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Wm. C. Johnson

Her Foundations are upon the Holy Hills



Et in Semper, quod
Et inque, quod ab Omnis
Credendum est teneamus

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

THE CHURCHMAN'S FRIEND,

FOR THE DIFFUSION OF INFORMATION RELATIVE TO THE

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

EDITED BY CLERGYMEN.

VOL. I.—No. 5.]

WINDSOR, C. W., FEBRUARY, 1856.

[Published Monthly.]

Calendar of the Anglican Church.

FEBRUARY, 1856.

1	F		2. This Festival commemorates the offering made, according to the Law, by the blessed Virgin Mother, and likewise the presentation of the incarnate Son in the Temple of His Father. The common name of Candlemas Day is derived from the custom of lighting up the church with candles, and processions of persons holding lights in their hands on this day. The practice was interdicted by Archbishop Craumer, A. D., 1648.
2	S	Pur. B. Virg. Mary.	
3	S	{ Quinquagesima S. Blasius, B. & M.	
4	M		
5	T	{ Shrove Tuesday. Agatha, V. & M.	
6	W	Ash Wednesday.	3. St. Blasius, Bishop and Martyr, A. D., 316. He was Bishop of Sebaste, in Armenia, and suffered martyrdom in the persecution of Licinius.
7	T		
8	F		5. Shrove Tuesday is so called because it was the time when sinners were "shriven," or purified from their sins by a general confession and absolution before the penitential season of Lent.
9	S		St. Agatha, Virgin and Martyr, A. D., 253; a virgin of honourable birth in Sicily, who suffered martyrdom at Catania in the reign of Decius.
10	S	1st Sunday in Lent.	
11	M		
12	T		
13	W	Valentine, B. & M.	6. The first day of Lent is called Ash Wednesday from the ancient practice of strewing ashes on the head in the Penitential Office of the day. These ashes were made from consecrated branches, and carefully cleaned. After the priest had given absolution to the people, he blessed the ashes; and the people coming to him and kneeling, he put ashes on their heads in the form of a cross.
14	T		
15	F		
16	S	2nd Sunday in Lent.	
17	S		
18	M		
19	T		14. St. Valentine, Bishop, A. D., 271. After a year's imprisonment at Rome, he was beheaded in the Flaminian road, about the year 273. He was enrolled among the martyrs of the Church. He was a man of great piety, his love and charity, that the custom of "choosing valentines" on this day, which is practised, took its rise from the fact
20	W		
21	T		
22	F		
23	S		
24	S		
25	S		
26	M		
27	T		
28	W		
29	T		

Attention

Explanation.

We continue to receive very gratifying expressions of approval and encouragement; and also, which we gratefully acknowledge, many useful hints and well meant cautions. From the letter of an esteemed correspondent we publish the following extract, because it affords us an opportunity of explaining the course which we hope consistently to follow. "The motto '*in omnibus caritas*' is excellent, but that article, (Glackington in 1875) manifests a great want of it in the manner in which Mr. Slowton and the low Church party in general are spoken of. I think the writer is rather indiscreet in bandying about so freely the terms Puseyism and Puseyite; they are words that the lower classes of Churchmen are exceedingly afraid of, and should be used very sparingly and in no way which would appear to extenuate or defend them;—and also in recommending usages which are not practised commonly in the Church: e.g. receiving the elements in the palm of the hand; and surpliced clerks with the priest meeting the corpse at the church gate, and chanting parts of the burial service."

We do not expect that all we write will meet the approval of all our readers; but we feel sure we shall best deserve and obtain the support of all true Churchmen, by boldly pursuing the clear and decided course which we have marked out for ourselves. "If the trumpet give an uncertain sound, who shall prepare himself for the battle?" Our motto has reference to individuals and not to systems. We will never speak of any individual, however erroneous may be his views, otherwise than with love and tenderness. But we have established this publication for the very purpose of explaining and defending true Church principles, and of exposing and counteracting all that is at variance with the teaching of the Prayer-book. The system which is

by whomsoever it may be upheld, we are to oppose, in whatever manner most effectual, and that without

our duty, when we endeavour to expose the absurdity of the charge which it involves, and to dispel the groundless fears which it engenders, as it is designed to do, "in the lower classes of Churchmen." We do not suppose there is any necessity for receiving the sacred elements into the hands in any particular manner; but we do wish to expose the inconsistency and uncharitableness of those, who, while they profess to regard such things as matters of indifference, yet are ready to stigmatize as "Puseyites," if not actual Romanists, those who believe that in thus receiving them they are acting in more strict accordance with the intentions of the Rubric. So in the other instances mentioned by our correspondent. The Rubric certainly directs that "the Priest and Clerks shall meet the corpse at the entrance of the churchyard, and going before it, shall say or sing." This certainly is not the common practice now; indeed as we have no singing clerks or choristers, which is what is here meant, in any Church in Canada, it could not be the practice. But is not the want of charity with those, who find matter of offence in the pious desire that the beautiful and solemn practice thus clearly designed by the Church to be carried out, where practicable, should at some future time be restored? "They," says the New York Churchman, "are the true friends of the Church, who strive to remedy any irregularity that may arise through carelessness have been gathered,—to restore whatever of her primitive institutions may, whether by indolence or degeneracy, have been worn away,—and to correct whatever errors or defects may, whether by compromise or corruption, have crept in. They are no Romanizers assuredly, who labour for such objects as these, however their corrective influences may provoke those whose worldly or selfish interests may thereby be disturbed, to clamour against them. But these are themselves the Romanizers,—the men who contribute to make shams and unrealities of the Church's sacred ordinances,—the worldly, the ignorant, the careless, the hollow,—they are the real Romanizers among us. It is the unhappy consequences that may be traced to their mischievous and earnest, and sensitive hearts are evident insincerity, indifference." To the same effect is the declaration of the Bishop of Exeter in one of his

late pastors to his clergy. "I believe that to earnest minded, intelligent and reflecting men, as we must own many of those who have left us to be, the most effectual of all the inducements to abandon their loyalty to their Church, has been the wanton disregard of the principles of that Church, which is too often exhibited by many even of her clergy. For instance, when those ministers of large and populous towns acting as if it were their main duty to raise or keep alive some ignorant prejudice,—or to swell some low party clamour amongst their people,—denying and calumniating, it may be, neighboring ministers more active, more zealous, and therefore more successful than themselves,—limiting meanwhile their own services within the narrowest bounds—neglecting those plain directions of their church which they have solemnly pledged themselves to fulfil—keeping holy none of the prescribed festivals in commemoration of the Apostles, and Saints, and Martyrs,—closing the House of God except on Sundays, as if among the countless thousands committed to their charge there were none who were desirous of joining in the Communion of Saints on any other day; still worse, talking, and even teaching of the Church, which is the Body of Christ, as if it were an empty name—of His Sacraments as if they were ritual ordinances—of the whole wondrous and mysterious scheme devised by God's wisdom and mercy for the restoration of fallen man, as if it were solely a matter of internal personal feeling,—when, I repeat, we see and hear these things, we may condemn, we must lament, but we cannot wonder at the indignant impatience which has driven sensitive and earnest minds to seek, even in the corrupt system of Rome, something less unsatisfying than they have been compelled to witness at home."

We believe that there is such a spirit of beauty and holiness in the ordinances of the Church, such an adaptableness to all human wants, that they require only to be made known, and faithfully carried out, in order to bring back many wandering sheep to their fold, and to strengthen and strengthen the love of many who may be wavering. To this end our efforts will always be directed, and we shall be deterred by no clamour nor opposition. Nay we are so convinced that the violence which the promulgation of true Church principles has aroused, has

God, been the most effectual instrument for extending their influence. A writer in the Guardian has well remarked on this, in speaking of the successful efforts of the Dissenters to effect the removal of the Cross from the interior of Saint Barnabas' Church: "If Mr. Westerton imagines this decision will decrease Churchmen's respect for this most appropriate symbol of our holy faith, he will be mistaken; between this Advent and Passion-week tens of thousands will have the cross placed on their Prayer books and Companions to the Altar, who never thought of the question before; and as the Gorham question more firmly planted the Church's doctrine of Baptism in the minds of millions, so will this decision rivet more firmly our determination never to be ashamed of the cross, and also to let our neighbours see that we are not ashamed of it."

We may appear to have wandered from our subject, but the point at which we wished to arrive is this. We have the utmost respect for our correspondent, but we have well considered our course and do not share his fears. That we may arouse opposition is probable, nay, almost certain; but "all that is true and real thrives on opposition. There may seem to be puerilities on the surface; but there is a true brave heart beneath it all, which will grow stronger and healthier as the contest goes on."

The Antiquity and Independence of the Irish Branch of the United Church.

Continued.

HENRY II. of England had for some time cast a longing eye upon Ireland. He had applied to the Roman Pontiff for permission to invade it, and as ADRIAN IV., who then occupied the Papal throne, was an Englishman, he readily obtained that permission; but opportunity did not yet serve him. Divisions in his own kingdom, and wars in France, occupied his attention, and prevented him from putting his designs into execution. But at length the time came when he was enabled to set on foot his Irish project.

convened at Cashell, A.D. 1172, at which he presented the bulls of Adrian IV., and Alexander III., as his authority for invading Ireland. These bulls, which are as follows, show that the Popes did not consider that the Church of Ireland then acknowledged obedience to the Romish see:—

“Adrian, bishop, servant of the servants of God, to his dearest son in Christ, the illustrious King of England, greeting and apostolical benediction:—

“Full laudably and profitably hath your magnificence conceived the design of propagating your glorious renown on earth, and completing your reward of eternal happiness in heaven, while as a catholic prince you are intent on enlarging the borders of the church, teaching the truth of the Christian faith to the ignorant and rude, extirpating the roots of vice from the field of the Lord, and for the more convenient execution of this purpose requiring the counsel and favour of the apostolic see; in which the maturer your deliberation, and the greater the discretion of your procedure, by so much the happier, we trust, will be your progress, with the assistance of the Lord; as all things are used to come to a prosperous end and issue, which take their beginning from the ardour of faith, and the love of religion.

“There is indeed no doubt but that Ireland, and all the islands on which Christ the Sun of Righteousness hath shone, and which have received the doctrine of the Christian faith, do belong to St. Peter and the holy Roman church; as our excellency also doth acknowledge; and therefore we are the more solicitous to propagate the righteous plantation of this faith in this land, and the branch acceptable to God; as we have the secret conviction of conscience that this is more especially our bounden duty. You thus, my dear son in Christ, have signified to us your desire to enter into the island of Ireland, in order

to the people to obedience under the
to extirpate the plants of vice; and
willing to be taken from each house

church, restraining the progress of vice, for the correction of manners, the planting of virtue, and the increase of religion, you enter this island, and execute therein whatever shall pertain to the honour of God and welfare of the land; and that the people of this land receive you honourably and accept you as their lord, the rights of the church still remaining sacred and inviolate, and saving to St. Peter the annual pension of one penny from every house. If you thus be resolved to carry the design you have conceived into effectual execution, study to form this nation to virtue and manners, and labour by yourself and others, as you shall judge meet, for this work, in faith, word and life, that the church may be there adorned, that the religion of the Christian faith may be planted and grow up, and that all things pertaining to the honour of God and salvation of souls be so ordered, that you may be entitled to the fulness of heavenly reward from God, and obtain a glorious renown on earth throughout all ages. Given at Rome in the year of salvation 1168.”

“Alexander, bishop, servant of the servants of God, to his most dear son in Christ the illustrious King of England, health and apostolical benediction:—

“Forasmuch as these things which have been on good reason granted by our predecessors deserve to be confirmed in the fullest manner, and considering the grant of the dominions of Ireland by the Venerable Pope Adrian, we, pursuing his footsteps, do ratify and confirm the same (preserving to St. Peter and to the holy Roman Church, as well in England as in Ireland, the yearly pension of one penny from every house); provided that the abominations of the land being removed, that barbarous people, Christians only in name, may by your means be reformed, and their lives and conversation mended, so that their disordered church being thus reduced to regular discipline, that nation may with the name of Christians be so in act and deed. Given at Rome in the year of salvation 1172.”

On the presentation of these bulls, Henry's title to the sovereignty was fully acknowledged, and cannot be said amending abuses, and binding the Church of Ireland with the chain of popery. The following is the canon which produced this effect:—“That henceforth in all parts of the Kingdom of Ireland all divine offices be regulated

after the patterns of the holy church, according to the usage of the Church of England." Thus the liberty of the Irish Church was sacrificed at the shrine of an ambitious English monarch, and Ireland for the first time became Popish.

We may pass over the sleep of the Irish church with melancholy silence. Its records contain little but murders and assaults of one bishop upon another, the Archbishops of Armagh and Dublin each striving to maintain his supremacy by force of arms, so that during the twenty years between 1429 and 1440 successive Archbishops of Armagh, when summoned to attend Parliaments in Leinster, made returns to the writs of summons that they could not attend in person on account of this quarrel; and other bishops, like their primates, sustaining their supposed rights by violence and bloodshed. However, in this darkness it is pleasing to observe that a star occasionally appeared. Fox, in his Book of Martyrs, gives the following account of an Archbishop of Armagh in the 14th century:—"In the catalogue of these learned and zealous defenders of Christ against Antichrist, whom the Lord about this time began to raise up for the reanimation of his church, I cannot omit to write something of the reverend prelate and famous clerk, Richard Armachanus, Primate and Archbishop of Ireland, a man for his life and learning so memorable, that they had none almost his better. His name was Richard Fitzraf. Such was the sagacity and dexterity of this man, that, being commended to King Edward III., he was promoted by him, first to be Archdeacon of Lichfield, then to be Commissary of the University of Oxford, at length to be Archbishop of Armagh, in Ireland. He had cause to come to London at the time when there was contention between the friars and clergy about preaching and hearing confessions, &c. Whereupon this Armachanus, being requested to preach, made seven or eight sermons, wherein he propounded nine conclusions against the friars, for which he was cited by the friars to appear before this Pope Innocent VI., and so he went, and before the face of the Pope valiantly defended, both in preaching and in writing, the same conclusions, and therein stood constantly to the death, as John Wickliffe was testified. William Botonerus, testifying of him in like manner, says, 'Armachanus first reformed begging friars for hearing the confessions

of professed nuns without licence of their superiors, and also of married women, without knowledge of their husbands. What dangers and troubles he sustained by his persecutors, and how miraculously the Lord delivered him from their hands, and in what perils of thieves and searchers he was, and yet the Lord delivered him; yea, and in what dangers he was of the king's officers, who, coming with the king's letters, laid all the havens for him, and how the Lord Jesus delivered him and gave him to triumph over all his enemies; how the Lord also taught him and brought him to the study of the scriptures of God;—all this and much more he expresses in a certain prayer or confession made to Christ Jesus our Lord, in which he describes almost the whole history of his own life."

But after this midnight the dawn of a better day began to appear. Henry VIII., having rejected the authority of the Pope, and established his own supremacy in England, began to turn his attention to Ireland to effect the same objects. Here he met with decided opposition from the hierarchy, but with astonishing cordiality from the nobility; and, notwithstanding the opposition of the bishops, he succeeded. The act recognizing the king's supremacy was passed in 1537, and another followed, authorizing Henry to change the title "Lord" of Ireland, by which his predecessors had been styled, into that of "King." During the reign of Henry little was effected in the direction of reformation, except the abolishing the Pope's supremacy and the suppression of monasteries. At length, however, in 1551, under his successor Edward VI., a royal order was received by the lord deputy, directing him to see that the Romish ritual was superseded by the English service book, which was used for the first time in Christ Church, Dublin, on Easter day, 1551. Little more was done, as this good young king was prematurely removed, and Mary, a fierce, tyrannical bigot, succeeded; who endeavoured to establish the authority of the Pope on a firmer foundation than it had previously had. The laws directing reformation were repealed in both England and Ireland, and the flame of

raged horribly.

ties of Ireland was entrusted by Queen Mary to Dr. Cole, Dean of St. Paul's, to bring to Dublin with him. On his way, having arrived at Chester, he stopped at an inn there, where he was soon waited on by the mayor of that city, a zealous Romanist, who came to pay his respects and testify his affections for the Government. Dr. Cole, conversing with the mayor, could not refrain from communicating to him, in the overflowing of his zeal, the business with which he was charged. "Here," said he, "is a commission that shall lash the heretics of Ireland," calling the Protestants by that title. The woman of the house being well disposed to the Protestant religion, and having a brother named John Edmonds, who professed the same creed, resident in Dublin, was much troubled at the Doctor's words. But watching her opportunity while the mayor took his leave, and the doctor was complimenting him down stairs, she opens the box and takes the commission out, placing instead of it a pack of cards with the Knave of Clubs uppermost, wrapped up in a sheet of paper. The doctor, returning to his chamber and not suspecting such a trick, put up his box as before, and on the next day sailed for Dublin, where he arrived Oct. 7, 1658. Repairing directly to the castle, he presented the box to the Lord-Lieutenant in full council, who ordered the secretary to read her Majesty's commission. But when the box was opened, it was found to contain nothing but a pack of cards, to the astonishment not only of the Lord-deputy and council, but of Dr. Cole himself, who assured them solemnly that he had a commission, but could not tell what had become of it. Thereon the Lord-deputy answered, "Let us have another commission, and we will shuffle the cards in the meanwhile." The doctor, much confounded, went his way, and, returning to England, obtained another commission; but while he waited for the wind at the water-side, news came to him that Mary was dead, and thus God preserved the Protestants of Ireland. It is said that Queen Elizabeth was so delighted with hearing the story, and from the Lord-Lieutenant, that she sent for Elizabeth Edmonds, and on her a pension of £500 per annum was bestowed by her Majesty.

Reasons for Returning to the Catholic Church of England;*

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

DIALOGUE I.

Mr. SECKER—Good evening, Mr. Brown, I am happy to see you looking so well; I have stepped over to congratulate you on your safe return, after so long an absence.

Mr. Brown—Thank you; I am obliged by your friendly visit, and the more so as I scarcely expected it.

Mr. Secker—Why, how so? Surely you did not think that your old neighbours would forget you, even though your stay in England has been so much longer than you intended.

Mr. Brown—No; but when I heard on my return, that you had forsaken our society, soon after I left Canada, which you know is now about three years ago, I confess that I did fear that by this time you would have forgotten your old Methodist friends. I am however very glad that you have come over, as I am particularly anxious to have some conversation with you, on this subject, and happen to be quite at liberty this evening.

I do not know that anything ever surprised me so much as your leaving the Methodists to join the Church. I know you always respected the church, and so do I too; and think that it is a great blessing that we have such an Establishment to uphold right principles in general, and to maintain an outward respect for religion amongst the worldly and fashionable. But then all used to think you a converted man, and one who knew the value of those spiritual privileges which we certainly enjoy above any other Christian community in the world, such as our class-meetings, prayer-meetings, love-feasts, &c. I cannot, therefore, conceive how you could leave us and join the cold and formal Church of England. I shall therefore feel exceedingly obliged if you will tell me what reasons could possibly induce you to take so singular a step.

Mr. Secker—It would give me pleasure to comply with your request, only that I fear I may be obliged to say some things which, as a zealous Methodist, you may not quite like; however, assuring you that if I do give pain, it is most unwillingly,—for there is much in Methodism that I admire, and many of its members who hold a very high place in my regards.—I will endeavour to state to you my views and feelings from first to last. You must excuse me,

* These Dialogues were originally contributed to the 'Church' newspaper, by one of the editors of the 'Churchman's Friend.' But as several years have elapsed, since their first appearance, and as they are peculiarly suited to this publication, and contain matter of very vital importance, we have determined to reprint them.

my dear friend, if, for the sake of distinctness, I go somewhat formally to work.

In the first place, then, the views which terminated in my returning to the bosom of our church are not of recent growth,—they have long been gradually maturing. I was always taught from a child, as you observe, to revere the Church; and, from observing that she was, under Divine Providence, the main support of all our most valued institution, that reverence early ripened into an almost romantic attachment; but then it was rather to her as the ancient and established Church of England, than as the Catholic Church of Christ. I still, however, supposed that there was no divine obligation with regard to the government or outward ordering of the Christian Church; but that each section of the church was at liberty, within certain bounds, to adopt what regulations it judged most expedient in these respects. And, therefore, as I really supposed that Methodism offered spiritual advantages to the simple-minded christian, which he could not find in the church of England, or any where else, I intended ever to remain a Methodist. My first doubts on this subject arose from a maturer acquaintance with Methodism itself. I first perceived its almost entire want of the *pastoral office*. Its preachers, from their system of itinerating, can have but a slight knowledge of their people; hence I saw that the confidence and attachment of long acquaintance was wanting; there was little on the one hand of paternal watchfulness and tender sympathy, and on the other of seeking, with confiding affection, for the counsel and instruction of their pastors. This constant change obliges them also, even in their public ministrations, to be continually laying again the first principles of the doctrine of Christ, to the too general neglect of building up the believers in their most holy faith; the consequence of which is, that there is a lamentable want, amongst the Methodists in general, of a deep acquaintance with the things of God.

Mr. Brown—I acknowledge that the evil of which you complain does exist, but still I think you are rather hard upon us, for after all I believe there is much more true piety amongst our people than there is in the members of the church.

Mr. Secker—That, my dear friend, is not the question,—were it even as you say, which, however, I by no means admit; for I am not now comparing the individual excellence of churchmen or Methodists, but the different working of the two systems. You will grant, that if the clergyman of the parish does not do his duty as a pastor, the fault is in the man; and, not in the system of the church; but, on the contrary, it is the very machinery of Methodism which is of blame; for, as I have already remarked, it does not admit of its teachers acting as proper pastors to their people. Now, upon serious reflection,

I could not but perceive, that a system so radically defective was not according to the example set by Christ and his Apostles in the first formation of the christian church; and a very slight acquaintance with ecclesiastical history shows that the early christians never gave the care of their churches to itinerant teachers. With regard to the comparative piety of the two bodies of christians, it is a question upon which I do not wish to enter. I think it savours of arrogance in us thus to sit as judges upon whole communities of men. I think that only belongs to Him who searches the hearts, and I hope to convince you, before we close our conversation, that God has given us a much surer ground by which to know his church, than one in which the hypocrite may so easily deceive us. But yet it is perhaps right, in answer to your remark, to tell you what one of your own leading preachers confessed to me, namely:—“That where piety was found amongst churchmen it was generally much sounder and purer than amongst either Methodists or any other Dissenters.”

The next thing which shook my confidence in the scriptural character of Methodism was its want of a divinely appointed visible head, and its consequent tendency to insubordination and democracy.

Mr. Brown—Nay now, Mr. Secker, you are really too bad, for the loyalty of the original British Methodists is so well known, that fame itself is unable to spread it further; and such is their firm support of the church, especially at home, that in her vestry meetings they fight her battles with almost greater zeal than churchmen themselves; and it is not perhaps hazardous too much, to say that were your charge of democracy correct, many of the late elections might have had a very different result. I do think that this reproachful way of speaking of us is not very creditable to the church; I do not wish to boast, but I do think a little more gratitude would look much better; for I think that no one will deny that British Methodism is the best friend the church of England has got.

Mr. Secker (smiling)—Pardon me, but I did not intend to say that Methodism was now democratic, but that such are its tendencies, and this I think I can easily show. Not indeed that this evil is peculiar to Methodism, for it pertains, at least, equally, to the Kirk, and to all those other religious bodies which, like Methodism, are subject to a democratic government. In the first place, their example is democratic, for they assemble in their churches as Synods, and they elect their

lawful superior there, become insensibly jealous of all control and interference, and this principle will more or less affect him in all his general intercourse. Then of course the force of a principle thus highly sanctioned is felt through every part of the Methodist society,—and is manifested, as you are aware, in its local preachers' meetings, its leaders' meetings, &c. &c. This democratic tendency is not generally perceived; indeed I had been long a Methodist myself before I was fully aware of its existence. This is greatly owing to the personal character of the present leaders of Methodism. Dr. Bunting, Dr. Hannab, Dr. Jackson, Mr. James Dixon, &c. &c., are all men of decided Conservative principles, men who, being leaders, have risen above the injurious effect of Presbyterian equality. As yet, also, Mr. Wesley's writings on all these subjects, continue greatly to influence the Methodistic public, and his sentiments, though contradicted by some personal inconsistencies, are well known to be decidedly in favour of complete subordination. But these are only accidental, or perhaps Providential, correctives of those evils of which I am speaking; and you will allow that that system can hardly have originated in the wisdom of God, the successful working of which depends so entirely upon the personal character of certain individuals. Of all this I became gradually aware; I saw that while the vast majority of the preachers were sound and scriptural in their views of that humility and quiet subordination which become the christian character, large numbers of their people felt very differently, and were largely tinctured with the spirit of ungodly independence. A continued struggle was going on before my eyes, between the conference and the societies, in which the former was continually obliged to yield to the demands of the latter, because they had no Scriptural pattern, no Divine authority, upon which they could fall back; all was merely of men's ordering, according to what they believed a righteous expediency.

But it was not until I became a resident in Canada, that I was fully convinced of the evil working of the democratic principle in Methodism; for here it happens that some of the leading preachers themselves are men of extremely weak or, to speak more honestly, of absolutely no principles. The consequence is that their people are discontented subjects, dissatisfied Christians; not unfrequently malevolent feelings towards the leaders. Thus I saw Methodism in a state of unwholesome and unchristian circumstances.

Mr. Brown—Well, but supposing I were to grant the existence of these democratic tendencies, which seem to have had so unpleasant an effect upon your mind, and which, upon reflection, I fear I cannot altogether contradict; yet, while I certainly deplore them, I cannot see how they could justify your forsaking of Methodism, because you know we are not a political, but a religious body.

Mr. Secker—That is very true. But the Scriptures teach us that all our conduct is to be brought under the influence of religious principle; that all we do is to be done to the glory of God: when, therefore, I saw that the natural tendency of the distinctive principles of Methodism—(the presbyterianism of its ministers, and the consequent authority of its laity)—is to lead men to the violation of one of the first and most important principles of the Gospel, as respects our present condition, namely, a due and reverent submission to the powers that are ordained of God, then I could not but fear that there must be something radically wrong and unscriptural in the system. But observe, my dear friend, that I was also well satisfied that these principles are quite as detrimental to the spiritual prosperity of the Methodists, as they are to the welfare of the state: they cause them to think highly of themselves, however humble may be the phrasology which they occasionally use; they make them, as you know, impatient of reproof, and exceedingly ready to sit in judgment on their preachers, instead of receiving their instructions in that humble and quiet spirit which the Holy Ghost enjoins, respecting the teaching of those who are the ambassadors of Christ, saying, "Obey them that have the rule over you, and submit yourselves, for they watch over your souls as they that must give account."—(Heb. xiii. 17.) And yet, such ambassadors they believe their preachers to be. That the evils of this spiritual insubordination should be more visible on the continent of America, than in England, is not surprising, because here the preachers themselves are not an equally well educated set of men, and perhaps yet more especially because they have not, to the same extent, and in some cases not at all, the restraining and guiding influence of our truly venerable and Catholic Church, to the effect of which Methodism in Britain owes so much of its sound piety and respectability.

Mr. Brown—Ah, Mr. Secker, these are hard thrusts, but I believe they are meant in kindness; and deeply do I deplore that there is so much occasion for them. I have long observed, with pain, the tendency there is in us, as Methodists, to spiritual pride—to think more highly of ourselves than we ought to think;—(Rom. xii. 3)—which is the more dangerous, because we cloak it under a Methodistic humility of language, which, if we knew ourselves, should often find is not the real feeling of

our hearts; while, at the same time, there is a cruel readiness to pass the most severe censures upon the conduct of those who are not of our society. This evil, alas! is not to be denied, but you know no Christian community is perfect.

Mr. Secker—That is true. But is not this a fundamental error? Does it not, of necessity, prevent everything like real progress in the religion of Christ? And, remember, it is not one of those evils which necessarily pertain to the Church on earth, but the natural offspring of that very self-righteousness, which, crying "Stand by, I am holier than thou," causes separation in the first instance.

But another, and yet more serious evil than any to which I have yet alluded is, that the Methodists, and, in like manner, all other separatists, are, I fear, in a state of *schismatical separation* from the visible Church, and thereby are guilty of the sin of rending the body of Christ.—(See Eph. iv. 1—16.) That Christ designed his Church to be one is very evident. How did he pay to his Father, that his disciples "might be one, as he and the Father were one?"—(John xvii. 20—1.) So also, in the days of the Apostles, to cut a person off from the communion of the visible church was considered as the heaviest punishment which could be inflicted upon any offender.—(Matt. xviii. 17; 1 Cor. v. 5; 1 Tim. i. 20.) The great Apostle particularly warns us against this sin, in the language of earnest entreaty, where he says, "*Now, I beseech you, brethren, mark them which cause divisions, and offences, contrary to the doctrine which ye have learned, and avoid them.*"—(Rom. xvi. 17.) Indeed, if there be one truth plainer than another in the Bible, it is, that God always designed his church to be one and undivided.

Mr. Brown—True, true, Mr. Secker; but then this is a spiritual union, and all Christ's real children, whether Churchmen, Methodists, or other Dissenters, are one in Christ: we all eat of the same spiritual food, and drink of the water from the same spiritual rock; and wherever one true Christian meets another, by whatever name he may be called, he hails him as a brother in Christ.

Mr. Secker—Such I know is the way in which those who have separated from the communion of the ancient and visible Church of Christ, usually endeavour to shake off the charge of the fearful sin of schism; such of course were the arguments which satisfied myself; but indeed, Mr. Brown, when they are examined a little more closely, they are found to be miserably shallow.

But as the hour is growing late, I will, please, wave, at present, this important question, with the understanding agreeable to you, we resume it at the very first opportunity; and will now only offer an observation or two on the strong argument which

afforded against the lawfulness of religious separation, from its necessary effect in weakening the hands of the Church in its restraining of sin, and in its efforts to bring the sinner to repentance. I allude to the fact, that, owing to sectarianism, *Excommunication* from the church has become a nullity, and even her authoritative censures are no more heard.

Mr. Brown—Why, my dear sir, you surely do not wish to subject us again to the terrible thunders of the Pope, or to make our people again tremble before the cruel mummery of the curse by bell, book and candle. This is truly Puseyism, or even Popery itself, with a witness.

Mr. Secker—Nay, my respected friend, do not be alarmed; I neither wish to introduce Popery nor Puseyism; though this last is a word I do not like to use; it appears to me an unkind, and therefore unchristian, abuse of the name of one who is, I doubt not, a good, though, it is possible, in some things, a mistaken man. But, with respect to the censures of the Church, or even its extreme penalty of excommunication, I do not understand how it is that you start at these; for who so ready as the Methodists to charge the Church with the want of effective discipline? And is it not your boast that you are much more particular in expelling your unworthy members than we are? But though I think that you frequently attempt more in this respect than would be warrantable in our scripturally constituted Church, yet, that the principle of ecclesiastical censure, even to the extreme of excommunication, is right, depends on no human opinion, but upon the Word of God. We find it in that authority which Christ so distinctively gave to his Apostles and successors, saying, "*Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.*"—(John xx. 23; see also Matt. xvi. 19, xviii. 18). In the instructions of St. Paul, concerning the manner in which this power should be exerted, to St. Titus he writes thus, "*A man that is an heretick after the first and second admonition reject.*"—(Titus iii. 10; see also Romans xvi. 17, 1 Cor. v. 5, 2 Thess. iii. 6, 14, 15); and in his own examples, as in the case of Hymeneus and Alexander.—(1 Tim. i. 20.)

The necessity for such a discipline must exist, or Christ would not have left it in his church; but its great usefulness is also obvious, for how, so effectively, shall sin be checked, or the church purified?

What then is it that has caused the

of this power to cease in the

and, ere long, into their most intimate communion!

I am quite ready to grant that, in the case of the flagrant offender against morality, there must be some profession of amendment before he will be received by the sectaries into what they call "Church fellowship;" but even then he would be saved from that most salutary humiliation of returning amongst those before whom we had sinned. And, indeed, the very fact of admitting him on the same terms as the rest into their congregations, which you know they would be quite ready to do, even from the first moment that he was excommunicated from, or laid under the censure of, the Church, would be of itself almost sufficient to destroy the beneficial effect of such spiritual chastisement.

But it is not in the case of the profligate sinner that this evil is most strikingly seen;—it is in the neglecter of the church, or the despiser of her injunctions, or the trifler with her doctrines, that it is most apparent. You, I know, are too well acquainted with your Bible to think these light sins;—but of how little service would it be for the Church to censure them, while so many of the sectaries, who are crying "Lo, we are the people of God," are ready to receive them on a slight, or even without any, confession of error.

Now, under these circumstances, it cannot be matter of surprise that the Church should have become loth to exercise a discipline which she had no means of properly enforcing; or at least, the outward penalties of which would be thus certainly nullified by Dissent; and the consequences of which would be the increasing of the ranks of Dissent, probably without any beneficial results to the individuals themselves, who, on the contrary, would be thus not only lost to the Church, but strengthened in error.

But how fatally injurious this must be to the interests of true piety, you will be fully aware. Now the longer I calmly considered these things the more fully I became convinced that a system of division could not be of God, the unavoidable consequence of which was the weakening of the hands of the Church of Christ, rendering its ministers in many cases unable to fulfil their office as His faithful shepherds, and emboldening men in sin and hardening them against rebuke.

Mr. Brown—I confess there is a great deal of force in what you say; but still I cannot see how it can be a sufficient apology for that which many even of your

his own authorized servants, and cause that their holy intrepidity should turn out to the furtherance of His glory and their honour. But yet I always feel that it scarcely becomes me, as a layman, to form an opinion on a subject, which our venerable Reformers, as appears from our own Prayer-book, regretted, but knew not how at once to remedy. But, my dear Mr. Brown, what must be the sin of those who, by their schismatical and unnecessary divisions, have placed our Catholic and Reformed Church in so painful and serious a dilemma? But I must really say "Good night."

Mr. Brown (with seriousness)—Good night, Mr. Secker; I am exceedingly obliged to you for this call and conversation; I shall look forward to its renewal with much interest; I will acknowledge that you have started a few doubts in my mind.

Church Matters at Clackington in 1875.

Continued.

CHAPTER VII.

MR. ERNEST CRAMPTON was one who had from his earliest years been brought up "in the nurture and admonition of the Lord." Having in Holy Baptism been regenerated by water and the Spirit, he had been taught to live the rest of his life according to that beginning, and by the mercy of God had been kept from staining the purity of his baptismal robe by any habitual acts of wilful or deliberate sin. But as saintly Leighton so beautifully says "the peace of God in the soul of man is a tender plant in a strange unkindly soil," and the evil nature of that soil in which it is implanted is ever making itself manifest. "The evil infection of that nature remains,—alas, only too strongly—even in those that are regenerated," as the IX article of the Church declares; and our friend Mr. Crampton was no exception to this sad rule. The way in which the Old Adam within manifested itself in his case, was in the subtle form of unconscious pride in the high and spotless character which every one connected with the family, for generations back, had always maintained,—a character, which, notwithstanding the comparatively small extent of their property, had secured for them an unusual amount of influence and respect in their native county.

Our Heavenly Father, however, loves His children too well to spare the rod when He deems the application of it will be profitable for their purification. He sought, by the discipline of sorrow, to purify his servant, and to lead him

on to greater conformity to the image of His holiness who, though He was God over all blessed for ever, was still, during all the days of his earthly pilgrimage, meek and lowly in heart. The love which had existed between Mr. Crampton and his late sister had been unusually tender and deep, for the earthly bond of human relationship had been strengthened year after year by their growing sympathy and closer union as members of the mystical Body of Our Lord. He looked upon her not only with affection but reverence, as he marked in her life the many tokens it exhibited of likeness to that Saviour whom she loved and followed. And when trial and disgrace fell upon her, and crushed her sensitive but patient unrepining spirit, even to death, he felt her loss with a degree of acuteness which is not easily described. While he mourned deeply over the rending of his affections occasioned by her unexpected death, the circumstances which had produced it added bitterness to his cup of sorrow, for it reflected the stigma of her husband's conduct upon their hitherto spotless name.

It was here that the cross cut him most sharply, and it was because it did so, that he was afterwards able with truth to say, that even that most bitter affliction had been good for him. When he looked with an inward gaze upon his own soul and asked why so sad and ceaseless a cry should be night and day going up from his wounded spirit, he found that it was not only for the loss of his sister that he mourned, but for the deadly blow that had been inflicted upon his own pride; and when he compared his feelings in this respect with the self-abasement of our Lord, and with that of thousands of His saints, who were contented to be held as the off-scourings of the earth, it unfolded to him such views of his own infirmity and sin as led him to cling with a firmer and more thankful grasp to the cross of that blessed Redeemer, who is the true friend of the sinful and the only Saviour of the lost.

Soon after he had removed his orphan niece, and now his adopted daughter, from Welford-in-the-Vale to his own home, he met with another trial in the death of his much loved and venerated friend and pastor, the Vicar of Carlisle-leigh, in which parish his property was situated. He had been an earnest, simple-hearted, and devoted man, whose heart was full to over-

ing with deep love to our Lord and to the souls of those who, as members of His body mystical, were one with Him. He was a man of ripe scholarship, and well and widely known in the Church as a sound and learned divine; but to have seen him among his rural flock, one might have easily supposed that he had no thought in the world beside the one anxious, all-absorbing care to lead them onwards in the ways of faith and holiness. The income of his vicarage was small, the property which had been consecrated to the use of God's heritage having at the time of the Reformation been diverted from its holy purpose and given to the lay impropriator, a nobleman who never resided in the parish. His style of living, however, though respectable, was more humble than his means, for he looked upon it as a duty, practically to protest against the growing luxury of the age, and the spirit of expense and rivalry by which it was distinguished. His kindness to the poor was as unbounded as it was judicious, and yet, notwithstanding all his charities, he still found means, in conjunction with Mr. Crampton, to effect some few important steps towards the restoration of the parish church, which, without being remarkable, was a good though sadly dilapidated and disfigured specimen of those rural sanctuaries which rise in their holy beauty over all the land, and amidst the hurry and vicissitudes of this world, speak, though with silent tongues, of the rest and unchangeableness of the world unseen.

Too soon—as it seemed to man's short-sighted vision—too soon for the good of Christ's Church on earth, was he taken to the rest that remaineth for the people of God, in that paradise, which has been sanctified by the sojourn of our Lord's human and disembodied spirit, and where the souls of the righteous await in blissful but longing anticipation the day of the resurrection.

The new vicar was duly appointed, and very soon after he made his appearance at Carlisle-leigh. He was a young man, tolerably good-looking (a fact of which he seems to have been unconscious), extremely ecclesiastical in his views, and of a high and dignified appearance.

unpleasant consequences which might occur from its sharp, fierce edge, if its wearer should be under any sudden necessity of unadvisedly bending his head. His rich silk under-cassock refused to disclose more than half an inch of the most elaborately stitched shirt breast, while the wide sleeves of his glossy coat, which were lined with white satin, exposed the studs of his wristbands, consisting of small cameos, on which could be traced some minute ecclesiastical device, and even the bright gold links by which they were connected, were moulded after "an ancient example," and could be proved to have the sanction of the first archeologists. His cane was faultlessly black and undeniably expensive, and the head of carved white ivory was a miniature representation of a pastoral crook, which had excited the admiration of no end of ecclesiastical societies. In fact, he was "examples" all over, and regarded himself as a sort of walking embodiment of church principles, got up without regard to expense.

And yet, notwithstanding his rigidly ecclesiastical appearance, there was an air about him which smacked sorely of this world, and brought uncomfortable associations to the minds of the initiated, of "the fast men at Oxford," to which University he belonged.

He found on his arrival that Mr. Crampton was the churchwarden, and he was accompanied by our friend on his first visit to the church. From the commencement of the incumbency of good Mr. Hamilton, the former vicar, the doors of the church at Carlfordleigh had never been shut between the early morning prayers, which were, according to the command of the Prayer-book, offered daily, and the hour of evening. He used to teach the villagers to offer not only their public worship in the sanctuary of God, but their private prayers as well, both because of the Holy Presence vouchsafed to consecrated walls, and of the greater quiet and solemnity which the church afforded them as compared with their own crowded cottages. Hence when the Vicar, and Mr. Crampton of God, there was no need

"ecclesiastical bordure" in red, on which he knelt. He crossed his arms upon his breast and bent his forehead almost to the floor, and continued a few seconds as if in prayer. Mr. Crampton was taken by surprise—the reverence of the act in itself brought before his mind with startling vividness the truth which he sincerely acknowledged, that the Most High vouchsafes His special presence to His House of Prayer; but when he looked at him who did it, and marked how it was done, he could not, with all his efforts, keep down the feeling that the act was unreal—that it was, on the part of him who did it, a sort of conventionality, and not the expression of any deep, true inward feeling of either love or fear towards Him in whose temple and before whose presence they were standing.

Mr. Crampton felt somewhat embarrassed and uncomfortable, as he stood by the prostrate figure of Mr. Bray. He was very soon relieved however from any oppressive conviction of that gentleman's extraordinary reverence by the style of his remarks on what he saw.

"Shocking—dreadful—outrageous," muttered Mr. Bray, as with an air of uncontrollable disgust he marked some of the unrestored parts of the church; "even the improvements are faulty. Oh dear! I did not expect anything so terrible as this. Ecclesiology is evidently at a low ebb in Carlfordleigh. Humph—humph! I thought by his books that old Hamilton knew a thing or two about Symbolism and the Catholic details of church arrangement; but this is too bad—dear! dear! What a world of work one has before one here to get things into something like a true Catholic shape. I hope you understand Ecclesiology, Mr. Crampton?"

"I do not profess to be very learned on this subject," replied Mr. Crampton, "but my late pastor and very dear friend instructed me in the leading principles by which our churches should be arranged, and I was not aware that our restoration, as far as our very limited means would enable us to carry them, are as faulty as you appear to suppose."

"Oh, not absolutely faulty, perhaps," said Mr. Bray, who felt that there was a little stiffness in Crampton's manner, "but lacking effect. This Whitsuntide, and your altar covering is not of proper color; due regard should be had to ecclesiastical colors befitting the seasons, you know; it is a matter of great importance."

"We have always been taught that the seasons themselves are of great importance," replied Mr. Crampton, "because if used as they were meant to be, they tend to keep before our minds the great truths of our faith, and lead us on to holiness, but as to such observance of them as you refer to, while perhaps not without good effect where they are used in their right place, our late vicar led us to regard them as of no special moment, and while there were so many more important matters calling for our efforts he would have objected to our multiplying altar cloths. His solemn teachings and his holy life, and strict personal observance of the fasts and festivals, kept us from ever forgetting when they occurred."

"Ah! that is all very well," observed Mr. Bray, "but men must be taught through the eye, and there is nothing like the ecclesiastical colors."

"We are not, as you may see, altogether without such teaching either," said Mr. Crampton, pointing to some boughs of the elegant weeping birch and some wreaths of flowers with which the church was adorned.

"Ah yes—very true, but after all one can't get leaves and flowers of the proper ecclesiastical colors, that's the misfortune."

"We have never expended any great amount of thought upon the matter," said Crampton; "this is a part of England where old customs have lingered long, and our late vicar finding such to be the case encouraged it, and when the young people of the parish adorned the church with holly and mistletoe at Christmas and with yew at Easter, and made all the graves in the churchyard gay with flowers at the same happy season, and when they set up birch sprigs at Whitsuntide, he taught them to take a deeper interest in these ancient customs by pointing out their meaning, and by teaching them to draw holy lessons from these time honoured observances."

There were not many things in the Church with which Mr. Bray did not find fault; not even, excepting the chancel which had been to a great extent restored by the efforts of Mr. Hamilton, who had induced the lay improver to remedy the positive dilapidations in a very thorough manner, and who, out of his own means and Mr. Crampton's offerings, had done much towards the seemingly ornamentation of a portion of the edifice. The beautiful st

tracery in the windows which had been destroyed was now perfectly restored, and the window over the communion table was being filled, compartment after compartment, with richly stained glass, according as their means would allow; the timbers of the fine roof were cleansed and repaired; the floor had been laid with encaustic tiles, the patterns of which were after "examples" such as ought to have satisfied even Mr. Bray. The covering of the Lord's table was of the richest velvet and skilfully embroidered with the cross and the symbols of the Holy name, and appropriate texts of Scripture. The pews for the Vicar's family and servants had been turned out of the chancel and handsome stalls for the choir and clergy had been substituted for them—but all would not do for Mr. Bray. It required to be darkened and waned in color and light. It was wanting "in effect;" there should be more dignity and mystery, to which end a good screen, well closed, would be an improvement, and it was plain that over the darkness of Carlfordleigh the light of true ecclesiology was about to rise in the person of the Reverend Aston Bray.

The Eastern Church.

Concluded.

THUS we have endeavored to give the sense of the Eastern Church on the chief points of the Christian Faith—the doctrine of the Holy Trinity; the value set upon, and the use made of, the Holy Scriptures; the comparative importance and estimation of the Bible and tradition; the relation between Faith and Works; Church Government and Ecclesiastical organization; and, finally, the doctrine of the Sacraments. It is, of course, impossible for us, within our present limits, to examine, in the like manner, all the minor points of Christian doctrine and practice. We choose the chief points of faith, rather than the minor matters of opinion, for the simple reason that they are the most important, and that unless we find truth there, there can be no necessity of going further. And we maintain that in the opposite course, which is so often followed, may be found the chief causes of the religious

In examining the chief points of faith, we have seen that the same principles are the basis of all the noble societies

and Works, of the Sacraments, and of Church Government, and in that way practically magnify Works above Faith. Faith without Works is indeed dead: but, in a Christian, Works without Faith are worse than dead.

We are very far from wishing to make our readers believe that the points of practice in which the Eastern Church differs from ourselves are either few or unimportant: but only that, in considering a subject of so vast and deep an interest as the deadness or vitality of a church comprising its sixty odd millions of souls, we ought not to allow differences in matters of opinion in any way to interfere with a careful and just examination as to whether she has maintained the unity of the Faith. We have not now space, as we have said, to go fully into these minor matters; but, lest we should be accused of ignoring what by many are made the chief charges against the Eastern communion, we will here give a final quotation from a writer to whom we have already referred, and who, inasmuch as he has been for years a Judge in the chief court of Athens, cannot be considered as a favorer of superstition. He writes as follows, with respect to the honor paid to pictures, and the invocation of saints:

"The belief and practice of the Greeks have been much misrepresented in regard to the salutation of pictures and the invocation of saints. The lively fancy of the nations of the East, exemplified in their usages, ancient and modern, must be taken into consideration by Protestants who desire to form a correct notion of their sentiments on these subjects."

"The Greek Church expressly declares all worship of pictures to be idolatry. On the principle that the sight of the portrait of a venerated or beloved individual, awakens the respectful or affectionate remembrance of the absent or deceased original, she permits in her members a simple expression of respect for the original, at the sight of the portraits of such distinguished fellow-Christians as by their lives and deaths have glorified God. Anything beyond this she condemns."

"The preceding remarks on the doctrine and spirit of the Greek Church have, I trust, convinced you that truth is 'in the field,' and only requires to be cheered on in order to gain a full and speedy triumph. When St. Paul addressed the Greeks, he said: 'I do to their own poets,' to whom he said: 'Whoever, at the present time, recommend pure scriptures, they shall be able to appeal to the scriptures.'"

"Let foreigners bring us light, and we will thank them for it,' I once heard a Greek Bishop say, 'but we beg of them not to bring fire to burn our houses about our ears.' * * * In short, the Greeks dread schism and will always deprecate every attempt of missionaries to withdraw them from the pale of the Oriental church. But they are not unwilling to be assisted in becoming heavenly mingled members of the church Catholic; that is in realizing their own standards of belief. * * * As various attempts have been made of late, on your side of the Atlantic, to fix the charge of Puseyism on all who conscientiously deplore missionary interference with the churches of the East, it may not be superfluous to state to you distinctly, that it is entirely on grounds of christian expediency I recommend the opposite principle. In a letter I had the honor to write last year to the Bishop of Gibraltar, I expressed myself on the subject of non-interference as follows: 'Did I not think the Greek Church capable of gradually but effectually reforming itself, then I should at once say, O for an hour of John Knox on Mars Hill! As it is, however, let me assure you that you have hit on the true and only way of promoting, in this interesting land, the cause of religion true and undefiled; of contributing to stem the torrent of infidelity that threatens to carry away everything before it; and of aiding churches which were planted and watered by the hands of inspired Apostles, to shake off the dust with which ages of bondage and darkness have obscured their primitive glory.'"—Ibid. p. 9.

Spain will not allow us to pursue our examination further, but the closing sentences of our last quotation suggest to us a profitable subject, inasmuch as it is a practical one, for a few closing remarks. Of late years the principle on which missions were to be conducted, having anything to do with Oriental Christians, has been a matter of no little controversy, and by many has been made, or attempted to be made, a party question. All missions must be prosecuted on one of two principles, depending, of course, on the spiritual condition of the people to whom the mission is sent: if they be heathen or apostate Christians, the principle must be that of *Conversion*, preaching the Gospel, setting up the standard of Christ in the shape of a distinctly organized church, and calling all men to come unto it. If, however, they be not heathen or apostate Christians, but only such as through ignorance or any other cause, have fallen into error and superstition, still retaining the groundwork of the faith, and the foundations of christian order: why, then, the principle should be distinctly that of *Reformation*. Now, as we have said with respect to Oriental Christians, there has been the attempt made in our own church and in the Mother Church of England, to make this a party question; those who

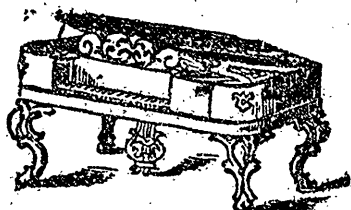
are in favor of the principle of reformation, being branded as "Puseyites," while those who take the other view are by many called "*Low Churchmen*," but with what show of reason it is hard to divine, for clearly it must be simply a question of facts, and not of opinions. Whether or no the sixty odd millions of Oriental Christians, form one great apostate church, which we are bound to convert and gather anew within our western "*sheep-folds*," is certainly not a question depending for its solution on the opinion of Mr. A, or Mr. B; or, upon what is said in the eloquent pages of this or that celebrated traveller. It is a question of far too deep and vital importance thus to be settled according to one man's theory or another's prejudice. It is, as we have said, a question of facts; of facts laboriously and carefully collected, impartially and carefully weighed. It is a question to be decided and acted upon, not by individuals but by Churches, and that too, only after earnest prayer for the guidance of God's Holy Spirit. For, upon the true solution of this question it must logically depend, whether or no, in our missionary zeal, we be found fighting under the true banner of Christ, or the false colors of his adversary. If the Oriental church be not apostate, any attempt on the part of another church to withdraw the sheep from her fold and place them in another, must be looked down upon by the great Head of the Church with deep displeasure: while, on the other hand, if she be apostate, any attempt to fraternize with her would be both wrong and dangerous. If, then, it be a question involving such deep results, the effects of a practical solution of which may fell vastly for good or for evil upon future generations in the church, does it not become us representatives, to this age of the world, of what we maintain to be one of the purest branches of Christ's Church, to look well in this matter to our steps, lest we be found working against Christ?

But why, we would ask, need the Oriental Church be a doubtful field of labor? Is there no means of telling whether she is now orthodox and living, or apostate and dead? There was once a way in the universal church, of getting at a knowledge of such things, and all the civilized nations of the world, in their intercourse with one another, still practise it; and we seek the reason why it should not now hold good in the intercourse of churches, and that is by an Embassy. The late intercourse between this country and Japan is a case in point. We wished to know something more than we did about Japan, and especially why it was that two nations which were not at war, should be holding no intercourse one with another. To this end we sent an embassy, composed of those in whom we had confidence, and so ordered, as regards power and numbers, as to insure respect. Now are not we, as a church, placed in very much

the same position as regards the Eastern communion? We wish to know more about the Greek Church; and especially why it is that two churches which have never excommunicated each other, are not now in actual communion; whether this alienation has come about from mere circumstances, such as distance, ignorance, or prejudice; or, whether, in the belief and practice of the two churches, there does exist some actual bar to union? And all this could be better learned by an embassy than in any other way. Let some of our best men, one or two Bishops, and six or eight Priests, noted alike for their piety, their orthodoxy, and their theological learning, be chosen for this ecclesiastical embassy, and sent to the chief pastors of the Oriental Church, to gain information, and to open communications; the result of which would either be a conference, an offer of communion, or a letter of excommunication; the last two, of course, dependant upon the concurrence of the church at home. In the meantime, missionary operations, whether on the principle of proselytism or of non-interference, would be suspended.

A plan like this may, perhaps to many, seem strange and Utopian. But let them weigh it carefully, and try it by the canons of the early church, by the law of nations, and by the inherent principles of right and wrong, and all its strangeness and unreality will vanish away. That it would be attended with practical difficulties, none need doubt. But even if it would be hard to find men who *speak* the Greek language, or difficult to determine who are our most pious, orthodox, or learned divines: still, these are difficulties on our side, and should never be made the cause for acting in so important a matter, either in ignorance, or in opposition to the principles, and canons of the universal church. And, if, as every Christian, of whatever language or shade of opinion, earnestly desires, the Oriental Church should be proved to be not apostate, but to be still clinging, notwithstanding persecution, ignorance, and superstition, to the precious stones of that faith which was "once delivered to the saints," and to be hearing about with her, those elements of reformation, which, in the case of our Mother Church, from a state as, if not more, corrupt, sprang up into such glorious life: how grateful will be the task to extend the same to her, by support and affection; and to rescue her from buried truth.

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