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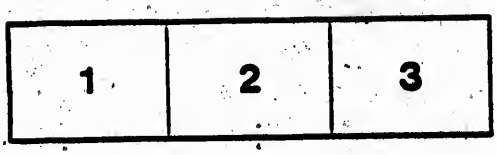

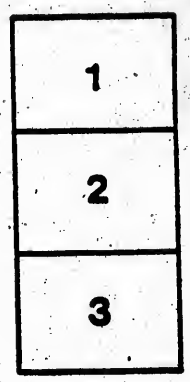

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CHRIST AND THE CHURCH.

A SERMON,

PREACHED IN THE PARISH CHURCH OF ST. GEORGE,

SYDNEY;

IN BEHALF OF

THE DIOCESAN CHURCH SOCIETY OF NOVA SCOTIA,

ON SUNDAY 8TH JANUARY, 1843,

BY THE

REV. W. Y. PORTER,

VESTING MISSIONARY.

PUBLISHED BY REQUEST.

...eth, what the Lord saith unto me, that will I speak.—1 Kings,

...of England, so standing in the mean, and her faithful Sons, as ... must ever be content to endure the aspersions of the two ... her in on either side.. All we have to do is to bear those re... to hold on our course without respect of persons, and to ... sign of truth, that, with our blessed Lord, we are called ... disciples of the cross.—BENNET'S LECTURES.

SYDNEY, C. B., 1843.—PRICE 7 1-2.

PUBLISHED BY REQUEST.

DEDICATION.

To those who will read without prejudice, examine with candour, judge without harshness, and not decide till they have studied the subject, the following sermon is dedicated, with every sentiment of the sincerest respect and admiration.

PREFACE.

[illegible] to be more reasonable and moderate than that of minister of the [illegible] [illegible] and prunk everything which is written in Holy [illegible] [illegible] discourse was composed to be delivered on occasion of [illegible] [illegible] the Diocesan Church Society, and in compliance with which [illegible] [illegible] as a Presbyter, would be not fit the whole character of God [illegible] [illegible] was laid as its object, that of constituting members of [illegible] [illegible] the high; and all intentional to neither offence to [illegible] [illegible] utterly unknown. The vehement charges [illegible] [illegible] of the Church have been [illegible] used; we use them to [illegible] of sanctification in the present day, [illegible] God has called [illegible] within his pale. These quotations are [illegible], and [illegible] [illegible] to a few others which have offended my readers. [illegible] [illegible] publication is only addressed to Christians [illegible] [illegible] and irritation not only are not [illegible], but are [illegible] [illegible] our Saviour; the opinion of such alone must be valuable to [illegible] [illegible] but think, however, that a misunderstanding [illegible] [illegible] said. To prevent further mistakes, as well as to comply with [illegible] who heard the sermon delivered, it is now offered to the public eye. [illegible] deprecate the violence which is said to have been exhibited, as neither [illegible] in its nature, nor advantageous to any cause. I have heard it stated [illegible] not publish the discourse, as though after counting the cost previous to [illegible] it from the pulpit, I could have any need to shrink from enlarging the [illegible] auditory. I have also heard it said that the sermon was blasphemy. [illegible] when the excitement of the moment can lead any to make such [illegible] as, if I know what the word blasphemy means, no one [illegible] greater horror, or desire to shun it more entirely than myself. After [illegible] grave charges, moderate persons who read these pages will hardly [illegible] sermon is printed as it was preached. I can only say that with the [illegible] few verbal alterations, in no degree affecting the sense, it is exactly [illegible] those friends who have taken a kind and liberal part on this [illegible] my best thanks. In the present day of searching and of fiery [illegible] necessary the trumpet should not give an uncertain sound; and it [illegible] to find laymen ready and willing to support the Clergymen in [illegible] With regard to those who have acted differently, I can only [illegible] they will meet with no answering feeling of anger from me. I [illegible] to bear my humble testimony, and leave the rest to God; for in [illegible] confidence shall be our strength. The cause is true, and must even [illegible] I may well be content the time and manner should be in the hands [illegible]

the Wisdom. But in preparing this sermon, I expected to encounter misrepresentation and reproach, although it were easy to show that such conduct is unreasonable. For when an unpopular doctrine is preached, a wise man will not reject it [illegible] and without investigation, since it is so much easier to fall in with the current old prejudices of the age; to profess what others profess, and to teach what we know will please the hearer; that it certainly requires a powerful controlling motive to induce our acting otherwise: and what motive so likely as truth? When the doctrine preached is one held at the present time by a large majority of the Christian world, is simply the doctrine of our own Church, which the writer is bound to uphold, and which it is only a modern notion to deny at all, it does seem that to reject it without examination, and to speak harshly or angrily of those who maintain it, is not the offspring of that wisdom from above, which is first pure then peaceable. It is melancholy to observe the very superficial manner in which these questions are sometimes decided. The labour of years, the patient study of a life, [illegible] attained by the most profound theologians, are all set aside by the [illegible] examination. I do not choose it should be so, and therefore it is not so. [illegible] contrary to individual prejudice, or interest, or disappointment, or [illegible] of thinking, and therefore it is wrong. So long as this line of argument is [illegible] so long it will be where religion has no proper influence on the world; [illegible] never to [illegible] all, then to make [illegible] rash and hasty decisions. [illegible] I will only add that this sermon is not [illegible] and commended to their attention in the hope [illegible] may [illegible] offered, I do not pledge myself to discuss the subject [illegible] shall probably leave it to abler champions, whose works are [illegible] procured. From real Churchmen I do not fear to receive all due con[illegible]; to others I would only say, examine for yourselves, and may the Spirit [illegible] you into all truth.

[illegible], C. B., 17th January, 1842.

A SERMON, &c.

Ephes. V. 32.

I speak concerning Christ and the Church.

I am called upon this day to advocate the claims of the Diocesan [illegible] society, and I embrace the opportunity; indeed it seems [illegible] me to do so, of endeavouring to explain what is [illegible] Church, according to the doctrine of the Church of [illegible] will seem more [illegible]

[illegible] Creed we express our belief in [illegible] which ignorance has so much [illegible] we thereby expressed our assent to the Romish Church [illegible] condemnation of our own; others have run into an opposite [illegible] that all sects which choose to set up their own [illegible] teaching for doctrines the commandments of men,"[a] are alike [illegible] of the Catholic or Universal Church. On this head I think we [illegible] profitably spend a portion of investigation; and may the Spirit of [illegible] guide us into all truth, in this as in every other important enquiry. [illegible] entering upon this topic, the treatment of which is rendered difficult, [illegible] not by the scarcity but by the profusion of materials which court [illegible] those to whom the subject is familiar will, I trust, bear with me [illegible] I speak plainly to those who have never yet given it their consideration, from whom I would affectionately bespeak their earnest attention. And in making this statement, for the instruction and establishment in the faith of members of our communnion, should any others be present, I would beg them to lend an unprejudiced ear to the truths here [illegible], assuring them that we shall strive to speak in all charity and [illegible] earnestly desiring that the peace on earth and good will towards men which our Saviour came to establish, may be exhibited in all our lives and conversation.

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[a] Matt. xv., 9.

In order that the following discourse may be more clearly understood, it is necessary to remark that the words Presbyterian and Presbyterianism here employed, do not refer to that respectable body of Christians so termed, in particular, but to every denomination under whatever name, which has but one order of ministers, or which does not possess the Apostolic succession. Several references will be made to the American Episcopal Church, as being both in temporal circumstances, and in prospects, more similar to our own, than the Church at home: her talents, piety, fearlessness, and success need not my humble eulogy; she is indeed the worthy daughter of a worthy mother.

Before I proceed to show the doctrine of our Church, respecting the nature and constitution of Christ's mystical body, I will, however, set before you, from the pen of a living writer, the state of the Catholic Church, if, as some maintain, it embraces all sects and denominations whatever. "What (asks the writer) is the present state of the so called Christian world? Is it such as it ought to be, the New Testament being judge? The glory of the Church is that it should appear as a city at unity with itself. But where is this unity? Nowhere! Numbers who profess the name of Christ are rent and torn into a thousand parties, each boasting its own independence, all claiming the Bible, and yet believing or not believing just what they please; some contending for this creed, others for that, and many spurning the restraint of any creed at all, while others openly tell us that sacred and profane writers were all moved by the same kind of inspiration, and that half the Bible is nothing but a curious relic. This is the kind of unity we have now to contemplate. Any parson with a fluent tongue starts up, asserts the Church is, and ever has been wrong, digests a new scheme of faith, proclaims it with the authority of a new messenger from the skies, and forthwith a new sect appears; does call it a church, it grows, makes its own ministers, and rears its own pulpits; silencing every rebuke by appeals for charity, and branding every reprover with the title of bigot.* Nay, so little do men fear the awful sin of schism, that they pride themselves in the privilege of committing it." †

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* Slang language, but especially this term, is a very common and favourite mode of argument with some; as it was prophesied would come to pass.—"The disciple is not above his master, nor the servant above his Lord. It is enough for the disciple that he is as his master, and the servant as his Lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household."—Matt. x., 24, 5.

† From "The hope of the Church;" a sermon by the Rev. William Staunton; vide the Church Newspaper, vol. 5, No. 2; The paragraph following is likewise altered and adapted from the same sermon

I wish, Brethren, this statement were untrue. I wish we could even [illegible] is exaggerated; but, alas! it is only too correct. And shall we [illegible] rending of the seamless mantle of Christ, his holy Catholic [illegible]? shall we term this state of division the being members of [illegible]? shall we assert that this chaos of confusion is the chaos [illegible] of the blessed Saviour? Common sense will teach us this is im[illegible]; indeed the evil is remedying itself. Men who have courage [illegible] to face the prejudices of the age are looking for something that [illegible] satisfy them as to the real authority of those who claim to govern [illegible] as ambassadors of the Lord. Clearly, none can have a natural [illegible] to feed Christ's flock; the right must be given them, and can only [illegible] by Jesus Christ, the sole source of ministerial power. For [illegible] constitutes a minister? Is he simply any educated man who is able [illegible]? is he simply any pious individual who has the family of [illegible]? Is he simply a person of ready utterance, who can make prosely[illegible] with the threats and promises of the Gospel? If this were all that [illegible], why did St. Paul ordain elders in every city? or why did any [illegible] some any commission at all? Thousands of men and women are [illegible] of this, who are well aware they have no part nor lot in the [illegible].

So then, though a minister should possess all these qualifica[illegible] must also possess something *besides*, on which he grounds his [illegible] before the Church in God's name, as an ambassador of [illegible] also this question will occur—"by what *authority* doest thou [illegible], and who gave thee this *authority*?" And should he rather be [illegible] and apparent usefulness, still a question of *authority* can never [illegible] by a proof of *ability*: were a man ever so able to perform [illegible] of a magistrate, yet who would submit to his jurisdiction, un[illegible] also *authorised*; will men never exercise the same discretion [illegible] of religion, that they do in ordinary business? Or if he [illegible] such and such persons ordained him, the question of authority [illegible] shifted a little farther back, and must then be traced to those [illegible] began it; for if the beginners commenced a thing they had no [illegible] do, all their successors are without *authority* also, for they had [illegible] them. Now there are at present thousands of persons, [illegible] and America, who are looking into the very serious [illegible] who are making candid enquiries after the peaceful Church [illegible], and for the pastoral rule of those who begotten all [illegible] up to the Apostles, and through [illegible] Christ. And this brings me to the principal object I have

[illegible] 29.

in view, viz.: the doctrine of our own Church on this momentous [illegible].

The nineteenth of our articles declares that "the visible Church of Christ is a congregation of faithful men, in which the pure word of God is [illegible], and the sacraments duly administered according to Christ's [illegible] in all those things that of necessity are requisite for the [illegible]." By the words visible Church our article means the Church as [illegible] to that it believes; and by the term *faithful* men is [illegible] who outwardly hold the profession of a true faith. We are [illegible], in order to constitute this Church, it is necessary that the pure [illegible] of God be preached therein; an expression which signifies more [illegible] usually implies, and comprehends the reading [illegible] the Psalms, Lessons, Epistles, and Gospels, also the [illegible] of the Liturgy, and the inculcation of a sound faith [illegible].

[illegible] preaching of God's word, the article states "it is requisite [illegible] be duly administered." What is meant by duly [illegible] from the twenty-third article, where it is declared that [illegible] for any man to take upon himself the office of public [illegible] administering the sacraments in a congregation, before he [illegible] and sent to execute the same." What our Church [illegible] *duly called*, we may gather from the preface to [illegible], where she asserts that "it is evident to all men [illegible] Holy Scripture and the Fathers, that from the Apos[illegible] there have been these orders of ministers in Christ's Church, [illegible] and Deacons." And again she directs that "no man [illegible] or taken to be a lawful Bishop, Priest, or Deacon, in [illegible] Church of England and Ireland, except he have had episco[illegible] or ordination."

[illegible] the doctrine of the Church of England, which she finds written [illegible] pages of the New Testament, and exemplified in the unvaried [illegible] of primitive Christians for fifteen hundred years, and she does [illegible] down not as doctrines for her Clergy to believe, and another [illegible] Laity. These fundamentals have been too much lost sight of, [illegible] the consequence has been severe; they are now being fearfully [illegible] the attention which God is giving to the faithfulness [illegible] of a wandering church. Yet amid the uncertainty which [illegible] the contest, much painful doubt has arisen [illegible] may be anxious lately to judge for themselves, in the fog of conflicting and contrary opinions, whether they belong to Christ's Church or not; they must first be sure that there was once a

Church of Christ, not merely an organised body of believers in the doc[illegible] revealed by Christ and his Apostles, but a body organised by [illegible] the Spirit, for the purpose of maintaining and [illegible] must be satisfied there never did happen [illegible] organization or succession of this Church. [illegible] that where it has partially failed it is [illegible] human authority could institute a new [illegible] the rights and commission which [illegible] must be convinced that the ministry of their [illegible] invention of human ingenuity, but really and [illegible] the ministry of Him who promised to be with [illegible] to the end of the world.*

[illegible] of other denominations can satisfy themselves, either that [illegible] can exist with a ministry of human inventions and origin; or [illegible] of God's commandments are non-essential or [illegible] like declaring that they are wiser than He; as if there [illegible] succession from the Apostles not to exist; with all this you [illegible] have little to do, to their own master they must stand or fall; [illegible] enlighten them if we could, but it is not ours to judge them; [illegible] *bound to tell you that you cannot frequent their [illegible] their ministrations, without committing sin.* † [illegible] consider what this Apostolic succession is—it means that [illegible] founded his Church, but that He left it to the Apostles [illegible] by His Spirit, to build the fabric; that they ordained elders and [illegible] to teach, feed, and guide the flock, in subservience to their own [illegible] superintendence; that no elder or deacon ever could or did ordain [illegible], but that office was left to the Apostles; that as the period [illegible] own lives drew nigh, the Apostles specially ordained others, to [illegible] they entrusted, each in his own sphere or diocese, the supreme [illegible] Christ in spiritual things, and the sole power of ordaining [illegible] that as each bishopric became vacant, or new ones were formed, [illegible] ordained others to the charge, so that no man ever [illegible] any function in the Church, save, who could trace up his [illegible]

[illegible] xxvii., 20.

[illegible] in Italian is said to be the one which has [illegible] I long to repent it, from no spirit of bravado, but as expressing my [illegible] on the subject. Let it be observed, however, that [illegible] Churchmen, for I have studiously refrained from [illegible] be wrong—and the Bible teaches us to fear [illegible] as to pray for deliverance from [illegible] It must be wrong for members of such a Church [illegible] the administration of other denominations.

sion in an unbroken line to the Apostles, and his commission from Christ, whose promise was given to be with his ministry, even to the end of the world.

If this succession in the Church of England were lost, as some pretend, then we should indeed be reduced to their level; but then there would be no lawfully empowered minister, no valid sacraments, according to the doctrine of our Church, in the British empire; except those, to Protestants objectionable ones, of the Romish Church: an awful state of things indeed, but one which might be remedied by procuring orders from some of the ancient still-existing Churches of the East. If, however, as some contend, this succession from the Apostles nowhere exists; either that they never had successors at all, or that the succession has failed; then indeed we may relinquish our charge, and fold our hands in hopeless despondency; we may cry over the lifeless body and outward semblance of the Church, "Ichabod, the glory is departed from Israel."* If the Apostles have no existing successors, the ministry is destroyed, and we are deprived, not only of all power or right to preach, but also of the sole comfort which sustains and cheers us in our arduous and too often thankless office—the comfort of the promise of the Saviour's presence, and the Spirit's influence.

God be thanked, however, we never had less reason to despair. The limits of this sermon will not indeed permit me to enter into the discussion and proofs of the Apostolic succession; but assuredly the Saviour who promised to be with His ministers to the end of the world is with them now; and this succession is claimed and proved to exist beyond a doubt, in many churches in different parts of the world; but in none is its existence clearer than in our own.† These several Churches

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* 1 Sam. iv., 21.

† See an admirable discourse on this subject entitled "Episcopal Bishops the Successors of the Apostles," by the Right Rev. Samuel Allen McCoskry, D. D., Bishop of Michigan; in the Church, vol. 6, No. 17. The following anecdote connected with the above sermon is worthy of attention. "The Bishop officiated for the first time at Troy, seventeen miles from Rochester. There are scarcely any Episcopalians in this place, and the Church is almost unknown: but a singular incident was brought to light. A preacher of the neighbourhood had given to a gentleman he pursued Mr. Duffield's (a dissenting preacher) letters against Bishop McCoskry. At this time he was wholly ignorant of the Church, and much prejudiced against it, but being dissatisfied with the partial account given in these letters, he carefully examined the subject. The consequence is, he and his wife have become firm and active Episcopalians. Wherever these letters have been read, they appear to have done good, and instead of increasing prejudice, have rather incited to a deeper inquiry, which no doubt will lead to many such happy results. So little power have the enemies of the Church to injure her; so truly does God cause man's wrath to redound to his glory; so little has the Church to fear, and so much to hope, from careful examination of her claims."—The Church, vol. 6, No. 22.

all branches of of the Holy Catholic Church, and hold the Apostolic discipline and government, together with, in the main, their doctrines. We, as members of the Church of England, have beyond most others a firm and certain ground whereon to stand; we have as great proof as can be without a miracle, that in our doctrines, church-organization and polity, and in our use of a liturgy, we have rightly interpreted the voice of Scripture on these points. "There is evidence that St. Paul preached the Gospel on the shores of Britain; the earliest Fathers mention it; among the nations which had received its light; so that when Augustin came,* he found a church existing in due subordination to its bishops. Our Church was afterwards in some degree of connection with that of Rome, and received many of her peculiar opinions; till at length those additions were cast off, and she resumed that holiness in faith, and purity of discipline, which had marked the Primitive Church."† Thus conformed to the guidance of Scripture, and the model of the Apostles, she stands forth to view as the candlestick of unalloyed gold, together with the lamps thereof. Our Branch of Christ's Church may be therefore fitly called the Reformed Catholic Church, and is a large and rapidly increasing body; larger than many persons imagine; and rapidly increasing in every direction, and by accessions from every denomination. Those who speak of us as the Church of England only, take a very narrow view of the subject; we are a portion of one immense body, the same in fact, though existing under different names: in England, the Church of England; in Ireland, the Church of Ireland; in Scotland, the Scottish Episcopal Church; in the United States, the Protestant Episcopal Church: and, I may say, in every colony or clime where the English language is spoken, under the name of Episcopalians, members of the Reformed Catholic Church are to be found. Her liturgy exists in every known language; ‡ her faithful sons are to be found

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* A. D. 596.

† From "Church Order and civil obedience;" a Sermon in the Church Magazine for September 1842.

‡ I cannot resist introducing the following anecdote on the subject of our admirable, though often little understood, book of Common Prayer. "I (the Rev. C. H. Pauli, of Berlin) had to-day a very interesting meeting with two learned Jews. They called for the purpose, as they candidly confessed, to try whether they could not convince me that I was in error respecting Jesus being the Messiah. Arguments were exchanged, but my Jews appeared to remain unmoved. At last one said, 'There is, at any rate, a fault amongst you, even in case you were right that Jesus was the Messiah, you have no public prayers, and when you have them in your churches in this country, it is but a meagre service.' He means the German Service. I told him this was not the case in all the Churches of Christ, and to convince him I showed him a copy of our Prayer Book in Hebrew.

of every nation, and of every complexion. Each single faithful member, though but an unit or atom of the whole, is nevertheless a part of Christ's Holy Catholic Church, an integral portion of the communion of Saints. God grant us grace to use these glorious privileges aright; God enable us to spread them far and wide, till the limits of the Church are the limits of the world.

"There is no doctrine or tenet of our religion in which all Christians were for fifteen centuries so unanimous, as in that of Episcopacy. Always and every where, however Churches varied in opinions and practices, all retained their Bishops. To the *facts* that took place in their day, the Fathers are unquestionable evidence; they must have known what took place in their day, and they could have no motive for concealing them. "And if, as an eminent Prelate of our day observes, if the Episcopal form of Church-government be undoubtedly Apostolic in its origin and authority; if the right and duty of preaching the word of truth, and dispensing the sacraments of grace, have been transmitted through that channel, from the Holy Apostles themselves, to the ministers of Episcopal Churches, it cannot be otherwise than presumptuous and hazardous for men to turn away their eyes from that pattern, and to separate themselves, or to live in a state of separation, from a Church which can exhibit these credentials; and against which no charges can be brought which justify separation:* and it ought to be a subject of

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After a few moment's reading in it, he jumped up quite frantic, and said, 'This is not only in the holy language, but it is all Psalm and language of the Holy Prophets!'

"I gave it to him, and now he began to read and to chant it, and took his friend's arm and went away, keeping on reading it in the street. May the God of Abraham, Isaac, and Jacob, whom we worship in this form of prayer, enlighten the understanding of these men that they may look on Him whom their fathers pierced!"—Jewish Intelligencer for August 1842.

* "I live and die a member of the Church of England, and none who regard my judgment or advice will ever separate from it." (*Rev. John Wesley*; *quoted in the Church*, vol. 5, No. 40.) "The Church of England, it cannot be denied, professes the life-giving doctrines of the Gospel, favours every great principle received from Esther by the Reformers, and puts into the lips of the people a language of devotion, unrivalled in majesty, beauty, propriety, and comprehension." (*Eclectic Review*, a *Dissenting publication*, *for 1839*; *quoted in Christian on Bottom*; *vide the Church*, vol. 6, No. 1.) "From my extensive intercourse with Christians of every denomination, I have come to the full conviction that there is no body of ministers in the nation among whom the spirit of the Gospel is so consistently exhibited, as among the members and ministers of the Established Church. The piety in that quarter is of a better cast, more deep, more solid, more simple, more scriptural, less showy, than in any other." (*Mr. Hughes*, *a Baptist preacher*; *quoted in the Church*, vol. 6, No. 26.)

[illegible] thankfulness to those belonging to such a Church, that there can [illegible] question as to the commission of its ministers and the validity of its sacraments." *

There is no one body of Christians to be found existing from the beginning, that does not profess Episcopal discipline and the Apostolic succession. Of the ancient Eastern Churches, we hear not a word under any other form; none which had even heard of any other form in past ages. Every search made by either Episcopal or Presbyterian Missionaries, has resulted in this fact, that all the ancient churches are Episcopally constituted. Besides the well known churches of the Latin, Greek, and English Churches, we have the testimony of the Abyssinian, Syrian, and Nestorian Churches to this fact. As regards the Syrian Church, let us dwell briefly on the evidence it offers. We know the twelve Apostles spread the Gospel in different lands; but concerning them we have but faint tidings. Now had there ever been a primitive church discovered, professing the Presbyterian form of government from the beginning, would not such a fact be valued as proof of the divine origin of that discipline? Those which we have ever heard of, but ancient Churches have been found with a form similar to our own; will not then every candid individual draw from the force of such testimony in our favour? More than three centuries ago Syrian Churches were discovered in India; it was attempted to place them under the authority of the Pope, but they fled to the mountains and were lost sight of. More recently they were again visited, by an English Clergyman, who found them very similar in doctrine and discipline to our own Church, having Bishops, Priests, and Deacons; exhibiting their own records in support of their claim to a succession from the Apostle St. Thomas. When one of their Bishops was consecrated with a ministry of one order only, his striking re-

* [illegible] pleaded that persons of different sects are more pious than [illegible] In not this the spirit of the Pharisee [illegible] 1, this cannot be known; and, 2, it is not their business to judge [illegible] not justify separation; since the Church nowhere [illegible] within her pale, and as above confessed [illegible] of bringing faith its fairest [illegible] water alone, which it is not, with [illegible] baptized water, over advised holy [illegible] and ministry were unlawful [illegible] (page 198.) And if not because her ministers are [illegible] sects; merely not because it may happen [illegible] as they ought to be.

[illegible] Sermons on the Church;" by the Bishop of [illegible]

[illegible], vol. 6, No. 2.

ply was, "there must be something imperfect there." Want of time forbids my giving more of these details; every candid person will admit the weight of this evidence in behalf of Episcopacy.*

These Reformers who abolished the Episcopal and instituted the Presbyterian form of Church-government, did it on a plea of necessity, not as a matter of preference. We find Luther anxious for Episcopacy; we perceive Calvin desirous of such an order of Bishops as were in the Reformed English Church. He even joined with other Reformers in writing to England on this head, but the letter not reaching its destination the design was dropped. I will add the testimony of one witness, unimeable, because apparently given contrary to his own wishes. Scarcely anything new is ever brought against Episcopacy, almost all appears in a book in support of Presbyterianism, written by request of the Westminster Assembly. We may be sure the best abilities of the learned author, Blondel, were exerted in the cause; and yet he concludes with these remarkable words:—"By all we have said to assert the rights of Presbytery, we intend not to invalidate the ancient Apostolical constitution of Episcopal pre-eminence; but, we believe that wherever it is established conformably to the ancient canons, it must be carefully preserved: and wherever by some heat or contention or otherwise it has been put down or violated, it ought to be reverently restored."† This passage was immediately suppressed. Now of all who at this day use Blondel's arguments, how many are there who mention this his candid confession!

One other class of witnesses I will allude to, viz: those who from being ministers in other denominations, have given up their office, and sought ordination at the hands of Bishops. It is no wonder, where families have grown up without knowledge of the distinctive claims of our Church, if ignorant or half instructed persons have been led away to other sects, by arguments of which they cannot discern the emptiness. But the case is different where persons carefully educated in the views of their sect, supporting themselves by officiating as Pastors, having the best information on their own doctrines, and filled with a natural jealousy of the pretensions of others; where such persons, as the result of deliberate examination, resign their charge, break the ties that bind them to their people, grieve their own relatives, and pain their own bosoms, cast themselves and families on the world, or (hardest of all) declare they have hitherto been mistaken; every candid mind must admit that

* Cave's Lives of the Apostles; Art. St. Thomas.—Chapman's Sermons on the Church; Sermon 6.

† Horne's Essays; Art. Blondel.

for which such sacrifices are made, to be at least worthy of examining [illegible]. Within these few years, many ministers have left their stations, [illegible]ed the invalidity of their orders, and sought admission into the [illegible]formed Catholic Church. I cannot do more than to refer to one of [illegible] striking instances of such conversions. We read of Mr. Marshall, [illegible] talented Minister of the Church of Scotland in Edinburgh, who in [illegible]signing his charge uses the following expressions:—"My confidence [illegible] the form of Church-government established in this country being [illegible] much shaken, I felt it incumbent on me solemnly to reconsider its [illegible]ture and scriptural foundation, and the result of this investigation has [illegible] at varience with the vow I took at my ordination. Episcopal go[illegible]ment I believe to be not only expedient, but, being coeval with [illegible]stolic times, to have had the sanction of those divinely appointed to [illegible] and model the Christian Church." We also read of Dr. Wylie, [illegible]inister of high standing in the United States, and even president of [illegible]llege, who laid aside all to seek the lowest, viz: Deacon's orders [illegible] the hands of a Bishop. †

Among the most recent intelligence of the kind, we read of five [illegible]yan Ministers having gone to the Bishop of Madras, begging to [illegible]mitted to the privileges of communion with the Church of Christ. ‡ [illegible] read also that two ministers of high standing and attainments in the [illegible]dish Branch of the Church of Scotland have given up their stations [illegible] a conviction that Presbyterianism is neither Scriptural nor expe[illegible], but that the Episcopal form of Church-government is divinely [illegible]ted and ordained for the preservation and extension of the Catho[illegible]. § In every part of the world, the sheep of the divided flock [illegible] bending their course towards the old paths, where is the good [illegible] where rest for their souls may be found. The day, we believe, is [illegible] distant when such returns will be of very frequent occurrence.

[illegible]wish I had time to recapitulate to you the remarks made on this [illegible]ect by an American Clergyman now deceased. He was brought up [illegible]rist Congregationalist, and ordained a minister of that connection;

[illegible] Ecclesiastical Gazette, Oct. 1841.

[illegible] Gaz., March 1842.

[illegible] Church, vol. 6, No. 29.

[illegible] The Church, vol. 6, No. 21. I hope it will not be supposed that, in making [illegible] references to late Ministers of the Established Church of Scotland, any re[illegible] is intended against that highly respectable body of Christians. I have na[illegible]ly selected those instances which seemed to me to carry most weight with [illegible]; we are anxious not to interfere with other national Churches, but at the [illegible] desire to awake inquiry on these important subjects, more especially in [illegible] from our own Church.

but, relinquishing his views, he was afterwards ordained by Bishop Moore. Some of his remarks are as follow:—"After considerable reading of Scripture and other books, I was convinced the ordination I had received was not Scriptural, consequently not valid. There was no alternative but to desist from the Ministry, or to obtain valid ordination. The first object I had in view, in receiving Episcopal orders, was to obtain authority to officiate in holy things; the next was to be connected with the Church whose government I view to be of divine institution. I believe Christ appointed officers in his Church, and pointed out the mode by which they were to be inducted into office, and the mode in which his Church is to be governed; and that none have a right to alter those regulations which Christ has appointed. To live and die disconnected from the Apostolic Church was not consistent with a good conscience. Many who undertake to judge in these matters are almost totally ignorant of the principles of Episcopacy. The step I am taking has relieved me from distressing doubts about the validity of my orders. I now enjoy the pleasing satisfaction of belonging to that visible Church, whose ministry, sacraments, doctrine, and worship, are according to the institution of Christ." * This last remark may remind some of an expression used in a lately printed sermon of another converted minister—"one who has received Episcopal ordination possesses a satisfaction which others want, viz: he has received such a commission as was alone considered valid for fifteen hundred years, and is still so considered by the great majority of the Christian Church." † With this compare the expressions of another convert, "I was so many years a Presbyterian Minister, I have been so many years in the Church; I can with truth assert these latter have been the happiest of my life. I can now labour for souls with the calm and settled conviction that I am right, that my commission is valid. I *know* that I am right; I know it in the same way that I know God's word to be true. I found there was no way for me to find rest for my soul, but to stand in the ways, and seek, and ask for the old paths." ‡ Add to this the recent exclamation of a minister at Geneva, the very City of Calvin:—"Oh that I were an Episcopalian." §

Such are a very few of the numerous testimonies to the Reformed

* Memoir of Rev. Saml. Fuller. Church, vol. 6, No. 1.

† "The Claims of the Established Church of England to the favourable consideration and affectionate support of British Christians;" a Sermon by the Rev. W. Elder.

‡ The Church, vol. 6, No. 14.

§ The Church, vol. 6, No. 12.

Catholic Church made by persons of every denomination, who could have no motive but a love of truth in making them; who had every other motive that man can have for keeping silence. They ought to have weight with those of her own communion never to dream of relinquishing or slighting what others are so anxious to obtain.

In what has been now said, I have been influenced by a desire to encourage those of our communion in the faith, by pointing out, 1, the resultless and evils of anarchy and confusion in religion; 2, the doctrine, orders, and claims of our Church, as respects the ministry; 3, the earnestness with which others have sought her pale, and the peace and rest they have found therein. I hope I cannot be accused of stepping aside to attack other denominations;* if so, it has been unintentional; at the same time, I would in all charity and love commend what has been said to the serious consideration of those who have separated themselves from the Church, should any such be present.† Meanwhile the signs of the times with regard to our holy Zion, are more than encouraging. A spirit is abroad upon the earth, working with resistless energy, pressing after a deeper insight into the true way of Salvation; into the nature of the blessings and privileges of the Holy Catholic Church, the church of salvation, the mystical body of the blessed Saviour. Thank God, the Church is no longer the blind watchword of a party; but is recognised as the city of the living God on earth, wherein those who enter their high privileges aright, are disciplined and fitted for the citizenship of the heavenly Jerusalem. This truth is sinking deeply into the

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* There however are not so scrupulous; I could, if necessary, produce specimens of language directed against the Church and her members, which it would disgrace the church to use, even if deserved. So far as I know, nothing like this can be said against us; long may we enjoy the pre-eminence of freedom from anger or bitterness; our cause is far too good to need, and would not benefit by "rendering evil for evil, or railing for railing." I would however desire to draw a distinction between good and pious Dissenters (many such I trust there are) who lament this mode of being invective; and those who "know not what manner of spirit they are of, whose christianity is mere outward profession, and their religion mere party.

† Wesley's Ideas of departure from the Church—"It brough forth error in ten thousand shapes, turning many of the simple out of the way. It brought forth enthusiasm, imaginary inspiration, ascribing to the allwise God wild absurd self-invented dreams or heated imaginations. It brought forth pride, robbing the Lord of every good gift of the honour due to his name. It brought forth prejudice, hardening, unconsciousness, judging and condemning one another; all totally destitute of that brotherly love which is the very badge of the Christian profession, without which whosoever liveth is counted dead before God &c." (Strong language is used, which I decline adopting.) Wesley's Sermons, vol. vi., page [illegible] Quoted in the Church, vol. vi., No. 15.

minds of pious and reflecting persons, that the Christian life is not an individual but a corporate life; that we ought all to be members of one body whereof Christ is the head, and members in particular one of another; that a real Christian's conversation and worship must be unselfish; that blessings are to be chiefly sought, and most surely to be expected, in the public devotions of God's house. Within our pale, the most careless must remark the revival of the old Church principles of our Reformers and Martyrs; the increasing desire for union and unity; the yearning after that godly discipline we have so much lost; the more ready and willing obedience to ecclesiastical authority; the intelligent tracing of the commission of the Clergy through the Apostles to our Lord Himself, as the only sure warrant for their work; the growing seriousness with which both clergy and laity fulfil their appointed functions and duties; the greater anxiety to live by the Bible and Prayer Book, the better observance of fasts and festivals; * the more frequent and reverent administration of the Holy Sacraments; the growing habits of self-devotion and self-sacrifice. †

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* The usual tactics have been resorted to, and we are assured of Puseyism, more especially for preaching on our people a due observance of the Church's fasts and festivals. The learning, piety, and *charity*, of Dr. Pusey ought to silence his detractors. But at any rate we are not concerned with his opinions. Our desire is to observe on our hearers the directions and usages of the Prayer Book, certainly older than the teaching of the Oxford Theologians, which, if contrary to the doctrines of our Church, are decidedly Romish. If by Puseyism be meant an approach to the peculiar doctrines of the Romish Church, then, to say it is on the increase among members of our Church, or professed by them, is incorrect; but if those who speak of Puseyism mean by it a sense of the guilt and evil of schism, and a desire to be more intimately members of the Church Catholic, then it is true indeed, for in that sense Puseyism is Scripture. Again, if by Puseyism be meant an attachment to the principles of the early Primitive Church, we confess to the charge. "The esteeming the writings of the first three centuries, not equally with, but next to the Scriptures never carried any man into dangerous errors, nor probably ever will. But it has brought many out of dangerous errors, and particularly out of the errors of Popery."—(Wesley's Works. Edit. 1830, vol. x., page 79.) In one word, if by Puseyism be meant the doctrines of the Bible, as enforced and carried out in the Prayer Book, we are Puseyites; if not, the charge is *utterly groundless*. "But there is a real delusion abroad, as to these and other matters, existing among both clerical and lay members of the Church, and fostered by her ill-judging friends, and avowed enemies. Such conformity is called Popery, Puseyism, Tractarianism; as if these things which are no old as the Prayer Book were new. The fact is they are new to many, because they have never been at the pains to read more of the Prayer Book than is unavoidable, and even that they have read only in part, or they have the habit of neglecting and forgetting what they read."—Church Mag., Oct. 1842.

† The foregoing paragraph, from the words, "within our pale," to the end, is altered and adapted from extracts to which I have preserved no references; possibly the reader may meet with one or two similar instances.

But it must be said, as it is sometimes, for indeed it cannot be said with truth, that we put the Church in the place of Christ. We love Him far more than Her; we love Her for His sake, because She holds his truth in charge; because She was founded by Him, because He loved Her and gave Himself for Her. We depend upon His merits for salvation; upon His pardon and eternal life dependant on repentance and faith in our crucified Redeemer. But we desire to look for these blessings in God's appointed way; we are all the more anxious to preserve that fabric which Christ erected to maintain and dispense these truths. But I love you, Brethren, that to spread a knowledge of the Saviour in his appointed way, to share the triumphs of his Church, to promote this spiritual and heavenward movement, you must exhibit practically, by your lives and conversation, the benefits and blessings with which God has endowed our Spiritual Zion; for the Church can never wholly fulfil her high mission, till all the great truths she teaches are exemplified in the lives of her children. Then, when surrounding multitudes are compelled to admit that God is with you of a truth, they will be led to bend instead of opposing her triumphs. I will conclude this portion of my discourse by shewing you in the language of an eloquent Canadian divine what those triumphs are. "In England, exclaims this speaker, how rapid is the diffusion of sound practical religion! how noble a spirit of Christian charity walks through the land, repairing the neglect and crimes of past years! New spires point the way to heaven; clergy and people join hand in hand in the hallowed work; and true gospel light is shed in saving away. Not content with the limits of her own empire, England plants the cross on her most distant battlements; she unfurls the Episcopal banner upon the palm-crowned heights of Jerusalem; already is it fanned by the breezes of New Zealand, anon will it unfurl upon the rock of Gibraltar, over the forests of New Brunswick, over the pastures of the Cape. In Ireland, the glory of that Country (to use Presbyterian language concerning them) a band of saints, they carry their lives in their hands, their path is in their own blood; and yet, under their teaching, the sun of righteousness shines to gild that noble-hearted people. In Scotland, the prospect is equally cheering to the faithful Churchman. The old continental of the land, the undestroyed and indestructible Episcopal Church, has broken the bonds with which Kings and Legislators and hostile multitudes long shackled her venerable form: she has cast off sackcloth for garments of rejoicing: she has flung wide to the breeze the banner of apostolic truth and evangelical order, and its time honoured folds shall soon be reflected from the waters of the Tay, waving from the tur-

ties of her own university. From the American Church tidings equally encouraging daily reach our ears. It is impossible to take up an American Episcopal Journal, without noticing the increasing numbers of confirmations, or observing how frequently dissenting teachers repair to her Bishops for that valid Apostolical commission without which they had previously laboured."*

Methinks I hear the whole Church with a burst of united voices exclaiming—"not unto us, O Lord, not unto us, but to thy Name, give the glory."†

And now, my Brethren, I come in conclusion to appeal to you; I come to admonish that yours is the high privilege of assisting in this mighty work of spreading the Church of Christ throughout the Globe. Glorious as are the achievements, wide spread as are the conquests, I have just enumerated, yet every step forwards but unfolds to the view a wider horizon, a more extended space to be occupied; for "the field is the world."

England, pre-eminent in christian generosity, notwithstanding the pressure of distress, is meeting the emergency with gigantic energy: no sooner do her spiritual rulers approve a new effort in any direction, but ready hearts and hands are found to furnish the means, and to direct their use. The rivers of India roll their streams beside our Churches, and beside the graves of departed [illegible]aries; her snow-clapped mountains keep watch over whole [illegible]tive christians; even the Redeemer's land is vocal with the [illegible] "Oh Lamb of God that taketh away the sins of the world, have mercy upon us:" the ice-bound shores of solder regions are gladened with the tidings of a crucified Saviour; many a mighty forest-shaded river of South America bears the frail canoe of our daring missionaries on its source ruffled bosom: the barbarous savage of the Pacific learns to behold and reverence the venerable fathers and white-robed ministers of the true Catholic faith: the body of Christ is symbolically broken, and his blood shed, upon tens of thousands of altars: even Rome herself, and many of her most populous cities, are not without the living stimulus of the example set by our pure worship: while at home there are numbers busied in extending church-accommodation to her fast-increasing population, in a spirit and with a munificence worthy the very best ages of Christian disinterestedness. For the feeble flame which burns at our Colonial Shrines, we

* Slightly altered from a speech by —— Kent, Esq., at a meeting held to constitute the Diocesan Church Society of Toronto; reported in the *Church*, vol. 5, No. 44.

† Ps. cxv., 1.

[illegible] to thank this fostering England: we rejoice to believe that those [illegible] fires are fast re-kindling, that the new and reviving influences around [illegible] are long be felt on every side. Am I addressing christian men and women, whose hearts respond yet here superadd triumphs? If such we have, I announce to them again, that theirs is the high privilege of [illegible] in the sacred cause. The mite, however small, which we can [illegible] if we *will*, may by God's good providence produce effects far be[illegible] in apparent value; and we cannot dedicate our substance to Him [illegible] more unexceptionably than by uniting ourselves to the Church [illegible] of the Diocese. Presided over by our lawful ecclesiastical ob[illegible]; and devoted to the building of Churches, to increasing the num[illegible] of ministers, to the training up of hopeful and pious students for [illegible] vacant stations, and generally to increasing the spread of true [illegible] and a rational knowledge of our Church, I think it can only be [illegible] to name this society to you, to insure for it a reasonable [illegible] of support. Wherefore I desire to bespeak your christian liberality [illegible] day: but I am still more desirous that all who hear me now would [illegible] the countenance of their presence and support at the meeting to [illegible] to-morrow. If our religion cost us nothing it is quite too cheap [illegible] studies; every man is God's steward for the amount, be it much [illegible], which he can spare from the reasonable provision for his family, [illegible] to his station in life. We might indeed acknowledge much [illegible] generosity in some; but I feel I have kept you long, too long [illegible], though the half of the thoughts which throng my mind are left [illegible]. It were right, however, that all should join in moderation, [illegible] none be burthened. Let us hope and pray for the dawn of a [illegible] day, when none shall be found to keep aloof from the holy [illegible] let us hope that most, if not all, who are this day present, will [illegible] us on the morrow, to join in offering to God according to that [illegible] he hath blessed them.

POSTSCRIPT.

Should any one have carefully and calmly read through the foregoing pages, his first thought, if a moderate person, will probably be wonder at the excitement which has been raised on so slight a foundation; his next, if a candid person, to investigate what has been here said. In such an enquiry, should he read *both* sides of the question, he will probably be amazed to find that *all* the objections against the Church of England, to which he may have attached weight, have over and over again been satisfactorily answered; and that, in her doctrines, discipline, and claims, she stands on far more scriptural ground than her opponents imagine. Should he fail to perceive this, still he cannot reasonably feel either astonishment or anger that those who do firmly believe it should be anxious to press it upon their hearers. Nothing in the foregoing sermon is intended to deny that there may be, as I trust there are, many sincere and pious Christians of every denomination; to whom it may surely be allowed to express our regret that they are not gathered within what we believe to be the fold; and our hope that all differences may ultimately cease, and that the flock may be one with Christ, even as He is one with the Father. Amen.

ERRATA.

Page 5, line 5—For council, read counsel.
Page 6, line 1—For this, read this.
Page 6, line 2—For althought, read although.
Page 9, Note, line 3—For prophesied, read prophecied.
Page 11, line 22—For subservienes, read subserviences.
Page 11, line last—For save, read save he.