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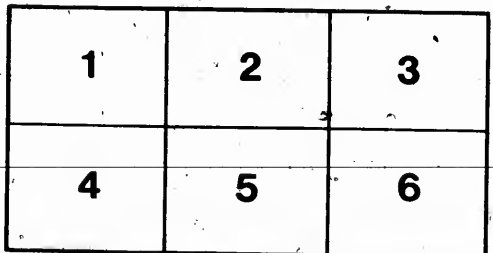
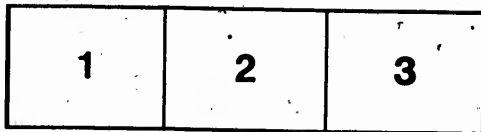
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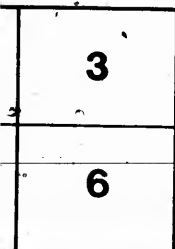
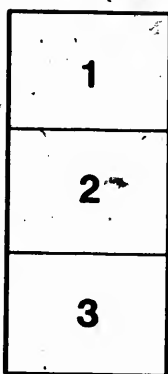
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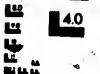
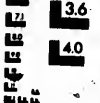
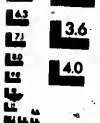
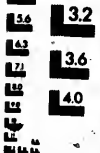
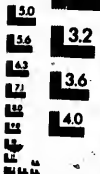
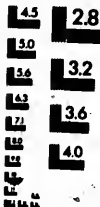
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WHY AM I A MEMBER

of the
Dissident

Theology

OF

THE ENGLISH CHURCH?

BY

REV. D. W. DUANE, ST. AIDAN'S COLLEGE,
ENGLAND.

INCUMBENT OF HOLY TRINITY, ONONDAGA, AND ST. PAUL'S, TUSCARORA;
LATE MASTER IN HELLMUTH COLLEGE,
LONDON.

"Thus saith the Lord, Stand ye in the ways, and see, and ASK FOR
THE OLD PATHS, where is the good way, AND WALK THEREIN, and
ye shall find rest for your souls." *Jeremiah VI. 16.*

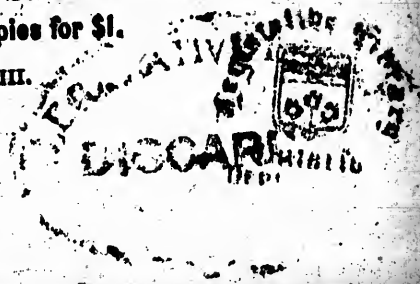
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MDCCLXVIII.



DE ECCLÉSIA.

Ecclēsia Christi visibilis est cœtus fīdelium, in quo verbum Dei perum prædicatur, et Sacramenta, quoad ea quæ necessario exiguntur, juxta Christi institutum recte administrantur.

Sicut erravit Ecclēsia Hierosolymitana, Alexandrina, et Antiochena; ita et erravit Ecclēsia Romana, non solum quoad agenda et ceremoniarum ritus, verum in his etiam quæ credenda sunt.

PREFATIO.

To the members of the English Church I address this little work, in which I desire to stir up your pure minds by way of remembrance, I wish you to know and understand your Church—the Church of your fathers—the Church of the Martyrs—the Church of your God;—and then I wish you to love her. Peace is infinitely to be desired, but it is better to contend for the faith than to lose it.

The author acknowledges with gratitude the assistance derived from the works of Rev. A. Ozenden, and the Lord Bishop of Ely.

Tuscarora, Grand River,
Ontario, May 19th, 1868.

Good Reader: You are requested to defer the examination of this little volume until you have a quiet hour to yourself. Read it when alone; and do not rest until you have read it all.

WHY AM I A CHURCHMAN ?

There are thousands of church people, who never consider why they are members of the English Church. They have been brought up in that fold, and they have a sort of love for the kind of worship to which they and their fathers have long been accustomed. But ought this reason to satisfy us? Are there not better and stronger reasons why we should love our Church, and cling to it as something that we really value?

Let me then put myself in the place of any reasonable person, and ask myself, "Why am I a Churchman?"

I.—My first reason is, that the English Church is the same Church in the Orders of her Ministry that was instituted by Christ and taught by his inspired Apostles.

One of the first recorded acts of our Saviour, in the establishment of his church, was the ordination of twelve Apostles; and before he left this world, he gave certain directions respecting the management of his church, which have been handed down to us in the books of the New Testament.

It was the will of Christ that in his church (as in the Jewish church of old which was appointed by God,) there should be three distinct orders or degrees of ministry. We read in the old testament that besides the ordinary priests and levites; there was always the high priest, and therefore three distinct orders. Numb. iii. 5, 10. *And Christ: xxvi. 18; Lev. xxi. 10.* When our blessed Lord was upon earth, he ordained two orders of ministers under himself, the Apostles and the Seventy, *Matt. x. i, Luke x.* Here then, was a threefold ministry when the church was established by our blessed Lord: 1. Christ himself answering to the High Priest; 2. The Apostles to the priests; 3. The Seventy to the Levites.

When the Saviour in body departed from this world, he left behind him twelve Apostles (*educated by himself for three years*;) for the government of his church, and under them seventy elders to set with



them as their fellow-labourers, Acts xv. 22. Immediately after the ascension the Apostles appointed a third order, the Order of Deacons. Acts vi. 5; 1st Tim. iii. 8, 12. Once more the number was complete, and embraced:—1, Apostles; 2, Elders or Presbyters; 3, Deacons.

Whilst the Lord Jesus was present with them, he alone ordained. Matt. x, Luke x, John xx. After his ascension (except in the cases of St. Matthias and St. Paul, who were constituted Apostles by Christ himself,) the Apostles acted as the ministers of ordination. Acts vi. 3, 6; xiv. 23; 2nd Tim. i. 6. Under them, and in addition to them, we find continual mention of two orders of ministers, Presbyters or Elders, (who are also called Bishops,) and Deacons; Acts xx. 17; Phil. i. 1. The Apostles in all things undertook the government of and authority over the churches, giving directions to the ministers and superintending them; Acts xv. xix. 1, 5; xx. 17, 35; 1st Cor. iv. 16, 21, &c. But the time was to come, when the Apostles should be taken from the church. Did they then make provision for its government after their departure? Did they make provision for a *succession* to themselves, as ministers of ordination? Let the epistles to Timothy and Titus answer this question. Timothy and Titus had themselves been presbyters, ordained by St. Paul. 2 Tim. i. 6; Titus i. 5. Towards the close of his own ministry, when his own apostolical cares had largely increased, he appointed them to take the OVERSIGHT of two large districts, the one at Ephesus, where there were several Elders or Presbyters; Acts xx. 17; the other of Crete, famous for its hundred cities. In these districts he authorized them to execute full apostolical authority. They were to regulate the public services of the church, 1 Tim. ii. 1, 2, &c.;—to ordain presbyters and deacons by the laying on of their hands; 1 Tim. iii. 1, 14; v. 22; Titus i. 5;—to provide that sound doctrine should be taught; 1 Tim. i. 3; iii. 15; iv. 6, 16; 2 Tim. i. 13; ii. 14; Titus i. 13;—committing carefully to faithful men the office of teaching, which they had themselves received from the Apostles; 2 Tim. ii. 2;—to execute discipline, honouring the diligent, 1 Tim. v. 17;—hearing complaints and judging those complained of, 1 Tim. v. 19, 20, 21, 24;—admonishing those that erred, Titus i. 13; but rejecting those that were heretical, Titus iii. 10. All this power is committed to them, as a solemn charge, to be accounted for before God, and as a commandment to be kept without spot, unrebukable, to the coming of our Lord Jesus Christ. 1 Tim. i. 18; v. 21; vi. 13; 2 Tim. iv. 1.

Is it not plain then, that, as our Lord left the Apostles with chief authority over his church, having elders and deacons under them, so now the Apostles leave Timothy and Titus and others like them, with the same authority, which they themselves had received from Christ?

The evidence therefore of the old and new testament is clear, that there always existed three orders of ministers in the Church of God:

FIRST, in the Jewish Church there were—1, The High Priest; 2, The Priests; 3, The Levites.

SECONDLY, in the Christian Church there were—1, Our Lord; 2, The Apostles; 3, The Seventy.

THIRDLY, after the Ascension there were—1, the Apostles; 2, The Elders or Presbyters; 3, The Deacons.

FOURTHLY, when the Apostles died there were—1, Bishops; 2, Presbyters or Priests; 3, Deacons.

Such was the practice in the earliest time. Our Lord Jesus Christ had his church with Apostles and Bishops to watch over it, 2 Cor. xi. 28; Titus i. 5. The English Church follows exactly the same rule. She has ministers in every parish to instruct the people, and to administer the sacraments; and she has also Bishops placed over them to superintend and direct them. This surely is a wise arrangement; and what is more, it is scriptural.

II.—My next reason for being a member of the English Church is, that “the doctrines of my church are sound.”

I have shown you from the Scriptures that the English Church is the same church in the orders of her ministry that was instituted by Christ, and taught by his inspired Apostles

But although this is the case, still if her *teaching* also be not scriptural and true, we cannot be safe in her fold. Let us then see, and I believe the closer we look into this important subject, the more we shall be satisfied that our church teaches sound and wholesome doctrine, the truth as it is in Jesus. 1 Tim. vi. 3.

Observe in the first place, that the English Church “holds fast” to the Three ANCIENT Creeds, namely, the Apostles Creed, which was drawn up in the earliest ages; the Nicene Creed, which was agreed to about two hundred years after; and the Athanasian Creed, about a hundred years later still.



Nota.—The word *Creed* comes from the Latin word "Credo," and signifies "I believe." A Creed is a form of sound words (2 Tim. i. 13,) in which we make a public confession of our faith, (Matt. x. 32, 33.) Our Lord gave a "form of sound words" to the Apostles, by which they were to baptize, i. e., "in the name of the Father, and of the Son, and of the Holy Ghost," (Matt. xxviii. 19.) Philip the deacon required of the Eunuch an expression of belief that "Jesus Christ was the Son of God," (Acts viii. 37,) and St. Peter speaking of "the answer of a good conscience toward God," has given us several articles of the Apostles Creed. (1 Peter iii. 21, 22)

In the Creeds the word "*Catholic*" signifies "universal, general," or "extending to all,"—and the term "*Catholic*" was applied to the church of Christ, as it was his will that his church should extend thro'out all nations. Matt. xxviii. 19. There is no special reference whatever to the erring Church of Rome. Rom. xi. 19, 21.

Those who object to the "*Condemnatory sentences*" in the Creed of St. Athanasias, should remember that this Creed is only intended for those who "*will*" or "*desire*"—*Quicunque Vult*—(and therefore have an opportunity) to be instructed in the Catholic faith, i. e. the Christian Religion.

It is "the fool" who says in his heart "there is no God." Psalms xiv. 1. It is Christ himself that declares, "he that believeth not, shall be damned." Mark xvi. 16.

How thankful we should feel that the English Church is not ashamed to confess what Christ has spoken! Read Mark viii. 38.

Here now are three *ancient* landmarks, which are of great value, and which keep us from going away from the truth. For the closer we follow the steps of the early christians, the safer will be our course; the nearer we get to the springhead, the purer will be the water.

Then we have a further safeguard in our Thirty-nine Articles which were drawn up over three hundred years ago; and also in our Liturgy (or Form of Prayers,) which has existed for a great length of time.

But after all, the English Church clings to Holy Scripture, as the great foundation of her faith. She sets forth nothing to be believed by her members but what is contained in the Word of God, or is agreeable to the same. She is indeed very decided on this point. "*Holy Scripture (she says in her 6th Article,) containeth all things necessary to salvation. So that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation.*" Then in all our services, as well as in

the Articles, how clearly the great and leading doctrines of the Gospel are brought out; such as the fall of man,—his redemption through Christ alone,—the sacrifice of the Son of God for the sins of the world,—the doctrine of the blessed Trinity,—the God-head of Christ and of the Holy Spirit,—the need of good works and of a holy life as the fruits of faith,—the certainty of a judgment to come. All these doctrines are plainly and broadly held by the English Church. Truly it may be said of her in this respect, that she is "built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone." Ephs. ii. 20. Is it not a great blessing then, that we have so sound and faithful a guide? Instead of being "tossed to and fro, and carried about with every wind of doctrine," Ephs. iv. 14. We have something solid and substantial to fall back upon. We are founded upon a rock, which never changes or wavers!

It is possible that some of her Ministers may be unfaithful; it is possible that their teaching may be faulty; but the church whose servants they are, is *still* faithful, and her doctrines sound. See xxxix Articles.

You see then that our church is the same church in the orders of her ministry, that was instituted by Christ, and that she is also clear and scriptural as to the great truths which she sets before her members.

III.—A third reason is, that the English Church is no *new* Church, but has existed from the earliest times.

Some things, truly, are none the better for being old. The clothes we wear are stronger and more comely for being new. The house we live in is all the more solid and air-tight for having been recently built. The bread we eat is all the sweeter and more nutritious, if it has not lain too long in our cupboards. All these things are better for being new. But it is not so with many other things. If, for instance, we want a counsellor we should not consult a mere youngster. We should rather choose a person whose years have given him some experience. If a difficult and perilous attack were to be made on some Fort, the General would select for the enterprise a band of veterans, rather than a body of young recruits who had just been enlisted.



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And ought it not to be so in a tenfold degree, when we are deciding upon a church, to which we may attach ourselves; a church which is to be our guide during our life-time; a church, which is to mould and form us for eternity; a church, which is to be our preparation school for heaven? Is it not most important that she should be no new church, but one that has existed for centuries?

Such is the Church of England! It dates back its birth to the very earliest times. Some writers tell us that St. Paul himself visited England, and planted the church there, when he had visited Spain. Euseb, Theodoret. Rom. xv, 24, 28. It is clear that the christian church was established in England long before St. Augustine arrived there in A.D 597, as we read of English and Welsh Bishops before then; and there it has existed ever since. Ussher, Athan, Apol. 11 p. 109.

For many years the English Church was under the dominion of the Bishop of Rome. First one error, and then another, were forced upon her, until the truth of God almost vanished: During this dark and unhappy period, many sighed for a purer light. Many of her members longed to see her free herself from the shackles that bound her. At length, about three hundred years ago, a few of her own children were raised up by God to protest against the errors which they saw around them, and to restore his truth.

Then it was that the English church was reformed. The services which had been in Latin, were now used in English. The Bible, which had long been almost a sealed book, was translated by English churchmen and was read freely in all our churches. And the false doctrines and practices which had gradually crept in, were at once given up.

This was what is called THE REFORMATION. Do not for a moment suppose that the church of England then had her beginning. She did not then spring up for the first time, as if she had never existed before. She was not first formed at that time. She was only reformed and purified from the idolatry, defilements and superstitions of Popery. This reformation was indeed a glorious work. If anything wrong was mixed with it, to man belongs the shame; but for all that was right we may indeed thank God.

I wish you will bear in mind, then, that after the reformation the English church continued to be the SAME church as she was before it; only purified from error in doctrine and freed from the dominion of Rome.

NOTE.—In a Council of the Roman Church at Trent, A.D. 1564, the church of Rome *added* twelve new articles (called the Creed of Pope Pius IV) to the Catholic Faith.

Against these *new* Roman articles the English church protests, because they are grounded upon no warranty of Scripture, but rather repugnant to the word of God.

We ask Roman Catholics in all sincerity, where was their religion (creed of Pope Pius IV) before the year 1564? We can go even farther and ask where was the Roman Religion before the year 1854? It was not until the 8th December, 1854, that the doctrine of the Immaculate conception of the Virgin Mary was added to the former list of *new* doctrines held by the Roman Church! And this doctrine of the Immaculate conception *was decided* at Rome in direct opposition to the teaching of a Roman Catholic Bishop, who says, "The (Roman) Church *does not decide* the controversy concerning the conception of the blessed Virgin, because she sees nothing absolutely clear and certain concerning it!"—Milner's end of con., p. 169, ed. 1842.

Where is the pretended antiquity, infallibility and unity of the Roman church? It is a myth!

Just then, as a careful gardener, who discovers that his tree is cankered and decaying, lops off every unsound part and preserves the rest; so did our Reformers. They did not root up the whole tree but they purged it and cleansed it; and it has grown and prospered, and borne fruit ever since.

May I not say then, "I love my church the more because she is old; her hoary head is a crown of glory." The wise man has told me, "*Thine own friend and thy father's friend forsake not,*" and I have no reason to forsake her. Prov. xxvii, 10.

"Thus saith the Lord, by the Prophet Jeremiah *STAND ye in the ways and see, and ask FOR THE OLD PATHS, where is the good way, and walk therein, and ye shall find rest for your souls.*" Jeremiah vi, 16.

IV.—Again, I Love my Church, because she has provided just such Prayers as we need for Public Worship.

Our service book furnishes us with plain prayers, such as all can understand, and all can join in, 1 Cor. xiv, 15, 16. It is clear, too, that all our wants are met in these prayers. Our Queen is mentioned, our rulers, the poor widow, the little children; all the sick and suffering, and even the absent and the traveller are not forgotten.—Then there is a word of intercession for the tempted and tried, for those who are prospering, and those who are in trouble. We acknow-

ledge our sins and ask for pardon. We pray for new hearts, for the gift of the Holy Spirit, for peace here and happiness hereafter.— 1 Tim. ii, 1 2.

In short, we have only hearts to pray, here are prayers just suited to our need; so devout, so spiritual, and so Scriptural, that many who do not worship with us have acknowledged that no prayers can equal ours.

And these prayers, remember, are written or printed forms, by which all can know and agree before hand what we are to ask of God; for, on the testimony of the Saviour himself, it is to such as agree in their petitions that God has promised an answer. Matt. xviii, 19.

Forms of Prayer and Praise for Public Worship are clearly authorized.

First. By the example of the Church of God amongst the Jews of old.

The first piece of solemn worship recorded in Scripture is a hymn of praise, composed by Moses upon the deliverance of the children of Israel from the Egyptians, and was sung by six hundred thousand men alternately and afterwards by Miriam, the prophetess, and the women of Israel. Ex. xx, 1, 20, 21. This, surely, could not have been done unless it had been a precomposed set form.—*Wheatley.*

In the Book of Deuteronomy we find that God himself appointed a "form of prayer," to be joined in by the Elders in Israel. Deut. xxi, 7, 8.

In the Book of Numbers we have both a "form of blessing" and a "form of prayer," appointed by God and by His servant Moses.— Numb. vi, 22, 26.

In the services of the Tabernacle and the Temple, the time when the sacrifices were offered,—the sacrifices required,—the Priests to present them,—and the very words that were uttered, were appointed by God. Ex. xii, xxix, Leviticus, Numbers xvi, Deut. xxvi, Chron. xxiii, 30, 31, 2 Chron. xxvi, 18.

And the whole book of Psalms,—*part of the Bible itself*,—is a "form of prayer and praise," written by inspiration of God. Luke xxiv, 44; 2 Tim. iii, 16.

Second. Forms of prayer and praise are authorized by the Lord Jesus, who gave his disciples a form of prayer, and joined in a form of prayer and praise Himself.

In the New Testament we read of many bitter sayings by the

Scribes and Pharisees against the Saviour, but never once were they able to accuse him of having neglected to attend the Temple service at the appointed hour of prayer. Luke xi. 53, 54. 1 Chron. xxiii. 30, 32.

In the Gospel by St. Luke we find that our Lord himself gave his disciples a form of prayer, which he expressly commanded them to use. Luke xi. 1, 4.

St. Matthew has recorded the fact, that both our Lord and his apostles joined in a precomposed form of praise. Matt. xxvi. 30.

Again, in the Gospel by St. Matthew, we are expressly told that our Saviour made use of a form of prayer in Gethsemane. Matt. xxvi. 44.

And in the writings of the same Evangelist we read, that it was when the Lord Jesus was engaged in a form of prayer, that he breathed away his life on the cross for our redemption! Psalm xxii. 1. Matt. xxvii. 46.

Third.—Forms of prayer and praise are authorized by the teaching of the Apostles, and by the practice of the primitive church.

St. Paul prays that his converts at Rome might "with one mind and one mouth glorify God." Rom. xv. 6.

He thanks God in the same Epistle that they have obeyed from the heart that "form of doctrine" which was delivered them. Rom. vi. 17.

He condemns the Christians of Corinth for a want of unity in their form of worship. 1 Cor. xiv. 26, &c.

He exhorts the members of the church at Ephesus to worship as we do in the English church; that is, to use psalms and hymns and spiritual songs; and to give thanks always in the name of our Lord Jesus Christ. Eph. v. 19, 20.

In his Epistle to the church at Colosse, he urges the very same form of worship as at Ephesus. Col. iii. 16.

Immediately after the Ascension, we read that the Apostles were continually in the temple, praising and blessing God. Luke xxiv. 53. Acts ii. 46, 47; iii. 1.

In the history of the Acts of the Apostles, the very words of one of the "precomposed forms of adoration" are inserted for our instruction, and as a reproof to those who would object. Acts iv. 24, 30. 2 Tim. iii. 16.

If the Apostles and early Christians were obedient to their Lord's command, [and who shall presume to say they were not,] they joined in the Lord's Prayer by his own directions. Luke xi. 1, 4.

And, though it may appear strange to some, so far as we know of the glories of Heaven, there is a form of adoration made use of even there. In that blessed abode of peace and joy "they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. Thou art worthy, O Lord, to receive glory and honour and power; for thou hast created all things, and for thy pleasure they are and were created"! Rev. iv. 8, 11.

Those who object to the service of the English church, on the ground that it is a repetition of the same service, will do well to remember that each time we open the Bible, it gives us a repetition of the same truths; and that if we object to a recital of the same words in prayer, we object to the example set us by the most Holy Son of God. Three times he prayed the same night, "*saying the same words.*" Matt. xxvi. 44.

"*Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment.*" 1 Cor. i. 10.

V.—Another reason why I am a member of the English Church is, that she gives special honour to the Bible, and on that account we may well love her.

There is an immense quantity of scripture interwoven with our services; a large portion of the Bible is read out to the congregation. Go into any other place of worship, and you will not get nearly so much food from God's word, as you do in our churches. Here in the English churches you are certain to have in each service two whole chapters of the Lessons; two or three entire Psalms; besides a portion of scripture also for the Epistle and Gospel. See the Prayer Book.

Then, may we not say that our church especially honours God's word, and that he will honour her for doing so.

I would say, therefore, of my mother church, as it has been beautifully said of my mother land,—"*with all thy faults I love thee still.*"

VI.—I set a high value on my Church, because she makes a firm stand against Error.

And why can this be said more truly of the English church than of other churches? I reply, because there are laid down in her

articles, and in her prayer book, such clear and sound statements of God's truth, that she does indeed, serve as a noble bulwark against Romish corruptions and other errors.

No church on earth can be kept entirely free from false teachers, and unsound teaching. Our own church has found "wolves in sheeps clothing" at times within her fould. But, as a church, she not only "declares the whole counsel of God," [Acts xx. 27,] and that clearly and unmistakably, but she has set up certain landmarks of the truth which cannot easily be overstepped. While her three Creeds continue to be read in our public services, the English church in spirit says to all erroneous and strange doctrine which may be knocking at her door for admission, "thus far, and no farther shalt thou go. Dare not to introduce your corruptions within these sacred walls."

Hence it is, that among her clergy there have been, and ever will be found, many bold and successful champions of divine truth. And the strongest and ablest writers against false doctrines, which Europe has produced, are for the most part English churchmen. Yes, a noble army of witnesses indeed, who, being faithful unto death, will wear in a better world their "crown of life." Rev. ii: 10.

VII.—Again, the English Church provides for her members in every stage and condition of life.

In our infancy she brings us to Christ and puts us under his sheltering care. Mark x. 13, 16. This she does in the sacrament of baptism. John iii. 5. Matt. xxviii. 19.

NOTE.—We know that the "little ones" of Israel entered into covenant with the Lord their God. (Deut. xxix. 10, 12. It was in fancy also that God's own people were admitted into his church. (Gen. xvii. 10, 14.)

In the Gospel by St. John (iii. 5,) the Greek word "Tis" translated "a man" in our English bible, signifies "any one," whether a man, woman, or child. Our Saviour himself has confirmed this truth by applying the word "man" to an infant. (John xvi. 21.) We should remember this when reading John iii. 5.

We know that nations are composed of men, women and children. Our Saviour commissioned his Apostles to baptize "all nations," that is, baptize men, women and children. (Matt. xxviii. 19.) St. Peter, when urging the Jews to repent and be baptized, expressly stated "the promise is unto you *and to your children*." (Acts ii. 38, 39.) Men, women and children were baptized unto Moses in the cloud and in the sea. (Ex. xii. 37; xiv. 22.) Now these things, says St. Paul, were our examples. (1 Cor. x. 1, 6.) By the cloud the Israelites would be sprinkled. The poor infidel

Egyptians were immersed. The English church permits baptism by immersion or sprinkling. In either case she is right and scriptural.

She furnishes us with a Catechism for our younger years, which, in plain and simple words, tells us of our duty towards God, and our duty towards our neighbour. Matt. xxii. 37, 39.

Then when we are old enough to think for ourselves, she calls upon us at Confirmation; openly to range ourselves on the Lord's side, and take upon ourselves our baptismal covenant. Acts xiv. 22; xv. 40, 41.

If a married life be our portion, she meets us at the altar, unites us together by the most sacred bond, and sends us out into the world with blessing and with prayer. John ii. 1, 2; Heb. xiii. 4. You see her still, with the same unwearied care and love receiving your children at the Font as she received yourselves before. Deut. xxix. 10, 12. You see her going from the font to the altar to join the thankful mother in her praises to Almighty God for her deliverance from the pain and peril of childbirth. 1 Thess. v. 18.

She thinks of us in sickness, when we lie upon the bed of suffering. Luke vii. 3; James v. 14. She stands by us in the hour of death, and cares for our precious souls. Matt. xvi. 26. Nay, she leaves you not when life has departed from your body, and your eyes are closed in death; then she waits for you by the side of the grave, and affectionately commits your spirit to Almighty God, reminding the friends of the departed, that the dull earth must give your body up again at the resurrection of the dead! 1 Cor. xv. 20, 58.

Thus, like a tender nurse,—like a loving and faithful mother, our church carefully watches over her children, from their first entrance into the world to their final departure from it. See the various services in Prayer Book.

VIII.—Another reason why we may well prize our Church is that “she has nurtured so many holy men among her members.”

Many of them from Paul the Apostle, down to our present Venerable Arch-Bishop of Canterbury, have shone as bright lights in this dark world. They have led holy lives, and died happy deaths. Some of these have suffered as Martyrs for their Lord's sake,—have sealed with their blood their testimony to our Creeds. From the days of the Apostles to the present time, there has never been wanting a glorious succession of those who have thus

"Climbed the steep ascent of heaven,
Through peril, toil and pain."

We are indeed thankful to be able to say that many of the most eminent Saints which Europe has produced, have been either members or Clergy of the English Church.

Alas, I know that there are some among us, who are a disgrace and a scandal to the body of which they are professed members. So it ever will be in every christian society. There was one traitor, Judas, amongst eleven faithful Apostles. But there are in our communion more really devoted and consistent persons than in any other: There is something in our religion which promotes genuine piety,—something which keeps us humble, and makes us more ready to adorn the doctrine of God our Saviour by our lives than by our words.

There are, I believe, many true servants of God in other christian bodies. But it has been truly observed, that when a person leaves our church, he immediately becomes self-satisfied and high minded;—more careful about doctrine than about practice,—more ready to talk about the Gospel, than to live by Gospel rule. We find such persons disposed to speak uncharitably of others,—and more anxious to gain men over to their own party, than to win them to Jesus Christ.

But you, christian churchmen, "be ye doers of the word, and not hearers only." James i. 22.

IX.—Another very strong reason why I would cling to my Church is because I love Unity, and I know that my Saviour loved and prayed for it.

Now it is clear that there is no unity in Dissent or Nonconformity. One body of christians hold Infant Baptism—another reject it. One body teach that the Sacraments are still binding—another reject them. One body call themselves Episcopal, another reject the title with disdain: One body call themselves Presbyterians; another calls themselves Independents. One body calls themselves Wesleyans, another calls themselves Baptists. One body are known as Glasites or Sandemanians, another as Swedenborgians. One body are known as Quakers or Friends, another as Sabbatharians. One body are known as Unitarians, another as Universalists. One body are known as Shakers, another as Dunkers. One body is calvinistic, another is just the reverse!

But in the English church there is a scriptural bond in her liturgy, creeds and articles, which bind all her members together, and a safe rallying-point, around which we may all gather.

One great sin of the present day is want of unity,—division among christians. When we look at our parishes, and see men divided on that one point on which they ought to agree; when we see them on the Lord's day (instead of getting together in the same house of prayer, and approaching their heavenly Father with *one heart and one voice*), divided off into parties, and looking coldly on one another; this is not—this cannot be right. It is a hinderance to religion. It is a stumbling-block to our weaker brethren. And what is worse, it is an offence to God.

What does his own word say on this subject? In St. Paul's epistle to the Romans (xvi, 17, 18,) we read the following words: "*Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine ye have learned, and avoid them.—For they that are such serve not our Lord Jesus Christ, and by good words and fair speeches deceive the hearts of the simple.*" In St. Paul's 2nd epistle to Timothy, (iv. 3, 4) we read, "*The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.*"

Again, St. Paul writes, "*There is one Lord, one faith, one baptism.*" Ephesians iv, 5.

He exhorts us "*to keep the unity of the Spirit in the bond of peace.*" iv. 3.

Writing to the Christians at Corinth, he says, "*I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.*" 1 Cor. i, 10.

And can you ever forget the remarkable words which our Saviour himself uttered just before the solemn hour of his crucifixion. We have them in the gospel by St. John, (xvii, 20, 21,) where we find Him thus interceding with his Father for his own beloved church and people. "*Neither pray I for these alone, but for them also which shall believe on me through their word, THAT THEY ALL MAY BE ONE; as thou, Father, art in me and I in thee, THAT THEY ALSO MAY BE ONE IN US; that the world may believe that thou hast sent me.*"

I do not say that every one who dissents from the English church must needs be guilty of the grave offence of schism. Some, I know, have been driven to it by the church's neglect in past years. Some have been brought up as Nonconformists from their childhood. And others, through ignorance of the church's claims and the church's teaching, have been led to join what they really imagined to be a purer communion.

But those who have lightly, and without cause, separated from a church which is both sound and Scriptural, evangelical in truth and apostolical in order, either because it suited their convenience, or because they took offence at something said or done by their clergymen, have indeed been guilty of that sin, and have thereby incurred God's displeasure.

May it be our endeavor to promote that *unity* for which our Saviour prayed. For surely if the world saw us united, instead of separated, praying together and drawing the cord together which binds us to one another, it would believe that God was among us of a truth, and the old heathen exclamation would be heard once more. "See how these christians love one another!"

To conclude this part of my subject, I am a Churchman:—

I. Because the English Church is the same church in the orders of her ministry, that was instituted by Christ and taught by his inspired Apostles.

II. I am a Churchman because the doctrines and teaching of my church are sound.

III. I am a Churchman because my Church of England is *no new Church*, but has existed from the days of my Saviour and his Apostles.

IV. I am a Churchman because my church of England provides me with a Liturgy, [that is, with a Form of Prayer for public worship,] exactly suited to my wants.

V. I am a Churchman because my church of England honours God's Holy Word by introducing large portions of it into her services.

VI. I am a Churchman because my church of England makes a firm stand against error, and is a noble bulwark against Romish corruptions and other errors.

VII. I am a Churchman because my church of England provides for her members in every stage and condition of life,—from the tender age of infancy to the time when in ripe old age my body is committed to the dust, in sure and certain hope of the resurrection to eternal life.

VIII. I am a Churchman because my church of England has nurtured so many holy men among her members, many of whom have sealed with their life-blood their testimony to my Faith.

IX. I am a Churchman because I love UNITY, and I know that my Saviour loved and prayed for it; and should I then leave my Church of England?

Oh, bid me leave all else on earth,
The near and dear I've known,
But not my Church of England,
My Fathers' and my own.

And now, good reader, think over what you have read. Think of the nine points on which I have dwelt. Thus I hope you will be the better able to give an answer to those who may endeavour to draw you away from your steadfastness.

Remember that our answer should always be given as St. Peter says, "with meekness and fear," with that christian meekness and gentleness which becomes God's people; and with that fear or reverence which so important a subject demands.

Those among whom we are thrown may differ from us; they may not see things as we see them; but never let us be tempted either to feel harshly towards them, or to speak harshly of them. Rather let us speak lovingly, kindly, meekly, reverently. Harsh words will only wound, they will not convince.

It is a happy thing to be fully persuaded in one's own mind, to have our footing firm; to feel that we are right, and that nothing shall move us from our strong position. It is a happy thing to be churchmen from choice,—churchmen from conviction,—churchmen who cling to their church because they know its value—who love it as the friend who helps us on our way, as the kind mother who so carefully provides for our spiritual wants.

May our church be more and more dear to us! May we be drawn more and more together, as members one of another. Above all, may we look more and more to Christ as our great and living head! And may we love as brethren those who belong to His family and household!

Now, suppose for a moment that we wished to make a long voyage, and we were to go to one of our sea-ports, in order to secure our passage in some trustworthy ship. We might see perhaps in the harbour three or four all bound for the same port. But if one was pointed out to us that had already made the voyage, and had conveyed in

safety thousands of passengers,—one that had weathered many a storm, and had shown itself thoroughly sea-worthy. Should we not at once say, “this is the ship for me; there may be others of a newer and more attractive appearance, but to this vessel I will trust myself with the fullest confidence.

And so we may trust to our church,—the church of the living God, the pillar and ground of truth. 1 Tim. iii. 15.

Of course she cannot save us. Christ alone can do that. But she is a vessel of safety, in which we may embark with perfect confidence on the voyage of life. She has borne others safely to the “far off shore” of a better land, and safely too will she bear us if we trust to her guidance, and continue faithful to her unto death. Rev. ii. 10.

But it will be necessary to bear this constantly in mind. The church we belong to may be pure, and sound, and true; she may be a safe guide to us, and a watchful guardian over us; we may delight in her scriptural services, partake of all her holy ordinances, revere her Ministers, and take a lively interest in all that concerns her: and yet we may be found *unsaved* at last. We may be devoted members of the visible church on earth, and yet have no part in “the general assembly and church of the first-born which are written in heaven.”

Salvation is in our Lord Jesus Christ. We must find our pardon, our acceptance, our peace in him. He must be the rock on which we are built. We must be washed in his atoning blood. We must be sanctified by the Holy Spirit. We must live upon Christ by faith from day to day, and lay hold on him for eternal life.

If this little work should fall into the hands of any thoughtful and earnest dissenter, I would say to him, my christian brother, I wish to make you a churchman, not because I want to add to our number and swell our ranks, but because it will be better and happier for you in the end. By returning to the church of your fathers you will be taking a step well pleasing to God; you will be closing up one of the rents which have been made in the christian church; you will find a safe resting place and home for your soul. Jer. vi. 16.

And you who are churchmen like myself, I wish you to have a firmer hold of your church. I wish to see you hearty in your attachment to your own communion; I wish to see you earnestly seeking her welfare; I wish you to take a deep interest in the work she is doing; and feeling that every member of her body is in one sense your brother or sister in Christ.

Can you serve your church? Can you do anything to promote her interests? Then do it with all your heart. Never be ashamed to stand up for your church when spoken against. Speak of her as those who feel heartily thankful,—yes, you may feel an honest pride that you “belong to such a fold.” John x. 16.

The English Church has been, and is still, a vast blessing to the world. She has given us a well-translated Bible, and a Scriptural Liturgy. She has been honoured by a noble army of Martyrs, and a glorious company of devoted servants of Christ. May her boundaries be enlarged; may thousands have cause to call her walls “Salvation, and her gates, Praise!”

Churchmen! look upon your church as a nursery for heaven. Be anxious to see many flocking into it; but still more anxious that those who are in it should be men and women whose hearts are given to God, and whose treasure and home are above,—who love the ship, as it were, in which they are sailing, but whose eyes are fixed on that better land, to which every wave is bringing them nearer.

And, O happy thought! Our good and gracious Shepherd has not only provided a fold or church on earth for his sheep, in which their present wants and their present safety are provided for, but he has provided for them a fold above, in which they will be perfectly safe, and perfectly happy through all eternity. In that fold or church above there will be nothing imperfect, nothing wanting. In that fold there will be no sin, no divisions. From that fold there will be no departure, no going out any more;—there, there will be no pain, no sorrow, no weeping, no death. God shall wipe away all tears from their eyes, and the days of all mourning will be ended.

God give to you and me a portion and a place in that heavenly church! May you be in heart and soul a *Christian* *Churchman*!

The following lines are copied from the “Canadian Churchman,” by the kind permission of the Editor:—

WHAT! LEAVE MY CHURCH OF ENGLAND.

What, leave my Church of England,
My Fathers' and my own;
What, see the viper—sting her breast,
Whereon my strength has grown;
Oh, bid me leave all else on earth,

The near and dear I've known,
 But not my Church of England,
 My Fathers' and my own.

What, leave my Church of England,
 My glory and my pride,
 Abjure the faith which Jesus taught,—
 She holds no faith beside;
 "Upon this Rock," secure she stands,
 Though "gates of hell" assail,
 For Truth Eternal spake the word,
 That ever shall prevail.

My good old Church of England,
 I love her ancient name,
 And God forbid this heart should feel,
 One throb to do her shame;
 A mother she has been to me,
 A mother's love has shown;
 And shall I spurn a parent's arms,
 A stranger's call my own.

My dear old Church of England,
 I've heard the tale of blood,
 Of hearts that loved her to the death,
 The great, the wise, the good;
 The "faith delivered once" they kept,
 They burned, they bled, they died;
 And shall their children's children now,
 Be traitors at her side?

I love my Church of England,
 For she doth love my Lord;
 She speaks not, breathes not, teaches not,
 But from his written word;
 Her voice is like my Saviour's voice,
 Compassionate and kind,
 She echoes all His precepts pure,
 She tells me all his mind.

I love my Church of England,
 For she doth lead me on,

To Zion's city fair and bright,
 Where Christ the Lord hath gone—
 She follows in the steps of Him—
 The life, the truth, the way,
 The "Morning Star" to light my feet,
 From darkness unto day.

Then hear, my Church of England,
 Thy child proclaims a vow ;
 God grant His grace to keep the pledge,
 That God doth witness now,
 Let others leave thy arms of love,
 To build their pride a throne,
 My Church shall yet be dear to me,
 My Father's and my own.

"Hold fast the form of sound words." 2 Tim. i. 13.

"Ye should earnestly contend for the faith which was once delivered unto the Saints." Epis. of St. Jude, 3rd verse.

"If ye know these things, happy are ye if ye do them." John xiii. 17.



REGULAR SUCCESSION OF BISHOPS

FROM THE APOSTLES TO THE PRESENT ARCHBISHOP OF
 CANTERBURY.

	A.D.		A.D.
1 St. Peter and St. Paul.		9 Hyginus	138
2 Linus bishop of Rome	58	10 Pius	142
3 Cletus	68	11 Anicetus	156
4 Clement	93	12 Soter	168
5 Evaristus	100	13 Eleuthericus	177
6 Alexander	109	14 Victor	192
7 Xystus or Sixtus	116	15 Zephyrius	201
8 Telesphorus	129		

	A. D.		A. D.
16 Gaius	219	68 Benedict	674
17 Urbanus	224	64 Pelagius II	578
18 Pontianus	231	65 Gregory the Great, who sent	590
19 Anicetus	235	66 Augustine, first Archb. of Cant'y	598
20 Fabianus	236	67 Laurentius	604
21 Cornelius	250	68 Mellitus	617
22 Lucius	252	69 Justus	622
23 Stephen	255	70 Honorius	636
24 Sixtus II	257	71 Adeodatus	654
25 Dionysius	258	A vacancy of four years	
26 Felix	271	72 Theodore	663
27 Eutychianus	276	73 Brithwald	663
28 Gaius	283	74 Tatwin	731
29 Marcellinus	289	75 Nothelm	735
30 Marcellus	304	76 Cuthbert	740
31 Eusebius	309	77 Bregwin	758
32 Melchisedes	311	78 Lambert	764
33 Sylvester	313	79 Athelard	792
34 Mark	335	80 Wulfred	806
35 Julius	336	81 Theogild	822
36 Liberius	352	82 Ceolnoth	822
37 Felix II	359	83 Athelred	873
38 Damascus	368	84 Plegmund	889
39 Siricius	384	85 Athelm	915
40 Anastasius	398	86 Wulfhelm	924
41 Innocentius	402	87 Odo	934
42 Zozimus	417	88 Dunstan	959
43 Boniface	418	89 Ethelgar	968
44 Celestinus	422	90 Siricius	989
45 Sixtus III	432	91 Alric	993
46 Leo the Great	440	92 Elphege	1009
47 Hilary	461	93 Livingus	1013
48 Simplicius	467	94 Agelnoth	1020
49 Felix III	482	95 Eadsinus	1028
50 Gelasius	492	96 Robert	1050
51 Anastasius	496	97 Stigand	1062
52 Symmachus	498	98 Lantranc	1070
53 Hormisdas	514	A vacancy.	
54 John	523	99 Anselm	1093
55 Felix IV	526	100 Ralph	1114
56 Boniface II	530	101 William Corbeil	1122
57 John II	532	102 Theobald	1138
58 Agapetus	535	103 Thomas A Becket	1162
59 Sylvester	536	104 Richard	1171
60 Vigilius	540	105 Baldwin	1184
61 Pelagius	555	106 Reginald Fitz-Jocelin	1191
62 John III	560	107 Hubert Walter	1192

	A. D.		A. D.
108 Stephen Langton	.... 1300	132 Thomas Crammer	.... 1633
109 Richard Wethershed	.... 1330	Vacancy. Reginald Pole intruded.	1635
110 Edmund	.... 1334	134 Matthew Parker	.... 1630
111 Beaufaces of Savoy	.... 1344	135 Edmund Grindal	.... 1679
112 Robert Kilwarby	.... 1372	136 John Whitgift	.... 1633
113 John Peckham	.... 1373	137 Richard Bancroft	.... 1604
114 Robert Winchelsey	.... 1393	138 George Abbot	.... 1611
115 Walter Reynolds	.... 1313	139 William Laud	.... 1633
116 Simon Mepham	.... 1327	A vacancy.	
117 John Stratford	.... 1333	140 William Juxon	.... 1600
118 John de Uford	.... 1346	141 Gilbert Sheldon	.... 1660
119 Thomas Bradwardin	.... 1349	142 William Sancroft	.... 1673
120 Simon Islip	.... 1349	143 John Tillotson	.... 1691
121 Simon Langham	.... 1366	144 Thomas Tenison	.... 1694
122 William Wittlesey	.... 1369	145 William Wake	.... 1715
123 Simon Sudbury	.... 1375	146 John Potter	.... 1737
124 William Courtenay	.... 1381	147 Thomas Herring	.... 1747
125 Thomas Arundel	.... 1396	148 Matthew Hutton	.... 1757
126 Henry Chicheley	.... 1414	149 Thomas Secker	.... 1753
127 John Stafford	.... 1443	150 Frederick Cornwallis	.... 1763
128 John Kemp	.... 1452	151 John Moore	.... 1763
129 Thomas Bourchier	.... 1454	152 Charles Manners Sutton	.... 1806
130 John Morton	.... 1486	153 William Howley	.... 1823
131 Henry Deane	.... 1501	154 John Bird Sumner	.... 1843
132 William Warham 1504	155 T. Longley (present Abp) 1843

Glory to God in the Highest;

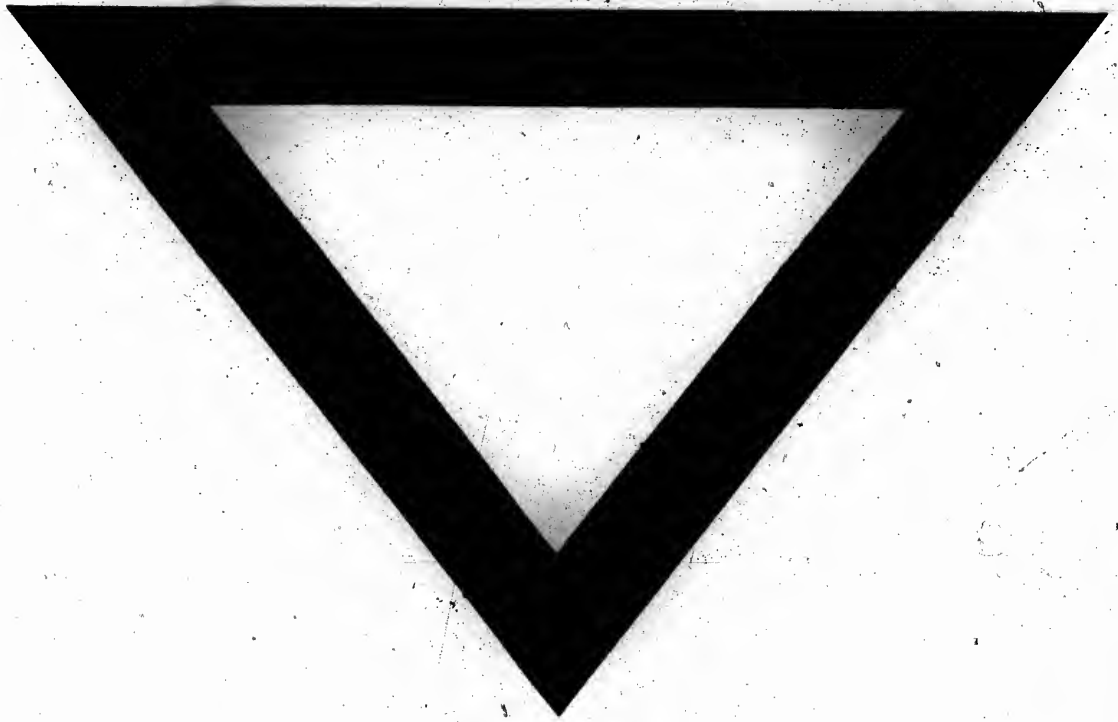
Pence on Earth;

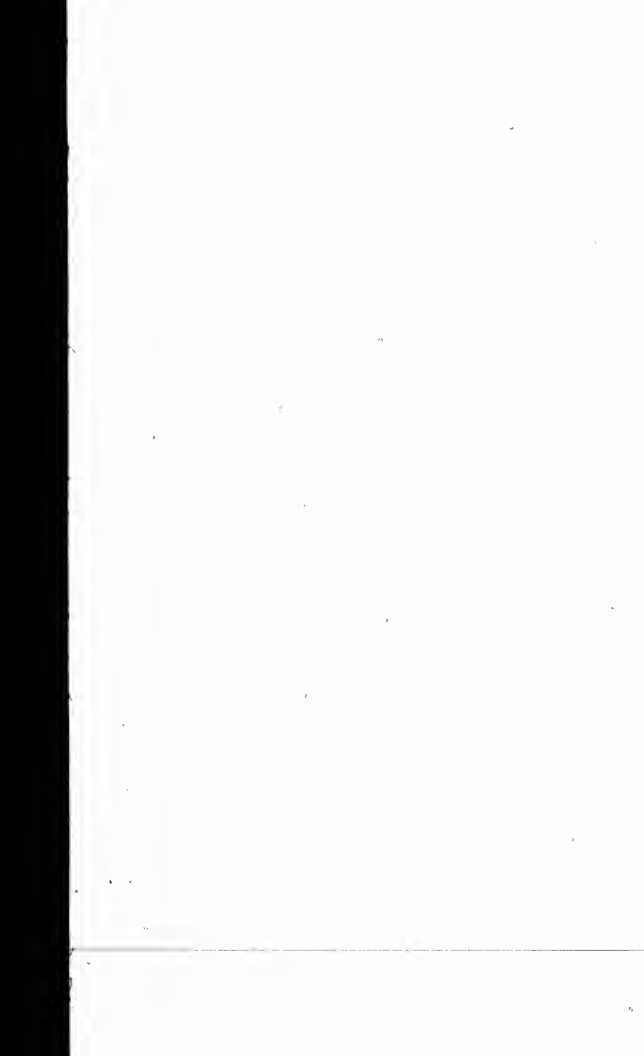
Good will towards Men.

A. D.
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