

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

M. C. Johnson

Her Foundations are upon the Holy Hills.

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



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

THE CHURCHMAN'S FRIEND,

FOR THE DIFFUSION OF INFORMATION RELATIVE TO THE

United Church of England and Ireland Her Doctrine and Her Ordinances.

EDITED BY CLERGYMEN.

VOL. I.—No. 8.]

WINDSOR, C. W., MAY, 1856.

[Published Monthly.

Calendar of the Anglican Church.

MAY, 1856.

1	T	{ Ascension-Day. St. Philip & St. James.	1. This day was Christ's perfect triumph over the Devil, leading "captivity captive," opening the kingdom of heaven to all believers.
2	F		St. Philip was of Bethsaida in Galilee; he preached the Gospel in Phrygia, lived to an advanced age, and was buried at Hierapolis.
3	S	Invention of Cross.	St. James the Less, surnamed the Just, author of the Epistle which bears his name, was martyred in a tumult in the year 62.
4	S	Sunday aft Ascension	3. Invention of the Cross, A. D., 326. St. Helena, mother of Constantine the Great, being inspired with a great desire of finding the identical cross on which Christ had suffered, ordered the building on the supposed site to be pulled down, and, on digging it to a great depth, they discovered three crosses; these being applied to a sick person, two had no effect, while, at the touch of the third, she perfectly recovered.
5	M		6. The observance of this day is derived from a legend that St. John the Evangelist, in his old age, was sent to Rome by Domitian, and there, before the gate called "Porta Latina," was put into a cauldron of boiling oil, from which he suffered no injury.
6	T	{ St. John E. ante [Port Lat.	11. The great festival of Whitsuntide is celebrated seven weeks after Easter, to commemorate the descent of the Holy Ghost on the Apostles after the Ascension of our Lord. It is also called Pentecost, because it is fifty days from Easter.
7	W		18. On this festival the Church commemorates the mystery of the Holy Trinity. Christ our Lord, before his ascension into heaven, commissioned His Apostles to go and preach to all nations the adorable mystery of the Blessed Trinity, and to baptize those who should believe in Him, "in the name of the Father, and of the Son, and of the Holy Ghost."
8	T		19. St. Dunstan, the renowned Archbishop of Canterbury, A. D., 988, was a native of Glastonbury, where it is said his bones were translated some time after his death.
9	F		26. St. Augustine, Archbishop of Canterbury, A. D., 604. He was sent by Gregory the Great to preach in England, and landed in 596 on the coast of Kent, where he converted Ethelbert, King of Kent, and many of his subjects.
10	S		27. Venerable Bede, A. D., 725, is said to have been a prodigy of learning, to have surpassed St. Gregory in eloquence, and to have expired dictating the last words of a translation of St. John's Gospel,
11	S	Whit Sunday.	"in the hour of death The last dear service of thy passing breath."—WORDSWORTH.
12	M	Whit Monday.	29. On this day the church and nation of England celebrate the goodness of God in delivering the country from the terrors of rebellion and restoring the lawful king to his throne.
13	T	Whit Tuesday.	
14	W		
15	T		
16	F		
17	S		
18	S	Trinity Sunday.	
19	M	Dunstan, Abp.	
20	T		
21	W		
22	T		
23	F		
24	S		
25	S	1st Sunday aft Trinity	
26	M	Augustine, Abp.	
27	T	Ven. Bede, Pres.	
28	W		
29	T	{ K. Charles II. [Nat. & Res.	
30	F		

Confirmation: a Sermon

PREACHED IN THE MARINERS' CHURCH, DETROIT, BY THE
RT. REV. S. R. M'OSKRY, D.D., BISHOP OF THE DIO-
CESE OF MICHIGAN.

Then laid they their hands on them, and they received the Holy Ghost.—Acts, viii. 17.

It is one of the excellencies of that part of the Church of Christ to which we belong, that she requires us to believe no doctrine, and follow no practice, that is not clearly sanctioned by the Word of God. She freely, and without any reserve, places the Holy Scriptures in the hands of all her children, as the only rule of faith, and calls upon them diligently to search them as containing the foundation of their hope, for eternity, and as their sure guide in their journey heavenwards. And she sees no reason for withholding them, because they contain many things hard to be understood, and many wrest them to their own destruction. Such a result must be expected, when men of rebellious wills and unsanctified hearts endeavour to scan and sit in judgment upon the ways of God. Nor does the lamentable fact that many are divided upon what is the true interpretation of the Word of God, and that in consequence religious parties and sects have arisen in the world, form any reason why the Book of God should be withheld from the people.

Such divisions and sects are quite as much to be expected as that men should wrest the scripture to their own destruction. In St. Paul's day, many, even in the Christian Church, were anxious to be distinguished as the followers of some favourite teacher, and it became necessary for him to rebuke them as the introducers of disturbance and contention. It was no more the design of Christ that His Church should be made of parties and sects, all warring one against another, than that His Gospel should prove to be the destruction of men. The prayer of the Saviour was for unity—that all his followers might be one. And St. Paul in writing to the Corinthians among whom dissensions had been created, says, "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment." But with all these cautions, there was no prohibition of the Word of God. Its truths were made known freely and without reserve. Those who had received them were urged to grow in grace and in the knowledge of Jesus Christ. Without this there could have been no advancement in the divine life—they would have remained dwarfs in religion instead of growing up to the stature of perfect men in Christ. And so it is now. Wherever the Scriptures are withheld from the people, darkness, gross darkness covers them. They are ignorant of their civil, as well as religious rights, and are the dupes of the most debasing superstitions. But the Church

of Christ to which we belong presents them freely and without reserve to all her children. As she was the first to translate them into our language and unlock the hidden treasures of the Gospel of Christ, so is she now anxious that all should know them and search them diligently. In all our efforts, then, to make known to you what you must believe, and what you must do to be saved, our appeal is to the Word of God. If you cannot find the doctrine, or the duty there, either expressed or arising from fair and legitimate inference, then it can have no claim upon your belief or your practice. I propose then at present to direct your attention to the subject of Confirmation; to the renewal of baptismal vows by the laying on of hands. First, is it sanctioned by the Word of God? Secondly, its benefits. Thirdly, the obligations connected with it.

First; *Is it sanctioned by the Word of God?* You will no doubt remember that the Saviour gave to His Apostles full authority to govern the Christian Church, and make such rules and regulations as might be necessary for its preservation, and the well-being of all its members. In order that they might be fully instructed, he had frequent interviews with them after His resurrection, and prior to His ascension. And we are fully authorized to believe, that He then unfolded to them, not only the mode in which it was to be governed and perpetuated, but also its whole internal regulations. St. Luke informs us that the Saviour showed Himself after His Passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God. And at the time of His ascension He solemnly invested them with their authority. This is His language—"Peace be unto you; As my Father hath sent me, even so send I you." And when He said this, He breathed on them, and said unto them, "Receive ye the Holy Ghost." Here we have the transfer of Christ's authority to them, not to one of their number, but to all alike; and the great agent of the Spirit of God to qualify them for their work. This Spirit was, as Christ promised, to lead them into all truth. He was to show them not only what was true, but to keep them from everything false. Whatever then they enjoined or whatever practice or regulation they followed or set forth, is binding upon the members of the Church of Christ, and upon all who wish to become members till the end of time. If these things were necessary for them, they are necessary for us, and we cannot, without incurring guilt, reject them. Now we are prepared to examine whether the Apostles acting under the guidance of the Spirit of God, enjoined by their practice such a rite as Confirmation, the laying on of hands upon those who had been baptized. We have a case directly in point, recorded in the 8th chapter of the Acts of the Apostles. Philip, who was only a Deacon

in the Church of Christ, went down to Samaria and preached Christ unto them, and there was great joy in that city. "But when they believed Philip, preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." "Now when the Apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost." Now I consider that this case, if there were no other, settles the whole question. Here we have a Deacon preaching and baptizing. This was all he could do. He had no authority to lay on hands, or he would have done it. And we have two Apostles sent, by the others who were at Jerusalem, down to Samaria;—for what purpose? To lay on hands upon those who had been baptized by the Deacon. They possessed a power which he did not. There was then a difference in the Christian ministry, as there is now. The Bishop from that period holding the same authority as held by the Apostles; and they, ever since, as we shall show, continuing the same rite and practice in the Church. Here, then, is what we mean by Confirmation—the laying on hands of the Chief Pastor of the Church, upon those who have been baptized—that they may receive the renewing and purifying influence of the Holy Ghost. And here is our authority—the Word of God. But it may be said this was only to confer the extraordinary influences of the Spirit; to enable them to prophecy and speak in different languages, &c. We fully and cheerfully admit that in the Apostolic age of the Church, such results frequently followed after the laying on of hands. But we have no evidence that all, both men and women, who were baptized by Philip, and received the laying on of hands by the Apostles, prophesied and spake with tongues. Even if they did it would make no difference, nor in the least degree weaken our argument. They needed, as all Christians do, the ordinary influences of the Spirit, to strengthen them in their profession of faith in Christ, to purify their hearts, and enable them to persevere unto the end. Without this, they would have fallen away from the faith. Now this they received at their Confirmation, and if miraculous gifts were also given, it could make no difference. For we find the latter ceased after the Apostolic age; but the ordinary gifts of the Spirit are always necessary, and without which no man could ever become a sincere and humble follower of Christ, and be purified in heart. We might rest the whole question on the case before us. But I proceed to add to the argument, and show that there are

other cases, and that Confirmation, or laying on of hands, is considered by St. Paul as among the very first principles of the doctrine of Christ. The case to which I refer is contained in the 19th chapter of the Acts of the Apostles. On a certain occasion St. Paul visited Ephesus and found certain disciples there, when he said unto them, "Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied." Here then we have, first, Christian baptism, and immediately following, Confirmation, or the laying on of hands. They were not baptized by St. Paul, but by some other minister, one who had not the power to lay on hands, or he would no doubt have done so. But St. Paul laid on his hands, and they received the Holy Ghost. They received the ordinary influences of the Spirit, for these were necessary to make them true Christians; and the extraordinary gifts, to enable them to bear testimony to the truth of the claims of Christ as the promised Messiah. These latter gifts were necessary, in many cases, to convince the Jew as well as attract the Gentile; but this necessity having passed away, and the days of miracles ceased, only the ordinary influences of the Spirit are now received by the laying on of hands. If they only had received miraculous gifts, they would not of necessity be Christians; but the desire of the Apostles was to make them decided followers of Christ. Such a practice is as binding upon us as it was upon the early Christians. We need, as much as they, the renewing influences of the Holy Ghost. And we certainly can follow no safer guides than those who were instructed by the Lord himself. But St. Paul puts his own interpretation upon his own acts, and clearly teaches us that this rite was to be continued in the Church of Christ—that it was not simply to convey miraculous gifts, but was necessary for all Christians who wished to grow in grace and in the knowledge of Jesus Christ. He classes it with the first principles of the doctrine of Christ, and therefore it is necessary for all. A principle of the religion of Christ cannot be set aside, for it must lie at the very foundation of Christian character. And, if it formed such a basis, on which the early disciples were to build their spiritual edifice, it cannot be rejected by us. In addressing the Hebrews, he says, in his 6th chapter, in urging them to make greater and more rapid

advances in their divine life, "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrections of the dead, and of eternal judgment." Here then are six principles which form the beginning of the Christian life—repentance, faith, baptism, the laying on of hands, and the belief in the resurrection and eternal judgment. Can we take any of them away as unnecessary? Have the Saviour and His Apostles made any difference as to the binding nature of one above another? Is repentance necessary? Is faith necessary? All admit this to be binding upon us; and, if so, where, I ask, is the authority for rejecting baptism and the laying on of hands? If there be any, we must find it in the Book of God. But in it we see that they are principles of our holy faith, and can never be rejected. And you will observe that the Church follows most closely the requisitions of the Apostles. She requires in adults who desire to be baptized, that they repent truly of their sins, and have unfeigned faith in Christ; then comes baptism, and then the laying on of hands, or Confirmation. The Word of God is her standard, and Christ and His Apostles her guides. She stops not to inquire about the fitness of the means to produce the desired result. The authority of Christ and the practice of the Apostles, acting under the guidance of the Holy Ghost, who was to lead them into all truth, is enough to sanction all her acts, and to make her cling with firmness to those good old paths over which thousands have passed into blissful eternity. We think that you will conclude with us that Confirmation is sanctioned by the Word of God, and if so, it is necessary for all. But we need not stop here. We shall find that what was commenced by the Apostles was continued by their successors, the Bishops, in all periods of the Christian Church. I would refer you to the evidence furnished by those who lived nearest the days of the Apostles, some of whom conversed with them, and were instructed by them in the doctrines and duties of our holy religion. And I do not ask for their opinions: they may be right or they may be wrong. The Church never rests upon their opinions, and never resorts to these opinions to prove the truth of Scriptures, or to establish the practice of the early Church. She only calls them as good witnesses to facts; to tell us what were the doctrines held, and the practices followed in their day. We cannot do without this testimony to establish the books of Scripture, and we rely upon it also to prove what was the faith as well as the practice once delivered to the saints. Tertullian, who lived only eighty years after St. John, speaks of Confirmation as a custom universally prevalent in his time, and of course he must have known whether it had been

observed in the Church from the Apostles' day down to his own time. He says, "after baptism is laying on of hands, by blessing and prayer, inviting the Holy Spirit, who graciously descends from the Father upon the bodies cleansed and blessed by baptism." Cyprian, the Bishop of Carthage, who lived fifty years later, writes thus, "those who are baptized in the Church are offered to the Bishop of the Church, and by our prayer and imposition of hands, receive the Holy Ghost and are consecrated by the sign of the Lord." Jerome, who lived 300 years after the Apostles, says, "the Bishop visited all the lesser cities, and by the imposition of hands, invoked the Holy Spirit upon those who had been baptized by the Presbyters and Deacons." And again he says, "Do you demand where we find an authority for Confirmation? I answer, in the Acts of the Apostles. But although we could produce no positive authority from Scripture, yet the consent and practice of the whole world in this respect would have the force of a commandment." Such is a part of the testimony of those who lived nearest to the days of the Apostles.

Concluded in our next.

Constitution of the Church in the United States.

THE Church (in the United States) has undoubtedly accepted the principle of a general diffusion of power among her members. In some dioceses it is even universal; every person who has been in any way received into connection with her, being entitled to vote in the parochial meetings, which are her primary electoral assemblies and furnish the basis of her whole electoral system. In other dioceses the principle has been admitted of some payment towards the parochial expenses. In some individual congregations, where church edifices have been built on the pew system, the ownership or renting of a pew or part of a pew, is required as one of the qualifications for a vote. To this extent, the principle of a property qualification has been admitted; but it is by no means a Church principle. On the contrary, it is a violation of Church principle. The Church undoubtedly looks upon all her members as equal; except so far as her Divine Constitution arranges them into orders. The abolition of all such qualifications would be a step towards adapting the government of the Church to the spirit of the civil government, which we should willingly see taken.

With respect to the equal distribution of power, the Church is unable fully to adopt that

principle. The distribution of power may be unequal in three respects. It may be divided unequally among classes; it may be divided unequally among different portions of territory; or it may be divided unequally among individuals. Practically, the last proposition is only true of derived power; and of that it must always be true. In associations connected with pecuniary interests, in which property is the basis of the society, men are not unfrequently allowed to vote in proportion to the interest which they may hold in the property of the society. But such a principle is not applicable, and has never been applied, to political societies. Political power may be unequally divided among classes of men, or even among men collected in masses, which are separated from each other by territorial boundaries. But an inequality of votes among men of the same class and community, would be an innovation in politics. The Church has not thought proper to make that innovation.

The unequal distribution of power among communities separated by territorial lines may be produced by distributing it equally among unequal communities, or unequally among equal communities, or by adopting the principle of representation according to numbers, subject to some arbitrary limitations. The whole matter is intimately connected with the federative system, and will be best considered in that connection. We shall, therefore, leave that part of the subject for the present.

The unequal distribution of power among classes may be produced by dividing it equally among classes composed of unequal numbers, or by giving to one class powers, which are denied to others. It cannot be denied, that the Church has distributed power unequally among classes in both modes. Her classes are called orders, and are a part of her Divinely given Constitution. She is divided into the two great classes, or orders, of clergy and laity. The clergy again are divided into the three orders of bishops, priests, and deacons. Each of these three orders has its own peculiar powers, which the Church holds to be Divinely given, and which, therefore, cannot be changed. The existence of these orders is an unchangeable part of the Constitution of the Church which never can, therefore, become purely democratic. The powers of two of the three orders of clergy, the bishops and priests, include powers of government. Both

possess judicial authority, and the bishops legislative, as inherent parts of their respective offices. These the Church cannot take away, she can only interpose checks against their abuse.

In the legislative department, this is done by subjecting them to mutual checks, and both to the check of the necessity of the concurrence of the laity. By this means an unequal distribution of power is made, by an equal distribution of it among three unequal classes; since there must always be fewer priests than laymen, and fewer bishops than priests. But this arrangement cannot be changed; because the negatives of the bishops and presbyters are necessary to the protection of the privileges, which they, the minority, hold, and which they must hold, because they are Divinely given. The negative of the laity is necessary as a security that these privileges shall not be abused, to the prejudice of the great body of the Church. The Church, then, has, and must retain, a legislature in which several orders, that is, classes, counterbalance each other.

Yet she carries out this principle of mutual checks, in such a mode as to mitigate the evils which it might be feared would arise from the negative, which the less numerous classes possess on the action of the more numerous. No man can pass into the class of bishops except after an election, upon which the order of laymen have a distinct negative. No man can be elected a representative of the priests in the legislative council of the Church at large, without receiving a large number of lay votes. In many dioceses, the order of the laity have a direct negative on his election. In addition to this, the laity have a control over the conduct of each individual presbyter, arising from the fact, that if he is at the head of a congregation, he has been placed there by lay votes; if he be not, he can only be provided for by lay votes. Moreover, they are, every one of them, dependent for the comfort of their lives upon the good-will of the individual laymen with whom they may be in contact. Where the support of the minister is derived from subscriptions, his very subsistence is in the hands of the laity. Where it is derived from pew rents, he has an indirect interest in keeping the pews occupied. Upon the whole, the Church seems to have provided sufficient practical guarantees against the abuse of power by her privileged orders. They have been hitherto

found practically efficient. The true objection lies the other way; it is, that some of them may be abused, and, in fact, have been abused, to the injury of the clergy.

—[*True Catholic.*]

Dialogue between a Canadian Clergyman and a Romanist Layman.

NO. III.

Rom.—What is the subject we are to discuss this evening?

Cler.—The most important perhaps of all; for, until this is disposed of, it is impossible that we should arrive at any satisfactory conclusion respecting the others. It is the authority and use of the Holy Scriptures. I suppose that this little book correctly states the doctrine of your church.

Rom.—I have no doubt it does; what does it say?

Cler.—“That it has always been taught and believed in the Catholic religion, that Holy Scripture, which contains the written word of God, and deserves therefore all our veneration, does not, nevertheless, contain all the revealed truths; but that there is besides an unwritten word of God, which we call Tradition, by which certain revealed truths, which are not contained in Holy Scripture, have been transmitted from generation to generation, from the days of the Apostles to our own; and that of these truths the Church is the guardian and interpreter.”

Rom.—That, I believe, is the doctrine of our church; but it is more clearly and concisely stated in the decree of the Council of Trent:—“All saving truth is not contained in the Holy Scripture, but partly in the Scripture, and partly in unwritten traditions, which whosoever doth not receive with like piety and reverence as he doth the Scriptures, let him be accursed.”

Cler.—That is certainly clear enough; but not less so is the solemn declaration of the Church of England, that “Holy Scripture containeth all things necessary to salvation: So that whatsoever is not read therein nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation.”

Rom.—Then you reject the traditions of the Church as of no value whatsoever?

Cler.—Very far from it. We know, on the

contrary, that, even with regard to the Scriptures themselves (as Bishop Kaye says), the tradition preserved in the Church is, so far as external evidence is concerned, the only ground on which their genuineness can be established. But we believe that if holy men were moved by the Spirit of God to write treatises and epistles, which in His providence have been preserved to the Church, it was in order that in all succeeding ages they might be used as a safeguard against the corruption or perversion of that pure doctrine which the Lord Jesus Christ delivered to His immediate disciples. What the Apostles spoke cannot be contradicted by what the Apostles wrote; and therefore the Scriptures furnish the test by which the truth of all teaching is to be tried. It was with this conviction, that our reformers opposed the notion that men must, upon the mere authority of tradition, receive as necessary to salvation, doctrines not contained in Scripture.

Rom.—Then according to you the Church is built not upon the foundation of the Apostles and Prophets, but upon the Bible; not upon a living ministry, but upon the dead letter of a written law. What is the use of a ministry or of a Church at all, if the Bible contains all things necessary to salvation?

Cler.—You might as well ask what is the use of a King if he can only rule in accordance with the constitution, or of a Judge if he can only decide according to the law.

Rom.—That is a very unfortunate illustration; for you Protestants admit of no authority in matters of faith, and make it your boast that every man is his own judge in all that appertains to his religion. You all appeal, it is, true, to the Bible; but then the law of the Bible appears to be either very obscure or very contradictory; for its decision is always exactly what each one of you wishes it to be. Look for instance at that paper lying on your table, called the “Canada Evangelist.” It has a vignette representing a pair of scales. In one scale is the Bible, and in the other a pile of creeds, confessions, councils, fathers, —

Cler.—I must interrupt you to protest once more against being made responsible for the opinions of all those who may be called Protestants. With regard to this vignette, if it means that the Bible would outweigh all creeds and confessions, which might be proved to be at

variance with it, then all Protestants would recognise the truth of such an assertion. But if it means, that what Mr. A. or Mr. B., the author of some strange theory, or the founder of some new sect, *thinks* is contained in the Bible is to outweigh the unanimous voice of the primitive church expressed in creeds and confessions, those gentlemen must have a very overweening sense of their own importance; and assuredly the Church of England will never countenance their delusion.

Rom.—But I have heard members of the Church of England as loud in their assertion of the right of private judgment as those of any other denomination. Is it not everywhere asserted to be the very keystone of Protestantism?

Cler.—I think not, although we have very many ignorant members in our church, as you have in yours. But there is a great deal of misapprehension with regard to this “right of private judgment.” No one can read the history of the Church without seeing that at the time of the Reformation such an idea, as that which is now sought to be conveyed by these words, was entertained by no party, and least of all by those who most strongly resisted the spiritual authority of Rome. Not only were they, as for instance Luther and Calvin, the Scotch Presbyterians and the New England Puritans, most vehement in asserting that in their respective creeds only was salvation to be found, but they were by no means reluctant to avail themselves of the temporal sword to force those creeds upon others. In process of time, however, a better spirit prevailed, and men came to see that spiritual weapons are the only ones with which the Church ought to propagate and defend the truth. Then it was that the right of private judgment prevailed; the political right, that is, which every Englishman now enjoys, of following, in religious matters, the dictates of his own judgment, without thereby subjecting himself to persecution or temporal punishment. But while we thus assert that every man has *politically* “the right” to believe what he pleases, so long as it does not interfere with the welfare of the community, it by no means follows that he is *morally* right in believing what is contrary to the truth. The right of private judgment really means that a man may hold his own opinions without becoming, as formerly, amenable to any

earthly tribunal; but there is a far higher tribunal, at which we believe every man will have to give account for any errors which he might have avoided.

Rom.—Well, I agree in all you have stated. I know that in darker times it was judged necessary by the Authorities of most Christian countries to arrest with the sword the progress of heresy and infidelity; but I hope those times are gone by, and for ever.

Cler.—I am glad to hear you say so. Yet you cannot be ignorant, that in those countries where your church is predominant a very different spirit prevails. And even in the United States a writer, whose journal is formally sanctioned by the Bishop of every diocese—I allude to Mr. Brownson—has declared it to be the duty of the temporal authorities to arrest, by punishment and persecution, the progress of heresy.

Rom.—We are digressing from our subject. And you have not answered my assertion that Protestants, including the mass of members of the Church of England, claim the right, morally as well as politically, of believing whatever, in their own private judgment, they think to be the teaching of the Bible.

Cler.—Remember that we are to appeal to nothing but the recognized teaching of the Church in her formularies and articles. And I challenge you to show that she anywhere puts forward such a doctrine. On the contrary, she expressly declares in her Articles, that the Church has “authority in controversies of Faith,” and that she is “a witness and a keeper of Holy Writ.” But yet further, her children never assemble for worship without solemnly declaring their belief in those great doctrines of the christian religion, which many centuries ago were embodied in the primitive creeds. Can you deny, then, that she considers those creeds binding upon all her members; or can you doubt that they, as a matter of fact, do recognize them as binding upon themselves?

Rom.—Yet even those creeds themselves may admit of different interpretations, for we too receive them; and where in your church is there any authority that can decide upon their meaning?

Cler.—I do not think your statement is true. I do not believe that in any honest mind there can be much doubt as to the meaning of the creeds. The differences between ourselves and

the Church of Rome do not arise from any doubt as to their meaning, but from additions which have been made to them, and which are mostly acknowledged to be drawn not from Holy Scripture, but from supposed "unwritten traditions." The English Reformers proceeded upon the principle of unhesitatingly rejecting such traditions unless they are in entire accordance with Holy Scripture, and unless they are proved to have existed in the very earliest ages of the Church. And, to quote once more the words of Bishop Kaye, "we in the present day must tread in their footsteps and imitate their moderation if we intend to combat our Roman Catholic adversaries with success. We must be careful that, in our anxiety to avoid one extreme, we run not into the other, by adopting the extravagant language of those who, not content with ascribing a paramount authority to the written word on all points pertaining to eternal salvation, talk as if the Bible—and that, too, the Bible in our English translation—were, independently of all external aids and evidences, sufficient to prove its own genuineness and inspiration, and to be its own interpreter."

Rom.—Well, I wish that the actual belief of you Protestants, or Anglican churchmen as you call yourselves, were more in accordance with the authoritative teaching of your church; for then we should not be so puzzled to know what you do believe.

Cler.—To that wish I can heartily say "Amen."

The Church and the Wesleyans.

WE are so often called upon to deplore the successful efforts made to produce discord and divisions among christians, that any attempt to promote union among those who have been separated is a cheering and encouraging sign. Even if it should fail, it is an evidence of a christian temper.

It cannot be denied that the external difficulties in the way of such a reunion as is now sought by influential members of the Church of England are very great. God grant that they may not prove insuperable! We say the external difficulties; because real doctrinal differences, between the Church of England and the mass of the Wesleyan Methodists, there are none. Of course there are large numbers of them whom we do not believe to hold "the faith" in its in-

tegrity; and so there are among the members of the church. But there is no positive dissent from our creeds or liturgy, no objection to worship in our churches. It was no doctrinal difference which has separated so many thousands from the communion of the church; it is no doctrinal difference which keeps so many earnest and pious men separate. It was John Wesley who, not many months before his death, exhorted his people never to forsake the communion of the church, lest God should forsake them; and those who call themselves by his name would require, one would suppose, but little persuasion to induce them to enter once more into active communion with that church, of which it was his greatest joy to call himself an ordained minister. We cannot but think that if the way were but made somewhat easy for them, and especially for their ministers, there are thousands who would hasten to do so. We have seen, we continually see, Wesleyan communicants, Wesleyan Sunday-school teachers, Wesleyan Sunday-school pupils, Wesleyan choir-singers, in our churches; nay at some of our country-stations the majority of our congregations is sometimes made up of Wesleyans. And we know from actual intercourse with numbers of Wesleyans whom we honour and esteem, that there is a strong and warm love for the church of their fathers yet lingering in their hearts. Will they refuse to become one with us again? Will they, when we are the first to hold out the hand, and to entreat them to be reconciled for Christ's sake, and for the souls of the perishing? When we acknowledge, as most cordially we do, that the estrangement is, in a great measure, our fault, and took its rise in the apathy, the deadness, the lack of vital religion in the Church of England during the eighteenth century? Who can doubt the vast impulse which would be given to the cause of Christ and His pure religion, if Churchmen and Wesleyans would again become one body animated by one mind, and with united efforts labour in the service of their common Master?

The difficulties of such a re-uniting would not be so great in Canada as they are in England; for there can be no obstacles in the shape of "a suspicion that in promoting union the Church of England desires to obtain patronage, or temporal influence." But, on the other hand, the unsettled state of our own internal affairs must

probably for some time forbid any steps being taken by the church as a body, towards such a desirable object. But in the mean while some good may be effected by discussion, and by preparing the minds of people in both communities to receive such a proposition favourably.

With these preliminary remarks we commend to the thoughtful perusal of our readers, the following important and interesting document.

At the close of last year a meeting was held at St. James' Rectory, Piccadilly, at which the desirableness of union amongst christians was discussed. The result was that a few of the clergymen and gentlemen present were requested to consider and report "what measures it may be expedient to take for promoting union with the Church of England on the part of christians not at present in active communion with her." The following committee was appointed, including four names which were added subsequently:—

CHAIRMAN—Rev. J. E. Kempe, Rector of St. James', Westminster.

Rev. A. Burgess, Prebendary of St. Paul's and Rector of Upper Chelsea.

Rev. Dr. Hessey, Preacher to the Hon. Society of Gray's-inn, and Head Master of Merchant Taylor's School.

Rev. Ernest Hawkins, Prebendary of St. Paul's, and Minister of Curzon chapel, Mayfair.

Rev. Lord C. A. Harvey, Rector of Chesterford, Essex.

Rev. J. W. Ayre, Incumbent of St. Mark's, North Audley-street.

Henry Hoare, Esq., 14, New-street, Spring-gardens.
T. Chambers, Esq., M.P., 7, Cumberland-place, Hyde-park.

Rev. Henry Alford, Minister of Quebec chapel.

Rev. J. Lawrell, Incumbent of St. Matthew's, City-road.

Rev. W. H. Hoare, Oakfield, Crawley, Sussex.

Rev. J. Paul, Incumbent of Twizworth, Gloucester; and Rev. A. C. Smith, of St. Andrew's, Holborn, Hon. Secs.

The committee who were requested to consider "what measures it may be expedient to take for promoting union with the Church of England on the part of christians not at present in active communion with her," beg leave to present the following report:

"The field proposed to the committee being a large one, it seemed desirable to select for consideration one body of christians only, in order to make a commencement.

"The body so selected was that of the Wesleyans.

"They were induced to make this selection by several considerations.

First, because the Wesleyans generally disclaim the designation of Dissenters.

Secondly, because, so far as the committee understand Wesley's own sentiments, he expressed himself to the last most strongly against any separation from the Church of England.

Thirdly, because the apathy of the Church of England herself during the eighteenth century having been, in a great measure, the occasion of that gradual estrangement which has resulted in the present state of things, the Wesleyans appear to have an especial claim upon the church.

Fourthly, because it has been represented to them that there exists on the part of divers excellent Wesleyan ministers, not only a willingness to receive, but a wish for, Episcopal Ordination.

Fifthly, because the Wesleyans have under their influence a large class of persons with whom the influence of the church is comparatively powerless, and to whom they (the Wesleyans) consider that they have a distinct mission, so that the reconciling of a body thus influential seems to be an important first step towards general religious union.

"Having thus determined that the case of the Wesleyans was the case to which their attention ought to be turned in the first instance, the committee had next to consider whether the effort to be made should be an attempt

to conciliate the Wesleyans as a body by means of direct offers to the conference, or, to clear away difficulties which hamper the consciences of individual ministers, or other members of the Wesleyan body, or otherwise discourage their movement towards the church.

"The former of these courses, after having been fully debated, seemed unlikely to produce any result:

For,

The Wesleyan system, having now become thoroughly organized, and as it were hereditary, appeared incapable of being wrought upon, as a system, except in one of the four following ways:—

"*First*, by formally admitting Wesleyan ministers to officiate co-ordinately with the clergy of the Church of England without having received Episcopal Ordination.

But this, of course, the committee could not entertain, bearing in mind the fundamental principles of the Church of England, as set forth in the Preface to the Ordination Service, and in the 19th, 23rd, and 36th Articles of Religion.

"Or, *secondly*, by inviting all Wesleyan ministers to receive Episcopal Ordination.

But this the committee believed would be met by so much opposition, as would defeat at once any scheme of comprehension.

"Or, *thirdly*, by inviting all Wesleyan ministers to connection with the Church of England, as lay members indeed, but as holding a missionary office. The conditions of such holding would be, that they should resort to the church for the Sacrament of the Lord's Supper, and refrain from ministering it themselves; limiting their functions to the evangelizing of districts or classes which have not been reached, or cannot at present be reached, by the church.

This at first appeared somewhat feasible, but the committee were induced to abandon it, upon considering the vastness of the effort which would be required on the part of Wesleyan ministers. They would feel themselves to be giving up ministerial powers which they believe that they have acquired; and that, without any immediate prospect of Episcopal Ordination.

"Or, *fourthly*, by consenting to confer Episcopal Ordination on any Wesleyan minister who might desire it, and, in the judgment of the Bishop, be qualified to receive it—such minister being allowed to retain his connection with the Wesleyan body, and to officiate in a Wesleyan chapel, provided that he use the liturgy of the Church of England.

But this also was beset with difficulties, owing to the number of points which the discussion of it brought to light, involving patronage, trusteeship, and property. Moreover, the Wesleyan system does not admit of fixity of tenure in chapels. A minister thus episcopally ordained might in a year or two be succeeded by one not episcopally ordained. To demand his continuance in the same sphere of ministry would be, in effect, to demand the surrender of this or that chapel absolutely, during his life, to the Church of England. And unless this point were secured, it seemed that all efforts towards uniting church-people and Wesleyans in the same town or village would be illusory.

"From these considerations, with others of less moment, which need not be stated at length, it seemed to the committee impracticable to approach the Wesleyans as a body by means of direct offers to the conference.

"They therefore felt unable to recommend any petition to convocation, praying that this course may be adopted.

"The committee next addressed themselves to the second question—viz., whether it is possible

to clear away difficulties which hamper the consciences of individual ministers, or other members of the Wesleyan body, or otherwise discourage their movement towards the church.

"The chief of these difficulties appeared to resolve themselves into the four mentioned in the petition.

"It appeared to the committee that if, in a spirit of love, resolutions could be drawn up calculated to meet these difficulties, such resolutions, if they became in any way the expression of the Church's mind, would do much towards turning the hearts of individual ministers, and other members of the Wesleyan body, to the church from which their founder never separated himself.

"After many meetings, and much anxious thought, not without prayer for Divine guidance, they agreed to a series of resolutions, which were afterwards embodied in the petition given below.

"J. E. KEMPE, Chairman.

"March 3, 1856."

The above report was communicated to a large meeting at St. James' Rectory, Picca-

dilly, on Thursday evening, March 6. The result of the conversation that ensued was the proposal of the following petition to Convocation, founded mainly on the report, and expanding the resolutions contained in it. It was then numerously signed, and will lie at Messrs. Rivington's, 3, Waterloo-place, for general signature:—

"*The humble Petition of the undersigned Clergy and Laity of the Church of England to the Most Rev. the Archbishop, the Right Rev. the Bishops, and the Rev. the Clergy of the Province of Canterbury, in Convocation assembled, sheweth:*

"That your petitioners, seriously laying 'to heart the great dangers we are in by our unhappy divisions,' and earnestly desiring a closer union among christians, have been led in the first instance to review the causes which impede the restoration to the Church of England of one particular religious community, namely, the Wesleyan Methodists.

"That your petitioners are given to understand that among the chief difficulties in the way of such reunion are the following:—

"1. An impression on the part of the Wesleyans that the Church of England is not sufficiently careful with respect to the ordination of candidates for the ministry, or sufficiently jealous of the personal holiness of her ministers and other members.

"2. A persuasion that the Wesleyan system of 'class-meetings' would be formally disapproved by the Church of England.

"3. A strong objection to the imposition of a three years' silence on a Wesleyan minister before he can be episcopally ordained.

"4. A suspicion that in promoting union the Church of England desires to obtain patronage, or temporal influence."

"That your petitioners desire to meet these difficulties in the spirit of christian candour and christian charity.

"They beg leave, therefore, humbly to represent to your two houses as follows:—

"That they desire most earnestly that every precaution should be taken to ensure personal holiness and other necessary qualifications in candidates for the sacred ministry of the church, and that none should be admitted to holy orders but such as can answer conscientiously the questions put to every candidate in the Ordination Service—a test which, if faithfully applied, they are satisfied would secure, so far as human means can be expected to secure, an efficient and godly ministry.

"That with reference to the personal holiness of the clergy and other members of the Church of England, they would cordially rejoice if better means could be devised than at present exist for the exercise of godly discipline.

"That in the opinion of your petitioners the retention by the Wesleyans of their system of 'class-meetings' need not be an insuperable obstacle to their reunion with the Church.

"That in respect to the admission of a Wesleyan minister to the orders of the Church of England, your petitioners submit that it would be proper to retain the requirement of a three years' testimonial, so far as regards life and behaviour; but as regards soundness in the faith, and general fitness for the sacred ministry, they think it desirable that the period of probation be reduced, and that no longer time be prescribed than the Bishop may require to satisfy himself on those essential points.

"That your petitioners disclaim all wish to interfere with the property or patronage of the Wesleyan body.

"That, whilst anxious for the removal of every unnecessary barrier between the Church of England and the Wesleyan Methodists, your petitioners cannot refrain from saying that they would entertain better hopes of eventual reconciliation, could the Wesleyans be induced to revert to the principles of their founder, by the receiving the Sacrament of the Lord's Supper in the parish church only.

"Lastly—That your petitioners desire humbly to represent to your two houses that, aiming, as they do, at the restoration of union, they would heartily rejoice to see such of the Wesleyan ministers as are already in mind and spirit one with the Church of England, united to her by Episcopal Ordination, and so placed in a position to co-operate with her clergy as fellow-labourers in the vineyard of their common Lord and Master.

"Your petitioners, therefore, humbly pray that your two houses will be pleased to take the premises into your serious consideration, and to advise upon such measures as to you may seem most expedient for bringing about a restoration of the Wesleyan Methodists to the communion of the Church of England."

Church Matters at Clackington in 1875.

Continued.

CHAPTER VIII.

"But it isn't supposed, is it," asked Mr. Jackson, "that all that multitude are arranged in special pews appropriated to each particular spirit, and numbered, as a sort of warning against trespass?"

"Excuse me," interrupted Mr. Sharpley, in a grand way, as if in truth he needed no excuse; "I really am unable to understand these gentlemen; their arguments are too sublimated for my poor earthly comprehension. Mr. Crampton approves of enlarging the church, but objects to the mode of meeting the expense, in which view Mr. Jackson seems to coincide. Do these gentlemen object to a bazaar?"

"Certainly," said Mr. Crampton, "without

wishing to question the perfectly sincere convictions of others on the propriety of such modes of raising money, I do object to them, as" —

"I should think so," broke in Mr. Jackson; "why, what are they generally but a system of polite swindling—a bringing in of the world to do God's work. Why, bless my heart! isn't it a fact that all the prettiest girls in the place are got to act as sales-women, who smile and coax five pounds out of tender-hearted young gentlemen for something that isn't worth five shillings—and what they can't cheat them into buying they get rid of by that devil's contrivance—a lottery. Object, indeed! I should rather think so—humph!" And with an extra dig into the bottom of his pockets he sat down.

"We will not argue the question of bazaars," resumed Mr. Sharpley with the calmness of superiority; "but Mr. Crampton objects to the proposed addition being pewed; or even if he should waive that objection, I understand him to take exception to the sale of them in case of their being erected. Do these gentlemen forget that means for the erection of the addition have to be provided, and that an increase in the income of the church is expected from them?"

"I forget nothing of the kind, I assure you," said Crampton. "I think, however, that the sum required could at once be raised by our own immediate offerings without resorting to so exceedingly an objectionable proceeding, as it seems to me, as to sell what does not belong to us; besides, as you rightly say, I object to pews altogether—they keep multitudes from church, who would otherwise gladly attend—they foster unchristian feelings of exclusiveness—they constantly produce some dispute and irritation of feeling, and they are adorned for the comfort and glory of man in that sacred place where all things should be subordinate to the glory of God. I object most strongly to the sale of them on a variety of grounds, but chiefly because it renders the solemn act of consecration either a nullity or a mockery. If you sell your pews before consecration, then by that act you profess to give to God what you have already sold to man, and which he can transfer from hand to hand as he can any other property. If you consecrate first and sell the pews afterwards, you actually take back into your own hands, and sell to man what you have by the most solemn act already given to Almighty God. My

own principles lead me to look upon such a proceeding as being almost guilty of robbery for sacrifice."

Great objections were made to these views of Mr. Crampton, and the idea of taking the doors off the present pews excited especial indignation. His plans were soon pool'd by the whole meeting, as a mere crotchet of a rather suspicious nature, involving a great loss of personal comfort and an almost sinful throwing away of money.

Poor Mr. Slowton, whose views had been a good deal influenced by each speaker in succession, was rather in a scruit in making up his mind on which side to throw his influence; but as it was plain that the great majority were either amazed or amused by the statements of Mr. Crampton and his solitary supporter, he resolved to go heartily with Mr. Sharpley, whose plan was very generally applauded and finally resolved on, all that Mr. Crampton could succeed in effecting in the way of increasing the number of free seats being the promise of a few of the pews nearest the door, when the present occupants should have secured more eligible accommodation in the neighbourhood of the pulpit.

CHAPTER IX.

It was about the time that Mr. Crampton and his abrupt friend Mr. Jackson became convinced that any earnest effort to secure church accommodation for the poor was well nigh vain, in the existing state of feeling in Clackington, that the diocese in which it was situated unexpectedly lost its bishop, in consequence of severe illness produced by the fatigue of an extended confirmation tour. The right of election which had been conceded many years before, had been exerted on the two previous occasions in favour of colonial clergymen. They had in each case proved excellent and earnest men, but in neither had they proved themselves equal to the requirements of the remarkable period in which they lived. Through the good hand of her God upon her, the Church was year by year awakening from the collious and deadness of other days, to a warmth and vitality which had been unknown for ages—men were reverting to her true principles as laid down in her Book of Common Prayer, and the result was a true-

hearted and often successful effort to train men to a holy life; leading them on to that perfection supposed by their baptismal profession, which is nothing less than "to follow the example of our Saviour Christ, and to be made like unto Him." The miserable and injurious absurdity was daily becoming more rare, of men holding a doctrinal system at variance with her plainest teachings, ministering at her altars, and denying in their preaching what they had asserted in her prayers. The straightforwardness of the Anglo-Saxon character was day by day refusing more and more distinctly to countenance any longer the mischievous and dishonest mockery of men, in one of the most solemn moments of their lives taking upon them a solemn vow of conformity and obedience to the Church's laws, and then systematically, and without a shadow of excuse, not only violating but absolutely ridiculing, if not denouncing, those very requirements which they had pledged themselves to keep. The feeling was year by year growing more definite among men of all parties, that if such vows were right they should be kept, if they were wrong they should not be taken. Hence young men preparing for the ministry were forced to consider whether or not they could conscientiously declare their belief in the language of the Prayer-Book taken in its plain and literal interpretation, and whether they really intended to *keep* the vows of obedience to its laws which they were required to make. If they came to the conclusion that its doctrines were true and its rules and requirements lawful, then on taking orders they felt bound to teach the one and obey the other—if they had doubts and scruples on either of these points they generally relinquished the idea of the ministry and devoted themselves to some other occupation. Hence it necessarily followed that the ranks of the younger clergy were filled with men who were all but unanimous in their adherence to the teachings and laws of the Church.

On the other hand, senior men had taken orders in a time when these points were little thought of, and when the existing practice, low and inadequate as it was, was held to be the standard of doctrines and duty, instead of the high and holy theory unceasingly set forth by the Church herself. That theory, though it had been before their eyes whenever they read their

Prayer-Books, and though one to which they had given their assent, seemed to them an unreasonable and impracticable thing which, though it might have suited a former age, was not calculated for the nineteenth century.

Yet it was from the ranks of these men that the two former elections had necessarily taken place, the age and standing of the respective candidates going far in determining the choice of the diocese. They were however men who, notwithstanding their individual excellence, were more than questionable in their adherence to the evident doctrines of the Prayer-Book, and who had never in their own persons or practice endeavoured to carry out its laws.

Hence arose endless difficulties and heart-burnings. Younger men differently trained, and having no love for a system which had brought forth little fruit, and which had at length sunk down in too many instances into respectable worldliness covered by an unreal assumption of spirituality, felt themselves bound in conscience to teach the doctrines and comply with the laws of the Church to which they belonged: and since those doctrines and laws strike at the very root of worldliness and self-seeking, and teach men for the love of their Lord to do those deeds of love to their brother also, which involve an amount of self-denial that *talking* never does, the necessary consequence was, that opposition was excited, and difficulties arose, which not unfrequently led to appeals to the authority and decision of the Bishop. Faithful churchmen, however, whether clerical or lay, had little confidence in one who, notwithstanding his high office, was of doubtful orthodoxy; and it was hardly possible for him consistently to uphold a clergyman in faithfully carrying out the laws of the Church when it was plain by a simple reference to the past, that he had never obeyed nor inculcated them himself. Nay worse, it was sometimes found that an earnest effort on the part of a parish priest to fulfill those requirements of the Church which he in common with every clergyman had promised to obey, was frowned upon by the Bishop because such an attempt was a tacit reproof to his own former disregard of his ordination vows.

These facts and the considerations arising out of them had weighed much upon the minds of the clergy, and of that rapidly increasing body of the intelligent laity who received and acted

upon the true principles of the Church. The result was that that Diocesan Synod resolved by a large majority, that the vacancy which had occurred at the time we speak of should be filled by some clergyman of sound principles and experience in the practical working of the Church system. Hence their choice fell upon a distinguished clergyman of the "Old Country," who was old enough to have overcome the rashness of youth, but young enough to have been trained in the higher school of theology to which the Church is so much indebted for reviving among her children the knowledge of forgotten truth. Able, eloquent and learned, filled with the loving Spirit of his master Christ, in the blessed steps of whose most holy life he constantly prayed and strove to walk, he was one who held a high place in the reverence and regard of the Mother Church; but when unsought, and indeed unthought of by himself, he was urged to accept the episcopal office in a Canadian diocese, he resolved to relinquish all his bright prospects at home, when it was made plain to him that by accepting the offer that was made he might, in the hands of God, be an instrument of great good, not to the much-loved parish in which he laboured at home, but to a large and important diocese.

One evening, soon after it had become known that the newly elected Bishop had consented to the wish of the Synod and would shortly sail for the scene of his future work, Mr. Jackson came over, as was often his custom, to spend the evening with the Cramptons.

"This is the best news I have heard for many a day," said he, as soon as he was fairly seated; "I tell you what, Crampton, you did good service at the Synod, and with such a man as we've now got for our Bishop, we shall get out of this everlasting jog-trot along the old rut, in which we have been so long."

"I must acknowledge that I hope great things from our Bishop elect," replied Mr. Crampton. "I knew him well before he left home, for he was rector of the parish next to which I lived, just before I came out here. My personal knowledge of his excellence, energy and ability, combined with his well-known reputation as an author, enabled us to carry his election in the Synod without much trouble. Our failure in the effort which we made a few months ago to improve the church accommodation for the

poorer classes in Clackington, I must say, disheartened me a good deal; but now, I trust, we shall soon find our hands so strengthened that we shall be able to do something for the good of those who are otherwise likely, in many cases, to be lost, both to the church on earth, and the church in heaven."

"I'm glad at my heart that you weren't as great a fool as I was at that meeting; for had you seconded my motion for a subscription list to build a new church, we might have succeeded, and I now see that it is better as it is."

"No doubt it is," replied Mr. Crampton, "for beside the reasons which I gave to the meeting, for preferring the enlargement of the present church to the erection of a new one, it is evident that a church of an expensive and permanent character, built under the direction of Mr. Slowton, and to meet the tastes and views of the older Clackingtonians, would necessarily be of such a character, both as to style and arrangements as no churchman could approve. I am very glad, therefore, that they are going on with the enlargement."

"Yes, yes," said Mr. Jackson; "and a better reason than all is, that these five-and-twenty new pews will hardly afford room for 'the respectable families' who have lately come here, and no man can fail to see that such being the case, what we want is another clergyman and another church, somewhere near the workshops on the other side of the river. We must lay siege to the new Bishop when he comes, and get him to countenance this plan."

"I have no doubt whatever that some such arrangement will meet his hearty concurrence; and, on the score of old acquaintance, I shall very soon draw his attention to our wants."

After much conversation on the subject their views became more and more decided, and their plans for carrying them out seemed clearer and more practicable. They resolved to reflect and examine still further into the state of things existing in the part of the town which had been referred to, in order that they might be able to prove the need of additional ministrations of a religious nature by the stubborn testimony of facts. We shall, in subsequent chapters, hear something further concerning the course which, in due time, they adopted, and the success with which it met.

Miscellany.

Faith is as the meaning, and works, as the expression of the mind.—*Fieltham's Resolves.*

In this world God only and the Angels may be spectators.—*Bacon.*

Salvation by faith, is only, in other words, the love of God by the knowledge of God; or the true recovery of the image of God, by a spiritual acquaintance with Him.—*Wesley.*

The wish to see every one rewarded in this world, according to what we consider his merits, is impatience, folly, and worse than presumption. It is as if we supposed ourselves to have more discernment than He who gave us our reason: it is as if we forgot that the debts are contracted in this world, but that they are settled in another.—*Grassi.*

What advantageth a gorgeous tomb—costly obsequies—lavish expenditure? Beforchand then array thyself for thy burial. Godliness is a comely shroud. Deck thyself in all thy robes ere thou departest hence—convert thy wealth into an enduring ornament—carry it along with thee.—*S. Basil.*

Christianity is of an aspiring nature; it requires us to proceed from grace to grace; to virtues adding patience, to patience temperance; to temperance meekness; to meekness brotherly love and the like; thus ascending by degrees, till at length the top of the ladder reaches heaven, and conveys the soul so qualified into the mansions of eternal glory.—*South.*

Reason, indeed, is but a weak and diminutive light when compared to Revelation, but it ought to be no disparagement to a star that it is not a sun. Nevertheless, it is a light always at hand, and though enclosed as it were in a dark lantern, may still be of use to prevent many a foul step. It is a ray of the Divinity darted into the soul. It is the candle of the Lord, as Solomon calls it; and God never lights us up a candle to put out or to sleep by.—*South.*

"Wouldst thou, oh! mortal, sail safely o'er the dangerous sea of life, and joyfully reach its haven? When the winds breathe softly on thee let not thine heart be filled with pride: when the tempests rage around thee, let not thy courage fail thee. Let virtue be thy rudder, Hope thine anchor, and they will bring thee through all dangers safe to land."—*From the German.*

THE ROBIN.—A little robin was seen one day in the depth of winter, hopping about close to the window of a worthy labourer's house, as if he longed to enter in. The labourer opened his window, and gave a kind welcome to the confiding little creature. It picked up the scraps and crumbs which fell from his table. His children loved and caressed the little bird. But as

spring returned, and the leaves began to burst forth, the labourer opened his window, and his little guest flew away into the neighbouring wood, and built his nest, and sang his joyous song.

And behold, as winter again drew on, the red-breast returned to the labourer's dwelling, bringing with him his little mate. The labourer and his children rejoiced exceedingly when they saw both the little creatures, and how they looked about with their bright black eyes. And the children said, "The little birds look at us as if they wished to say something."

And their father replied—"If they could speak, they would say, 'Trustfulness awakes trustfulness, and love a return of love.'—*Krummacher*."

THE BLOSSOMS AND THE LEAVES.—As the Blossoms turned pale and withered, and fell in the month of May, the leaves said thus:—"See these feeble useless Blossoms! Scarce born they fall already; but as for us, we stand firm and last through the heat of the summer, growing daily larger, stronger, and brighter, until after long months of service, when we have nursed and given to the earth the most delicious fruits, we go to our rest under gay colours and amidst the cannon of the storm." But the fallen Blossom replied: "We are contented to sink early, for before we fell we gave birth to the fruits."

Oh ye who are unnoticed, or have early departed from amongst men; ye, who dwell honestly in mean garrets, in close rooms; ye who are passed by in the schools; ye noble benefactors, yet whose names are unrecorded in the pages of history; and ye unknown mothers, faint not because of the great ones of the State, of the golden mountains, of the triumphal arches on the battle-field—faint not—despair not—ye are the blossoms!—*Jean Paul*.

A CHRISTIAN ARTIST OF THE NINETEENTH CENTURY.—Before proceeding with the third and last of the Christian pilgrim, it will be well to note that manner of life and conversation which, while it shows us more of the man, will also give a clearer insight into the deep, spiritual meaning and beauty of his pictures than any mere criticism. Upon a small writing-table lay, with the authors he was then reading, a Bible filled with marks, the Book of Common Prayer, and Bishop Wilson's *Sacra Privata*, intimating the fact that his painting-room was likewise a study and an oratory. What has been told of some few christian artists came to be a habit with Cole—he prayed before he painted. To thoughtful, theological reading, of a practical kind mostly, and rather choice than extensive, he added the study of works on art.—*Life and Works of Thomas Cole, by Louis L. Noble*.

A PATTERN.—He (Bishop Hough) always kept £1,000 in the house for unexpected oc-

currences, perhaps to pay funeral expenses or legacies. One day the collectors of one of the noble societies in this country came to him to apply for his contribution. The Bishop told his steward to give him £500. The steward made signs to his master, intimating that he did not know where he was to get so large a sum. He replied, "You are right, Harrison, I have not given enough, give the gentleman £1,000; you will find it in such a place;" with which the old steward though unwillingly was forced to comply.—*Wilmot's Life of Bishop Hough*.

"Temperance is reason's girdle, and passion's bridle."—*Bp. Jeremy Taylor*.

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

PRAYER.—Prayer is the believer's universal medicine for all the disorders of the soul within, and his invincible shield against every enemy that can attack him without.—*Bp. Horne*.

Poetry.

To an Aged Woman.

From the German of La Motte Fouque.

Once—blooming bright in youthful pride,
Thou wentest at thy bridegroom's side,
With myrtles in thy hair:
Once—garlanded with blossoms gay,
Didst dance the sunny hours away,
Without a thought of care.

And now—thy cheeks are wan and white,
Thine eye's soft lustre faded quite,
So weary, limbs and heart!
The spring-tide blooms—the autumn wanes—
Still by the hearth thy place remains:
But half alive thou art.

And yet—a breath—and thou shalt stand,
An angel bright, at God's right hand,
Freed from all want and woes!
A weary path is life to all;
Hardly we stand, and oft we fall,
But heaven is at the close!

Church Education for Young Ladies.

MRS. BEAVEN, assisted by her Daughter, receives into her house, in Yorkville, near Toronto, a few Young Ladies, who are carefully instructed in those branches of knowledge which tend to render them well-informed, and to fit them for the duties of life; to which are added the usual accomplishments, with or without masters.

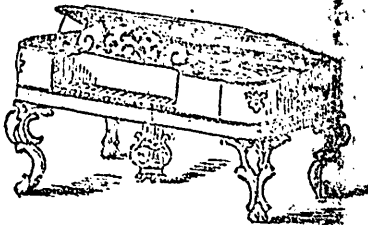
The Religious Instruction is under the superintendence of the Rev. Dr. Beaven.

The next quarter will begin on the 14th May.

References given to the friends of Pupils.

Further particulars may be obtained by letter, addressed Box 284, P. O., Toronto, or by personal application at Yorkville. [Feb. 7, 1856.]

WESTERN PIANO-FORTE COMPANY,
Nos. 10, 12, 14 and 16, Court-st., Buffalo, N.Y.



THESE Pianos are warranted to keep in Tune in any climate, having metallic plates, and all modern improvements. The cheapest Piano now manufactured in the United States. Those wishing to purchase will please call at the Store and Ware-rooms, 10 Court-street. Piano Fortes Tuned and repaired. Old Pianos taken in exchange for new.

F. N. DREW. T. HINTZMAN. H. SNIOWSKY.

JUST PUBLISHED,
THE SACERDOTAL TITHES;

on,
The Christian's Obligation to pay a tenth for the Support of God's Ministers.

By the Rev. ADAM TOWNLEY, PARIS, C.W.
Putney & Russell, N.Y. H. Rowell, Toronto, C.W.
Price: 1s. 10d.

THE CHURCH JOURNAL.

EDITED by Clergymen of the City of New York, and established for the diffusion of intelligence, chiefly ecclesiastical and religious, and for the furtherance of the Gospel of our Lord Jesus Christ, as taught in the ancient creeds and the Book of Common Prayer, is published every Thursday, at No. 107, Fulton-st., New York.

All letters, whether on business or otherwise, to be addressed to the Rev. John Henry Hopkins, Jr., proprietor of the Church Journal, No. 107, Fulton-street, New York.

Correspondents are particularly requested to specify, in all cases, their Post Office address in full, — Town, County, and State.

Terms: In the U. S., \$3 a year; to clergymen of the church, \$2; to missionaries, diocesan and general, and to candidates for Holy Orders, \$1.

[We earnestly recommend the New York Church Journal as being, after our own Diocesan Paper, the Church, peculiarly fitted for Canadian circulation, from its sound character, its able management, its full Anglican and European Ecclesiastical details, and its respectful and filial regard for its Holy Mother, — the Church of England. — Ep. C. F.]

THE CHURCH

Published every Friday morning, at Hamilton, N. Y., H. B. Bull, Editor and Proprietor.

Terms: 10s. a year, if paid within one month, or 12s. 6d. if paid within six months; 15s. will be charged per annum.

The volume commences on the first of August in each year.

This paper, which has been for nearly twenty years the Organ of the Diocese, is now specially suited for a Family Newspaper, in addition to its Editorials and other religious matter, it contains a large amount of secular information, news, &c., especially with respect to the present most vital and important war.

A limited number of advertisements will be inserted at the usual rates.

N. WILGUS & SON,
Dealers in Room Paper, &c. &c.
231, Main-street, Buffalo, New York.

ST. CATHERINES MINERAL SPRING.

THE Waters from the St. Catherines Artesian Well are now being extensively introduced throughout this continent, as a sovereign remedy for restoring to comparative, and in many instances to perfect health, those afflicted with rheumatism, dyspepsia, liver and kidney complaints, &c.

In calling the attention of Physicians to the great Therapeutic value of these waters, the proprietor rests only upon the well ascertained qualities of Chlorine, Iodine, Bromine, and Protoxide of Iron, a very large proportion of the thousand ills which flesh is heir to, especially in the vast assemblage of maladies having a common origin in serfulous diathesis.

It is only from the well ascertained fact of their being every way capable of rivaling any other spring of the same character in America, that capital has been embarked, and this effort now made to bring them into universal notice and repute. The medical men who have visited the bathing establishment, and have employed the concentrated water, either in their own cases or those of their patients, have universally accorded the highest encomiums upon the excellent arrangement, comfort, and cleanliness of the former and the marked beneficial effects that have uniformly succeeded the employment of the latter, or both, in all diseases to which their use was applicable. The bottled water contains all the medicinal agents, after the separation of the common salt, in a vastly increased proportion.

The analysis of the mineral water from the Artesian Well in this town by Prof. Croft (of the University of U.C.) and Chilton (of N.Y.) and Dr. Mack (of St. Catherines), bears indisputable evidence of the chemical properties it possesses. Nevertheless, the proprietor is informed that reports are in circulation, asserting it to be composed of certain drugs, which, we are constrained to say, are wholly groundless. The water is evaporated by artificial heat, in the usual manner: that part which is composed of common salt, first settles and is removed; the remainder is dipped into vats, until the earthy or useless foreign matter subsides, and the clear liquor is then bottled off, without any drug or other admixture whatever being added thereto.

As witness our hands at St. Catherines, U. C.,
Jan 26th, 1854.

A. F. Atkinson, Rector, St. Catherines; J. Cooke,
Pastor Amer. Pres; J. E. Ryerson, Pas. Bap.;
W. Hamilton Merritt, M. P.

The Churchman's Friend,

IS PUBLISHED ON THE 1ST OF EACH MONTH,

Terms—2s. 6d. a Year, (always in advance.)

Clergymen and Laymen acting as agents, or taking a quantity for distribution, will be supplied with eight copies for \$3, or fifteen copies for \$5.

Rates of Advertising.

Six lines and under, 2s. 3d. for the first insertion, and 1s. for every subsequent insertion; ten lines and under, 3s. 6d. for the first insertion, and 1s. 3d. for every subsequent insertion; above ten lines, 4d. per line for the first insertion, and 1 1/2d. per line for every subsequent insertion.

Advertisements, with cash, to be sent by the 10th of each previous month.

All communications to be addressed (Post Paid) to the Editors of the CHURCHMAN'S FRIEND, Sandwich, C. W.