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THAT TRUE CHRISTIANS ARE THE BEST PATRIOTS.

THE prosperity and continued welfare of a Christian state depends chiefly on the spiritual purity of the visible Church therein established. This is most evident to every one acquainted with the history of the rise and fall of nations. But especially, in the word of God, are we assured that the Church of Christ is the only foundation on which the state can be securely built. The idea of supporting the state without its connexion with the Church is most ridiculous and sectarian, and can only emanate from an untutored and irreligious mind. Hence Solomon, one of the wisest men, says, "Righteousness exalteth a nation; but sin is a reproach to any people." This may be seen clearly, by a simple survey of the history of the people of the Jews. When their rulers, priests, and people were nationally devoted to the service of the true God, then their nation prospered, and their enemies were subdued. But when they cast off the fear of the Lord, then he sold them into the hands of their foes, and brought upon them his heavy displeasure.

A destitution of religion always, in the end, produces a dearth of personal and national prosperity. But when religious feeling prevails, love increases, national prosperity smiles, and an universal peace and contentment shew themselves. Hence, it follows that true Christians are the best patriots. Our Saviour, addressing his disciples, said unto them, "Ye are the salt of the earth;" from which figurative language we learn, that the Church of Christ is the only object of divine delight, for whose sake God is content to uphold the world and bear with the wickedness of its inhabitants. Hence, the ungodly, though they perceive it not, are altogether indebted to the Christians for the continuance of their existence and for delay of their immediate banishment into retributive punishment. Believers are the pillars on which the world is based in its present continuation, as St. Paul, classing himself with the saints of Corinth, says, "These things are written for our admonition upon whom the ends of the world are come." Therefore, if believers were universally removed from the earth, as says an old divine, "the world would be at an end, and the

four corners would clap together, and sinners would receive their final departure into eternal misery." True believers are also "the lights of the world;" and every ray of moral excellency in a province or empire, does, in one way or other, receive its birth from the Church. By the power, authority, and permission of Almighty God, kings reign and princes decree justice, and for the sake of Christ and his Church all things are and were created, for in him all things do subsist, and he is the head over all things to the Church. David, speaking of the state, says, "blessed is the nation whose God is the Lord;" that is, prosperity and happiness shall ever be found to attend upon that nation which acknowledges the sovereignty of God, and makes his glory its chief end and aim.

Now, as the welfare and happiness of the state depends upon the purity of the Church, and as the Church is composed of individual members, it consequently follows, that true Christians are the best patriots. Many individuals possess much zeal and attachment to their country, and are ready to shew it whenever occasion demands, and yet, at the same time, they may not be true patriots. For political hypocrisy hath made the laudable name of patriotism almost suspicious. But he that is sincere in the best things, and walks as in the sight of God, will, of all men, be faithful in lower matters, and carry a sterling integrity from religion into every duty of civil or political life. On the other hand, he that regards not God, nor yet other men, but only as far as they are subservient of his own prosperity, may very justly be suspected respecting his fidelity to his country. Profit and vain glory, indeed, will carry men very far, as they have done in the case of some; but strip a worldly man of these, and where are his motives for promoting the national welfare of his country? They all left him when the opportunities of self-aggrandizement were withdrawn; when the prospect of honours, gain, and vain applause was removed from his naturally ambitious feelings, his patriotic ardour vanished away. But the Christian patriot is moved to action by a far different and more exalted principle, even the glory of God, according to his word, in the temporal and spiritual felicity of his creatures. The welfare of his country is indeed at his heart, but not for its own sake, for this would indeed be a very crude and confined principle or feeling; therefore the Christian patriot has a much higher end in view, than mere earthly prosperity. He studies politics on scriptural principles, and whatsoever squares with the rules of God's word, that he labours to advance, when whatsoever he sees opposed to the same, that he strenuously resists.

How frequently it happens amongst statesmen of worldly spirits, that if any good is effected for the country by one of an opposite party, then the other is offended, and a feeling of jealous rivalry fills his breast, especially if the individual should be rewarded by the approbation of his sovereign and the wise of his countrymen. But this is not the case with the Christian senator, for he is under the government of those divine principles, which will always lead him to rejoice in any real good whether accomplished by himself or another. He is not a mere showy patriot for lucre or for fame; but he is, what none but a Christian can be, a patriot in spirit and in truth, pouring out his earnest prayers to God for the true prosperity of his country.

The world, indeed, hath but a low opinion of this kind of political proceeding, but He who is wiser than the world hath told us, "that the effectual fervent prayer of a righteous man availeth much;" and if one such person like Elias can be instrumental in drawing down public blessings, what may we not hope for if the prayers of many were offered up to God for our country? We may read what the prayers of such men have obtained in Heb. xi., v. 33, 34, "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions. Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." The Christian patriot, then, will rejoice in all this good, though his own hands may not have effected it. That man deserves not the name of patriot to whom the peace, honour, and prosperity of his country are only valuable so far as they serve his own selfish ends. Self is the motive of all his actions, and if this be not promoted, his apparent zeal for his country's welfare is a mere taper of his own lighting, which will be soon extinguished if his object be not obtained. As the Christian's patriotism is founded upon the pure principles of religion, he is more desirous of his country's prosperity in true worth and virtue than in mere power and riches, which are often the dangerous fuel of luxury, and fraud, and pride, both to states and individuals. He is no enemy to commerce, for a thousand reasons; but an utter enemy to commercial vices, for reasons infinite and eternal. Commercial vices are many, such as lying in the quality and worth of articles, cheating in commerce, opposition and fraud, diligence and assiduity in contriving, and punctuality in performing, for the single purpose of getting gain, altogether excluding religion, which ought to be the chief object of search; for say the Scriptures, "seek ye first the kingdom of heaven and its righteousness," and all necessary things shall be added unto you. In wishing for the country all temporal blessings, the Christian patriot cannot forget to ask before God for a greater abundance of spiritual mercies. His heart's desire is, that the Gospel and religion of Jesus Christ, countenanced and established by law, may for ever flourish through the land in its most genuine power and purity. Though he is not, and cannot be an enemy to any man, yet he is a well principled adversary to all wicked, blasphemous, and schismatical opinions and proceedings, and to all profligates of heart and life who have overrun the country in their guilt and shame. Are there not many, at the present day, who while they profess to have a true regard for the individual happiness and welfare of their country, are, at the same time, lovers of self more than lovers of God, patrons of infidelity, advocates of blasphemy; and while irreligion is sapping the foundation of the state and undermining the welfare of society, are they not aiding the work by endeavouring to govern the kingdom on worldly principles only?

The Christian carries religion into his patriotism, but not his patriotism into his religion. The things of God are too holy and sacred, with him, either to be mixed with, or truckle to the little low politics of men. He is the citizen of a better country, and a pilgrim in all others; though a peculiar and public spirited friend to that in which he was born. He loves his country, and therefore

earnestly prays for its advancement in every thing which is good ; " he thinks upon Jerusalem, and it grieves him to see her in adversity," and consequently " he prays for the peace of Jerusalem," and he can say with Samuel, " God forbid that I should sin against the Lord in ceasing to pray for my nation." So he would act on all occasions as Samuel did, and endeavour to promote the welfare of his country by his intercourse with heaven. He will contribute freely and cheerfully to her burdens, live in all godly quietness and honesty among his fellows, and pray faithfully for the whole public weal as a Christian. Were all subjects such patriots, the nation would have no reason to be afraid of the most mighty and numerous enemies ; for who could penetrate the wall of fire with which God would, in such a case, surround it? The believer manifests his patriotism especially by praying for the state, and chiefly for the reigning sovereign, in accordance with St. Peter's admonition, " Fear God and honour the king." For we may expect that if the head be made holy, the members will likewise, more or less, learn to imitate him ; hence St. Paul says, " I exhort that first of all, prayers, intercessions, and giving of thanks be made for all men, for kings, and for all that are in authority ; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour ; who will have all men to be saved and to come to the knowledge of the truth." It is the duty of every Christian to pray for his sovereign, that God would direct him by his Spirit in the government of his country, that he might be led to make choice of proper characters to serve both in Church and state, and that they who hold official situations may be men influenced by love to God and zeal in promoting the kingdom of Christ. And a true Christian will not sin against the Lord by negligence in this particular. He will also pray that the senators may be taught true wisdom, that they who are about the person of the sovereign may be Christian senators, who, when they give their advice on any subject, will always have God's glory in view, and the temporal and spiritual welfare of the nation. " The fervent, effectual prayer of a righteous man availeth much," and if the prayer of one believer is of such power, what might we not expect, if all the faithful in the land were to engage with all their hearts to supplicate God's mercy in behalf of the government of the land? In this Christians are very guilty ; but may we from hence learn to say, with holy ardour, " God forbid that I should sin against the Lord in ceasing to pray for my country." It is also the believer's duty to pray for the judges and magistrates of the land, that by their judicious scrupulosity in the management of legal proceedings, virtue and religion may be promoted, and vice and profanity abandoned. He will pray for all orders and conditions of men, that they in their several situations, whether high or low, may perform their various duties under the guidance and direction of God the Spirit ; every individual in every office, as far as his acquaintance extends is remembered by him in his addresses at a throne of grace. The believer is the best patriot, because he labours with as much diligence as the unbeliever in promoting individual and national prosperity publicly ; but he differs from him in another respect, he is also at the same time wrestling with God for a

blessing privately. The unbelieving patriot may be sincere in his endeavours, ardent in his actions, and zealous and self-denying in his exertions for the prosperity of the state ; but because he is working by the mere light of nature, and has not the Spirit for his director, he is unwise in his plans, and cannot reasonably expect attendant success, "for whatsoever is not of faith is sin ;" and sin is always the parent of error and distraction ; hence the believer is the best patriot. He aims to put down private wrongs as well as public ones ; to do away the domestic evils as well as national ones ; but he knows that nothing will effect this but the diffusion of the knowledge of Christ. Hence his political opinions are grounded on religion, and have the Bible for their foundation. In whatever light you view the Christian, whether as a public statesman or private individual, a citizen or countryman, a master, minister, or servant, he is most certainly the best patriot ; and as nothing can establish the lasting welfare of our land but true religion, therefore his unceasing prayers are ever employed in his country's weal. Do away with infidelity, popery, and dissent, and prosperity will smile. Thus the believer is the best patriot by praying for his country, its inhabitants, institutions, commerce, and senators ; for he is determined "not to sin against the Lord in ceasing thus to pray." Reader, what are your views respecting the best method of promoting the present and future interests of your country ? Are they not in strict accordance with the word of God ? That the general reception of scriptural principles and practice of scriptural precepts are the only means of perpetuating national happiness ? Erroneous doctrines have been too much propagated, and the will and supposed capability of fallen man so highly and, with all, so falsely exalted, that the pride of the human heart, if not checked by the Spirit, will cause destruction both to the national and ecclesiastical institutions of the land. Therefore the necessary inquiry is, what is the surest way to benefit the country at large, both generally and particularly ? To this question may be given an answer in the words of Samuel, not to sin against the Lord by neglecting to pray for the country ; but, on the contrary, to bear up at a throne of grace, every thing which your memory or knowledge retains connected with the Church or state, that the blessing of the Lord may rest upon both. To study, labour, or plan without prayer is infidelity ; and to pray without diligent and assiduous exertions is presumption and folly. Hence let us learn to pray for all salvation-blessings ; for the salvation of others as well as for ourselves. In the kingdom of the heart there are many principles, prejudices, and affections, which, if not corrected, may lead to the downfall of the soul. Let us seek by fervent prayer the daily renewing influence of God's Spirit, that the law of the Spirit of life in Christ may be known to be freedom indeed, and that the consequent peace may fill the heart and mind. If, therefore, reader, you know the worth of your own soul's salvation, you will be most anxious for that of others ; and this will lead you to oppose or assist, as the case may be, every thing which is done in the state in accordance with, or derogating from the word of God. Thus the believer labours and fervently prays for the lasting welfare of his country. The neighbourhood in which he lives, may be considered as a small province ; and with all the local transactions of this province

he may reasonably be supposed to have an accurate acquaintance. And is there not plenty here to call forth his ardent unceasing prayers? Does he not see exhibited before him, every day, many individuals living in open sin, violating the Sabbath, disgracing themselves and others, drinking, swearing, cursing, lying, and stealing? And do not these loudly call upon him for prayer to God, for their conversion and salvation, and that a proportionable good may be rendered to the country thereby, proving the believer to be a good patriot. Does he not also hear and lament, that others, who though not guilty of these excesses, are still fond of an injurious garrulity, backbiting, and deceit, neglecting to examine their own actions while vilifying those of others? These likewise should have a share in his petitions, that they might be brought to a better mind, and see the necessity of ordering their conversation aright, and so prove themselves to have that spirit of purity in their hearts without which there is no salvation. Also if he would only take the trouble of examining the so-called religious characters of his neighbourhood, what a lamentable want of scriptural knowledge does he behold! How corrupt their faith! How prejudiced their minds! How pharasical their practises! What ignorance and self righteousness usurp the dominion of true religion! And how the creature is advanced and the Saviour dethroned! This causes him many secret sighs, many closet prayers, that the eyes of many may be enlightened who appear to be going by the very door of heaven to hell. Thus the true believer earnestly prays to his God that their delusions may be shewn to them, in order that they may be undeceived ere it be too late.

Prayer is a mighty engine which, being put into exertion by the Holy Spirit, is calculated to batter down the kingdom of sin and Satan, either in himself, his family, his neighbourhood, or the country at large. And as sin and Satan are the causes of all evil in any of the above-mentioned provinces, he prays most ardently that both may be subdued, knowing that in the subduction of these enemies personal and national prosperity must succeed. Hence, I would say, in conclusion, respecting England with its national Church, "pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, peace be within thee. Because of the house of the Lord our God, I will seek thy good." Let our supplications then be, that God "would be pleased to direct the minds of our senators, and so prosper all their consultations to the advancement of his glory, the good of his Church, the safety, honour, and welfare of our sovereign and her dominions, that all things may be so ordered and settled upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These and all other necessaries, for them, for us, and God's whole Church, let us humbly beg in the name and mediation of Jesus Christ, our most blessed Lord and Saviour."

THE MYSTERY OF A CHRISTIAN.

1. He lives in another. Gal. ii. 20. He is wise in another. I Cor. i. 30. He is righteous in another. Rom. x. 4. He is strong in another. Isa. xlv. 24.

2. He is very low in humility, but very high in hope. He knows he is undeserving of the least mercy, yet expects the greatest blessings. Gen. xxxii. 10, 12.

3. He is *in* the world, but not *of* the world. John, xv. 19. In the world as a *pilgrim*, but not as a *citizen*. His habitation is below, but his conversation is above.

4. He is *meek* but *vehement*; meek in his own cause, but vehement in the cause of God. As Moses who was dead to affronts, deaf to reproaches, and blind to injuries. He will comply with anything that is civil, but with nothing that is sinful. He will stoop to the necessities of the meanest, but will not yield to the sinful humours of the greatest.

5. *He works out his salvation with fear and trembling*, yet believes in Christ without fear and trembling. Phil. ii. 12, 13. He does much, yet counts himself an unprofitable servant. He works as if he were to live here always, yet worships as if he were to die to-morrow.

6. *When he is weak then he is strong*. 2 Cor. xii. 10. When he is most sensible of his own weakness, and most dependent on Christ's strength, then he stands the safest.

7. When he is most vile in his own eyes he is most glorious in the eyes of the Lord. When Job abhorred himself then God raised him. Job, xlii. 6. When the centurion thought himself the most unworthy, Christ said, "I have not found so great faith, no, not in Israel." Matt. viii. 8, 10.

8. He is content with his condition, yet longs and prays for a better. 2 Cor. v. 4.

9. His losses are gains; as Job's. Chap. xlii. 12. His falls are risings, as Peter's. Job, xxi. 17. His afflictions are promotions, as Jacob's; "*all those things are against me*," saith he. Gen. xlii. 36. Yet all those things were for him. His disappointments are preferments, as Moses's; though he did not go to *Canaan*, as he desired, yet he went to heaven, which is better. Deut. xxxiv. 4, 5.

16. He cannot sin. 1 John, i. 9. Yet he cannot *but* sin. 1 John, i. 8. He cannot sin habitually and with full consent of will: yet he cannot but sin *actually* through weakness.

11. He saith, "O wretched man that I am, who shall deliver me?" Rom. vii. 24. Yet he saith, "O blessed man that I am, who shall condemn me?" Rom. viii. 34 to the end.

12. He grieves, yet rejoices under the strokes of his heavenly Father's hands. He grieves that his Father's hand strikes him, yet rejoices that it is the hand of a father. Heb. xii. 6, 7.

13. He knows there is no absolute perfection in this life, yet is continually reaching after it. Phil. 3, 12, 13, 14.

14. The less his burden grows the more he feels it. The less sin he hath the more sensible he is of sin; not that sin grows, but light, holiness, and tenderness is increased. 1 Tim. i. 15.

15. He is content to live, yet willing to die. He desires to serve Christ here, yet desires more to depart, and to be with Christ in heaven. Phil. i. 23.

The believer's "life is hid with Christ in God, and when Christ, who is his life, shall appear, then shall he also appear with him in glory." Col. iii. 3, 4.

(Rev, JOHN MASON, M.A.)

" NO POPERY."

(From the Speech of the Rev. R. J. M'Ghee, at the Sheffield Protestant Meeting, 13th November.)

I SHALL merely notice a charge that is brought against us, as a most overwhelming and unanswerable crime, namely, that we are endeavouring, indeed, to raise up a cry of "No Popery" in England. What, and do they think we shall shrink from the imputation! I stand in the presence of my God and my country, and before heaven and earth I glory in the honourable office of lifting up my voice like a trumpet to cry—NO POPERY. What, let me ask, has placed you there, and placed us here, as freemen and as Christians? What has bestowed upon the British nation the blessings with which God has crowned the land? The blessings of your boasted Constitution; the blessings of civil and religious liberty? What but the bold fidelity of our Reformers, who under God, in the face of danger and of death, lifted up their voices, and echoed the cry through the length and breadth of England—NO POPERY? But it is unkind—but it is illiberal—but it is uncharitable to our Roman Catholic fellow-subjects. Now let us just ask this simple question—do we really count the conduct of our Reformers to our forefathers—do we count their honest fidelity to them and to God illiberal and uncharitable? Do we not consider those Reformers the noblest benefactors of ourselves and our ancestors, the best and brightest ornaments of their country; and for what, but for their resolute discharge of faithful duty to their God, in lifting up their voices to cry—NO POPERY. And is that which was faithful, and Christian, and charitable in them, unfaithful and unchristian in us? I can lay my hand upon my heart before my God, and say, that, not in a spirit of hostility, but that as I love and value the best and dearest interests, the temporal and eternal welfare of my Roman Catholic fellow-subjects, so in direct proportion, I feel called upon to raise and maintain the cry—NO POPERY. If I could follow my heart wherever it would go, I would visit every spot where my Roman Catholic fellow-subjects are deluded and enslaved, and there, as I value their salvation and their freedom, I would cry—NO POPERY. I would go into the mass house, where that minister of idolatry, a papal priest, takes a thing like this in hand (holding up a wafer,) this idol of paste with an image stamped on it, and while he blasphemously mocks the incarnation of the Son of God, mocks that wondrous mystery of godliness, "God manifest in the flesh," pretending to embody in this, at his fiat, the "whole body, blood, soul, and divinity of the

Lord Jesus Christ." I would tell him that this idol is like other idols, the work of men's hands, "having eyes it sees not, having ears it hears not, neither is there any breath in its mouth—they that make it are like unto it, and so are all they that put their trust in it." I would tell him this. I would warn him to turn from this accursed idol, to serve the living God, and in the name of that God I would shout out—No POPERY. I would go into his dark and damnable confessional where my poor Roman Catholic countrymen intrust their wives and daughters to him, under the awful delusion of false religion, and while the tyrant was pressing his obscene, infernal investigation, putting the heart and feeling of the helpless creature on the moral rack till she sunk enslaved and powerless at his feet, I would drag the victim forth in triumph from his grasp, and ring in the monster's ear—No POPERY. I would go to the dying bed of my poor Roman Catholic fellow-sinner, and while the light of truth is shut out from his eye and the light of heaven from his heart—while this blessed book is denied him, or taken from beneath his pillow, as it was in Ireland by a Romish priest, and committed to the flames—while masses, and oils, and refuges of lies like these are set before him, as the hope of his immortal soul—I would tell him faithfully and affectionately of the glorious finished work of a crucified and risen Saviour—I would tell him of that righteousness that could cover all his nakedness, that precious blood that could cleanse him from all his sin—I would proclaim to him the glad tidings of free and full salvation in the Lord Jesus—I would exhort him to turn from those refuges of lies to the mercy of his Saviour and his God; and as I loved and valued his soul and his eternal happiness, I would cry—No POPERY. But it is not only for the happiness, for the salvation of the Roman Catholics, but for the sake of every blessing we value in our Protestant Empire; as I value the blessings of civil and religious liberty; as I value the maintenance of the Established Christian Church; as I value all that is dear to man; as I value even life itself; I would make my voice echo, if I could, from every rock upon the shores of the United Empire; and the words it should resound should be—No POPERY. I would go into the conclave of the Popish bishops, where they concoct their secret statutes and their traitorous and cruel laws, and shout in their ears—No POPERY. I would go into their conferences with their priests, and while I saw them with their Dens's Theology and Canon Laws in their hands, holding their conclave to concoct their cruelties and crimes, I would lift up my voice, and, in the name of the Holy God, I would cry out—No POPERY. I would go into the Ribbon Lodge, and tell my poor unhappy countrymen that their parish masters, instead of leading them, as they ought, to truth, and peace, and happiness, in time and in eternity, were leading them to guilt, and misery, and blood, and everlasting perdition; and I would make the Ribbon Lodge resound with the cry of—No POPERY. I would go into the House of Commons, I would look Papal perjury in the face, and while I gave notice of a motion to extract its pollution, in the name of England and of England's God, I would shout out—No POPERY. I would go into the House of Lords—I would take with all deference the report of their own Committee in my hand—I would appeal to them whether it did not fur-

nish a demonstration of the cause of our misery—I would lay before them the authors and movers of the crimes they had detected; and even in the midst of that august assembly I would cry—No POPERY. I would go into the Privy Council; I would tell the Papal Privy Councillor, that he must be of necessity a traitor, for if he was not a traitor to his master the Pope, he must be a traitor to the Protestant Queen of England, and I would cry—NO POPERY. I would go to the very footstool of the throne—and with a heart as full of loyalty and love to our gracious Sovereign as any subject in her realm; prompted by those very feelings, I would tell her how her confidence had been basely dishonoured and betrayed by the men that ought to have laid down a thousand lives in her defence. I would remind her gracious majesty of the sacred principles of eternal truth, for the defence of which her royal ancestors were placed upon the British throne. I would remind her, that the throne that is founded on eternal truth alone can look with confidence for its stability to God—I would remind her of the high and holy covenant that ratified her sacred title to reign over a free and Protestant nation—I would tell her that the best security for the love and loyalty of a people to their sovereign was based on pure religion, and their faith and fealty to their God—I would tell her that the Protestant religion was, under God, the only solid bulwark of the British throne, and that on the very heart of Britain's monarch ought to be graven the words—NO POPERY. I would go to the very Vatican, and warn that man of sin the Pope to renounce the horrid blasphemy. O, think what blasphemy it is; a miserable sinner of the earth daring to call or think himself the vicar of the Lord of Life and Glory. I would warn him, as a fellow sinner, to “flee from the wrath to come;” tell him, that “all manner of sins and blasphemies should be forgiven unto men;” that there was mercy for his guilty soul in the very Saviour whom he dishonoured, and that if there was hope for his soul, he must cry—NO POPERY. In fine, Sir, as a brother, as a man, as a Christian, above all, as a minister of Christ, I trust I shall never close my lips upon the subject till they are sealed in death, or till that day shall come when heaven and earth shall take up the song of praise, when Babylon is cast, like a millstone, into the deep, when the Lord of Glory shall appear; when she shall be consumed with the word of his mouth, and destroyed with the brightness of his coming.

CRISP'S VIEW OF CHRISTIAN LIBERTY AS CONTRASTED WITH
LEGAL BONDAGE.

John, viii. 36.

“If the Son, therefore, shall make you free you shall be free indeed.”

“FREEDOM and liberty are terms of one and the same signification. It is all one to say, the Son makes free, or the Son gives liberty. Both the Greek word ελευθερος and the Latin word *liberi* are promiscuously translated either free or men at libetty. It is true, I confess this word *liberty* hath gotten an ill name in the world, partly

through the abuse of liberty, and partly through the malignity of some spirits, which strike even at the heart of Christ, through the sides of those who are Christ's; laying reproachful, ignominious, and shameful names upon them of libertinism. Now, of this cause, liberty and freedom, which Christ hath purchased and given, requires some clearing, lest it perish and be lost in the rubbish of corrupt liberty, and so the people of God be jeered out of that which is their greatest portion.

“ I am ashamed to speak it, I would there were not occasion; that which is the very life and the sole comfort of the members of Christ Jesus becomes such a reproach, through the enemies of the Gospel of Christ, that the very believers themselves are almost ashamed to go under the name of that which is their greatest glory. To be called a libertine is the most glorious title under heaven, taking it for one that is truly free by Christ. To be made free by Christ, in proper construction, is no other than this, to be made a libertine by Christ: I do not say to be made a libertine in the corrupt sense of it, but to be one in the true and proper sense of it. It is true, indeed, Christ doth not give liberty unto licentiousness of life and conversation, of which we shall speak more by and by, but a real and true liberty Christ hath purchased and given to all his members.

“ That we may the better understand, therefore, what this freedom is which Christ hath purchased and bestows upon believers: and thereby save it from the reproach of corrupt and licentious liberty, understand, beloved, that there is a threefold liberty. First, moral or civil. Secondly, sensual and corrupt. Thirdly, spiritual and divine.

“ First, moral and civil liberty is that which these Jews speak of—misinterpreting the sense of Christ—such as you used to have in your cities, when a man hath served out his time; he is then a free-man, he hath the freedom of the city, he hath liberty to trade in it. So Paul understood liberty, when he spake with the centurion. The centurion said he bought it with a great deal of money; but, saith Paul, I was so born: I was born a Roman. But of this liberty Christ speaks not here.

“ Secondly. There is a corrupt liberty, which the Apostle speaks of in Gal. v. 13. He tells us there, ‘ That we are called unto liberty;’ but, saith he, ‘ use not liberty as an occasion to the flesh.’ A licentious liberty is nothing else but this, namely, when men turn the grace of God into wantonness, and, abusing the Gospel of Christ, continue in sin that grace might abound. Unto which the Apostle affixes an abhorrence; God forbid, saith he, any man should make use of such a liberty as this. I am confident of it, and affirm boldly, that there is not one man made free by Christ, that makes it his rule, namely, to be bold to commit sin with greediness, because of the redemption which is in the blood of Christ; but that Christ, who hath redeemed from sin and wrath, hath also redeemed from a vain conversation, and there shall not be a making use of the grace of God, as emboldening and encouraging to break out into licentiousness. All that have this freedom purchased by Christ for them have also the power of God in them, which keeps them that they break not out

licentiously. The seed of God abides in them, that they cannot sin, as in the I John, iii. 9, that is, they cannot sin after this fashion.*

“Thirdly. There is a spiritual liberty; for of corrupt licentiousness Christ speaks not in the text neither; but of a spiritual freedom. And that it may be clear he speaks of a spiritual freedom here, you may plainly perceive by the words going before; for whereas these Pharisees affirmed they were not in bondage, Christ proves they were thus: ‘they were the servants of sin,’ saith he, ‘and he that is the servant of sin abides not in the house for ever;’ as much as to say, the bondage here was such as consisted in being under sin. So, then, Christ here means a bondage and slavery under sin; the freedom, therefore, opposite to this, must needs be a spiritual freedom.

“The contrary to freedom is bondage; if we know what the bondage is that Christ speaks of, we shall better know what the freedom is. The bondage he speaks of is a bondage under sin. This stands in these two things:—

“First. An obligation unto, and under the curse of the law, by reason of its transgression. And,

Secondly. “In the privation of all comfort and contentment, by reason of the same transgression.

“A man under the bondage of the law for sin can hear nothing but this, ‘Cursed is every one that continueth not in all things that are written in the book of the law to do them.’ Beloved, there is no man, but, in some respect or other, every act that he doth hath some infirmity and failing in it; and in that regard the law speaks, ‘Cursed art thou, for thou hast not continued in all things that are written in the law to do them.’ Thou canst no sooner pass from this act to another, but as soon as thou dost perform that second act, for the failings in it, the law cries cursed again; ‘Cursed art thou, for thou hast not continued in all things that are written in the book of the law to do them.’ As, look into Romans ii., there is a continued dealing out the law to those that are in bondage under it. Tribulation and anguish, and wrath to every soul that doeth evil—saving, that, in Romans, iii. 19, the Apostle tells us, this cursedness, this tribulation and anguish, is pronounced by the law only upon them who are under it; so then, it is questionless, that to them that are under it tribulation, and anguish, and wrath, and vengeance, do belong.

“Suppose thou art a man diligently attending the gates of the house of God, given much to prayer, fasting, mourning, and weeping; yea, to great liberality, giving all thy goods to feed the poor; yet, I say, for all this thou mayest be under the curse of the law; that will pick a quarrel in the best of these performances; it will say, thus and thus, in this and that thou hast not continued in all things that are written in the book of the law to do them; concerning this thou art under the curse of it as well as another.

“This is the condition of men who are kept under this bitterness of the law, that as they transgress, the curse of it is their prison.

* This paragraph, as well as a multitude of others, shews that the doctor was no friend to licentiousness; and what a madness it is to charge so worthy a person with holding licentious principles.

Persons kept in this estate, how do they put off the comforts of Christ from them! There is none of them belongs to me, saith such a soul; I have sinned, and all the judgments of Christ are pronounced against me, I must die. So long as you continue in this estate, the curses of the law are as frequently pronounced against you, as there are transgressions in you. There will not be one comfort of Jesus Christ to give refreshment to your spirits; but so long as you remain in this estate, that you will conclude you are under the curse, because of your transgressions you will forsake all the mercies of the Gospel. This is, then, to be in bondage under the law; namely, for a man so to have it tyrannize and domineer over him, as to make him believe that as often as he transgresses, he must expect the sentence of the curse of it to be fulfilled upon him."

I cannot better conclude this paper than with two or three passages selected from Holy Scripture:—

"Christ hath redeemed us from the curse of the law, having been made a curse for us. Christ is the end of the law for righteousness to every one that believeth; and he that believeth shall be saved. Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

May the Lord, who hath chosen his people in the furnace of affliction, minister consolation to them day by day, according to their several necessities, that they may hold on their way rejoicing in the God of their salvation.

A LAYMAN.

SOCIALISM AND CHURCH EXTENSION.

THE substance of this paper is extracted from one of our daily journals, and contains so much really sound information, that we judged it an acceptable service to our readers to set it before them; for since the awful blasphemies of Socialism are so ruinous in their influence on society, such sentiments as the following ought not to expire with the extinction of a daily newspaper, but be perpetuated as an antidote to the evil complained of. Hence, the first step towards checking the profligate system of Owen was made in the House of Lords, a short time ago, by the adoption of the following motion, moved by the Bishop of Exeter:—

"That an humble address be presented to her Majesty, praying that her Majesty would be pleased to command that inquiry should be made into the diffusion of blasphemous and immoral publications, especially as to the tenets and proceedings of a society established under the name of 'Socialists,' who are represented in petitions presented to this House, to be a society, the object of which was, by the diffusion of its doctrines, to destroy the existing laws and institutions of this country."

"The opposition given to this motion both by the ministers and their supporters, in and out of parliament, is monstrous and unprincipled, and displays a total disregard to the duties of a legislature professing Christianity and the obligations which men as Christians owe to their fellow men. But always, as well as now, it has been the fate of '*liberalism*' to be allied to infidelity—in close confederacy, in public

meetings, on the hustings, and in the senate, the infidel and the liberal are sworn friends—their similarity of principle forces them to coalesce for mutual support, and thus practically to confess relationship. We need not be surprised now that the obscenities of ‘socialism’ are sought to be screened by the same Whig-Radical press which formerly held up the infidel Taylor as a martyr, because his blasphemies were checked by archiepiscopal authority. The Bishop of Exeter may feel highly honoured that he is *thought worthy* of abuse for being the first to demand a public inquiry into the infidel system of Owen, by the same press which formerly denounced Archbishop Magee. Archbishop Magee was called an ‘episcopal tyrant’ for exercising, as a Christian minister, the authority which he professed; the Bishop of Exeter is called ‘truculent priest’ by the metropolitan Whig-Radical organs for acting as a Christian minister in his legislative capacity. What a loathing sight it must be to every honourable man to behold professed Christians lying in the embrace of moral putridity—sacrificing every principle of religion and morality merely for political purposes! If we were to judge of the objects of the Whig-Radical press by the natural tendency of their writings, we should conclude that religion was of no material consequence, and that a disorganization of all social society was their aim. If an incendiary were to mount a platform, profess his hostility to religion and to constituted authority, but to declare, at the same time, that he had some confidence in our present liberal ministry, he would be applauded—nay, perhaps, patronized—in proportion to his success; but when a bishop of the Church of Christ raises his voice in the senate against the progress of immorality—when he calls upon the executive and the legislative powers as guardians of the interests of the people, to adopt such measures as may appear most likely to check the progress of this worst form of infidelity—he is virulently assailed, and the system which he attacks indirectly supported. The most discreet of the liberal organs profess to be as much opposed as the Bishop of Exeter to the opinions of Owen; but they declare their belief that on account of their very grossness they are not likely to make any important progress, and that any public exposure, tending to render the system known, is more likely to be injurious than otherwise. The experience of history, as well as the experience of our own times, prove the fallacy of the first position: for what opinions, however gross, have not been eagerly embraced by the lower and uneducated classes of society? we need only appeal to the history of France, and various epochs in our own country. But a system such as that taught by Owen is peculiarly dangerous—its very grossness rendering it more palatable to the vicious. It is impossible that the most respectable classes should ever imbibe such principles; but to the mass, what apparent attractive advantages are held out! Equality of property—no responsibility for their ease and affluence—the gratification of every selfish passion—here is every incentive to the idle, the debauched, and degraded member of society—here is what is esteemed an earthly paradise within his reach. Is it not evident that this very “grossness” is most likely to be the most attractive portions of the system to such characters; and are these the only ones likely to be drawn under the influence of such a scheme? Are not all the uneducated and labouring

classes of society open to the temptation which it holds out, especially in the manufacturing towns, where at present there exists such a want of religious instruction.

“As for the second position taken up by the liberal organs, that the exposure in the legislature tending to render the system known would be more injurious than otherwise, nothing can be more absurd; for these organs, to be consistent, must also be opposed to any course which would have the same effect; therefore, clergymen in their parishes must be dumb; and gentlemen on their estates, by their silence connive at the spread of views which cause the parishioner and tenant to regard religion and private property as “wicked institutions.” It is monstrous for persons calling themselves Christians to raise a cry against the Bishop of Exeter for exposing a system which even the government was forced to confess to be horrible and disgusting, and which exposure obliged Lord Melbourne, in the presence of the peers of England, to declare that he regretted having introduced the founder of so impious a scheme into the presence of the Sovereign. If we be Christians, and possess the feelings of men, Socialism ought not only to be abhorred, but every means used to check its progress and to save our poorer brethren from its profligate influence. It is folly to suppose that there is such a thing as *passive* Christianity. Christianity inculcates activity for the welfare of others—activity in our homes and in our various localities—activity individually and collectively—national as well as personal. If we possess national Christianity, it must be exhibited by national zeal for the well-being of religion. National zeal ought to be exhibited in the acts of those who profess to be our representatives: a short time will prove whether such be the case or not.”

We, therefore, call upon all our readers to discountenance this iniquitous system of Owen, which is ruinous to the state, destructive to the visible Church, demoralizing to the people, tends to destroy conjugal and parental affection, fosters licentiousness, is most hateful to God, and serves most efficiently to promote the cause of the devil. Let us, therefore, use every lawful and personal means and influence to bring about its complete extinction, and if possible to save the souls of its deluded adherents.

A SERIES OF PAPERS IN DEFENCE OF THE LITURGY OF THE
CHURCH OF ENGLAND.

No. 4.

“I BELIEVE IN THE COMMUNION OF SAINTS.”

THE above article of our strictly scriptural Creed, is, like several other parts of the Liturgy, seized upon by Dissenters as a justification both of their schismatical practices in forsaking God's Church, and as countenancing their own absurd, hypocritical, canting, and private class meetings and church meetings; where their pretended Christian experience and self-righteous communications are called “the communion of saints.”

But if the communications of these meetings generally correspond with many of the communicators whom we have known, we earnestly pray to be preserved from such "communion of saints." O, say the Dissenters, and especially the Wesleyans, "one reason for leaving the Church of England is because there is no 'communion of saints' in the same." And so they have substituted their pride-feeding meetings to make up for the lack of what they say they had not in the Church. And what are these meetings after all but the hot-beds of conceit, garrulity, self-righteousness, enmity against the Church and the powers that be? And is this the "communion of saints?" And hence, because their spirit of talkativeness, self-importance, and personal distinction is not gratified in the Church, they must therefore become the advocates of schism. But the "communion of saints," when rightly understood, is an article of the faith which Dissenters live in the continual breach of. The Church is the body of Christ, in which there is no schism, "for as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ." Hence, "the saints have communion" with Christ their head in particular, and with each other as composing his undivided body, for "there should be no schism in the body; but the members should have the same care one for another." And as the Church of England is a visible branch of that one Catholic and Apostolical body of which Christ is the head, consequently they who separate themselves from her communion in this country can have no correct conceptions of the meaning of the article under consideration; unless they can prove that the Church of England has cut herself off, by heresy, from the head, which we defy our adversaries to establish. We do not mean to assert that every visible member is a mystical member; but the mystical are included in the visible ones, and so he that withdraws from the visible, cannot, by man, be enumerated amongst the mystical. Hence, the Dissenters have cut themselves off from the "communion of saints," and their private communions have no warranty in the Holy Scriptures. And, as religion is always advantageous and safe, so the conceit of religion is always dangerous and unsafe, and thus by conceit have they been led astray. The word *saints* has the same meaning with the word holy; and, therefore, comprehends all true Christians who form Christ's true Church in the same way as has been explained. Having *communion*, is being entitled to the participation of the benefits and blessings of the Church of Christ. And thus saints have communion or fellowship "with the Father, from whom cometh down every good and perfect gift;" and also "with his son Jesus Christ," through whom salvation and mercy are communicated and conveyed; and with the Holy Ghost, who "takes of Christ and shows it to our hearts," and who "dwells in us" as in a temple. And for all these blessings we give thanks to God in thought, word, and deed. But the term may more especially refer to the relation subsisting between Churches Apostolical, though separated by country and clime, as well as to the members of the same.

In the apostolical and primitive ages, a perfect and admirable unity reigned throughout the Church. Every branch of it was in communion with other branches. One general interest pervaded the whole, and, in the strictest sense, there was acknowledged "One Lord, one faith, and one baptism." The Church was then in her golden days. Free from the

annoyance of dissension, and able to bring all her powers to bear at any point, for the suppression of error, she exhibited a spectacle of sublimity and beauty, which even her enemies did not fail to admire, and over which the angels of Heaven might well rejoice. While, then, the Church was at unity with itself, and no sectarianism had disturbed its repose, the question will be interesting, "In what did this universal communion consist, and how did it manifest itself between the large and important bodies of Christians, which, though widely separated by territory, climate, customs, and the genius of the people, were all integral parts of the universal Church?" To this we reply, 1. As there was but "one faith" in the whole Christian world, and this was summed up in the Church's creeds, there was a mutual care among all the Churches to preserve and maintain this faith pure and entire. 2. In the case of any local heresy, every portion of the Church stood ready to render its assistance in suppressing it. A breach of the faith was a general calamity, and met with a general resistance. 3. Every member of a national or particular Church was *ipso facto* a member of the Church at large; and, consequently, in whatsoever country he might happen to be, he was not only privileged, but bound to unite in its worship and partake at its altars. 4. Acts of discipline in any part of the Church were recognized and respected universally. 5. All Churches agreed in receiving the decisions of general councils, and sent their respective bishops to the same as representatives. These were the principal points in which the communion of the primitive Churches manifested itself. And it is impossible for the Christian mind to think over it without perceiving it to be a lovely exemplification of the Church principles of the New Testament carried out into actual practice. There was something in those days of early Christians which bound men together in their Christian relations, with an indissoluble firmness. The question of life or death was a trifle, when compared with the horror of dissent as attached to a breach of a unity of the Church. And so essential was the maintenance of the most thorough and amicable union and communion between the various branches of the Church Catholic, that the indication of the contrary in any particular diocese was immediately felt throughout the whole, and men bound themselves firmer with the girdle of unity, and rallied together to withstand what was scripturally esteemed a general calamity. What then was prevailing to cause this unanimity? Unquestionably, a right view of the nature of the Church, and a holy dread of disobedience to him who had founded it. Unity was one of the most imperative commands of Christ, and was incessantly enforced and urged by the Apostles, and rivetted upon men's minds, as a cardinal principle, never to be forgotten. Such a thing as a Church existing in disunited fragments, was to the primitive Christians as impossible and incomprehensible a thing as separate interests among the inhabitants of Heaven, or as disunion between the persons of the Trinity. The Church was *one*, however, scattered through the different countries of the earth. This was a mere accident which could not touch its unity, nor interfere with that cordial spirit of intercommunion which was so prominent a characteristic of the Apostolical Church. To glance from this at the divisions and discords of modern times, is little less than to inflict a wound on the reader. Should the Son of Man *now* come in England, who here would appear to have faith,

that faith which demands unity of the spirit in the bond of peace? To the faithfulness of God to his promises, we owe the preservation of his Church among us. To the unfaithfulness of man to his obligations, we owe the fearful distractions that are existent. As Episcopalians, we acknowledge still one only Catholic Church. And not by our own act, but by the usurpations and corruption of others, which would have been frowned upon in the early Church, are we driven for conscience sake to refuse communion with them in their errors. We allow the right of every branch of the Church to its own ceremonies, liturgies, usages, and discipline, so they be not contrary to the word of God. The ministry, which have descended from the Apostles, we everywhere acknowledge, an evidence of its unbroken succession. Hence, we in England, profess to stand in no other position to every branch of the primitive Church, and to make no exception against other branches, only so far as they would have been universally excepted against in the purest ages. Hence, we oppose the errors of Popery on the one hand, and the sin of dissent on the other, because opposed to the word of God.

The "communion of saints" may also refer to the sacrament of the Lord's Supper. Hence, says Bishop Jewell, "The Supper of the Lord is a sacrament—that is, an evident representation of the body and blood of Christ, wherein is set, as it were, before our eyes, the death of Christ, and his resurrection, and whatsoever he did whilst he was in this mortal body; to the end we may give him thanks for his death, and for our deliverance; and that by the often receiving of this sacrament, we may daily renew the remembrance thereof, to the intent we, being fed with the body and blood of Christ, may be brought into the hope of resurrection, and of everlasting life, and may most assuredly believe that as our bodies be fed with bread and wine, so our souls be fed with the body and blood of Christ." The ordinance itself is the sublimest act of Christian worship. It is that in which the sincere believer experiences the greatest outpouring of divine grace when Christ is fed upon therein. Being instituted in remembrance of the passion and death of our Blessed Redeemer, it abounds with the most affecting and heavenly associations. Sensible of this all true believers draw near to God in this ordinance, and hold communion with him by faith and prayer, and in receiving the symbols of the Saviour's dying love. Therefore, to sum up the whole matter, Christians are generally called saints in the Scriptures; and we are charitably to presume that all are holy persons. Yet by saints, we are properly to understand such as answer the end of their calling, by a lively faith and holy conversation, in which two, true Gospel saintship consists. But here a question may be asked, with whom and what things have the saints communion? All true members of Christ's Church have a right of fellowship or communion with God the Father, and our Lord Jesus Christ; as they are received into covenant by the one, through the death and passion of the other. They have also fellowship with the Holy Ghost by his dwelling within them and sanctifying them. They have fellowship with each other, as members of the same mystical body of Christ, professors of the same faith, heirs of the same promises, guided by the same spirit, and governed by the same laws: and that they ought, as living members, to have fellowship of love and charity towards each other. They have, further, a right of communicating in all the ordinances

of the Gospel; in the prayers of the Church, in the ministry of the word and sacraments; and whatsoever else has been appointed by Christ, or established in the Church for the universal good of all her members. The article may also extend to the saints departed, for they partake in this communion also, as they are still living members of Christ's Holy Catholic Church. Therefore they have a fellowship, no less than we, with God and Christ. They are sanctified by the same Spirit, have the same kind of fellowship one with another, in their glorified head, the exalted Saviour.

In conclusion "the communion of saints" is

1. WITH GOD THE FATHER. 1 John, i. 3. and iii. 1. 2 Pet. i. 4.

"Our fellowship is with the Father and with his son Jesus Christ." "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." "Exceeding great and precious promises, that by these ye might be partakers of the divine nature."

2. WITH GOD THE SON. John, xiv. 19. and xv. 1, 4. 1 Cor. i. 9. and xii. 27.

"Because I live ye shall live also." "I am the vine—abide in me and I in you." "Called unto the fellowship of his Son Jesus Christ our Lord." "Now ye are the body of Christ, and members in particular."

3. WITH GOD THE HOLY GHOST. John, xiv. 26. 2 Cor. xiii. 14. Phil. ii. 1.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" "The Spirit shall teach you all things." "The communion of the Holy Ghost be with you all." "If there be any fellowship of the Spirit."

4. WITH EACH OTHER AS MEMBERS OF CHRIST'S CHURCH.

1 John, i. 6, 7.

"If we walk in the light, as he is in light, we have fellowship one with another," and "the blood of Jesus Christ his Son cleanseth us from all sin." They are sanctified by the Spirit; communion with the Father and the Son is wrought by the Spirit; and hereby we become the sons of God, having received the Spirit of adoption, and shall finally and positively arrive into the enjoyment of everlasting glory.

THE ENGLISH REFORMER.

No. 4.

From the Writings of John Hooper, D.D., Lord Bishop of Gloucester and Worcester, born Anno 1495, and burnt to death Anno 1555.

OF CHRIST AS A KING.

As the Scripture teaches that Christ is the very true priest and bishop of the Church, who prays for the Church satisfies the wrath of God for

the sins of the Church, and who alone sanctifies the Church; so it proves Christ to be the king, emperor, and protector of the Church, and that by the office and property of a king, who defends his subjects, not only by his godly laws, but also by force and civil resistance, as the enemies of his commonwealth minister occasion. By these two means every commonwealth is preserved, as the Scripture teaches everywhere. Pharaoh, who desired that the Church of God and commonwealth of the Israelites should be destroyed, was lost with all his army in the sea. The idolaters, that would make the commonwealth of Christ's Church one with the commonwealth of Egypt, were destroyed. Such as rebelled, as Korah and the Reubenites, against the governors of God's Church, Moses and Aaron, were destroyed with the artillery of God's wrath. And to set his commonwealth in due order, God destroyed all the princes and nations that possessed the land of Canaan. In the latter days, when the king of this commonwealth should be born, the angel declared unto the blessed virgin of what puissance and power this kingdom of Christ should be: "He shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." (Luke, i.) Although now the commonwealth of the Church has no certain place appointed where it shall remain, as was appointed in the old law, yet we are certain that this kingdom of Christ remains upon the earth, and shall do so till the earth is burned. (Matt. xvi. 28. I Cor. xv.) Howbeit, as Christ won and obtained this kingdom in the latter days without shield or spear, so doth he preserve it with his Holy Spirit, and not with carnal weapons. As Christ said unto Pilate (John, xviii.) "My kingdom is not of this world," meaning, that he would not reign in this world, as a prince of this world, with pomp and pride; but defend his people with his Holy Spirit, so that neither the devil nor the world should break their patience, though many afflictions and sorrows should fight against them for the truth's sake. Christ did not deny himself to be king of the world before Pilate, but asserted, that he meant not to reign in a worldly manner, to the hindrance and defacing of the emperor's dignity and title, as the Jews falsely accused him. So Cyril (Lib. xii. cap. 10) on John saith: and so is the mind of St. Augustin on the same place. This kingdom is spiritual. Christ sitting at the right hand of God the Father, prays for us, gives us remission of sin, and the Holy Ghost, to fight and overcome the world. He has left here in the Church, his Gospel as the only weapon to fight with for the time of his mortal life (see John, xvii.) where he defines his life everlasting to be the knowledge of God. So does Paul (Rom. viii.) prove this kingdom to be spiritual; but concerning the body, it appears, that Christ defends not his people; because they live in such contempt and adversity; but hereafter it shall appear, as Paul saith (Col. iii.); and John (I John, iii.) "Now we are sons of God, but it doth not yet appear what we shall be." This kingdom shall be ever persecuted till the world's end. (Psalm ii. 71, 118.) Isaiah the prophet described the Church of this present life saying, "The Lord shall give you the bread of adversity, and the water of affliction; yet shall not thy teachers be removed into a corner." (Is. xxx.) Thus the Church shall remain, but always in affliction. I know such as favour not the truth, will misinterpret my words, that I condemn all princes and kings, as enemies of the Gospel, because they peaceably enjoy their kingdoms. So I wish them

always to do, with hearty prayer to the glory of God. But of this one thing I will assure every prince of the world, the more sincere he is in the cause of God, the more shall be his cross. I would refer unto the king's majesty, that is dead, who, at the first brunt, as soon as he took God's cause in hand, that leopard and dragon of Rome did not only solicit the whole foreign world against him, but also he suffered such an ungodly and detestable insurrection of his popish subjects, and such other crosses also, that never would have been moved, had he not disquieted the beast of her rest, that sat above his majesty, and above God also, in his own realm. They are flatterers of princes that say every thing may be ruled with ease; they consider not what an enemy of God's order the devil is, that would not only have the Gospel of truth oppressed, but also every prince who studies the preferment and setting forth of God's word. The devil never ceases to molest and disquiet every godly polity and commonwealth. Were there no scriptural divine to detect the art of the devil, Aristotle, in the fifth book of his Politics, sufficiently manifests the devil's enmity against all commonwealths. Further, the nature of man is infirm, and very unable to sustain the office of any vocation, be it political or ecclesiastical, or domestic, without a singular aid of God. We see by Saul, that noble man, who, in the beginning of his reign, did many noble acts, yet the devil got the victory in the end. His successor (David) was likewise so entangled in the devices of the devil, that without much pain he could not extricate himself from the wicked snare, which the devil once brought him into. Howbeit God defended both him and his kingdom, so that not only the preachers, but also he himself, taught the word of God unto the people as he had promised. (Psalm vi. 40.) God preserves his ministers above human reason, as he did Jacob from the hands of Esau, David from Saul, Daniel from the lions, and Paul in the ship, where was no human hope of salvation at all, but only the protection of God. Those examples declare that he defends his people against all the world by his mighty power. Likewise he governs his Church with his own laws only, and would his subjects should know him, honour him, and obey him, as he hath commanded in his law. Paul expresses this law. (Rom. i.) "The Gospel is the power of God unto salvation to every one that believeth;" and Mark says, "Preach the Gospel to every creature." (Mark, xvi.) The only law whereunto this congregation is bound is the Gospel, as Christ saith. (John, xiv.) "The Holy Spirit shall teach you all things, and bring to your memory all things which I have said unto you." Here Christ binds the Apostles and all the Church unto the things he had taught them. This commonwealth of the true Church is known by these two marks; the pure preaching of the Gospel, and the right use of the sacraments. Thus Paul proves (Eph. ii.) that the Church is bound unto the word of God. "Upon the foundation of the apostles and prophets are ye built." Likewise (Isa. lix.) "My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed for ever." To know God and his wrath against sin; the greatness of sin; the justice* given in Christ; the fear of God; the faith in his promises; the persecution of his mem-

* Righteousness.

bers; the aid and help of God in adversity; the resurrection of the dead; where and what the true Church is; the doctrine of everlasting life; of the two natures in Christ; of the Father, the Son, and the Holy Ghost: these are the contents of the law whereunto God has bound his Church; and he has commanded her to hear his Son concerning the interpretation of these points. And at the commandment of Christ the Apostles were sent to preach these verities in the Spirit of God. It is, therefore, necessary to retain in the Church the doctrine given unto us by the apostles, and to be the disciples of their doctrine, and not to feign interpretations of our own heads contrary unto their doctrine. Such, as will be the members of this Church, must be disciples of the Gospel, and learn, in fear and humbleness of spirit, the articles of our religion, as they are taught there, and not stand unto the judgment of any man whatsoever he be, though he say truth: for his truth is nothing except the authority of God's word contain the said truth. It is a great confirmation of our faith when we see such as were godly persons before us, interpret the Scriptures and use the sacraments as we do. As when the heresy of Samosata troubled the Christian brethren, by saying "the word," in John, "In the beginning was the word," did not signify any person or divide substance, they were confirmed by the testimony of Irenæus, who had heard Polycarp, John the Evangelist's disciple, interpret "the word," in the Gospel, for the Son of God, the second person in the Trinity. Though we are bound to hear the Church, that is, the true and faithful preachers of God's word, as Polycarp and Irenæus were in this case; notwithstanding, our faith is not grounded upon the authority of the Church, but in and upon the voice of the Gospel. We pray and invoke the Son of God, the second person in the Trinity, because the Scripture proves him to be God: "The word was God;" also, "My Father worketh until now, I also work;" "Without me ye can do nothing;" likewise, "Lord Jesus, receive my spirit." The adversaries of truth defend many a false error under the name of the Holy Church; therefore, these treasons and secret conspiracies must be taken heed of; and when the Church is named, we ought diligently to consider, when the articles they would defend were accepted of the Church, by whom, and who was the author of them; and not to leave till the matter is brought unto the first, original, and most perfect Church of the apostles. If you find by their writings that their Church used the thing which the preacher would prove, then accept it, or else not. Be not amazed, though they speak of ever so many years, or name ever so many doctors. Christ and his apostles are grandfathers in age to their doctors and masters in learning. Repose thyself only on the Church which they have taught thee by the Scripture. Consider that many times the true Church is but a small congregation, as Isaiah saith: "Except God had left us a seed, we had been as Sodom." Therefore the interpretation of the Scripture is not obligated* unto an ordinary power, or to the greatest number, as Noah, Abraham, Moses, Samuel, David, and Christ's time testify. Beware of deceit, when you hear the name of the "the Church." The verity is then assaulted; for they call the church of the devil the Holy Church many times. As Korah and the rest of the people said unto Moses many

* Limited, restrained.

times, "Why have ye deceived the people of God, and brought them out of Egypt?" They were the Church of God, nothing the more though it was painted with this holy title; but the church of the devil and a congregation of rebellious and seditious persons, as God declared both by word and deed. Moses called them not the Church of God, but the church of Korah; not the people of God, but rebels and God's enemies, as God declared them to be by his severely punishing them. So, many times, if the most part had been preferred, then the truth had been confounded, and Moses and Aaron put to death. Remember, Christian reader, that the gift of interpretation of the Scripture is the light of the Holy Ghost, given unto the humble and penitent person that seeks it only to honour God with; and not unto that person who claims it by title or place, because he is a bishop, or followed by succession Peter or Paul. Examine their laws by the Scripture, and then shalt thou perceive, that they are the enemies of Christ's Church and the very church of Korah. Remember, therefore, to examine all kinds of doctrine by the word of God. For even such as preach it aright have their infirmities and ignorance: they may depart from the truth, or else build some superstition and false doctrine upon the Gospel of Christ. Superstition is to be avoided, and false doctrine to be abhorred, whosoever is the author thereof, prince, magistrate, or bishop: and the apostles made answer (Acts, v.) "We must obey God rather than men." The superior powers have authority, and may make what laws they list for the wealth and preservation of their subjects, so they repugn not the law of nature, nor the law of God. But, as touching the Church of Christ which governs the soul of man, only the law of God must be obeyed; the ceremonies ordained for good order to be observed in the Church should not be neglected, as the assemblies of people on the Sabbath day, and other feasts wherein the word of God is preached, and the sacraments rightly administered. But those ceremonies, that partly superstition, partly avarice, partly tyranny, have brought into the Church, are to be eschewed; as the saying of private masses, blessing of water, holy bread, bell or candle, with such like. As for the praying unto dead saints, or to have their images in the church, it is not a mere ceremonial matter, but very plain and manifest idolatry, contrary to the express word of God, who forbids to make any image. And he who prays unto God in the name of any dead saint is a heathen, and knows not God; for he follows his own imagination, and not the word of God, which teaches and commands that we should both know and pray unto him in his Son's name. (John, xiv.) The neglect of this commandment deserves eternal pains. Such as have a knowledge of Christ, from thenceforth let them give him his right honour, and leave this idolatry and superstition, considering that with great pain he has won the Church out of the hands of the devil, defends it with his Holy Spirit, and governs it with the laws of his only word. Studying brevity, and to be short, I will not write particularly of every member and the office thereof, where-with all the whole mass and substance of man is framed. That I refer unto the learned physicians who write diligently of the parts of man, and unto Lactantius. Neither what man was, was at the beginning, before he sinned; full of godly knowledge, always lauding the goodness of his Creator, always obedient unto his will, always following the order of

reason, without ill and concupiscence or other carnal resistance. To be short, man's nature had been in all things like unto the law, and as perfect as the law of the decalogue, or Ten Commandments, had he not sinned: but what man is now, after his transgression, the Christian reader shall be advertised.

THE RISE AND PROGRESS OF POPERY.

IN the days of the Apostles the mystery of iniquity began to rear its head, and Satan with his combined force spread the most deadly terrors, out of whose spawn sprang the Romish Church, whose bishops gave sanction to evert deadly sin, destructive to the souls of men, which is now coming up, like a lion from the swellings of Jordan, to run through this highly favoured land; who were from the beginning the authors of rebellion against lawful sovereigns, as well as perverters of God's most holy Word, and from time to time, have clothed themselves in disguise, and, by a secret combination of various sects and parties, have sought to destroy the Established Church. Notwithstanding all the boasted light of Dissenters—it's an awful day of profession—and the truth as it is in Christ Jesus the Lord, and the power of religion in the heart is but little known amongst them; the bright lights of Heaven are darkening, a day of clouds and of thick darkness; but fear not O land, be glad and rejoice, for the Lord will do great things for us. The Roman Church stands much upon her antiquity; we will begin by the most ancient examples of her approving of the murder of kings, that can be charged upon the Roman see. It is that of Gregory the Ist, who hearing that Phocas had slain the Emperor Mauritius, his liege lord, having first killed his children before his face, and that he had invaded the empire, wrote a gratulatory epistle to that monster, where these words are found—"We are glad that the benignity of your piety hath attained to the Imperial dignity. Let the heavens rejoice, and let the earth be glad, and let the people of the whole commonwealth be joyful for your gracious deeds.—Greg. I. lib. ii. Epistle 36, year 611." Gregory II., who rebelled against his sovereign, the Emperor *Leo Isaurus*, and made Rome and the Roman duchy do the same, and while the emperor was sorely afflicted with the wars of the Saracens in the East, he made himself lord of that part of his master's dominions in Italy; for which Sigonius gave an admirable reason, "That Rome and the Roman duchy were lost by the Grecians, and got by the Pope of Rome, by reason of their wicked heresy." A strange kind of penance from a pastor, to turn the sinner out of his house, and possess himself of it. That wicked heresy of *Leo Isaurus*, was, that he prohibited the adoration of images, and pulled them down everywhere; for that heresy and impiety the holy father Gregory II. imposed this penance upon the emperor; he made him lose his estate, and himself seized upon it. This is the beginning of the pope's temporal principality. This is the title whereby he holds Rome and his territory of it to this day, even plain rebellion and tyrannical invasion of his sovereign's estate and dominions.—Sigonius. Hist. Regno. Italæ, lib. iii., year 726. Gregory

the III., Platina writeth thus—This pope, as soon as he attained the papal decree by consent of the Roman clergy, deprived Leo III., Emperor of Constantinople, both of its empire and of the communion of the faithful, because he had swept away the holy images out of the Churches. Platina, who wrote about the year 1472, at Rome, speaks according to the great interest of that time and place, which was that an emperor, ex-communicated, was *ipso facto* deprived of his empire; whereas, the popes, that lived in the seventh century, had not that ambition, or wanted courage to depose emperors. But the popes that reigned two or three hundred years after, made that power of deposing princes as ancient as they could, by their historians. The same must be said of the pretended deposition of Chilperick, King of France, by Pope Zachary, the next successor of Gregory III. Cardinal Penon sets forth that example to frighten kings, in his oration before the three states of France, and saith, that the pope absolved the people of France from all their allegiance to that king; for which he allegeth the testimony of two new authors, Paulus Semilius and Du Tillet; but Ado, bishop of Renna, in his chronicle, saith that the French, by counsel of ambassadors and of Pope Zachary, established Pepin their king; and Trithemius, in his abridgments of annals, speaks thus: “Chilperick, king of the French, is put out from the kingdom, as incapable to reign, by the common consent of the great persons of the kingdom, Pope Zachary giving them counsel; but although the champions of the Court of Rome ascribe to these ancient popes that power which they never exercised, or intended to do, that assertion is very favourable to my purpose, which is to show that the Roman Court is, and delights to be, the troubler of Christendom, by that usurpation of deposing kings, and absolving subjects from their allegiance; for the more they strive for it, and labour to root it in antiquity, the more they shew the stirring of rebellion to be essential and original unto their wicked throne.” After Zachary followed Stephen II., who set on Pepin to expel the Exarchs out of Italy, and obtained of him the Exarchat for himself, though belonging to the Emperor of Constantinople, his true sovereign. So there was both rebellion and robbery in that proceeding; wherein he followed the steps of Gregory the II., who, thirty years before, had robbed the Emperor, his master, of the city of Rome, and the Roman Duchy. Yet, in these dominions, the emperor of the west, which then began again, kept the imperial power. Platina affirms, that, when Lothary came into Italy, he chose magistrates to judge the people of Rome, for in the partage between the sons of *Lewis the Meek*, Italy and Rome fell to the share of Lothary, the eldest; but above all, the testimony of Sigonius is express, who, speaking of the posture of Italy in the year 973, saith, that the pope kept Rome, Ravenna, and the rest of his territories, rather by authority than sovereignty. Is not this the beast, like unto a *leopard*, with the feet of the bear, and his mouth as the mouth of a lion, and the dragon giving him his power, and his seal, and great authority. Well may the ninth article of the Church say, “Man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God’s wrath and damnation—although there is no condemnation to them that

believe.' Having so far traced the pope's temporal power and usurpation, we shall now trace up his spiritual idolatry, and wickedness, in high places. The year 610 began this Pagano-Christian's images, which are paralleled to the pagan, in being vicarious, and substitute to the exemplars.—Belarm sup. c. 23. Sometimes, say they, we consider them as standing in the place and stead of the exemplars; the nature of things seemeth to teach us that the image is the substitute of the unseen exemplars, and sometimes it is surrogated in the place of it. Images so represent the exemplars, that they are substituted in the place of it. Vasqu. Sup. Disp. 108, c. 8. I adore the inanimate figure of Christ, saith Leontius, for when I hold this by it I seem to myself to hold and adore Christ. Images supply the place of the thing represented. The image is the vicarious representation of the prototype, and is in some sort in its place and stead. The image differeth from the prototype in its nature only, not only in hypostasis or person; when one that injureth the statue of a king is punished as much as if he injured the king himself, it is not because he injured the statue as his staue, but because he took the statue for the king himself. According to this hypothesis, the vile images must have an unity, or identity of person with God, in religious worship; to which purpose a saying of Athanasius, which concerneth the mystery of the Trinity, was cited in the second Nicene Synod: "The similitude of the king is in the image, without any variation or difference, so that if one that seeth the image, desireth to see the king, the image must say to him, " " I and the king are one; I am in him, and he is in me;" " a saying also of St. Basil, of the same nature, was cited to the same purpose. " The image of the king is called the king, and there are not two kings, the one the king, the other his image, for the empire is not divided nor the glory, but as the Imperial power over us is one, so is our glorification one, not multifarious." The image being vicarious and substitute to the exemplar, so as to be of unity and of identity of person, the image religionists do, and speak the same things to the image, and behave themselves towards it in the same manner as if it was the exemplar visibly present. " We speak to the cross, and pray to it," saith Aquinas, " as if it was Christ crucified upon it: ' Hail, O cross, our only hope in this time of the Passion; increase the righteousness of the just, and give pardon to the guilty.' " When the image of our Saviour was conveyed in solemn procession from the chapel of St. Lawrence, in the Lateran, to St. Mary's, through the streets of Rome that were thought infested with evil spirits, the manner was, at the first opening of the meeting, to salute the image with this prayer, " O Saviour of the world, save us all, thy poor servants; and grant us all, that, by the merits of the two *Johns*, the Baptist and the Evangelist, we may appear guiltless before thee." The pope and cardinals made their approach to the image barefoot, kneeling or bowing seven times; then opening the image, and kissing the feet of their Lord, all sing the " Te Deum." Such is the blasphemy of this Church, that men are following fast after, against the express command of God. Numb. xxxiii. ver. 52. " Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places."

Your obedient servant,

MARK.

CHRIST THE CHRISTIAN'S HOPE AND FUTURE GLORY.

THIS hope belongs to the heirs of promise only. We know that all men have hope of one kind or other, we deny it not; but if Christ be not the author and carrier out of our hope it profiteth nothing; for such a hope is carnal, founded upon nature, and therefore when nature dies this hope of the sinner dies also. Look at the nominal professor, he has hope because he professes to believe in Christ, and yet he can remain perfectly satisfied without the knowledge or power of Christ, as St. Paul says, when writing to the Corinthians, "Some of you have not the knowledge of God, I speak this to your shame." Therefore we see the likenesses of our nominal professors here. They and their hope are on a sandy foundation. But not so the children of the promise, for their hope is a good hope, through grace; a hope not making ashamed: it is good because it comes from our Sovereign Lord, who is the author and finisher of all good things; good because it flows from the inexhaustible fountain grace, which is treasured up in Christ Jesus our Lord, for all the heirs of promise and for them only; for what communion hath light with darkness? Christ declares to his Disciples, "Because I live ye shall live also," and be heirs of God, and joint-heirs with Christ. Here then arises the Christian's present hope, founded upon the promises of God and Christ; and the beloved Apostle tells us, that they are confirmed by an oath, and sealed with the precious blood of our blessed Redeemer. Therefore we have strong consolation, who have fled for refuge to lay hold of the hope set before us in the Gospel; after which he adds, "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil, whither the forerunner is for us entered." They who have fled to this refuge are heirs of God, to whom the Holy Ghost, having taken of the things of the Saviour, has revealed them into their souls; and, they seeing the necessity of such, have been brought to Christ, and in him enabled to say to God, "Abba, Father." What a covenant is the covenant of grace to them, when Divine power is felt! Then can they with confidence say, "I know that he is mine and I am his;" their hope and anchor, for they are knit with the everlasting tie of affection, and their soul linked in the golden chain of eternity, secured for glory, where their Saviour is gone to prepare a place for them. They can unite with the Psalmist and say, "My soul fainteth for thy salvation, but I hope in thy word." God declares that he knows our thoughts, that he thinks towards us thoughts of peace and not of evil, to bring us to an expected end. This end we see all his chosen and sanctified family unto. This end is none other than their hope in Christ and founded upon Christ, in whom they are justified, sanctified, and finally will be glorified. Hence the Apostle says, "He that hath this hope in him, purifies himself even as he is pure." So the Christian's hope is a blessed hope, for it has the blessed promises here, and the reality hereafter, when this mortal will put on immortality, and imperfection be changed for absolute perfection. Then with their robes washed white in the blood of the Lamb, will they be in his presence for evermore, where there is joy, love, peace, and harmony; where the wicked cease from troubling and the weary are at rest. Well may the Apostle exclaim, "Blessed be the God and Father of our Lord

Jesus Christ, which according to his abundant mercy, hath begotten us again unto a living hope—to an inheritance, incorruptible and undefiled, and that fadeth not away, reserved in Heaven for you who are kept by the power of God.” Here we see whom this bliss is for, namely, for those who are guided by the Holy Ghost and word of God; for man does not live by bread alone, but by every word that proceedeth out of the mouth of God; hence, let him that glorieth glory in the Lord.

DR. HAWKER'S DEFINITION OF HOPE.

IN the strict and proper sense of the word, this is Christ; for he, and he only, as the prophet has described him, “is the Hope of Israel, and the Saviour thereof.” And, indeed, this view must be uniformly preserved and kept up, because without an eye to Christ, there can be no such thing as hope, for all our whole nature is in its universal circumstances, “without God and without hope in the world.” And it is very blessed to turn over the Scriptures of God, and behold the Lord Jesus Christ set forth under this endearing character, in a great variety of figures and representations throughout the bible. Jesus was the grand hope of the Old Testament believers before his incarnation. They all, like Abraham, “saw his day afar off,” rejoiced, and were glad; and, like him, amongst all the discouraging circumstances they had to encounter, “against hope, they believed in hope.” Hence, though the longing expectation of the Church, as Solomon expressed it, was like “hope deferred, which maketh the heart sick;” yet, as Jeremiah was commissioned to tell the Church, there was still “hope in the end, saith the Lord, that the children of Christ should come to their border.” Christ, therefore, being held up to the Church's view as the hope of his redeemed, is set forth under various similitudes corresponding to this character. His people are called “prisoners of hope.” And the Apostle Paul, under the same figure, calls himself the Lord's prisoner, and saith, it is for “the hope of Israel I am bound with a chain.” And elsewhere he describes it under the strong metaphor of “an anchor to the soul, both sure and stedfast.” In short, Christ the only hope of eternal life, to which we “are begotten, by his resurrection from the dead.” In him our flesh is said to rest in hope, when returning to the dust; and all our high expectations of life and immortality are expressed, in “looking for that blessed hope, and the glorious appearing of our great God and Saviour Jesus Christ.” As Christ then is the only true hope the Scriptures speak of, it is very evident that every other hope, not founded on Christ, is and must be deceitful. The world is full of hope, and the life of carnal and ungodly men is made up of it. But what saith the Scriptures of all such? “The hope of the hypocrite,” saith Job, “shall be cut off, and his trust shall be as a spider's web.” So that the hope of the faithful, which is Christ himself, affords the only well grounded confidence for the life that now is, and that which is to come. And “this hope maketh not ashamed, because the love of God is shed abroad in the heart by the Holy Ghost.” It is founded in Christ, and is, indeed, Christ formed in the heart, “the hope of glory.”

Hosea, 5, 15.

"I will go and return to my place, till they acknowledge their offence, and seek my face; in their affliction they will seek me early."

THIS language, though spoken primarily of the national Israel, is, nevertheless, addressed to God's spiritual elect people during the present dispensation. It speaks to the Christian who is taking comfort and ease from present attainments, and not exclusively stretching out the hand towards God; and who is there amongst the Lord's chosen flock that does not frequently find this to be the case with his soul, particularly when things have gone on very smoothly and well without, for some time, till there are trials and siftings, and God is pleased in tender mercy to reveal it? and then there is a heart seeking for God, and after the risings of sin within, an humble dependence upon the rock of our salvation. Jesus is again brought afresh to our view in his preciousness and fulness, so that after many siftings there is a desire to be passive in his hands, and a resting in him; the promises also appear sweet; his character, as a covenant and unchangeable God, is just suited to our case, and the soul, under a deep sense of guilt, and a sight of loathsome corruption within through the knowledge of Christ, takes shelter in Christ, and is glad to find a refuge from the storm; and though only it may be with a feeble faith, yet is enabled to cast itself upon one who is a friend at all times.

Again, to the wanderer from the path of duty, is this language addressed: "they that go after other Gods shall have great trouble;" and how exactly does every believer find this fulfilled in his own experience. There are seasons when, through the breakings out of sin within, Satan accuses, conscience smites and condemns, and he stands naked and exposed before God; and he feels that he has sinned against a God of love, a faithful God, who has told him, "If my children forsake my law, and walk not in my statutes, I will visit their offences with a rod, and their iniquities with stripes." God, therefore, hides his face, the guilty soul dare not look up, grief overwhelms, and no creature comfort will suffice; he cannot run into the world again; he has sinned against light and knowledge, and grieved that covenant Holy Spirit whereby he is sealed unto the day of redemption; and thus, finding no comfort in himself, he mourns and wishes it were with him as when the candle of God shined upon him, and he felt the power of God and an unction of the spirit upon his soul, whereby he had enjoyed a sense of pardoning love; in this state of things God finds him, meets with his distressed mind, and that promise is fulfilled—"I will be as the dew unto Israel; they that dwell under his shadow shall return; I will heal their backslidings; I will love them freely; for mine anger is turned away from him." The word is applied with power, and he feels joy and peace in believing. Believer in Jesus, how blessed to have a covenant God, and to remember always that the covenant is well ordered in all things, and sure, and our God is faithful to his engagements; the men of the world find their pleasure and gratification in the things of sense; but the poor,

tried, tossed, and tempted family of God have an object to look at, with the eye of faith, which, when privileged of God to behold, is the comfort of their souls now, and will be the fulness of their joy when time itself shall be no more. Oh! how blessed to remember, that amidst the spiritual warfare, the daily conflicts between flesh and spirit, amidst all the distresses, sorrows, and changes of life; amidst the persecutions, slanders, and imprecations of an ungodly world; and even amidst the sin, which in a sense is suffered to exist within us, still we have at all times an advocate with the Father, Jesus Christ the righteous; and that as our Jesus is, so are we in this world; and we find, as we live nearer to Him, the fountain of spiritual health; we find ourselves drawn more from the things of time and sense, and thirst to drink more out of the fulness that is in him, and do receive continued supplies of strength and consolation, to enable us to see and feel that he is over all, in all, and will be for ever and ever; his presence with us upon earth is a sure pledge that we shall live with him in endless glory; the joy and peace we feel when contemplating by faith, upon his glorious person as God man; upon his mediatorial character, as set up from everlasting, as the elect head of his Church; and the Church from eternity elected in him; upon the offices he has assumed, and unto which all God's acts in Providence and in grace are reducible, and as the federal head and representative in all mediatorial acts of his whole mystic body the elect, carries our minds beyond created things into Heaven itself, there to behold our once dying, risen, glorified, and ascended Lord. In short, a sight of our adorable Head makes us cry out in admiration with the psalmist, "Lord, what is man, that thou art mindful of him;" and is accompanied with the assurance that he will never leave us nor forsake us. Communion with him upon earth makes us long for the period to arrive when we shall sin no more, see him without avail, and be presented faultless before the presence of his glory with exceeding joy.

Beloved brethren in Christ, who feel with me, it is not a superficial view of Christ which can give peace and joy to the soul in a trying hour, it is not a partial, flimsy, receiving of the doctrines of the Gospel that can satisfy the hunger and thirst for spiritual food created in you; no, it is only Christ formed in your heart, the hope of glory, that can make you really blessed here on earth, and enjoy daily fellowship with him, that your views and prospects will be clear and bright for an eternal world. May our ever gracious God enable us to realize more and more that blessed promise, *Isaiah 41, 10*, "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea I will help thee; yea I will uphold thee with the right hand of my righteousness;" and as we feel sensible, day by day, of our own sinfulness and unworthiness, so a continued renewal of this unto us will be sufficient to support us in life, and "When Christ, who is our life, shall appear, then shall we also appear with him in glory." Remember, believer in Jesus, every step you take, is a step nearer to glory, and every heavenly desire implanted in the soul is a proof of Christ's love; and although the tokens of that love may vary, yet, blessed be his name, his love is always the same, and whom he loveth he loveth unto the end. The Church, in all ages, has been a suffering body; it is therefore through much tribulation we must enter the kingdom; we must carry the cross, that we may wear the crown,

but the Lord will be with us and stand at our right hand to deliver us. Finally, my brethren, in the words of the Apostle, seeing that we look for such things, what manner of person ought we to be in all holy conversation and godliness? Let it be the prayer of our hearts that we may adorn the doctrine of God our Saviour in all things, that our lives, our tempers, dispositions, and habits may be such as becometh the Gospel and Revelations our Lord hath made known unto us; and that we may be constantly looking forward in the sweet language of our Apostolic Church, to those unspeakable joys which God hath prepared for all them that unfeignedly love him. Let us see that our faith never stands in the wisdom of men; one whisper from Christ our Head will do us more good than all the changing systems of men or advice can ever do; and may the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that we have suffered awhile, establish, strengthen, and settle you, to whom be glory and dominion for ever and ever, Amen.

Leicester, Sept. 27, 1839.

H. R.

CORRESPONDENCE.

TWO LETTERS ON THE EFFICACY OF PRAYER FOR THE SALVATION OF RELATIVES.

LETTER THE SECOND.

MY DEAR FRIEND,—In one of your former letters, you requested my opinion on a subject of paramount importance; *viz.* “The efficacy of prayer for the salvation of relatives.” I gave you my views, which I believe accorded with your own, and which, I trust, were strictly in accordance with the word of God; but as it is impossible in the short limits of a letter, where other subjects must be referred to, to enter fully upon one so interesting and so momentous, I wish to confine myself in this, more especially to that part of your letter. With reference to prayer, which is and ought to be the Christian’s element, we are told that it has power with God and prevails; and I think a Christian poet goes so far as to say, “Prayer moves the hand that moves the world.” Various instances are recorded in Holy Writ of the efficacy of prayer, and in the case of Hezekiah even to the extension of his natural life. (Isaiah, xxxviii.) Here is a contingency apparently, for the prophet had declared to him that he should die and not live, but with God there is neither past, present, nor future, all is foreknown by Him. The same with regard to Nineveh, which is recorded in the book of Jonah. The Lord foreknew the effect the prophet’s message would have upon the Ninevites; their repentance and fasting was in his mind before the prophet received his commission to warn them of the destruction of the city. I only mention these instances to prove how very *closely* the *means* and the *end* are connected, and we may say that throughout the volume of inspiration, this is strikingly manifest, and it affords abundant encouragement to make our requests known unto God by prayer and supplication. We know that salvation, either temporal or spiritual, is of God; and we also know that the spirit of prayer would not be granted to his people but for a specific purpose. The Lord has some end to answer by it, and if his

children ask *bread*, He will not mock their petitions by giving them a *stone*. on the contrary, it is graciously declared He will fulfil the desires of those who call upon him in truth; read also Luke xi. xiii. I have stated above, that the spirit of prayer is often vouchsafed for a specific purpose; the Lord has some end to answer in it. Surely, when He says, "Ask and ye shall receive, seek and ye shall find, knock and the door shall be opened;" the very means which He directs us to use is a warrant to expect its accomplishment. O, my dear friend, that we were favoured with more *faith* in our prayers, both for ourselves and others; we have not, because we ask not in faith. I stated to you, very candidly, my views on the doctrine of *election*; but I feel assured that you will not consider what I advanced on that subject as contradicting or setting aside the foregoing remarks. I am sure that no child of God will ever abuse the doctrine of particular salvation. For instance, although a firm believer in the doctrine of an *overruling providence*, man will have a greater dread of leaning to his own understanding, and wandering into a wrong path; so likewise, though he has no fear of being disinherited by his Heavenly Father, no one would have a greater fear of acting contrary to his will, he would avoid *sin* as his most deadly foe, and would pray for that *tenderness of conscience*, which would render him so circumspect in his walk and conversation as never to bring a reproach upon the cause which he professes to espouse. I feel it right to state my views on this point, as well as the other, for I am aware that what I wrote to you in my former letter is strong, and may be considered high doctrine, though I am assured it is nevertheless perfectly scriptural; and the Lord has impressed these views on my mind more particularly at this time, as a warning against the numerous errors which abound at the present day. Some are absolutely making man his own saviour, and the saviour of others, rather than giving all the glory to God—and if the children in a family are not seriously disposed they say it is the wrong training. Now, we may go to the extreme either way, by resting too much in the means, or using no means at all. The Lord, we know, is of one mind, none can turn him. Job, xxiii. He giveth not account of any of his ways to us. But while he acts as a sovereign, dispensing or withholding spiritual life, there is an awful responsibility attaches to those to whom he has made known the riches of his grace in Christ Jesus. They are to be fellow workers with God, He condescends to own them as such, but while the husbandmen are to labour in the vineyard, let the lord of the vineyard have all the glory. If we read the Scriptures attentively, how very strictly do the doctrines of the Gospel harmonize. There is no perplexity, no contradiction, no folding of the hands, nothing that will be found to paralyze our efforts, either with regard to our own salvation or that of others. "Work out your own salvation," saith the Scripture, "with fear and trembling (no vain confidence), for it is God which worketh in you both to will and to do of his good pleasure;" and, again, to him thou saidest, "Seek ye my face" my heart said unto thee, "thy face, Lord, will I seek." Psalm xxvii. I made some allusion to the errors which are propagated in the present day; many hold the doctrine of perfection, as well as man's free will; both of these we must contend against; the former no fallen child of Adam will ever attain; none but the blessed and glorious Christ could say, "Which of you convinceth me of sin?" and as to the latter doctrine we may solve it all in these words: "Thy people shall be willing in the day of thy power." There is no willingness on the part of a sinner, but as the mind is acted upon by the Holy Spirit. It is a delightful truth that not one soul for whom Christ died can be lost. "My sheep shall never perish, neither shall any man pluck them out of my hand."

O that it may please God shortly to accomplish the number of his *elect*; we know that till that blessed period arrives, he will continue to add to his Church such as shall be saved, and I would pray with you, that not a hoof of your family or mine may be left behind; we know that each of our

deceased parents uttered this prayer, which we trust in the Lord's own time may be answered—delays are not denials. I now bring the subject home to the case you named to me, which has elicited these remarks, and I would say, my dear friend, go on praying, for praying breath never will be spent in vain. If an individual is laid upon your mind, it is a call upon you especially to pray on their behalf. If you feel your heart drawn out towards them with peculiar affection, it is for this very purpose that you should pray for them. In the mind of a pious friend or relative I cannot connect any other feeling, but that strong affection will prompt to earnest prayer. Can real affection be better expressed? At the same time if your dear brothers and sisters, are chosen vessels, then salvation, blessed be God, rests upon something more tangible than your prayers; and here I establish my first position; that nothing short of an interest in the everlasting covenant of grace, ordered in all things and sure, can constitute them citizens of the heavenly kingdom—and this is neither in your power or mine to give, but it shall be given to those for whom it is prepared. In numberless instances we do see godly parents made instrumental in the conversion of their children, and brothers and sisters also blessed to each other; on the other hand, we often see reprobate parents have godly children, and one or two relatives taken into God's family, while the rest seem to be left. Now what are we to say to these things, but that God alone is the author and finisher of man's salvation.

A—a.

March 5, 1840.

REV. SIRS,—A constant reader begs to thank you for the information already obtained from the perusal of the three numbers already published of the New Series of the "Gospel Magazine."

It appears to be just the work wanted; for allow me to observe, that it is my opinion that those who clamour the loudest against our Church know least about her. Many of their objections, when they venture to embody them, evidence that they themselves have no *spiritual* knowledge of spiritual things, and others are too ridiculous to be worthy of answer. Allow me to ask you, whether you think that more harm is accruing to "the Church" by false doctrine preached by many clergymen, or by the enemy without—Popery, Infidelity, Socianianism, &c. &c. ?*

I remain your's truly,

J. H. F.

 POETRY.

No. 4.

A PARAPHRASE ON THE FIRST PSALM,

SHEWING THAT THEY ARE BLESSED WHO GIVE THEMSELVES, ALL THEIR LIFE, TO THE STUDY OF THE SCRIPTURES, AND THAT THE WICKED CONTEMNERS OF GOD, THOUGH THEY SEEM HAPPY, WILL BE FOR EVER LOST HEREAFTER.

How happy the man, whom the Lord
 Directs by his Spirit and Word,
 To despise, with a holy disdain,
 The iniquitous counsels of men!
 His eyes never stray to the path,
 Where sinners are sporting with death;
 But fix'd on his Saviour and God,
 He shunneth the sinner's abode.

* They are both equally enemies to God and injurious to his Church.—Ed.

The word of Jehovah, by night,
 Diffusing its heavenly light,
 Like sun-beams delightfully play,
 Is study'd by night and by day.
 As tall as a cedar he stands,
 Infix'd in the richest of lands,
 Where rivulets water its roots,
 And cause a rich harvest of fruits.

His leaf shall not wither; and why?
 Each branch is receiving supply
 From Jesus, the stock of the tree,
 Replete with all blessings for me.
 Hence, all things shall work for my good,
 The storm, and the tempest, and flood,
 Prosperity's riches shall shine,
 For Jesus, with all things, are mine.

The wicked have no such delight,
 While against our Redeemer they fight,
 And, hence, they are hurry'd along,
 As a cursed, iniquitous throng,
 And, as chaff, unresisting, they fly,
 Since the winds of delusion are high,
 And are hurl'd into hellish domains,
 To be bound with the devil in chains.

How vain their attempting to stand,
 When God shall pronounce the command,
 "Depart ye accursed"—when lo!
 They sink into horrible woe!
 But the righteous are raised to the sky,
 To reign with the Saviour on high;
 While the wicked are burning beneath,
 In the flames of perdition and death.

CHRIST THE LIGHT OF LIFE.

St. John, ch. i. ver. 4.

I.

Light of Life! 'tis thy beams lighten
 Nature's darkness, souls in gloom,
 At whose bidding all can brighten,
 Night to day is turned soon.
 Safely onward thy saints travel,
 Lighted by the glorious ray;
 Though the world, flesh, sin, and devil,
 Num'rous foes obstruct their way.

II.

When faith's eye on thee is fixed,
 They no ills need fear or dread,
 Nor afflictions, in cup mixed,
 Or the vale of death to tread;
 From thee all their strength deriving,
 Grace to help in every need,
 Promises their souls reviving,
 Gives fresh courage, life, and speed.

III.

In thy light (never exhausted),
 Life and fulness doth remain,
 To supply their all as needed,
 To the end thine own sustain.
 Thy blest influence retaining,
 Fruits will to thy praise abound,
 (While on earth) for heaven training,
 Where immortal joy is found.

W.T.

REVIEWS AND NOTICES OF BOOKS.

Tales about Popery, ancient and modern; the Legends of the Saints, the Iniquity of the Priests, and the Superstitions of the Laity; being a History of Papacy in all Ages. By the Rev. THEOPHILUS HOUGHTON, A.M. London: published by Sherwood, Gilbert, and Piper, Paternoster Row.

THIS is a monthly periodical, beautifully printed, and illustrated with many plates explanatory of the subjects narrated. Though the awful dogmas of popery are not so exclusively treated, after a theological manner, this publication is, nevertheless, likely to be very useful, in supplying the rising generation especially, with tales, founded on fact, highly calculated to exhibit to all, the awful and natural consequences resulting from the damnable doctrines of popery. We, therefore, recommend the same to our readers, as containing the most interesting details.

The Doctrine of the Atonement considered. By a LAYMAN. London: B. WERTHEIM, 14, Paternoster Row.

THIS is a very excellent tract, intended to evince that the atonement

of Christ is, and must consequently be efficacious for all those in whose behalf he died. To talk of the grace of God and the redemption of Christ being *sufficient* to save the whole human race, is most unmeaning jargon. Grace cannot be termed *sufficient*, which leaves the will *unrenewed*, nor that redemption, which leaves the possessors *captive*. It would have been poor comfort to the Apostle St. Paul, when God told him that his grace was *sufficient* for him, if the word *sufficient* did not signify *effectual*. For "he gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." Tit. ii. 14. We, therefore, recommend most cordially this little tract.

The Breakfast-table Companion; or, Christian's Pocket Miscellany. By MARY JANE DOUDNEY. London: Darton and Clark.

THIS is a handsomely printed little volume, containing extracts upon almost all theological subjects, amongst which are some very excellent pieces from H. Moore, Saurin, Harvey, Rowe, M. J. Graham, Newton, Romaine, Leighton, Augustine, &c. &c.

VARIETIES.

A DISCOURSE.

"Be careful for nothing, but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."—Phil. iv. 6, 7.

All the salvation which the wicked desire is salvation from hell. Salvation, as it refers to that state when time shall be no more, consists of two parts; an escape from the everlasting miseries of hell, and admission to the eternal glories of heaven. This future part of salvation is infinitely the best of it; but it is not the whole; it was intended as a present salvation; in this respect, Christians seem, for the most part and in a great measure, to have mistaken the nature and extent of it. God is willing that his people should be happy, in *this life*, as well as in that which is to come. Present salvation, then, consists in being free from all corroding, distressing, and consuming care and anxiety, about the supplies of all those things which are requisite and necessary for the body. Present salvation also consists in being set at liberty from fear of the devil and man, from fear of death and hell. These are the blessed privileges, this is the glorious liberty which every son of God may and does obtain. Now, if we had full confidence, unshaken reliance upon God, as the God of providence and as the God of salvation, we should necessarily be happy even in the roughest storms of life. God not only permits, but also commands us to ask for anything which shall be beneficial to us, and he has promised to fulfil our requests. He delights to bless his people, Christ teaches us to use this petition, "Give us this day our daily bread;" but it must be used in faith. We have a promise that our bread shall be given and that our water shall be sure. It is the promise of our God. Our Lord taught his disciples to take no thought for the morrow, and his apostle, St. Paul, taught the Phil-

ippians "to be careful for nothing;" it is written, no weapon that is formed against thee shall prosper, or so prosper, as eventually, to injure them. And again, all things work together for good, to them that love God, who are called according to his purpose. The righteous shall hold on his way, and he that hath clean hands shall grow stronger and stronger; whosoever liveth and believeth in Christ shall never die; upon them the second death shall have no power. There is a most delightful truth contained in that interrogation of Satan, the father of lies, referring to Job, "Hast thou not made a hedge about him, and about his house, and about all that he hath on every side." God has made a similar hedge about every Christian, and about his house, and about all that he hath on every side. He shall be kept as in a garrison, by the power of God, through faith, unto salvation. In the 19th verse of this chapter there is a most delightful promise. "My God shall supply all your need, according to his riches in glory by Christ Jesus." Here is provision for the body, and food for the soul for both worlds; for life, for death, and for eternity. (Here is a reason why we should be careful for nothing.) Were we careful for nothing, as it regards those things which concern the body, if we fully relied upon God to provide for us, we should thereby honour God, our bountiful benefactor. We should much less resemble the wicked, who abuse his bounties, who wish to live independently of him, and consider every thing which they possess as wholly of their own attaining and are wholly unthankful. We should have much more time for glorifying God upon earth and preparing for another and an infinitely better world; we should have much more pleasure in the ways of God, and our religion would not only be more visible, but also more attractive to those who are strangers to it; whether in prosperity, or adversity, in health, or in sickness, in persecution or freedom from it, we should then be happy.

We should be happy through life, and in the dying hour. Our worldly prosperity and happiness in this life depends much upon ourselves. The reason why many of the people of God have so many cares, such small supplies of grace, and are so full of groundless fears is because they are not sufficiently careful in requesting that God would make them careful for nothing. Then he would supply their wants more largely and increase their faith in Christ. The fault then must either be in God or in ourselves; it cannot be in God, for he is unchangeable, he is able and willing to bless us, he is faithful to his promises. It must, then, be wholly in ourselves; we either do not plead the promises, or do not rely for full expectation upon God to fulfil them. This, our conduct, is foolish, no wise man would bear his own burden when he is commanded to cast it (or, as it is in the Hebrew, to roll it) upon the Lord. It is not only foolish, but it is sinful also, and God punishes it by bestowing sparingly upon those who do not trust fully, and by suffering them to be filled with their own ways because they are not more earnest in requesting him to remove them. It is not only foolish, but sinful, for it also destroys our present peace and prevents us from enjoying that peace of God which passeth all understanding. Besides all this it delights Satan to tempt the Christian to distrust the providence and promises of God, he knows that his time is short and is ever active to disturb our repose. Cares increase but do not diminish our sorrows. Whatsoever ye shall ask, in prayer, believing, ye shall receive, said Christ our Lord. (Luke, ix. 41, 42.) And Jesus gently rebuked Martha, "thou art careful and troubled about many things, but one thing is needful, and Mary hath chosen that good part, which shall not be taken away from her."

I shall now proceed to consider the words of the text.

"Be careful for nothing," &c. There are two exhortations, or pieces of advice in the text.—First, THAT WE SHOULD BE CAREFUL FOR NOTHING.—Second, THAT IN EVERY

THING (OF WHICH WE MAY STAND IN NEED) BY PRAYER AND SUPPLICATION WITH THANKSGIVING, LET YOUR REQUESTS BE MADE KNOWN UNTO GOD. Here is a contrast. "Be careful for nothing," yet be careful for many things. Here are directions also for obtaining every blessing, "prayer, supplication with thanksgiving;" and in conclusion, a promise of a peace, which shall keep our hearts and minds through Christ Jesus. Perhaps there is not a more interesting and instructive portion in all the word of God than that contained in the text, which I shall now proceed to consider. I shall mention some of those things about which the Christian should not be careful. The Christian should not be anxiously careful about food and raiment and habitation, for God has promised to supply all those things. He should not be careful about obtaining riches, God will bestow them if they be for his good; if he be poor, he should learn to be content, possessing an interest in the unsearchable riches of Christ, is the grand thing to be aimed after; he should not be anxious about worldly honour, for the world and all its vain honours will pass away; he should constantly seek for that honour which cometh from God. It does not mean that he should take no care to provide for his wants, for St. Paul (1 Tim. v. 8.) saith, "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." He should not be careful or fearful about persecution, through persecution he must enter the kingdom; they that will live godly must suffer persecution, more or less. The Christian should then remember that it is written, "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in Heaven; for so persecuted they the prophets which were before you." (Matt. v. 11, 12.) One part of the legacy of Christ to his followers, is, in the world ye shall have tribulation. St. John saith (Rev. vii. 13 and 14.), one

of the elders answered saying unto me, "What are these who are arrayed in white robes? and whence came they? and I said unto him, Sir, thou knowest, and he said to me, these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

The Christian should not be careful or afraid of natural death. Death, which will introduce the wicked to misery, will introduce him to happiness, will liberate him from his body of Sin. In the 69th Psalm, and part of 19 v. "Mine adversaries are all before thee." This should afford the Christian consolation, they can do no more than God permits them; neither should the Christian be afraid or careful, should he be called to lay down his life for the cause of his Redeemer. Fear not, said our Lord, those who kill the body, should they be permitted, and after that have no more that they can do.

The Christian should not be afraid of hell; Christ has the keys of hell at his girdle, he came to redeem his people from sin and its consequences, and therefore will not suffer them to be cast into hell. He has gone before to prepare mansions of bliss for his followers; how great and numerous are the privileges of those who are united to Christ by a living faith; they need be careful for nothing. This is not an imaginary state, it is attainable, many have attained it. I shall mention a few characters who have been careful for nothing in times of the greatest trouble and persecution. The first whom I shall mention is Daniel. In the kingdom of Darius there were 120 princes, and over them three presidents, of whom Daniel was the first. The king pre-

ferred Daniel over the other two presidents and all the princes; he esteemed him to such a degree that he thought to set him over the whole realm. The presidents and princes could not endure to see Daniel, a junior, at their head as prime minister to the king. They, however, could find no fault in him except for his religion. They conspired together against him, requested the king to make a decree, of which he did not see the intent at the time. The decree was that "whosoever should ask any petition of any God or man for thirty days, excepting of the king, should be cast into the den of lions." When they had obtained the king's signature, they imagined that the destruction of Daniel was secured. As soon as Daniel knew that the writing was signed, which he knew could not be altered, he went into his house, and was so *careless* that he did not even shut his windows, but leaving the event to his God, he kneeled upon his knees, three times a day, and prayed; his prayer was joined with thanksgiving, "he prayed and gave thanks before his God as he did aforetime." He was a man of God, a man of prayer, a man whom God had made careful for nothing.

Whether in trouble or not, he was content in prayer. These conspirators assembled together, found Daniel praying and making supplication unto his God. They then proceeded to acquaint the monarch, who was sore displeased with himself at having signed the decree. However they informed him that it could not be altered. Daniel was therefore cast into the den of lions; the king spent the night in fasting; in the morning he arose early and went in haste to the den. Daniel informed him that his God had sent his angel and shut the mouths of the lions. After this Daniel prospered in the reigns of Darius and Cyrus. Shadrach, Meshach, and Abednego were striking instances of being careful for nothing. When king Nebuchadnezzar threatened that they should be cast into the midst of the burning fiery furnace, if they should refuse to worship the golden image, they took no time to consider the matter, but instantly

replied, "We are not careful to answer thee in this matter;" not a moment's anxiety did it give them. They knew that their God was able to deliver them from the burning fiery furnace, and out of the hand of the king, if it pleased him. How gloriously were they rewarded; Christ, whom before they had only seen with the eye of faith, whom they never expected to see in flesh, came amongst them, and walked about with them in the fire. They saw him with their mortal eyes. He prevented the fire from injuring them; it had no power over their bodies, neither was an hair of their head singed. Afterwards they were promoted to great honour, by the same king in the province of Babylon. Passing on to the times of the Apostles, I shall mention Stephen. He was a man that feared God and had no fear of man; he boldly charged the Jews with resisting the Holy Ghost, as their fathers had done before them. He charged them, also, with being the murderers of Christ, the Lord of life and glory. They were cut to the heart, and gnashed on him with their teeth. He was quite *careless* what might await him, for he feared not those who kill the body. Being full of the Holy Ghost, he looked up stedfastly into Heaven, saw the glory of God, and was favoured with a vision of Jesus, standing on the right hand of God, and informed them of all this. They proceeded to stone him, still he remained *careless* about it, he then called upon his Saviour, saying "Lord Jesus, receive my spirit." One thing here, by the way, should be noticed, though *careless* about himself, as to his suffering body, he was not *careless* about *their* salvation, but knelt down, and prayed, and cried with a loud voice, Lord, lay not this sin to their charge, and then he fell asleep. (Acts 16). Paul and Silas were also *careless* about persecution. At Philippi, (the place to which the Epistle was written from which the text is taken), Paul and Silas were beaten with many stripes, cast into prison, and their feet made fast in the stocks, smarting with the scourging which they had received, not knowing what awaited them; yet how *careless*

do we find them. At midnight, when most people were asleep, they were occupied not only in praying but also in singing praises unto their God, God heard them, an earthquake took place, the foundations of the prison were shaken, the prison doors were opened, and their bonds were loosed. (Acts 20.) After this Paul, at Miletus, told the Elders of the Church of Ephesus, that he was about to go to Jerusalem, and that the Holy Ghost witnessed every city, saying that bonds and afflictions awaited him. Here was a terrific, a gloomy prospect; however it did not deject him. "None of these things move me;" they do not make the least impression upon my mind, I am quite *careless* about them all. "Neither count I my life dear unto myself, so that I might finish my course with joy and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God." (2 Tim. iv. 7, 8). Pursuing the Apostle still further, we find him equally *careless* when in prospect of suffering death for the cause of Christ. "I am," saith he, writing to Timothy, "now ready to be offered, the time of my departure is at hand. I have fought the good fight, I have finished my course, I have kept the faith, from henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only but unto all them also that love his appearing." If we kept the crown of righteousness perpetually in view, how little would anything disturb or annoy our present peace. (Acts 12). Peter was another example of being careful for nothing. King Herod commenced a persecution against the Church of Christ, by killing James, the brother of John, with the sword. Seeing that it pleased the Jews, he proceeded to take Peter also. Peter was apprehended, cast into prison, and delivered to four quarternions of soldiers. Prayer was made to God for him in the church of God, without ceasing. Though he knew that James had lately been put to death for the same cause, and he might expect to meet a similar fate, he was faithful to his Lord, and

quite careless about the event, he left the result to God. Whilst he was sleeping in the prison the Lord, who neither slumbereth nor sleepeth, was mindful of him. The angel of the Lord came to him; a light shined in the prison; the angel smote Peter, not to hurt him but to wake him; he raised him up, saying, "Arise up quickly," his chain fell off from his hands, the angel led him into the street. Then Peter exclaimed, "Now I know, of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the Jews."

Here let us mark the end of some of the persecutors of the people of God. Some of them were soon punished. The very lions who did not injure Daniel destroyed his enemies. The flame of that furnace into which Shadrach, Meshach, and Abednego were cast, slew those men that cast them into it; and Herod, who had slain James, and would have slain Peter, was smitten by the angel of the Lord, and eaten up of worms. These servants of God, to whom I have before referred, it is true, are some of the most illustrious of those who were careful for nothing. They were thus careless through Christ that strengthened them; under his banner they fought, through him they overcame; now they are with him and shall be with him for ever. Each one of you, my Christian friends, has the same God that Daniel, Shadrach, &c., that Paul, Silas, and Peter had to rely upon: His assistance was sufficient in their great and more severe trials; his assistance is necessary in your smaller and lighter ones. He is as careful for you, as he was for them.

Having spoken of the first exhortation in the text, "Be careful for nothing," I now proceed to speak of the second, "In every thing," &c. &c.; *i. e.* for every blessing which the Christian stands in need, let his request be made known unto God. Here is a contrast, but not a contradiction. We are to be careful for nothing in the sense which I have already stated, and yet to be careful for many things.

1st. We should be exceedingly

careful to glorify God. We should be careful to know God better, to trust in him more confidently, to serve him more zealously, to love him more ardently, to meditate more frequently and with more reverence upon all his adorable perfections. Our souls should overflow with gratitude to God for the stupendous, the inestimable work of redemption. We should be daily setting forth his glory and telling of his goodness to the children of men.

2. We should be exceedingly careful in every thing that relates to ourselves.

1st. That we may be careful for nothing; that we may delight more in the word of God, and attain clearer views of all those things which concern our everlasting peace. The Christian must be careful to maintain good works, and love holiness (without which no man shall see the Lord) he must hate sin, and the very appearance of evil, and watch and pray against it. The Christian should be careful to be daily obtaining the victory over the world, the flesh, and the devil. He should be anxious to have more pleasure, more joy, more delight, and more satisfaction in the ways of God, that his affections may be daily more and more weaned from the world, and set upon things above. That his love to the house of God, to Christ's ordinances, and to the people of God may be increasing. He should be exceedingly careful and anxious that the promise, that "the Father and the Son may take up their abode with him," may be fulfilled; that his body may be the temple of the Holy Ghost; that he may be enabled to do all things through Christ that strengthened him; his concern and care should be to die daily to the world; that Christ may be formed in his heart, the hope of glory; that sin may be mortified; that he may be crucified to the world, and the world to him; that he may be one with Christ, and Christ one with him; that he may hold out, and persevere to the end; his daily concern and study should be to be at all times ready for death; that he may not be surprised, but ready to resign his

spirit into the hands of Jesus, as Stephen did.

3rd. He should be exceedingly careful for others, as well as for himself. The Christian should earnestly desire to be useful in the church of Christ; to be more useful to his relatives and friends in the things pertaining to salvation. It should be his perpetual desire that the kingdom of God should come; that the name of Christ should be known in all the earth. At this he should aim with his prayers, his money, his time, his influence, and his talents. It should be his desire to be a bright and shining light in the midst of a crooked and perverse generation; that he should be a living epistle of Christ, known and read of all men; that those who will not study the word of God may see something of Christ in them. His zeal for the salvation of souls should not be confined to that of his relatives and friends, but to his enemies also. His prayer should constantly be ascending to God to forgive his enemies, persecutors, and slanderers, and to have mercy upon them, and turn their hearts, and lead them to salvation. His prayer should be that God would enable him also to forgive them. If such be his case and conduct, he may then fully depend that God would supply all his need, according to his riches and glory by Christ Jesus.

(To be concluded in our next.)

NEW MARRIAGE AND REGISTRATION ACTS.—(From *A Simple Explanation of the Registration Acts*, by a Country Clergyman.)—It is impossible not to see that these Acts are designed for those who dissent from the general services of the Church. It is equally evident that the carrying them into effect must be attended with a very heavy expense to the country, which, being assessed, either through the poor-rate, or some other public tax, Churchmen must, as the more numerous body, pay for in much larger proportion than the Dissenters. The effect of them also is any other than to do honour to our Church, and will tend considerably to the diminution

of the stipends of many of her ministers, and by consequence, of their means of assisting the poor and needy of their flock. If, then, we Churchmen, out of a dutiful respect for the law of the land, quietly acquiesce in these enactments made, as is professed, for the relief of the conscience of Dissenters, let this consideration lead Dissenters to abate in their opposition to the payment of the trifling sum demanded, and lawfully demanded, from them for the sustentation of our churches. You have, every one, bought or rented your premises, subject to this national tax; to refuse payment, therefore, on the score of conscience, is to sin against conscience, by the commission of an act of dishonesty; and now, I think, it is to sin against charity also, and mutual forbearance. It cannot now be denied that toleration has been extended to the utmost boundary, and he who shall require more may justly be regarded as seeking, not the fullest exercise of his *own* religion, but the subversion of his neighbour's, and the destruction of the Church. But destroy her not, for a blessing is in her. Amidst the various differences of opinions and of forms, which are daily dividing and subdividing the Separatists from her communion, she still remains fixed as a standard, for the restoration of sound doctrine, and of Christian practice; and many, who seem by their general conduct towards her to regard her as an enemy, are often glad, we believe, to come to her territory "to sharpen every man his share, and his coulter, and his axe, and his mattock." May all, both within and without the Church, "put away strife, and division, and every evil work; and if we cannot hold our faith in unity of *profession*, let us endeavour to hold it at least in unity of *spirit*, in the bond of peace, and in righteousness of life." And the Lord of Peace himself give us peace always by all means.

"A perfectly just and sound mind is a rare and invaluable gift. But it is still much more unusual to see such a mind unbiassed in all its actings. God has given this soundness

of mind to but few; and a very small number of those few escape the bias of some predilection, perhaps habitually operating; and none are at all times and perfectly free. I once saw this subject forcibly illustrated. A watchmaker told me that a gentleman had put an exquisite watch into his hands, that went irregularly. It was as perfect a piece of work as was ever made. He took it to pieces, and put it together again twenty times. No manner of defect was to be discovered, and yet the watch went intolerably. At last it struck him that possibly the balance-wheel might have been near a magnet. On applying a needle to it, he found his suspicions true. Here was all the mischief. The steel works in the other parts of the watch had a perpetual influence on its motions; and the watch went as well as possible with a new wheel. If the soundest mind be magnetized by any predilection, it must act irregularly."—*Cecil*.

(From the *Limerick Chronicle* of the 8th.)

About half-past one o'clock in the morning of Tuesday last, the inmates of the glebe-house of the Rev. George Franklin Kildimo, in this county, were awoke by the discharge of fire-arms. Five shots were successively fired, the contents of one having passed through the window of the lobby immediately over the hall-door, and broke two panes of glass, penetrating afterwards through the shutters and the door of the adjacent bed-room; the bullets from the size of the hole they made, were evidently those of a musket, struck the ceiling immediately over the bed, and afterwards lodged in the wall. The party subsequently entered the yard, and threw down the hay-rick, and then departed. The motive for this attack cannot be supposed to have originated from a wish to obtain fire-arms, as Mr. Franklin's house was attacked last winter, and those which it contained were taken off, the rev. gentleman (in his eightieth year) having on that occasion been severely wounded by a blow from a blunderbuss. Mr. Franklin, in con-

sequence of age and indisposition, was unable to offer any resistance to this last attack upon his house.

At Melbourne, in Leicestershire, a vestry meeting was lately held, for the purpose of considering the propriety of levying a church-rate to pay for some necessary repairs. A Mr. Stubbs, a Churchman, opposed the rate, and was carrying the meeting all his own way, when a Mr. Owen got up, and on announcing himself a Dissenter was loudly cheered. He went on to say, that though a Dissenter, he could not oppose the rate, because—First, he had bought his property subject to it, and considered that by such an opposition he should be acting dishonestly; secondly, because he had a respect for the law of the land, and it was a law that a church should be kept in every parish by an assessment of property; thirdly, because he considered that by refusing a rate he should be robbing the poor who, by law and long prescriptions, had a right to be provided with a place of worship by the owners of real property, without exception. The effect of this speech was, the rate was approved by a majority of three to one.

To the Editor of the Yorkshire Gazette.

Sir,—A handbill has been widely circulated in Beverly to the great surprise and astonishment of the parishioners of St. Mary's, to the following effect:—"Notice—A public meeting will be held in the Town Hall, on the evening of Monday next, the 3d February, at seven o'clock, for the purpose of establishing in the parish of St. Mary's, Beverly, a girls' school, on *scriptural principles*, without reference to *sect or party*. W. T. Sandys. 3d Jan., 1840."

Your powerful advocacy at all times of Church of England principles, induces me to trespass upon your attention, in order that I may publicly elicit some explanation from the vicar of the parish of this truly extraordinary declaration.

In all humility I would ask Mr. Sandys what he means by an educa-

tion founded on scriptural principles without reference to sect or party? The Jew has no faith in the New Testament—the Atheist and Socialist deny both the Old and the New;—and yet without reference to sect or party, he would give to these children “scriptural education.” What a monstrous inconsistency exists then in the very outset of his proposition, and how perfectly impossible must that scheme be which is involved *ab initio* in such glaring contradiction.

As to a junction of sects and parties of less offensive consideration, I would ask Mr. Sandys upon what principle are these children to be educated or examined? Who is to be, and who can be the examiner, where the shades of Dissent are so numerous, and where all are so jealous and tenacious of their opinions.

Mr. Sandys as the vicar of a large parish is no doubt right in forwarding the education of his parishioners to the full extent of his abilities, and as far as he endeavours to establish schools *in conformity* with the Church, his conduct I admit to be praiseworthy; but when he steps out of the way and leagues himself with Dissent, sacrificing the Catechism of his Church (which is the prime principle of a Churchman's education) for the fleeting popularity of those hostile to the establishment, I have yet to learn that he is performing his duty as a minister of the Church of England.

I may be wrong, and when he publicly proves to me that I am in error, I will at once acknowledge the invalidity of my opinions. I have, however, yet to learn that the Church of England is either a sect or a political party. I have yet to learn that it is the duty of the clergy of the Church to bow their heads to Dissent whilst pocketing the funds of the establishment. I have yet to learn that it is *not* the duty of a clergyman to give instruction in the Catechism of his Church; and I have yet to learn that there is no distinction to be drawn between truth and error.

If Mr. Sandys proposes to give education without reference to religion, and is resolved to sacrifice the latter for political expediency's sake,

I have not another word to add, but if he tells me that the Presbyterian and the Roman Catholic can meet together, and that the Calvinist and Socinian will embrace each other, I at once tell him that it is impracticable without a sacrifice of truth on the one side and of integrity on both.

In conclusion, permit me to add, that this is not a time for Churchmen to absent themselves from their posts when the establishment is attacked on all sides. The pressure from all quarters *outwardly* is no doubt great, but becomes more than grievous when we find the Church's rights flirited away or flippantly abandoned by those whose especial and paid duty it is to protect them.—I have the honour to be, Sir, your obedient servant,

A CHURCHMAN AND A PARISHIONER
OF ST. MARY'S, BEVERLEY.

4th. Feb. 1840.

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To the Editor of the Yorkshire Gazette.

SIR,—It is with feelings of great humbleness and with much reluctance that I have taken upon me to write to you on the present occasion, and were it not that I feared lest the important duty, concerning which I write, might be neglected, until the opportunity was passed away, I would have left to abler hands what abler hands ere this ought to have performed. It is in hopes that these few lines may fall under the notice of some of the large and influential body of clergy with which York abounds that I have penned the following observations, and should any such peruse this, I solicit their attention to a matter of great importance to the welfare both of the Church and nation.

The subject of church extension, and what I conceive should be the duty of the Clergy at the present time, are the topics on which I write. There is not I am fully persuaded, one of the Clergy who will deny my assertion, (indeed many of them have recently asserted the same thing in their sermons for the Church Building Society,) when I state that the present alarming situation of the great majority of the working classes

in our large towns and manufacturing districts is owing almost entirely to their want of Christian instruction, which instruction they have been unable to obtain, in consequence of the deficiency of church accommodation and of the impossibility of their obtaining access to the House of God. It is to this source that Socialism, Chartism, dissent, and rebellion, with all their attendant evils, may be traced. It is owing to this that they have obtained their present alarming position, and, unless this evil be remedied, it is to be feared that they will be productive of the most serious consequences to the welfare and stability of our constitution and country. But it is needless for me to enlarge upon this evil; its greatness is felt and confessed, and the only question is how it is to be remedied? As members of a Church in alliance with the State, you thereby acknowledge the duty of the state to provide for the religious instruction of the people in the principles of the establishment, and the State itself has recognised this principle in the grants which it has made, from time to time, for this purpose. Allow not then the State to forget this principle; let it be shown that the Churchmen of this country are determined that their brethren shall not perish for lack of knowledge, that the constitution of this country shall not be revolutionised and destroyed for the sake of not wounding the tender consciences of a few falsely styled liberals, or jesuitical papists, of the House of Commons. An opportunity is afforded to the Clergy and Churchmen of this land, (and above all those of York, so highly favoured with the means of grace, are imperatively called upon to press upon the legislature its duty in this respect,) by the notice of the motion which that staunch Churchman, Sir R. H. Inglis has given. Let meetings be held and petitions sent from every one of the many parishes of York; and throughout the land let the Clergy head the work, as it is a matter affecting most deeply the interests of religion. Other places have begun the good work; let not York alone be wanting, distinguished as it is for every work of Christian

bevolence and love, and let not the motion of Sir R. Inglis fall, through for want of public support. If this opportunity be neglected, another may be long in occurring, and may be too late for the safety of the nation. Enough, however, will have been said to have reminded the Clergy and Churchmen of York of their duty, and I doubt not to see it well performed.

I am, Sir, Yours, &c., P.

TRINITY COLLEGE, DUBLIN.

The following Petition, numerously signed by the scholars and students of the University, has been forwarded to London:—

“To the Queen’s Most Excellent Majesty,

“The humble Petition of the undersigned members of the University of Dublin

“Showeth,—That your Majesty’s petitioners have been informed, that it is the intention of your Majesty’s Government in Ireland to submit to your Majesty’s consideration the propriety of suspending the celibacy statute in favour of the present Fellows of this University, and they therefore humbly beg your Majesty’s attention to the following particulars.

“That it cannot fail of appearing to your Majesty advantageous to promote succession among the occupants of fellowships, as they are the only situations of emolument in the University of Dublin which afford a competent reward for proficiency in science: and that as they are tenable for life, vacancies can occur only in consequence of the death or resignation of existing Fellows.

“That such resignations, in almost all cases, result from the operation of the celibacy statute; and that the inducement which it affords by making resignation imperative on such of the Fellows as desire to marry, it is now rendered many degrees more necessary than formerly, in consequence of the recent reduction in the value of College livings, which being, in point of emolument, now inferior to fellowships, afford of themselves no sufficient encouragement to the Fellows to resign; that, therefore, if the proposed measure be carried into

effect, it will check the succession among the occupants of fellowships for a long period of time, by removing the cause on which the occurrence of vacancies mainly depends.

"That your petitioners would humbly represent to your Majesty, that the course appointed to be read by candidates for fellowships is of great length, requiring many years of the most incessant and laborious application; and if the prospect of a succession be taken away, as it must be by the contemplated measures, it will be no longer possible to induce students, who have the least hopes of success in any other pursuit, to devote their exertions to what must be extremely precarious; that the University will thus, for some time, be deprived of its most intelligent and useful members, and the consequence be most fatal to the interests of science in Ireland.

"That whatever opinions may be entertained of the propriety of a permanent repeal of the celibacy statute, dispensing with its enactments in favour of the present Fellows only, cannot appear otherwise than inadvisable, as they studied for and obtained their fellowships under the expectation of its continuance, and are therefore unentitled to an advantage which will be denied to their successors, and which, we humbly submit, will press with the most unjust severity on the present candidates for fellowships, whose prospects in life, after many years of painful exertion, will be almost entirely destroyed.

"That your petitioners would further humbly urge on your Majesty's gracious consideration the facts that the measure has been adopted by your Majesty's Government in consequence of a Memorial signed by Fellows only.

"That even they, your petitioners have reason to believe, were not unanimous; that it is opposed by all other classes in the University, who would have remonstrated earlier had they been informed of the circumstance; that it has not received the sanction of the Chancellor or Vice-Chancellor; and that, in consequence of the evil effects formerly produced

by the suspension of the celibacy statute, it was found necessary again to enforce its rigid observance.

"That your petitioners, therefore humbly pray that your Majesty will at least defer giving a favourable answer to the Memorial of the Fellows until your Majesty shall have taken into your gracious consideration the evils which this measure would entail upon the cause of learning and the interests of the rising generation.

"And your petitioners will ever pray," &c.

BISHOPS BURGESS, NEWTON, HORSLEY AND THE HOMILIES ON THE IDOLATRY OF THE ROMISH APOSTACY.

To the Editor of the Record.

SIR,—Having observed an unwillingness among many of our Clergy (especially among that part which has embraced the semi-popish views of the Puseyites) to designate the Church of Rome an IDOLATROUS Church, I was led to ask you the question (see *Record*, 23 October), whether the withholding this fact did not amount to a disingenuous suppression of the truth, in the hope it might elicit some remarks upon the subject.

It is true, the individuals in question are ready enough to admit that the Church of Rome is *corrupt* and in *error*, for this does not altogether militate against her being a Christian Church—but the epithet, an *idolatrous Christian Church*, sounds so discordant, and savours so strongly of a contradiction in terms that we never hear it used—idolatry and Christianity being incompatible with each other. The question, therefore, is, whether the Church of Rome be an idolatrous or a Christian Church.

That eminent prelate the late Bishop Burgess, who was too sound a theologian and consistent a Protestant to recognize the Church of Rome as a Christian Church, says:—"If the Church of Rome be idolatrous, there can be neither calumny nor absurdity in calling her Anti-Christian, or the Anti-Christian power; for *nothing can be more Anti-Christian than idolatry*"—a sentiment never to be forgotten in our controversy with Roman

Catholics and their defenders. So also Bishop Newton, in speaking of the idolatrous worship of the Romish Church, observes—"Nothing is apostacy if idolatry be not." Bishop Horsley says:—"The idolaters of antiquity and the Papists of modern times are much upon a footing. The Church of Rome is at this day a corrupt Church, a Church corrupted with idolatry, with idolatry very much the same in kind and in degree with the worst that ever prevailed among the Egyptians or the Canaanites."

In the *Record* of the 9th October, you show that Cranmer, Latimer, Ridley, Bradford, and Hooper characterized Rome as Antichrist. Our Homilies do the same. (Homily on Obedience, part 3.) They nowhere speak of the Church of Rome as a true and apostolic Church, but distinctly assert the contrary. They charge her with idolatry, "of all other vices most detested of God and most damnable to man." (Homily against the Peril of Idolatry, part 3). The Homily for Whitsunday, part 2, represents the Church of Rome as being "so far wide from the nature of the true Church, that nothing can be more." "Neither" is it "built upon the foundation of the apostles and prophets." If words have any meaning in them, this is quite decisive, so far as the Church of England is concerned, against the Church of Rome being a true and apostolic Church.

Mr. Percival, like many others who profess attachment to the Church of England, can be but little acquainted with her Articles and Homilies, or he would not denominate the Church of Rome "a portion of the Church of Christ;" nor bestow upon that harlot the endearing appellation of a "venerated sister."

I am, Sir, your most obedient servant,
AN ANTI-PUSEYITE.

PROMOTION OF CHRISTIAN
KNOWLEDGE.

To the Editor.

Sir.—I know not how far your readers will coincide in my opinion, but to me it has long been a source of much regret, that, among all classes,

but particularly among the poor of this country, the channel through which they are to exemplify the scriptural maxim, "Freely ye have received, freely give," has been left so undefined, as, if not to *exclude*, yet to *deteriorate* the claims of the Church. Blame, in this important matter, cannot rest with the people; for in *religious duties* (by which they generally understand a performance of certain good deeds with *single-ness* of purpose and purity of intention), the *end* is popularly regarded as independent of the *means*, and a certain satisfaction of the conscience is all that is regarded. If, however, the clergy took greater pains, to exhibit the universal relation between doctrine and discipline, duty and "decency," obedience and order—if they exemplified the principle of Church unity and fellowship, as reaching beyond the *external* bonds of communion, to the *internal* motives and mainsprings of the heart; if they enforced, with greater earnestness, the *definite* character of Christianity as a system requiring our adherence, our obedience, our influence: not in *any* way but in *one* way—a system, the joints of which are held together not only by the bond of peace, but by the *unity* of the Spirit—we might then look for different results, and the hearts of our people, instead of being carried about and tossed with every specious blast of *charitable* profession, might then become concentrated in one object—duty to God, *through the appointed medium of His Church*. I have premised this much, that, while in every parish, Missionary Societies, Bible Societies, Jew-Christianizing Societies, and a multitude of others, equally unauthorized and schismatical are unfortunately advocated, and unceremoniously, yet *falsely*, identified with the Church, there is scarcely a voice raised to urge the claims of the Society for Promoting Christian Knowledge, and her sister, for the Propagation of the Gospel in Foreign Parts: I confess myself strongly opposed to the *principle* of societies, the multiplication of which is as natural to dissent, as fruit to the tree; were the hands of the Church,

the one great society, strengthened and maintained in that efficiency, which it is the solemn duty of her ministers to uphold, as there would be no necessity for these *self-constituted* aids, there would be no cause to mourn over the divided and unconnected shreds into which Christ's *seamless* vesture has been torn. To remedy this evil, and turn into a *legitimate* and praiseworthy channel the disposition to charity which it is my duty to inspire, I have represented to my people, the history, constitution, and objects of the "Society for the Propagation of the Gospel in Foreign Parts" as one not only eminently calling for their cordial support, in the present shamefully crippled state of its resources, but as possessing a *paramount right*, from its authorized and canonical character, to the assistance of the consistent Churchman. The same object, indeed, may be professed, and, possibly, the same end *attained*, by any of the independent societies which claim their countenance; but, so long as the characteristic distinction of *commissioned* ambassadors in the Church Catholic is preserved to us, we are *bound* to warn our flocks that the *end* can never justify the *instrument*, nor their *good design* absolve them from the crime of sanctioning schism, abetting confusion, or despising authority. In laying before my parishioners the claims of the society in question, I have endeavoured to excite their aid in its behalf, as a duty and as a privilege. As a duty—on the scriptural ground already stated in the opening of my letter; and, as a privilege—in that an opportunity is afforded them, not only for contributing their humble mite to the cause of Christ and his cross, but, also, in imitation of the offerings of the faithful primitives, for adding a link to that golden chain of unity which should pervade the hearts of all. To place the duty, the privilege, within the reach of all, I have requested from each *family* in my parish the *weekly* subscription of a halfpenny, the absence of which, when paid punctually, the poorest cannot miss; and the value of which,

when the total amount is transmitted, would be considerable to the Society.* Subject to the legislation of such men as now rule in high places, there is no misappropriation, no robbery of funds, for which we should not be alike prepared. I would earnestly, therefore, submit to my brethren the step which I have taken, with unexceptionable success, for uniting in one the objects of my charitable parishioners, and rendering the Society, *so far*, independent of her grudgingly bestowed assistance from without. I may add, that it forms part of my scheme, that the incumbent, along with the well-disposed landowners in the parish should guarantee to the Society such an amount as would on a calculation accrue from the subscription proposed, holding themselves in readiness to make up any deficiency which might occur. The advantages of this co-operation on the part of the proprietors are obvious, and need not be submitted to any one who has observed the influence of authority and example.

Should this communication be the means of leading to the adoption, in other parishes, of a plan pursued with every success in my own, while my object in writing it will be answered, your kindness in inserting it, will, I doubt not, be repaid.—I have the honour to be your obedient servant,
AN ESSEX RECTOR.

P.S. I have not written this in ignorance of the late exertions which have been made, by means of the *Queen's Letter*; on the contrary, I rejoiced at the step, and am grateful for the results, but the *very formality* of such a medium, added to its *rarity*, has proved the barrier to its full success.

As dew fertilizes the earth and causes vegetation to flourish, so God by his Spirit reveals Christ to the soul of the believer, and causes him to bring forth much fruit.

* From 100 parishes alone, containing an average of 800 families, or individuals contributing their weekly halfpenny, the society would receive £8,666. 13s. 4d. per annum.

Men may be very strict in their moral deportment and not incur the world's hatred; but let them assert that they are without doubt, sons of God, and the mere professors of religion will instantly be in arms against them.

There is an interchange between Christ and the believer: he takes their nature, they take his; he takes their sins, they take his righteousness: he takes their poverty, they take his riches; he takes their vileness and meanness, and they take his crown.

Spiritual life, spiritual comfort, spiritual victory, are the effect of the faith that rests on the word of

God, that trusts God's testimony respecting his son; placed anywhere else, it is a bubble breaking every moment, and nothing but enthusiasm and madness comes from the delusion.

When the children of Israel were bit by the fiery serpents, they did not look to the tabernacle and the holy things in it, nor even unto the holy of holies, where stood the cherubims, and where shone the glory of God, for if they had they would have died; but they looked simply at what God had commanded that they should—at the brazen serpent; just so must we who are bit by the old serpent, the devil, look simply to Christ.

NOTICES TO CORRESPONDENTS.

We have received a letter from "J. R. Shepton Beauchamp," who would be glad to see the old motto to this Magazine, "In essentials unity, in non-essentials liberty." But as such commodities as "non-essentials" are not found in the Bible, we cannot, therefore, be the patrons of "liberty," in such things. We have also carefully read our respected friend's letter from Cossey, and can assure him, that his sentiments have had the effect of spurring on our opposition to the *sin* of dissent. To say he is a "Churchman in principle and a Dissenter in practice," is to us, about as wise as to say, "that our principles are holy in their nature, and evil in their effects and workings," which is a doctrine we can never subscribe to. We think we can also perceive that our friend is not very well acquainted with the constitution of the Church. We were very much interested with the account he gives of his bygone days. The Terrier's letter in our next.—Books for review, and all communications for the Editors, to be addressed, *post paid*, "The Editors of the Gospel Magazine; or Church of England Advocate, at Simpkin, Marshall, and Co.'s, Stationers'-Hall Court, London."

NEWSPAPERS.—Subscribers will confer on us an obligation by sending to us any of their newspapers, which may contain any facts or information in relation to the Church or her enemies, as we desire to be acquainted with what is doing in the country, in order to make a proper use of the same.