Bower replied, “the holy Inquisition! come down and open the door without making any noise or waking anybody, or making the least noise, on pain of excommunication.” Down came the poor girl in her night-dress in such trepidation as to be scarcely able to stand. “Shew me the way to your master's room!”—“I knew the way as well as she,” said Mr. Bower, when he related this, in such a tone of voice and manner as declared that all the sweet familiarity which subsisted between them, and the many friendly interviews they had had, perhaps in that very apartment, occurred at that instant to his mind.

The nobleman and his lady, to whom he had been married but six months were asleep when they entered. The lady waking first, shrieked out; upon which one of the ruffians gave her a blow on the head that made the blood gush out, for which Mr. Bower severely reprimanded him. The nobleman who was by this time awakened, cried out with hands and eyes lifted up in astonishment, “Mr. Bower!” and nothing more, implying thereby every aggravating circumstance, and emphatically expressing the strong emotions of his soul. No wonder that Mr. Bower was obliged to turn from him, whilst executing his commission. Nor did he dare during the following scenes of this dreadful catastrophe, to look towards him, lest his eyes should speak the language of his heart so plainly as to be understood not only by his friend, but by the whole court.

(To be continued.)

APOLOGY.

Our readers will please excuse the non-appearance of *THE INSTRUCTOR* for June. Absence from home and circumstances beyond our control is our apology. It will be all the same in the end, as we will give to every one the full complement subscribed for; and we wish to have Volume I. to end with December next.