

Poetry.

THE CHILD'S LAST SONG.

'Twas night;—a weeping mother hung,
With tender prayers upon her tongue,
Over her dying child;
So lifeless lay his young head,
A stranger might have deemed him dead,
When suddenly he smiled.
Like earth, when on a wintry day
The sun gleams forth with glorious ray,
Illuming all with light;
So changed the features of the boy,
As that sweet smile of holy joy
Each instant grew more bright.
The mother joyed, yet grieved the while,
Forsell she knew that radiant smile
Had origin in heaven;
That doubtless some bright gleam of bliss,
Of a far better world than this,
To her loved child was given.
As if entranced, he still smiled on,
Till his young voice broke forth in song,
All rapturous and clear:
'Twas of a happier land he sung,
And the sweet accents of his tongue
Fell plain on every ear.
They wept—but his young voice arose
Still stronger, sweeter to the close
Of his most holy theme:
His spirit seemed to wander free,
Emerged in glorious ecstasy,
By some all heavenly scene.
He ceased—and when the last words rang,
His little head more lifeless hung
Upon his mother's breast;
She thought him gently sunk to sleep,
And would not even stir or weep
Lest she should break his rest.
But his glad soul, on heaven intent,
So gently left its tenement,
None marked that life had fled—
'Twas only by the silent hand—
The lifeless hands—the lips apart—
They knew that he was dead.
—Felix Farley's Bristol Journal. H. D. H.

THE BISHOP'S DAUGHTER.

(From a Correspondent of The Church.)
[CONCLUDED FROM OUR LAST.]
Having now given a sketch of the life of our noble-minded heroine, we proceed, according to our promise, to give a few of the interesting anecdotes with which this book abounds. The incidents respecting the Rev. Waldo Sibthorpe will be read with peculiar interest, from the unenviable notoriety lately gained for himself by this unhappy gentleman.
'To a few the chief charms of this country town was its proximity to the then residence of the Rev. Richard Waldo Sibthorpe; whose ministry was much and deservedly prized. There were many circumstances which contributed to his fame. He was a member of an old family; a man of acknowledged ability; and of unsparring devotedness to his profession. His voice was singularly musical, and the powers of imagination, as well as results of learning which he brought to bear on his pulpit ministrations, were very captivating. But amid the impressive exhortation and affectionate earnestness which pervaded his addresses there was always a tone of mysticism.—This was visible more or less in all his sermons; but particularly in one upon the offices of Satan. The text on which he founded it ran thus:—'The accuser of our brethren: which accused them before God day and night.'—Rev. xii. 10. Nothing could be more terrific than the picture which he drew of the ceaseless activity of the great accuser—of the joy with which he beheld men fall into error—of the delight with which he presented to every omission of duty, and every commission of sin, to the consideration of the Supreme Being—of the manner in which every ill word, every unguarded act, every loose and unwholesome thought, as guarded and aggravated—of the diligence with which he prompts the recording angel to enter in the great book of account the crimes, follies, and omissions of every hour; of the exultation with which this task of perpetual accusation is carried on; and of the rapture with which its success is contemplated.
'But still there was a mysticism about it—dash in it,—so to speak, and the term is used I trust not irreverently,—of what bordered on the romantic and speculative in religion. To account for this, his admirers used to advert to the unusual tenor of his own career. In early life he was enticed from home by a Romish priest, with whom he resided several months; and during which period his friends lost all clue to him. The object was to convert him to Romanism. And from his trammels he then had a narrow escape.
'Another incident befel him in later life—an attachment formed for him by an accomplished lady holding the Romish faith—and which had again nearly brought him within the pale of Romanism. Connected with this there is a curious incident. A highly-finished miniature of him was placed in the exhibition at Somerset House. It was an admirable likeness, and was readily recognized. Three weeks elapsed, and it was gone. The thief was never discovered; and considerable promptitude as well as management must have been brought into play to carry it off unobserved; but it was effected. Some ladies had been seen, for several successive mornings, hovering around the spot where it hung—but further clue there was none.
'All these various details throw an air of interest, romance, and mystery, around this extraordinary man's history. And right heartily do the village ladies boast of the proximity of Mr. Sibthorpe, of the union of his ministry, and its wondrous fascination, as among the many attractions in the neighbourhood of their dwellings.
'When Mr. Sibthorpe was in the neighbourhood, his was the Church to which—always under protest from Sybil—as an uncanonical, indefensible, vagrant proceeding—he was jointly repaired.' There was a... power, a solemnity, and a pathos in Mr. Sibthorpe's sermons at this period which left among his hearers nothing to wish. No man perhaps ever more deeply probed the recesses of the human heart than he did in the searching application with which he generally wound up his pulpit addresses. One of them Sybil would remember. His subject was that of 'Remembrance-bred sin;' and nothing could possibly exceed the skill with which he embodied—partly in his own striking language, and partly in the words of Scripture—his own conception of the minute, accumulating, and perfect record kept by the Supreme of the sins of a fallen being. With this he contrasted man's willingness to forget the past,—his readiness to do so,—his joy at partially succeeding. Never was man's moral nature more skillfully dissected, or a more hideous picture drawn of his many and grievous wanderings from God!
'There was too, at this period, a force, vividness, and Scriptural truth about Mr. Sibthorpe's ministrations which won for them acceptance even with the fastidious, and the worldly, and the indifferent. His preparations for the pulpit were the evident fruits of severe and well-directed study. His sermons were never written. It was delivered from notes. But it was no crude, hasty and immature effort—alike. The was the portion of dress mingled with the—The preparation was elaborately set. It came rounded, sparkling and polished, from the crucible of study, reflection and prayer. He was then understood never to have preached twice from the same analysis. He addressed again press the same doctrine; and open his heart to the self-same words; but the sketch would be entirely new. It would have been thought over and

re-cast, during the Friday and Saturday immediately preceding—days invariably passed in privacy, on which no infringement was allowed—with an earnestness and ardour as though the subject had never been approached by him before. This accounted, perhaps, for the vigour and freshness of his addresses. The line of argument might be the same—the process by which the argument was wrought out might be the same—but the illustrations—the imagery—the appeals—the application, would be the fruit of his latest and most matured impressions. Such diligence must tell—Look at art. The general outline of two pictures may be the same. But that will command the greatest share of admiration where the filling in of the lights, the management of the shadows, the grouping of the figures, and the misty distance of the back-ground, have been most artistically combined.

This sketch was written before Mr. Sibthorpe's secession, and we think it well and truthfully portrays his highly imaginative and morbid temperament. The Romish tinge given to his romantic disposition, during his forcible abstraction, will partially account for his extraordinary and infatuated conduct during the past few years, which has caused so much grief and anxiety to his friends. The Roman Catholic Church has always sought the instruction of the young, well knowing that the impressions then made are seldom or never eradicated through the whole of life's span. The mighty power and influence of early teaching, whether for weal or woe, is a great truth to which the members of our communion are not yet sufficiently awakened. Too many of them are held by the world in its iron grasp, regarding slightly the religious opinions of those to whom they entrust their children, provided they are competent to imbue the youthful mind with knowledge of things earthly and the current accomplishments of society. In this diocese there is a sinful practice among Churchmen of sending their daughters to be educated in the Romish nunnery at Montreal. The reasons alleged for so doing are, that the education there afforded is very superior, and the terms are exceedingly low. How miserable and trifling are such advantages compared with the imminent dangers to which children are exposed in such seminaries? How great is the peril, from the seducing kindness with which they are treated,—the skillful manner in which everything repulsive in the Romish faith is carefully veiled and suppressed, and nothing made apparent save the very poetry of an idolatrous creed, so likely to blend itself into the imaginations of young and enthusiastic spirits? How is it possible that fathers and mothers, who would suffer the pangs of sorrow and anguish, were their offspring to endure a single hardship or vicissitude,—how can they recklessly expose them to the risk of having their perception of truth dimmed, and their love to their own pure faith weakened, by Romish sophistries? It is a solemn and imperative duty of the Church's ministers to warn those parents over whom they have charge, and of whom they have to give account, that Churchmen are responsible for every taint of heresy and schism in their children, and for every feeling of rebellion and distrust engendered against their holy spiritual mother, which may arise from exposure, through carelessness or indifference, to a blighting and contaminating atmosphere.

But we must return to our anecdotes; the following gives an instance of princely magnificence in a distinguished prelate, and of high-toned principle in the object of his bounty:

'Some years ago, the Rev. James Hare, the resident Rector of Coln, St. Denis, near Northleach, died in insolvent circumstances. They resulted mainly from the exercise of a benevolent spirit, which could not brook the existence of distress without making an immediate and no ungenerous effort to relieve it. The Hon. Shute Barrington, then Lord Bishop of Durham, occasionally resided at Rendcomb Park, in the neighbourhood of Coln, and had a slight, but a slight, personal knowledge of its Rector. His acquaintance with the excellencies of his character was, it appeared, more intimate; for, on his demise, the Bishop learning the situation of his widow, wrote to her, condoling with her on her loss, and enclosing her a Bank of England note for £1000; stipulating that this sum should be exclusively applied for her own use and comfort, and not in payment of her husband's debts. The high-minded woman respectfully returned the note to the generous prelate, intimating that she could not avail herself of his bounty on such terms,—that her husband's character was far dearer to her than any addition to her own personal comforts, during what remained to her of existence,—and that, as she could not avail herself of his Lordship's bounty for the purpose most congenial to her own feelings, she must gratefully, but firmly and respectfully, decline it.—The Bishop, in full but touching terms, which proved how much this lady's delicacy and true affection had moved him, again transmitted to her the note—finally and unconditionally.'

The following letter, with which we will take leave of the 'Bishop's Daughter,' will prove interesting to Canadian Churchmen, from the allusion made to the early promise of one, on whom so much depends,—the best interests of this Province now depend,—the Right Honourable William E. Gladstone,—a son, of whose love to her principles, and talent to defend them, the Church may well be proud. It was written by Dr. Turner, afterwards Bishop of Calcutta, who was Mr. Gladstone's tutor for a considerable length of time, to a friend in London—

Wilmshurst Rectory, near Manchester,
March 28, 1828.

Dear Sir,—I enter fully into your feelings, and desire to express my very cordial concurrence in the decision to which you have been led.

As you mention the 22nd, I have not ventured to suggest an earlier day; but since I saw you I have found that there will be an absolute necessity for my presence in London on a matter of business by the 18th. If, therefore, you could fix the 16th for coming, it would be a very great accommodation to me.

Inclosure A will prove to you that you were wrong in your conclusions. I hinted as much on Saturday, but was unwilling to give pain. I add inclosure B to console you. You will admire it for its pure Latin and manly sentiment. It is from the pen of my pupil, Mr. Gladstone, of whose future fame, should life be spared, I entertain the brightest augury. Mrs. Turner is much obliged by your kind enquiries. I cannot give a favourable report of her; this severe weather is very distressing, and, I fear, injurious.

Believe me, dear Sir,
Very truly, your obliged,
J. M. TURNER.

DIALOGUE

BETWEEN THE REV. HENRY HOOKER, A.M., AND MR. CLAYTON, A DISSENTER, ON THE APOSTOLICAL SUCCESSION.
(By a Correspondent of The Church.)

No. II.

Mr. Hooker.—I am glad to see you again, Mr. Clayton: please to walk in.

Mr. Clayton.—Thank you, Sir; I have called again to hear more from you on the doctrine of the 'Apostolical Succession,' in which I have become deeply interested.

Mr. H.—I shall be happy to continue our conversation of last week; but let me first ask you, what Mr. Bennet said to my arguments on the subject; I hope you mentioned them to him.

Mr. C.—I did, and was not a little surprised at the way in which he met them.

Mr. H.—I shall be glad to hear what he said.

Mr. C.—I will endeavour to state to you how he met your arguments, as well as I can. He said, first, that the promise of the Lord, mentioned by you as the foundation of this doctrine, and to be found in Matt. xxviii. 20, belongs to any particular body or succession of men, but to the whole Church of Christ. When I mentioned to him, that I thought that the context confined it to the Apostles, and those commissioned by them, inasmuch as it was made to those who were by him charged with the duty of 'preaching the Gospel to every creature, teaching them' &c.,—that as all Christians were not called upon to preach, certainly not to baptize, so they could not justly claim a promise made for the encouragement and benefit of such as were so commissioned; he said that I was certainly wrong. He argued that the commission given in Matt. xxviii. 19, 20, was a commission to preach the Gospel, and not to ordain others,—and that when that commission was given, there were present the two disciples who had walked to Emmaus, and others also.* I must say, Sir, that I did not know how to answer these things.

Mr. H.—I will, then, endeavour to show you they may be answered. This promise of the Great Head of the Church of being with his apostles always, even unto the end of the world, was given only to the eleven; for St. Matthew says expressly,—'then the eleven went up into a mountain of Galilee, where Jesus had appointed them.'—(Matt. xxviii. 16.—xxvi. 32.) It is perfectly gratuitous in Mr. Bennet to say that others than 'the eleven' were present, and received the promise of the Saviour's presence to the end of the world. He might just as well have said that all the disciples of Jesus, females as well as males, were there also, and not this been open to the objection that all were not sent to preach and baptize, which you very aptly brought against his first assertion. It is certainly true that the commission given by Christ to the apostles to send out others as preachers of the Gospel, was not given here; for it had been given before, viz. when our Saviour first appeared to them assembled together after his resurrection, on which occasion he said unto them, 'Peace be unto you; as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and said unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.'—(St. John, xx, 21.—23.) It was on this occasion that the Apostles received their commission to send out others, as Christ had sent out them. But the promise given to 'the eleven' on the mountain of Galilee was evidently, and beyond dispute, an assurance confirmatory of their authority, and conveyed to them the promise, that He would be with the ministry he then sent out, even unto 'the end of the world.'—But what did Mr. Bennet say to the other arguments I advanced in favour of my position?

Mr. C.—As to the practice of the various denominations in receiving their ordination from others previously ordained, he said that it was a mere matter of custom, and that it might just as well be dispensed with as not; only as the people had been accustomed to see it done after that fashion, it would not be well to change it. 'And' (said he) 'as to the stress which Mr. Hooker appears to lay on the Sacraments, that is just like all of his class. They are more than half Papists, and can do nothing without their Sacraments. I suppose before long they will have all the seven Sacraments that the Church of Rome has, and kiss the Pope's toe into the bargain. For my part,' added he, 'I know many most pious and devoted Christians who have never been baptized at all, nor have they any other Sacraments, and yet they are acting in His name. And, if it be but once established, that the eleven had power to number a twelfth apostle with themselves, possessing corresponding power and equal jurisdiction, it must follow that they had the power to haul on the holy line, and that they were chartered for the purpose of continuing in the Church of God a special ministry and a holy priesthood.'

Mr. H.—This really appears very clear, now that you have brought it out in this light; but I must confess that I never saw it so before.

Mr. C.—That may very easily be so; and it would make us very cautious how we condemn the views of others, until we have heard the arguments by which they sustain those views. But to return.—Another point is to be observed in this election of Matthias; that he was chosen before the special outpouring of the Spirit on the day of Pentecost; and, therefore, by the Holy Ghost descending upon all, the deed of the eleven was abundantly recognised, and their power to commission in Christ's name, fully ratified and confirmed. A full power there was, therefore, in the eleven, as derived from our Lord, to elect another into their office; full power also had they to perpetuate their office, for our Lord's commission as recorded by St. Luke runs: 'As my Father sent me, so send I you.' Now Christ was sent by the Father with a power to send others, and therefore the apostles also were sent from Christ with a power to send others, and that power they exercised first in this case of Matthias.

Mr. C.—That is a fact which no reasonable person, I think, can question; though I have seen it stated; that in this whole affair St. Peter and the apostles were doing what they had no right to do; and that, therefore, the whole proceeding was null and void. But, to tell the truth, I thought at the time that this was a very bold way of getting rid of the powerful argument against the views of the writer adduced from the case of Matthias.

Mr. H.—That certainly was a very summary way of dealing with Holy Writ; and is very much like the manner in which the German rationalists get over any passages of Scripture which oppose their favourite views. But to continue my argument from Holy Scripture: It will be denied by none that St. Paul was an apostle commissioned by Christ as the great Apostle of the Gentiles. If we examine in what manner St. Paul exercised the commission given him by Christ, we shall find a direct proof of this doctrine from plain matters of fact recorded in the sacred volume. We find in the 14th chapter of the Acts, that in company with Barnabas (of whose call to the apostleship no mention is made in the very brief history of the Acts, which is confined chiefly to the early part of St. Peter's apostleship, and to that of St. Paul, making little mention of things that occurred to the other apostles and other disciples during that time.) I say we find in this chapter that St. Paul and Barnabas ordained elders in every place where they had gathered congregations; thus indicating that they supposed that part of their commission was to send others, as they themselves had been sent.

Mr. C.—One would naturally conclude that such were the views of their commission, judging from this act. But are there any other proofs of the 'Apostolical Succession' to be found in the sacred volume?

Mr. H.—Yes; the plainest possible proofs of this doctrine are to be found in the cases of Timothy and Titus. Congregations of believers had been gathered in Ephesus and Crete, elders or presbyters had been ordained over them by the apostles who had planted the Gospel there, (for in that early age the apostles were the first missionaries,) and as long as they could, St. Paul and the other apostles went about from country to country, confirming the souls of the disciples and setting in order the things that were wanting, and ordaining elders in every city. But when the churches

by it as to repay you, in some measure at least, for the great trouble you purpose taking in the matter.

Mr. H.—The outline which I have marked out for myself is certainly an extensive one, and, if well filled up, will present a pretty thorough discussion of the question.

Mr. C.—There are, however, two points, on which you do not appear to intend touching: that is,—what was the form of ministry instituted by the Saviour or his inspired apostles; and the channel, through which this succession has been kept up?

Mr. H.—Why really, my friend, I think that we shall find the discussion of the subject, even within the limits to which I have confined it, quite extended enough, without treating of those other questions.—And besides, I think that the more you can separate any question, complete in itself, from all extraneous matter, the more clearly and satisfactorily can you treat of that subject: though I shall by no means be able, in the treatment of the 'Apostolical Succession,' to avoid declaring the medium, through which that Succession has been handed down from the days of the apostles to the present times.

Mr. C.—Doubtless, Sir, you are in the right to keep these other questions in the background, as much as possible.

Mr. H.—My first proposition was, to consider the light which the Scripture history throws on the doctrine under discussion. * We see in the case of Matthias (as recorded in the 1st chapter of the Acts,) the first intimation of the manner in which our blessed Lord pursued fulfilling His promise of being with His Church 'always, even unto the end of the world.' We are taught by this example, that the power of ordination was from the beginning entrusted to men. The vacancy in the Apostolate was caused before our Lord quitted earth; and a casual observer would expect, that the Great Head of the Church would have filled up this vacancy Himself; but, thanks to His unspeakable mercy, such was not the course He pursued. Had he done so, there would have been room for the cavil, that ministerial powers (such as our Bishops and Priests are entrusted with) could not be transmitted from one man to another by outward imposition of hands, but that there must be a direct and immediate interference on the part of the Great Head of the Church. All plea for this cavil is now removed, and it is clear that the Lord has confided to His Church the power of commissioning men for the work of His ministry. In few words, the history of this transaction shows us, that what the Apostles were, in virtue of their call by the Great Head of the Church, that Matthias was in virtue of his call by those Apostles. We see, moreover, in the appointment of a twelfth apostle at all, the intimation, that the apostolic order was to be maintained by a continual succession; and the election of Matthias points out to us the agency which our Lord employs for the perpetuation of His rule among the ministry. Our blessed Lord does not himself appoint a twelfth apostle; but, just previous to His ascension they meet Him by His own appointment on a certain mountain of Galilee. And Jesus came and spoke unto them, saying,—'All power is given unto me in heaven and earth;—and then, exercising that power, and addressing them as the words themselves and the sequel prove, in their corporate capacity, as the college of the apostles, he says to them, 'Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world.' Now, into this ministry and apostleship Matthias is chosen to take part, and this not by Christ acting in His name. And, if it be but once established, that the eleven had power to number a twelfth apostle with themselves, possessing corresponding power and equal jurisdiction, it must follow that they had the power to haul on the holy line, and that they were chartered for the purpose of continuing in the Church of God a special ministry and a holy priesthood.'

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became multiplied exceedingly, the apostles found themselves unequal to this duty. They therefore commissioned others to supply their lack of service in this matter. For this purpose Timothy was left at Ephesus, and Titus in Crete. St. Paul gives Timothy abundant directions, regarding the qualifications of those whom he was to ordain, and addresses him in this solemn language: 'I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another; lay hands suddenly on no man, neither be thou partaker of other men's sins; keep thyself pure.'—(1st Epistle, v. 21, 22.) Again, in the second Epistle (ii. 2), St. Paul charges him: 'The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.' To Titus, in like manner, St. Paul gives full directions concerning those whom he was to ordain, and thus addresses him, (i. 5)—'For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.' St. Paul, speaking of Timothy's ordination, says, (ii. 6)—'I put thee in remembrance that thou stir up the gift of God which is in thee, by the putting on of my hands.' Here then we have St. Paul putting his hands on or ordaining Timothy, and Timothy directed by St. Paul as to his ordination of others; and thus we find the succession of the ministry, through apostolic hands, handed down from one to another,—even to third persons, before the close of the sacred history. These few cases that I have cited may suffice to convince you, my attentive friend, that there is ample sufficient to support the doctrine under discussion in the Word of God. Having detained you so long on this head, I shall not attempt to proceed to another to-day; but allow you to consider well what has been said, to read these several cases in your Bible with prayer and attention, comparing them with other parts of Holy Writ; and thus to make up your mind, as to whether there is sufficient or not in the Holy Scriptures to sustain our view of the case. I shall be happy to see you in a few days again, after you have given this part of my argument that consideration which its importance demands.

Mr. C.—I am sure that I should be very much obliged to you for your great condescension; I shall be very happy to accept your kind offer, and hope to call again to proceed in the further consideration of this subject, which is each week engrossing more and more of my attention. Good afternoon, Sir!

Mr. H.—Good afternoon, Mr. Clayton.

THE POSITION OF THE CHURCH AND THE DUTY OF CHURCHMEN.

(From the Preface to two Sermons by the Rev. Dr. Hooker, entitled 'She loatheth much,' and 'The Hen of her Gamment'.)

The first of the two following sermons was preached on the 28th of July, at the Consecration of Leven Church, Yorkshire, and again at the re-opening of the Church of St. Mary-de-Crypt, Gloucester, on Thursday, 27th of November. The second was preached at the re-opening of Trinity Church, Hull, on Wednesday, the 10th of December. The author has the more readily complied with the request that these sermons shall be published, because, in a time of much public offence and suspicion, it seems incumbent upon those, whose attachment to the distinctive principles of the Reformed Church of England is unalterable, to take every possible opportunity of making their sentiments known. If there ever was a time, when it was important to England, that the distinctive features of her Church should be distinguished from Romanism, as she is from Ultra-Protestantism, the importance is increased at the present juncture, when the fierce contest of those two extremes is producing such disastrous consequences, so deeply affecting her internal peace.

We have lived to see men quitting without compunction that branch of the Catholic Church which God has planted in their native land, and betaking themselves to the schismatic sect intruded by the Bishop of Rome, with as little apparent scruple or hesitation as a man might feel in vacating his one post of the duty or preference for another, to which he had been lawfully called. And such grievous and sinful acts are palliated, by being styled by the mild term of secession, and not schism,—a going forth to labour in another portion of the same vineyard, rather than a breaking down of the hedge of our own sacred enclosure, and, as far as the power of such acts extends, laying open its treasures and choice fruits to the hand of the spoiler. Surely schism is the same thing, whether committed for the sake of going to Rome, or to Geneva; and it is a miserable compromise of truth to speak of these offences against unity, as if the offenders were making their choice between two communions equally open to them, and where their decision was a matter of indifference.

There is another way of accounting for these secessions, as they are called, which is still more shocking. It is said that the Church of Rome has gained possession of the persecuted ones, in answer to the prayers which we have seen so often advertised as offered by persons and societies in that communion for the reduction of England to the Romish faith. Those who have admitted this solution of the present state of things into their minds, should ask themselves earnestly, what they think of the terms of communion imposed on her own members by the Church of England. Are those terms Catholic and primitive, or are they not? And on the other hand, what do they think of the Roman terms of communion? But if the Roman terms are, as English churchmen believe and know, neither primitive nor Catholic, how can they suffer themselves to think that God has permitted men to join an erring communion, and leave one which is clear of the guilt of imposing error, in answer to a mistaken prayer? What is this but to We might indeed press this point still further, if we were to inquire to whom these prayers of the Church of Rome have in most cases been offered? whether to God the Father or the blessed Trinity, in the name of Christ, or to the Virgin Mary; whom one of the most distinguished among those who have left us professes that the Romanists have deified and justified their act by insinuating that the eternal statute against idols may be abrogated by the Gospel.

How does this appear in his work? There is

Mr. Newman, in his last work, seems to go beyond Rome itself on this point; see his miserable essay, p. 434. 5. Was it for this reason that his new guides refused to revise his book.

The greatest admirer of Mr. Newman, with every disposition to look favourably on his case, must admit that this book shows a mind sadly false. It is by no means what it professes to be, a graceful treatise, but is full of appeals to the lower faculties, ill disguised by a show of argument. We are told by his friends, who are lamenting his wrongs, and who inform us that they cannot blame though they will not imitate him, that he was all along full of respect for old-fashioned high churchmen, and would say nothing offensive to them.

There is, as it were, a civil war in our Zion. And yet on both sides there are hundreds, nay, thousands, who are only kept back from the fraternal embrace by the ambition of party leaders in their localities, and by the fond of bitterness continually administered to them through the press which represents the so-called 'religious world.' Hence it is, that the churchman regards the high-churchman as a person by whom church works are placed in opposition to faith as the instrument of justification, relied upon, but seldom performed,—who obscures the essentials of religion by forms and ceremonies, and delights in forms and ceremonies, because they bring him nearer to the practices of the Church of Rome, to which in heart he belongs. As he considers the Pope and his papal Rome to be the only antichrist, it is the natural consequence that those who

much lamentable sophistry in his book, and some particularly concerning this point. See especially the paragraph numbered 6, p. 48. It is buffoonery scarcely veiled. But if we may judge from certain letters lately published by the popish priests, buffoonery is part of the Romish system. The Romanist knows that it is from high church principles his cause has most to fear; high churchmen are therefore the object of their greatest dislike. It is against these principles that they are now directing all their forces; it is to refute Anglicanism, not Protestantism, that Romish tracts are circulated. And the Romanists who still remain among us, only remaining to add to our confusions, are most contemptuous against Anglicanism, and most bitter against honest Anglicans.

If the heavenly principle of love be not invited back, not only our own pure faith as it is taught in the English Church, but Christianity itself must fall before the enemies of the Cross. Everything is conspiring to give strength to Infidelity. The triumph of Romanism, wherever it supplants a purer faith, is a step to the triumph of Infidelity. Wherever Romanism is dominant, there Infidelity abounds; as superstition must destroy true religion, and no man can innocently add to divine truth even one false tenet however inconsiderable, any more than he can, without loss to his spiritual condition, cut off one article from the Catholic faith. In Italy, in France, and Spain, it is notorious, that while the lower classes are encouraged in practices bordering on idolatry, the middle classes are for the most part idolatry. Some higher and more subtle minds, capable of explaining away what is obnoxious to the common sense of mankind, and the plain teaching of Scripture, may possibly keep themselves in a purer atmosphere, and suffer less harm from entertaining errors which have less practical effect upon their conduct; but even these are unconsciously aiding the cause of infidelity by the defence of such errors. The object of all the apologists of the Romish system is to show, by exaggerated statements of Protestant false doctrine, that there is no medium between avowed infidelity, and all that the Church of Rome requires to be believed and practised. You must, in short, accept Popery with all its concomitants, or you must be an Infidel. Can any one be surprised, if such a mode of argument is found to drive men to infidelity? The powerful intellect and learning of Mr. Newman has not protected him from the enchantment of this fallacy; and it is a strange and alarming symptom, which meets us at every turn in his late work, how credulity and scepticism are bleaded together. Who can divine for what further developments a mind that has so often shifted its ground may yet be ripening?

But while Infidelity has thus an ally in Romanism, it has an ally equally strong in Ultra-Protestantism. Rationalism has crept in among us; truths, orthodox in themselves, are maintained too often, not on Catholic, but on rationalistic principles; as if their importance lay, not in their being contained in the certain Word of God, and attested by the creeds of the Catholic Church, but in the power of the individual mind to appropriate or explain them. While such a test is admitted, the articles of the Christian faith may be upheld by polemics as the badge of a party; but their foundation is undermined. It is a fact that rationalism is beginning to be advocated in some of our schools and universities; and this, too, is a system which has its enchantments for speculative minds, idolizers of pure reason, and disposed to like that kind of religion which they can mark out for themselves.

By both these extremes a doctrine of development existing in primitive times, which has gradually developed itself into the creed of Pope Pius. Rationalists speak of the Scripture as a mine, by digging in which new doctrines are from time to time discovered or developed by man's wisdom. Both these systems converge; and their tendency is to unite in one grand development of infidelity.

What, then, is the distinctive principle which the Church of England opposes to these aberrations on either side? Its root is fixed in the sacred text, 'Jesus Christ the same yesterday, to-day, and forever.' Its axiom is, 'in the well known and memorable words of Pearson, "In Christianity there can be no concerning truth which is not ancient; and whatsoever is truly new, is certainly false." There is enough employment for the highest powers of mind, if we are willing to exercise them in contending "for the faith, once, and once for all, delivered to the saints," the faith received in the primitive undivided Church, and restored and retained in other days of severest suffering by our own beloved and holy mother. Error is various; truth is one. Error shifts its colours; truth is permanent. Let Anglicans be true to her who has fed them in her bosom; and they will find no ground of question whether she is true to her Lord. Let them not listen to those who delight to dwell upon faults which a friendly eye could never see, or join the fashionable mode of deteriorating the best and noblest of their country's institutions. Above all, let them remember that to fraternize with those with whom, by our public obligations, we cannot unite, and who will not suffer us to unite with them on equal or catholic terms, is a betrayal of our public duty; and let them also remember that to circulate Romish books is a kind of spiritual traffic in contraband articles, which naturally and necessarily rouses the indignation of honest men who cannot and ought not to recognise the special pleading by which it is palliated. We will not deny that the late schismatical acts may be in some measure attributed to our sins and to the sins of our rulers; to the provocations of rash censures and uncharitable persecutions, let us not shrink from bearing our reproach as individuals; but let us not charge the faults of individuals upon the system. Rather let us labour that the system of the Reformed Church of England be fairly carried out; let us so exhibit the blessing of the Reformation, as connected with a Catholic Church, as to induce other Churches to conduct carefully, but surely, the work of Reformation in themselves. Let us not forget that it was a schismatical act in the Pope who first excommunicated us, and that they act schismatically who obey it. Let it be borne in mind that no intercourse can take place between the Church of England and the Church of Rome, until the Church of Rome, like the Church of England, has reformed itself. Rome must come to us, for the Church of England will never go to Rome. Anglicans who know the blessings and the privileges won for her by the blood of martyrdom at the time of the Reformation, and who know also the crimes and tyranny which resulted from the connexion of our Church with the Papal Church during the middle ages, are not likely to sacrifice them in haste, however much they may have been depreciated by schismatics, or by those who have been chosen to take man, not the Church for their guide, and have called some chosen teacher Rabbis, instead of him who only is our Master. Where shall we hope to find the blessing of our Lord's abiding promise, if it be not in a Church, which, while it preserves in its integrity the episcopate derived from Him, has alone sanctioned and re-established the rule of faith as it was seen to guide the Councils of pure and primitive Christianity.

He suspects of favouring Rome appear to him to be under Roman influence; and so much has been declared in express words, by one of the Bishops who is understood to speak the sentiments of the low-church party. Hence the public ear is abused with stories of secret plots contrived with Romish emissaries; and nothing is written but an equal degree of credulity to re-act such scenes as those in which Ultra-Protestants were once prominent.

* Rev. Mr. Chever's Lecture in Broadway Tabernacle, New York, on 'No Church without a Bishop,' April 23rd, 1844.

Original Poetry.

Carmina Liturgica;

HYMNS FOR THE CHURCH.

N.B.—These Hymns are "edited to the Tunes used in Churches," being the same Metres with the received "Version of the Psalms of David."

XXX.—THE SECOND SUNDAY IN LENT. C.M.

The Collect.

Almighty God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. Amen.

I.

Thou seest, Lord, how weak the flesh,— How frail Thy children be!— Desires of power to help ourselves, We come for help to Thee.

II.

Defend, O God, our outward man,— Our inward man control: From evil deeds the body keep,— From "Evil Thoughts" the soul.

III.

Thy Will, O Lord, shall all things do: Thy every child of grace Should loath each thought impure and vile, Each act unclean and base, O.

IV.

Help, Lord, against the Adverse Power; Cast out the "vening" Fox;— O Father! send not hence Thy sons, From Thee they cannot go.

V.

"Lord, help" the hearts; by Birthright, Thine! Thy sons, by second Birth, May ne'er profanely leave Thy Love, Nor barter Heaven for earth!

VI.

"Have mercy, Lord!"—We dare not claim "The crumbs" beneath Thy Board; Yet oh! "vouchsafe" the children's bread! Vouchsafe the Help implored!

Psalm lxxviii. 40, and the Collect. The Epistle (1 Thes. iv. 3). See the entire Epistle of the Day. The Gospel. First Morning Lesson (Gen. xxvii. 36), in connexion with Gen. xxv. 28, 29, and Hebrews xii. 16, 17. & The Collect.

THE HAPPY FAMILY; OR TALENTS WELL EMPLOYED.

At the foot of a high mountain, and close to the entrance of a picturesque village, there stood, some few years since, a handsome country house. It was pleasantly situated, commanding not only a view of the grounds and plantations belonging to itself, but also of the surrounding country. On the right was to be seen the village, whose clustering cottages, with their porches covered with woodbine and roses, were grouped around the church, the tall spire of which, rising gracefully upwards in the clear blue sky, seemed to point the villagers towards that heavenly region, of which they so often heard within its sacred walls.—The tones of the church-bell, as they were borne along in the stillness of a Sabbath morning, could be plainly heard at the mansion of which we are speaking, and various openings had been made among the trees to gain glimpses of the distant river, whose waters flowed along, sparkling and dancing in the sun-beams.

"Take therefore the talent from him, and give it unto him which hath ten talents." "For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath." "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

"Oh!" said Helen, "I wish we were all grown up, and then we should be able to spend our talents for this dear Saviour, and prepare to render him up our account when he comes to judge us!" Mrs. Wilnot was to give us something in reply, when the sound of some sobbing outside made them all stop speaking. In another moment the door opened, and Mary the nursery-maid came into the room. She was dressed in her cloak and bonnet, and held her handkerchief to her eyes while she cried bitterly.

"What is the matter, Mary?" exclaimed Mrs. Wilnot and the children in the same breath. "It was a moment or two before Mary could answer. At length she said, 'Oh my dear, I have just been to the village to take some soup to the poor woman you are so kind to, and when I was returning home and passing by the grocer's shop, the man called me in and told me that my dear young lady, whom I took care of for two years in my last place, is dead. He said it was a fever she had. Oh my sweet young lady that I so dearly loved!—she was quite well a week since, and now—'"

Here poor Mary's tears burst out afresh, and she appeared in such distress that her mistress kindly told her she might go into her own room until she became more composed; saying, that she herself would go out to walk with the children.

"If we only had a piano!" "This is pleasant," exclaimed the young husband, taking his seat cozily in the rocking-chair, as the tea things were removed. The fire glowed in the grate, revealing a pretty and neatly-furnished sitting-room, with all the appliances of comfort. The fatiguing business of the day was over, and he sat enjoying what he had been all day anticipating, the delights of his own fireside. His pretty wife, Esther, took her work and sat down by the table.

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