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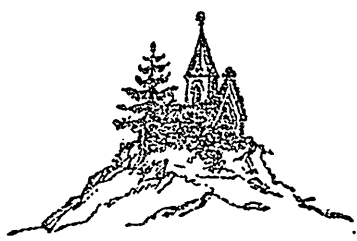
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Wm. C. Thomson

THE

CHURCHMAN'S FRIEND:

VOL. I.



Her Foundations are upon the Holy Hills.

WINDSOR, C. W.
1855-6.

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

Her Foundations are upon the Holy Hills.



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

THE CHURCHMAN'S FRIEND,

FOR THE DIFFUSION OF INFORMATION RELATIVE TO THE

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

EDITED BY CLERGYMEN.

VOL. I.—No. 11.]

WINDSOR, C. W., SEPT., 1856.

[Published Monthly.]

Calendar of the Anglican Church.

SEPT. 1856.

1	M	<i>Giles, Abbott.</i>	1. St. Giles, Abbot, (in Latin <i>Ægilius</i>) was by birth an Athenian, and visited France in 715. He lived in retirement as a hermit, and it is said that the King of France discovered him while hunting, and afterwards built a monastery on the site of his hermitage and made him an Abbot. St. Giles is esteemed the patron of cripples. He died in his eightieth year.
2	T		
3	W		
4	T		
5	F		
6	S		
7	S	{ 16th Sun. aft. Trin. <i>Enurchus, Bp.</i>	7. St. Enurchus, Bishop, A. D., 840, was sent by the Church of Rome into France about redeeming some captives, at the time when the people of Orleans were electing a Bishop; and a dove alighting twice upon his head, the people took this for a sign of his great sanctity and chose him Bishop.
8	M	<i>Nat. of V. Mary.</i>	8. Nativity of the Virgin Mary. This festival was appointed by Pope Evaristus about A. D., 695.
9	T		
10	W		
11	T		
12	F		
13	S		
14	S	{ 17th Sun. aft. Trin. <i>Holy Cross D.</i>	14. Holy Cross Day. The miraculous appearance of the cross to Constantine, and the alleged discovery of that sacred wood by St. Helena, gave the first occasion of this festival, which was celebrated under the title of the Exaltation of the Cross both by Greeks and Latins as early as in the fifth and sixth centuries.
15	M		
16	T		
17	W	<i>Lambert, Bp.</i>	17. St. Lambert, Bishop of Utrecht, in the time of King Pepin I., A. D., 709; reproving the king's grandson, he was barbarously murdered.
18	T		
19	F		
20	S		
21	S	{ 18th Sun. aft. Trin. <i>S. Matthew, A.</i>	21. St. Matthew, the Evangelist, was the son of Alphaeus, and by profession a publican. He wrote his gospel for the converts of Palestine, and went to preach the faith to the barbarous nations of the East. Paulinus mentions that he ended his course in Partia.
22	M		
23	T		
24	W		
25	T		
26	F	<i>S. Cyprian, M.</i>	26. St. Cyprian, Martyr, A. D., 258, was Archbishop of Carthage. He was the greatest luminary of the third century. The piety of his writings and the purity of their style have caused them to be highly esteemed.
27	S		
28	S	19th Sunday aft. Tri.	29. St. Michael and All Angels. This festival has been kept ever since the fifth century. See the Epistle for the day. On the tower of Glastonbury, and the tomb of Henry VII., St. Michael is represented as weighing the souls of the good and bad.
29	M	<i>S. Michael.</i>	
30	T	<i>S. Jerom.</i>	30. St. Jerome, A. D., 420, was in many respects the most learned of the Latin Fathers. He spent most of his time in great retirement in a monastery at Bethlehem, where he translated the Bible, and died at an advanced age.

Irvingism—Miracles and Apostolicity.

It is the prerogative of Deity alone to "bring light out of darkness," or, "a clean thing out of an unclean;" and it is occasion both of awe and gratitude to find Him so frequently exerting this majestic power of goodness in causing that the different forms of dissent, notwithstanding their serious errors and deplorable schisms, shall generally maintain with great prominence some one important scriptural and catholic truth. Thus Irvingism maintains, in theory, with a scriptural clearness that shows very many amongst ourselves the necessity of catholic unity, the true character of the visible Church as the one Bride of Christ; the reality of priestly functions and of sacramental grace to the faithful, and many other such practical and blessed truths do they, by the over ruling Providence of God, very distinctly put forth. Thus, for wise ends, has He ordered it, doubtless chiefly that His really elect Catholic Church may be stirred up to remember those truths so necessary to her own perfection, but which in these latter and evil days she has well nigh let slip. This, however, affords no guarantee that the Eternal sanctions the disciples of Irving in their schism, or that He will preserve them from falling into very serious error; the contrary is the fact, and the fault and sin are their own, if they have wilfully or carelessly forsaken those clearly defined foundations, upon which alone can the one, covenant, catholic and apostolic Church of Christ be founded.

Concerning two of their principal apologies for having done so, we are about to make a few observations, and the rather as, from want of a right knowledge, some of our own people, and probably some of our readers, are apt to be troubled with doubts and fears thereupon;—we allude to the supposition that the Church of our own time is incomplete, because *neither her priests nor people have any longer the power of working miracles*; and because *she has not got a fourth order of Ministers, called Apostles, superior to all the rest*.

I. And first as to the alleged deficiency of the Church, because miracles are no longer performed in her. It appears to us, that the persons making this objection, lose sight of the great design of miraculous powers, by forgetting that they were given as proofs of the Divine commission which had been entrusted to the in-

dividuals possessing them; or, as evidences of the truth of certain doctrines and teaching; and *not primarily for the benefit of the individuals on whose behalf they were at the time exerted*.

That miracles are no longer required as evidence of the Divine commission of the christian priesthood, or of the truth of the doctrines of our most holy faith, is sufficiently plain. Christ and his apostles both taught, as the Church has ever believed, that the Dispensation which He brought in is the *final* one, as respects this world;—that the Apostolic Church and our own form portions of those same "last days" of which so much is said in the New Testament as having succeeded to the Antedeluvian, Patriarchal, and Jewish Dispensations. Upon us therefore, as says St. Paul, "the ends of the world are come," we have no further dispensation to expect, no new revelation to look for; consequently we need no miracles to authenticate a fresh race of teachers, or to establish a new code of doctrines. And the Ministry of the Christian Church her divine Master clearly identified to the end of time, by establishing an open and visible Apostolic Succession, through ordination and laying on of hands, by themselves and their successors without interruption; a succession this, much more easily known and proved than that of the Aaronic priesthood by natural generation. Consequently miracles are entirely unnecessary, so far as the ascertaining who, in these days, are the truly commissioned ministers of Christ.

And as regards the doctrines of the Gospel, being founded on the Bible and the teaching of the Catholic Church they have an accumulated and unanswerable amount of evidence to their truth and authority, altogether independent of, and indeed far superior to, any present individual miraculous acts.

Why, then, having fulfilled their office, should there be any fond and fleshly yearnings for the return of miracles in the Church? Better, far better would it be, to be earnest in testing the really miraculous efficacy of the Ordinances of the Church of Christ, as channels for imparting His grace daily to those who faithfully seek Him therein.

2. Perhaps, however, our mistaken Irvingite friends, and indeed others, may vindicate their belief in the modern necessity of miracles on the ground that the relief of the afflicted and

bereaved saints require them now as much as in the days of Our Lord. We have already stated, however, that the relief of the individuals concerned was doubtless a very secondary motive, even with the blessed Jesus, in the miracles which either He, or His apostles and disciples wrought. This His remarks upon raising Lazarus, upon the case of the man born blind, at the marriage in Cana, and on many other occasions, sufficiently prove. It is true that the great benevolence of His character led Him to choose works of mercy for the most frequent opportunities of exercising the miraculous evidences of His Divinity; but that was all; their chief motive being, as we have stated, *testimony not pity*. And yet there might be this further reason,—that the dispensation of faith not being yet fully revealed, the way to the Throne of Mercy, on occasions of temporal sorrow, was not opened, as it is now, and there was consequently the greater call for these miraculous acts, even simply as deeds of mercy.

To suppose, however, that it ever formed a part of the Divine plan to establish miraculous powers as a regular ordinance of the Church, appears to us alike inconsistent with His dignity, and His revealed mode of procedure. In the arrangements of the Most High, especially as relates to the material wants of His creatures, visible cause and effect are associated together; and to this law the bodily wants of His Elect, we imagine, form no exception. It would be very strange if they did; for the world and all its concerns are carried on by our Father, not for the sake of, the ungodly, but for the well-being of His own children; habitually to interrupt that order, therefore, for the sake of individuals amongst the very class of persons for the benefit of whom it was originally adopted, would surely—if we may so speak—manifest very singular inconsistency!

Such a system of continued miraculous interference for the sake of individual benefit would, it seems to us, tend also to undermine, or at least materialize, the faith of those for whom it was exercised, particularly now that the way to their Father's sympathies, even in every temporal affliction, is so clearly open to His children, through Him who has been Himself personally tempted, tried, and afflicted in all points, "like as they are." Hence, it follows that in time of bodily disease, for instance, it becomes our duty

to use all the medical aid which His Providence has provided, and then to seek His physical blessing, through our physical Saviour, nothing doubting but that He will as really heal, through that ordinary agency, if to heal be best for us, as though He were present to lay His hand upon us. To employ a visible direct miraculous agency were surely to lower the sublime character of faith.

The nearest approach to continuous miracle is unquestionably the priesthood and sacraments of the Church. But here it is to be remarked, that though the agencies are recognizable by the senses, neither the Divine Presence nor the spiritual effects are, and that consequently the beautiful operation of the simple, child-like trustfulness of faith is still demanded. And then the end to be secured—salvation, holiness to the Lord—is so vast in importance, that Infinite Love has condescended to make them, though miraculous, a *standing* spiritual law of His Church; not that anomaly, which those of whom we are writing seem to desire,—an organized *interruption* of the laws of nature and grace!

II. We proceed then to notice a second capital error into which the followers of the late Rev. Edward Irving fall, namely, in supposing that the Church is imperfect, and in "a captive state," because she is without "Apostles, Prophets, Evangelists and Pastors" as distinct orders; more especially the former—the Church refusing to acknowledge any order upon earth as superior to its bishops.

Here, again, we are brought back to the very confines of Popery proper. And most singular is it, how that corruption of pure scriptural catholicity seems, in one shape or other, to foster every religious error, to which the sins or infirmities of Christians lead them. Thus the most plausible apology for the Papacy is, the yearning which weak or worldly minds have for a visible infallible guide. They are impatient for that privilege of Heaven—the capability of walking by *sight* rather than by faith,—before they have won it! This same desire would seem to animate the Irvingites, hence instead of *one* pope, they would institute *twelve!* and we grant that these last have more *apparent* scriptural warrant than the former. But both dangerously tend to a practical denial of the perpetual "coming of Christ in the flesh;" for if

Ho . . . ever continue in His own proper humanity the Head of His one Body—the Church—then in Him, as the human head, must human infallibility alone rest. Besides, this desire for *personal* infallible guides is a fleshly shrinking from that individual moral responsibility which is one great feature of our present probationary condition. That unerring guidance which Christ has promised, in the great leading principles of our faith and practice, by His Spirit acting through His Church and Word, is the nearest approach to *visible* infallible guidance which, in this state of trial, is vouchsafed to us.

Both Romanists and Irvingites are unquestionably mistaken in their conception of Apostolic gifts; whether considered to centre in St. Peter alone, or in the twelve; at least if they attribute to them anything approaching to personal infallibility, which the Romanists certainly do; and, as we believe, the Irvingites, also to a very great extent. That such was not the case is evident from the fact, that they referred all difficult cases to the decision of the whole Church, since it was to her, as the collective Bride of Christ, and not to any individual, that the promise of Christ was given to be "with her unto the end of the world, and to guide her into all truth."

To proceed, however, we think that when the Irvingites imagine the Church to be imperfect because she lacks "Apostles, Prophets, Evangelists and Pastors," so called, they fall into the error of *confounding names with things*, since it is not to be doubted that in the Three-fold Ministry of the Church, we have these offices in actual existence, though under different names, so far as they are still desirable for the "edifying of the Body of Christ." That this is so we shall now endeavor to prove, confining our remarks, for the sake of a greater conciseness, chiefly to the Apostolic office, as the arguments applicable to it will sufficiently cover the rest.

1. We admit that the twelve Apostles differed from their successors the Bishops, in these two particulars,—that they were the personal companions of our blessed Lord, and were commissioned, in conjunction with Himself, to lay the foundation of the Christian Church. But that in these they could not, in the nature of things, have any successors, every one will of course readily admit. Excepting these two par-

ticulars, however, we know of nothing in which the Apostles differed from the ordinary Christian Priesthood, save in their being the chief overseers of the Church, ordaining her ministry, and confirming her members. But these are powers, which the followers of Mr. Irving will as fully as ourselves acknowledge to have pertained to the office of bishop, "in the ages all along." Why then sigh for Apostles in name when we have them in fact?

2. Perhaps, however, it will be said that the Apostles had the power of *discerning spirits*; a "gift" which modern bishops do not pretend to. So far as this power was possessed by the apostles, it was evidently one of these miraculous gifts, which were ever, as we have before shown, peculiar to the infant state of the Church, being required both as a protection against impostors, while as yet the members of the Church were without the knowledge to be derived from experience; and also as one of those *evidences* of the apostolical commission, the necessity of which we have before considered. But the fact—of which there is abundant evidence in the New Testament—that Apostles were by no means able on every occasion to *discern the spirits* of those with whom they came in contact, sufficiently shows that it was not an essential qualification of the apostolate; consequently the want of such a function in our bishops is no proof of their inferiority to the apostles.

3. Again, it is very generally supposed that the apostles personally guided and ruled the Church with infallible correctness, being directly inspired by the Holy Ghost for that purpose. To the erroneous character of this idea we have already alluded. But as this error lies at the foundation of the Irvingite schism, and of much of the defective faith amongst ourselves, a few further remarks may not be out of place.

That the apostles were frequently guided in difficult cases, on probably sudden emergencies, by direct inspiration, is not to be doubted; but that this individual apostolic inspiration was considered as a standing ordinance of the Church is contrary, as before stated, to all the evidence upon the subject. Thus the admission of the Gentiles, the question of circumcision, of clean and unclean meats, &c., &c., all these matters were decided, not by the apostles alone, but by "the apostles and elders and brethren," that is, by the council of the collective church, as the

alone depository of the Spirit's wisdom, according to the promise of their Divine Master. Indeed the serious differences of opinion, or conduct, between Sts. Paul and Barnabas, and Sts. Peter and Paul, entirely preclude the idea of personal inspiration being a necessary consequence of their official position. Hence the Church Catholic rejects alike *one* pope, or *twelve!* and receives her bishops as the true and scriptural successors of full apostolical power and authority.

4. We finally remark, that it is sufficiently manifest that the Apostolic office, as an ordinance, was not confined to the twelve, from the fact that others, as Sts. Barnabas, Euphroditus, Stephanus, &c., are so styled, in Holy Writ.

The identity of the Episcopate and the Apostolate, is further proved by the well-known fact, that for some time all bishops were called apostles. Thus Theoderet, who flourished early in the fifth century, says, as quoted by Bingham, "those who are now called bishops were called apostles at first." "And Pacianus, a writer of the fourth century, affirms the same thing."

Why, then, we repeat, should sensible Christian men sigh for the *name* of apostle, when, in the persons of their bishops, they have the *thing* in its blessed fulness?

In conclusion, we observe that the Irvingites, and many others also, misunderstood the well-known passage, "And He gave some apostles, and some prophets, and some evangelists, and some pastors and some teachers;" since they consider them as having been so many distinct sacred orders, or offices, in the Church. Whereas that such was not the case is evident from the following considerations:—

1. That several of these qualifications were possessed, or these gifts experienced, by the same individual. Thus the whole of them met in the person of St. John! Many of these offices or gifts, perhaps all, were held and exercised by Sts. Peter and Paul, and many others named in Holy Scripture.

2. It is further manifest that some of them were not confined to any order in the ministry; for Philip the deacon is called an "evangelist," while St. Timothy, who was a bishop, is also admonished by St. Paul "to do the work of an evangelist," evidently as a portion of his regular duty.

3. Lastly, we have no account of persons

being formally set apart for these offices, as distinct from the three acknowledgedly Divine Orders—of Bishop, Priest and Deacon.

From a candid view of the whole subject, then, it clearly appears, that these three are the only perpetual offices in the church of Divine institution; one minister being, as now, especially distinguished by his "pastoral" care, another by his aptness to "teach," another by his missionary zeal, being lead as an "evangelist" to distant lands; while it is exceedingly probable that, in an age of miracles and of primitive zeal, private persons were occasionally possessed of miraculous gifts, or zealously devoted themselves to the work of the Church, under the guidance of their appointed pastors, though holding no distinct, or at least no divinely instituted office. And with this agrees both the testimony of the Bible and of the Primitive Church.

Letters from England.

I.

Steamship Anglo-Saxon, at Sea, July 1856.

A TRIP to Europe is now a matter of such common occurrence, that to make the incidents one meets with on such an occasion the subject of a narrative intended for the public eye, appears almost as preposterous as it would be to publish the records of a voyage from London to Gravesend, or from Toronto to Oakville. The only excuse I can offer for occupying a small space in your columns is, that the route we have taken is at present, as a steamboat route, altogether new, and connected with an enterprise which is likely to prove important in its results to the interests of Canada.

The Anglo Saxon forms one of a line of steamers which now run every fortnight during the summer months between Quebec and Liverpool, and will run once a month during the winter between Liverpool and Portland. Now if your Canadian readers will refer to the map they will readily perceive the advantages of this route over others, from every part of Canada, and from the States which lie to the west and north-west of Canada, to Great Britain. In the first place, the great lakes and the St. Lawrence form a direct line of water communication from the West to Quebec, and by means of the noble steamboats which ply upon those waters, the traveller can reach the seaboard with little less

speed and with far less fatigue than by taking either of the railroad routes to New York. In the next place, the distance from Quebec to Liverpool is less by 403 miles than the distance from New York to Liverpool. That part of the voyage, however, which consists in crossing the Atlantic, is reduced by a much greater figure than this, in fact by nearly the whole distance from Quebec to the Straits of Belle Isle, 705 miles, that is, on the whole, by 1100 miles. This, to persons who have an objection to the sea, is a matter of some importance. To myself, who have never before seen the St. Lawrence, the gratification afforded by a view of that river and the scenery above and below Quebec, was beyond what I had anticipated. The eye which, during a residence of some years in Upper Canada, has been "starved," as a Highland gentleman on board forcibly expressed himself to me, by the want of elevated scenery, may here revel in the prospect of lofty hills and mountain ranges which form a background to the beautiful slopes, covered with pretty farm houses and picturesque churches, which skirt the banks of that noble river.

Quebec itself is one of the most interesting, as it is one of the oldest cities on the continent of America; and a week would be too short a time for the tourist to devote to exploring the objects of interest in the city and its neighbourhood. Having only a day to spare, I took a drive of about seven miles through the parish of Beauport to the Falls of Montmorenci. This drive and the Falls have been so often described that I shall not detain your readers with any account of them. One interesting circumstance, however, I cannot omit to mention. We observed that on either side of the road, for several miles, great numbers of spruce and other ornamental trees had been set in the ground so close together as to form a continuous avenue, the effect of which, when the trees were all in fresh foliage, must have been extremely picturesque and pleasing. On asking the driver what had been the occasion of this rustic display, he informed us that the road had been thus ornamented for a procession of the candidates for confirmation, to the Roman Catholic Church of the parish. The impression which this gave me of the devotion of the French peasantry to their church and the religious duties which she enjoins upon them, afforded, in my own mind, a

painful contrast to that which the observation of many years has given me of the disregard of the solemnities of religion and the want of religious sentiment to which, as I cannot but think, the mournful divisions of protestants among themselves have mainly contributed among the population of the Upper Province and generally throughout America.

That the errors and superstitions of Rome have rendered imperatively necessary the separation from her communion of those who profess the true Catholic Faith, every sound Anglican must admit; and that external unity would be too dearly purchased at the expense of truth, we cannot too deeply feel. But is it not a melancholy reflection that among the various Protestant sects of Christendom, is found not only the very reverse of unity, but every phase and form of error, both in doctrine and practice. How earnestly should we of the Church of England seek, both by our exertions and our prayers, to obtain for her, and the other Reformed Catholic Churches of Christendom, that sway over the hearts and affections of the people, by means of which alone they can be effectually established. How blessed would it be could Protestant Christians be induced again "to dwell together in unity," to worship together in the same house of prayer, to partake, as members of the same family, of one bread and one Holy Table, to blend their voices in one holy anthem of praise, to obey one spiritual ruler and head. How beautiful would be the sight, were our bishops received throughout the country, no longer with jealousy and suspicion, but as the fathers of their respective flocks, clothed with spiritual authority and empowered to dispense spiritual blessing; were a township to yield not its twenty or thirty candidates for confirmation, but to pour forth its youth by hundreds to receive the imposition of hands. Were believers thus "of one heart and one soul," no alarm of superstition would be raised were the church decked with evergreens and the very paths which lead to it adorned for so interesting an occasion: nor would there be lacking hands willing to contribute their labour to so holy a toil. Not that religion consists in such observances (who, for a moment, entertains such a thought?) but that it is probable such little adjuncts to the interest of our public solemnities would have the effect of rendering the Church's

services more imposing and of exciting a more general interest in them.

But I must beg forgiveness of your readers for detaining them by such extended reflections on an incident which, however powerful the impression it made on my own mind, to many of them will appear trifling.

It is time we commenced our voyage.

To be continued.

Church Matters at Clackington in 1875.

CHAPTER XIII.

DAY had scarcely dawned on the eventful Sunday morning of the Bishop's visit to Clackington, when Mr. Slowton got quietly out of bed and despatched his servant lad to some of his most distant parishioners to inform them of the new arrival, and thus make sure of their attendance at church. He had the previous evening sent notice to Mrs. Brown and Mrs. Glampington and Miss Tibbins, imploring them to take every means to give publicity to the fact that the new Bishop would preach in the morning, thereby putting these excellent ladies in a great state of agitation and expectancy. Mrs. Brown, after complying as far as possible with her pastor's request, commenced a thorough examination of her wardrobe, and a deep consideration of the important subject of her own appearance, and finally resolved, out of regard to the Bishop, to look saintly in her richest silk. Miss Tibbins had serious thoughts of leaving off her spectacles, as she would have no opportunity of explaining to the Bishop how very short her sight was, and he *might* think—for really there is no knowing in this world what odd notions people will sometimes take into their heads—he *might* think that age had something to do with the fact of her wearing them—an idea which she knew did prevail among some deluded people in Clackington, but which Miss Tibbins treated with scorn as a most unfounded and slanderous fallacy. After mature reflection, however, she resolved to show herself superior to all petty considerations touching her age or appearance, as were she to be influenced by them to lay aside her glasses, she felt that though she might hear the Bishop she certainly would never see him.

To return, however, to Mr. Slowton. When he had done all in his power to make the Clackingtonians aware of the Bishop's arrival, he went

into his study, and locking the door with a determined air, he took down his intended sermon, and, after looking over it with an expression of some disgust, he threw it aside, and seizing a pile of equally ancient-looking manuscripts, he began rapidly to examine them. Little success however seemed to crown his search, for after losing some time in skimming the pages of several of the most hopeful, he returned to the discourse which he had originally intended to deliver, and commenced, though with rather a despairing aspect, to interline it here and there, and by such erasures and additions as time permitted him to make, he endeavored to polish it into a condition more satisfactory to his own mind.

It was however with rather a rueful countenance that he obeyed the somewhat sharp summons of Mrs. Slowton to come to prayers, for that the Bishop was down and the breakfast almost ready. Things however were desperate as far as the sermon was concerned,—he could do no better under the circumstances than he had already done, and there was nothing left but to make the best of it.

Breakfast passed over pleasantly enough, and finding that Mr. Slowton had no Sunday-school in the morning, the Bishop retired to his own chamber for a short time, and soon after the first bell was rung they betook themselves to the church. It was evident to Mr. Slowton as they walked through the street leading to the church that Clackington was not in the placid condition in which it usually was on the Sunday mornings. Although still early, people were gathering round the church, and groups were standing at the corners of the streets which intersected that along which the Bishop must pass on his way from Mr. Slowton's house to the church. It was evident that the news of his arrival had spread rapidly through the town, and curiosity and expectation were written upon every face.

A great weight was removed from Mr. Slowton's mind when he thus found such strong evidence that his efforts to spread the intelligence had not been vain. He had now no fears on the score of a thin congregation, which, notwithstanding the insufficiency of church accommodation, was not unfrequently the case. Indeed it must almost always be that some degree of this uncertainty will exist wherever the nu-

sauce of pews prevails; for though, as in the case of Clackington, every pew may be taken, yet it is by no means sure that those who rent them will be present in them, and if they are not in them it is certain that no one else will.

When Mr. Slowton preceded the Bishop into the church, he was delighted to observe that it was filled to excess, and several being unable to find seats, were standing in the aisle.

The prayers were read by the worthy Incumbent with great emphasis, and the gallery did their best to acquit themselves as became musicians: such a turning of books and such anxious whispering had never been seen or heard in Clackington choir before. Some of the bolder spirits suggested an anthem, but the organist spoke of want of practice and discouraged the idea of any extempore efforts of so lofty a kind. They resolved, however, to show the Bishop that as a choir they were not to be despised, and they determined to treat him to their favorite chant for the Te Deum.

This was regarded by the choir as something exquisite, especially as it afforded an opportunity to all the leading members thereof to exhibit their vocal powers for the admiration of the congregation, and thus, while "singing to the praise and glory of God," they were enabled to do a pretty little stroke of work in the very pleasant occupation of glorifying themselves. The first solo fell to the lot of Miss Creamor, and she went so high that the Bishop, who was unaccustomed to her flights, began to fear that she would never come down again. Next came Miss Ball, who was rather a strong-minded female, and the way in which she untied her bonnet strings, and unpinned her shawl, showed plainly enough that she meant mischief. Accordingly, when she fairly got into full blast, she not only surpassed Miss Creamor, but was, so to speak, completely round the corner—a fact that was so apparent, even to the mind of the latter lady, that she incontinently became green—(of course, we speak figuratively)—green with envy.

When, however, they came to "the noble army of martyrs," the devotion of the good Bishop was completely destroyed, for having—unfortunately for himself on this occasion—a very delicate ear and a refined and cultivated musical taste, he felt that he might almost claim a place in the ranks of that army in consequence of the

sufferings which at that moment they were inflicting upon him. At length, however, for the longest things have a termination, the Te Deum came to an end, much to the satisfaction of every one but the members of the choir, who felt when *that* was concluded, that the business of the day was over. It was only on great occasions, indeed, that they ever attempted the Te Deum, and consequently being unused to it, truth compels us to say that the Clackingtonions (the choir excepted) were not particularly fond of it.

After singing "Oh be joyful in the Lord" to a most pathetic and heartbreaking chant, and a couple of psalms to tunes which seemed as though they were laments for the dead, the choir and congregation sat down to attend to the *next* most important thing, viz., the Bishop's sermon.

And very well worth listening to it was. The commanding presence of the speaker—the clear and impressive voice; the deep earnestness of manner, would in themselves have done much to rivet the attention, independent of the subject matter of his address. The subject of the sermon was the practical nature of the love of Christ. He showed with startling power the mockery of all professions of faith and love to Him unless resulting in acts of self-denying love to our brethren, and as he described and dwelt upon the outward forms of benevolence and mercy and compassion to the poor and miserable and the fallen, his words, though of studied plainness, were glowing with the eloquence of a warm and loving heart. He spoke of the continual need of help from on high to enable our fallen nature to overcome its selfishness and lead us thus to follow the example of our Saviour Christ; and since the clergy were bound by their office not only to be the instructors but the example of their flocks, he pointed out how much they needed the fervent prayers of their people as well as themselves, and as that was one of the Ember weeks he recalled and enforced upon their attention the duty of intercession on their behalf, which the Church at that time especially enjoined. He showed that without practical love for the Redeemer, there could be no peace for man on earth, nor any hope of blessedness in heaven; that this love cannot rightly prevail where there are none or few of the ministrations of religion; that those minis-

trations cannot be celebrated without competent and earnest clergymen, and pointed out that since the harvest all around them was so plentiful, it was their special duty to pray earnestly the Lord of the harvest that he would send out more laborers into his harvest.

His words were listened to with most marked attention, as indeed they could hardly fail to be, and as the people departed from the church there were many expressions of easure and gratification to be heard on all sides. There were some however who felt that they would hardly like much of such preaching as they had heard that day; there was something about it that made them uncomfortable and oppressed them with a sense of responsibility, and there were perhaps few who felt this more keenly than Mr. Slowton himself. The earnest words of the Bishop, combined with the unquestionable sincerity which was apparent in every word and act, stirred and troubled the conscience of the Rector of Clackington, while through the admonitions and arguments brought forward for the increase of the clergy he saw that before long the movement already begun for the division of the parish would have the support of the new Bishop; and he felt already that to oppose such a man would not be a very easy or pleasant undertaking. As for Mrs. Slowton, that amiable lady was anything but pleased. She was not by any means dull of comprehension, and she very speedily arrived at the same conclusion as her husband, while we grieve to say that she was rather angered than humbled by the fact that many of the Bishop's remarks upon the mockery of a loud but unreal profession of love to the Saviour stung her conscience with a bitterness which she had seldom experienced.

Reasons for Returning to the Catholic Church of England;

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

DIALOGUE IV.

Mr. Brown.—Before tea, Mr. Seeker, you were about to make some remarks respecting the Rev. CHARLES SIMEON, of Cambridge, and Mr. WESLEY. I should be glad to hear what you were going to say, as though I do not question, from what I have heard, that Mr. Simeon was a good and useful man, still I have no idea that he is at all to be compared with Mr. Wesley. How comparatively few Christians will ever hear the

name of Simeon, while tens, yea hundreds of thousands rejoice in the name of Wesley!

Mr. Seeker.—I confess that if their respective fame is to decide the question of their usefulness, then indeed Mr. Simeon must yield to the founder of Methodism; but then you know "the honour that cometh from men," is by no means a sure criterion to judge of the degree of that which God will award; nor is even the applause of good men a sure guide whereby to judge of the correctness of our conduct; for even they may be blinded by prejudice or deceived by success. Every one, I imagine, will admit that both the individuals of whom we are speaking were good men, but yet I cannot but be struck with the wonderfully different results which have followed from their zeal in the cause of Christ. With many of Mr. Simeon's religious opinions, you know, I do not agree, while, for the most part, Mr. Wesley's theology has my cordial assent, still I cannot shut my eyes to the fact that Mr. Simeon's appears to have been the most *Scriptural* in his efforts to extend the kingdom of Christ; and that consequently it may yet be found that his labours are the most lasting and solid in their effects! What I mean is this,—that Mr. Wesley in his efforts to do good, followed the dictates of his own private judgment, though it often placed him in opposition both to the regulations of the Church, and to its Bishops, and those who had lawful authority over him; the consequence of this has been that, though he was undoubtedly the instrument of much good, yet it is accompanied with these sore evils,—*a schism in the Church, and a disorder in the Ministry, of Christ*; evils these, against which no one more warmly protested than Mr. Wesley himself. Mr. Simeon, on the contrary, with perhaps, a zeal equally fervent and a piety quite as devoted, kept within the bounds of his offices as a Rector of a parish and the Fellow of a College, and thus, though sometimes enduring scorn for his piety, he suffered no man to be able to convict him of *contempt for the usages of Christ's Church*, or of insubordination to those whom the Providence of God had placed over him in it;—and yet, Mr. Brown, who shall tell, till that day when Mr. Simeon shall "be rewarded according to his works," the vast amount of good which he did by his faithful preaching of Christ and by his holy example in a place so important as the University, and especially by that spiritual religion which he was the means of diffusing amongst so numerous a class of the Students in the University, who, afterwards entering into Holy Orders, carried the sacred influence with them to their various parishes? Perhaps to no one man has the Church of England been so deeply indebted under God, for the revival of spiritual religion as to the Rev. Mr. Simeon; and the glory of his labours is this, *that in seeking to extend the kingdom of Christ he never rent his body—the Church. Alas!*

that the same cannot be said of Mr. Wesley and his labours! But in thus speaking of Mr. Simeon's scriptural adherence to the Church, I would wish you to understand me as referring to his conduct as a whole, for I have understood that even he adopted some measures, in order to secure what he considered an Evangelical Ministry, which savoured perhaps more of human policy than of that Wisdom the strength of which is of edient faith; but I am told that in his later days the soundness of his Church principles became yet more pleasingly conspicuous; and such a fact, in connection with such an individual, speaks volumes.

Mr. Brown.—Stop, my dear Sir; you forget that the path of duty is not the same for every individual; because Mr. Simeon was useful in his particular situation at the University, I cannot see how that proves that Mr. Wesley was wrong in his more extended labours. Besides, you know that Mr. Wesley always followed what he believed to be the guidance of Divine Providence, and surely that would not lead him into error.

Mr. Secker.—I grant that the path of duty is not the same to every man; but I instituted this comparison for the purpose of showing you that even the plea of doing more extensive good would not avail to excuse Mr. Wesley's erratic line of conduct, inasmuch as in Mr. Simeon we see an example of similar, perhaps, greater usefulness, and in accordance with those principles of Church unity and due subordination which the Sacred Scriptures and the Primitive Church have always enjoined. Indeed it is, under any circumstance, an unsound principle to suppose that we are justified in disregarding a known law in order to bring about what we imagine will be a greater good; for what is that but to say that our aid is so necessary to the cause of Christ, that, sooner than it should not be rendered, we are at liberty to neglect His laws. But surely, if Christians would but consider, they would perceive the arrogance of supposing that God needed the help of any man,—it is in fact an act of the highest condescension, on His part, to permit us to be co-workers with Him, and surely, therefore, it would be inconsistent with His dignity to allow us, as though He could not do without our help, to disobey Him in one thing, in order that we may serve Him in another. Now this I consider Mr. Wesley did, when, in the hope of spreading spiritual religion, he violated the Unity of the Church, and trifled with Episcopal authority. Was not this doing evil that good might come? And what is it but this false principle which has caused most of the divisions and heresies of the Church? And, in fact, is it not this principle, fairly carried out, which is the ground-work of all the corrupt doings of the Jesuits themselves? I know how exceedingly difficult it is for even good men entirely to submit their own judgment to the wisdom of God, fully satisfied that

“to obey is better than sacrifice, and to hearken than the fat of rams.” The judicious Hooker, who, as you may know, was one of the gentlest and yet most unanswerable opposers, in Queen Elizabeth's time, of those Puritanic sectaries whose principles laid the foundation of the Great Rebellion, and consequent martyrdom of King Charles I., thus speaks concerning the evil of leaning, in matters of religion, to our own understanding; “unless we will be authors of confusion in the Church, our private discretion, which otherwise might guide us a contrary way, must here” (namely, in subjection to ecclesiastical authority) “submit itself to be that way guided, which the public judgment of the Church hath thought better.” He also quotes, on this subject, from Zonaras, an ancient Father of the Church, who, speaking of those who in his day disregarded the authority of the Church says, “let good things be done in a good and convenient manner.—good things do lose the grace of their goodness, when in good sort they are not performed.”

Mr. Brown.—I must confess, Mr. Secker, that you appear to me to reason correctly; and I am now scarcely surprised that, after having thus examined the matter, you could not longer remain amongst the Methodists; because, if schism and insubordination are sins, and that they are so I cannot doubt, then, and it is with pain that I make the admission, I see not but that Mr. Wesley was wrong in the course he pursued. But yet I still cannot think that the Divine Being would have been better pleased had he been comparatively inactive, and the amazing good he effected remained consequently undone.

Mr. Secker.—I perfectly agree with you there, my dear sir, but remember, inactivity was not the alternative; for though in order to strengthen my argument, I have incidentally shown that it cannot be right, even under the hope of greater usefulness, to disobey the law of Christ or his Church, yet it does appear to me that Mr. Wesley was without even this plea, and it was to prove this that I adduced the instance of Mr. Simeon's usefulness; Mr. Wesley like him was a clergyman, a scholar, and a fellow of the University; had he then only employed his sound learning and superior talents, hallowed as they were by his zeal for God, in extending true piety in the University by his example and preaching, and implanting right feelings and principles in the candidates for Holy Orders, had he thus acted, how glorious and untroubled had been his success; it is true he would not have been the founder of a sect, but would he not like Simeon have had the far higher glory of reviving true piety within the borders of the one Catholic Church itself? Mr. Simeon, it appears to me, commenced at the right end, he instructed those in true righteousness, who were to be the scripturally appointed Pastors of the people, and hence they went forth spreading the savour of

spiritual religion, and we may therefore look for effects the most permanent and salutary as the result of his labours, because they tended to purify that Ministry which is designed to be the earthly source of religion, and in doing so they violated neither the Unity nor the Order of the Church, as founded by Christ and his Apostles. With Mr. Wesley it was otherwise: much as I venerate his piety and ardent zeal, I cannot refuse to acknowledge that instead of simply endeavoring to arouse to a deeper sense of their duty the duly appointed clergy, and to lead the people by the use of every lawful means to the saving knowledge of Christ, content then to leave results in the hands of God, he called forth a Ministry of his own, thereby openly violating Apostolic Order and of necessity destroying the Unity of the Church of Christ. What is the consequence? Why it is not to be denied that while much apparent good has been the result, it has been mixed, as I have proved in our previous conversations, with much, very much evil, not the least, perhaps, of which is that it has caused in the minds of many strong prejudices against those important spiritual truths which Mr. Wesley preached, because they have seen them connected with unhallowed divisions and unscriptural ministrations. And yet I am disposed to think that from the energetic character of Mr. Wesley's mind he might have been even more useful than the excellent Mr. Simeon, if only, like him, he had remained in the old paths of the Christian Church, especially as his views of Divine truth and of the plan of salvation, appear to me to be nearer to those of the Bible and our Church, and better calculated to evangelize the world, than are the theological sentiments of the school to which Mr. Simeon belonged.

Continued in our next.

ADDRESS.

We beg to draw attention to the fact that the second volume of the CHURCHMAN'S FRIEND will commence on the 1st of October.

A year has elapsed since we issued our first Prospectus. We were strongly impressed with the conviction that such a work was greatly needed, but we hardly dared to hope that it would meet with much immediate success. Our fears, however, proved groundless; so rapidly did the circulation increase, that we were soon obliged to print a second edition of the earlier numbers, and our subscription list is now so large, that we have cleared our expenses, and shall not be compelled to make any demand upon those kind friends, who undertook to share our responsibility.

For the support and encouragement which

we have received, we are sincerely grateful. We derive, and seek to derive, no pecuniary profit from the publication, our labors are cheerfully given in the cause of Christ and of His Church. But as increased means would enable us to add to the value of the work, more especially to exclude advertisements and devote our entire space to the object we have in view, we earnestly beg that our subscribers will exert themselves to extend the circulation of the Churchman's Friend. And, since the publication of the Church Newspaper has ceased, it seems to be more than ever necessary that a work, which seeks to uphold and elucidate the Scriptural principles of our Book of Common Prayer, should be widely disseminated and zealously supported. To place the matter in a practical point of view, IF EACH OF OUR PRESENT SUBSCRIBERS WOULD EXERT HIMSELF TO OBTAIN A NEW ONE, AND SEND US A DOLLAR FOR THE TWO, we should be enabled to supply an enlarged and improved work, and thus promote more effectually the interests of the Church, which we all have so warmly at heart.

The objects and aim of the Churchman's Friend are now, we trust, so well understood, that it is not necessary to dwell any longer upon them. We cannot hope that all we write will satisfy every reader; but we are conscious that we have ever striven, in all simplicity and honesty, to set forth the pure doctrines of the Church, whose ministers we are,—the Faith once delivered to the Saints,—the Truth as it is in Jesus. And this will continue to be our aim; we know no party save the Catholic Church of Christ; we disclaim all party views; we detest all party names; and if others affix them to us, we, at least, will not retaliate, but pursue our plain straightforward course, without fear or favor.

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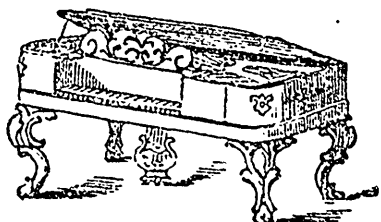
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