



REV. W. WILKINSON.

THE
GOSPEL MAGAZINE ;

OR,

CHURCH OF ENGLAND ADVOCATE.

VOL. I.]

FEBRUARY, 1840.

[No. 2.

[SOME ACCOUNT OF THE REV. W. WATTS WILKINSON, B.A.,
AFTERNOON LECTURER OF ST. MARY ALDERMARY, CHEAP-
SIDE, AND TUESDAY MORNING LECTURER OF ST. BARTHO-
LOMEW, BY THE ROYAL EXCHANGE, LONDON.]

THE portrait with which we present our readers this month is that of that venerable servant of God and minister of the Gospel, the Rev. W. W. Wilkinson, B.A., Afternoon Lecturer of St. Mary Aldermary, Bow Lane, Cheapside, and Tuesday Morning Lecturer of St. Bartholomew's, by the Royal Exchange. We cannot give a particular or minute account of the youth or early incidents of the life of this man of God, inasmuch as, notwithstanding he is one of the most popular preachers in London, yet he has lived all his life in the strictest privacy, from his youth dwelling in the bosom of a happy family in the midst of children, and not seeking for any enjoyment in the mixed company of the world, or hunting after preferment or applause from the great ones of the earth, although his ministry has been attended by some of the most illustrious of our Christian nobility. He has pursued his public ministry at one, or both, of the above-mentioned churches in London, for upwards of half-a-century; during which period he has been enabled to maintain the most correct line of Christian conduct and conversation, neither mixing himself up with, nor approving of, any of the novelties that have of late years shown themselves; but, on the contrary, he has continued to teach and preach the doctrines of the cross in opposition to the Pelagianism which so fearfully abounds in our day. It is said of him, that from a conscientious attachment to the Church of England, he entered himself a student of Worcester College, in the University of Oxford, and, having graduated, he was ordained deacon and priest, fully prepared to promulgate the doctrines which he had deliberately subscribed, as contained in the Articles, Homilies, and Formularies of our Apostolical Church. His Tuesday morning lecture, preached at St. Bartholomew's, by the Bank of England, near to the now-destroyed Royal Exchange, which, although it be delivered in the very heart of

this great city, and in the midst of the noisy and laborious hours of business, is, nevertheless, regularly attended by a very considerable congregation, the aisles as well as the pews being literally full, and that by Christians from all parts of the metropolis and its suburbs. Mr. Wilkinson preaches entirely without notes, or, as commonly denominated, *extempore*; but he has no eccentricities, either in his doctrine or his manner of preaching; yet the former is always scriptural, and the latter plain and simple, but never mean or low; always practical, yet strictly doctrinal; ever animated, but without affecting novelty or the art of secular eloquence; and of that striking and impressive character which, with his venerable and patriarchal appearance, always claim attention. We cannot learn that he has ever embarked in the ocean of literature by any publication of his own sending forth, yet have many of his pulpit discourses been printed in those weekly magazines, called "The Pulpit;" some quotations from which will conclude this brief notice, as specimens of his style. We cannot exactly state his precise age, but we believe him to be about eighty-four or eighty-five years old his next birth-day. The quotations we purpose to give are the following; the first was preached July 28, 1835, and the second March, 1829.

THE SOVEREIGNTY OF CHRIST.

1 Tim. vi. 15.

“*The blessed and only Potentate: the King of kings, and the Lord of lords.*”

“You who are doubting, consider the representation given of this blessed Being by the apostle in his epistle to the Romans; he says, ‘the same Lord over all, is rich unto all;’ the connexion evidently implies, ‘rich in mercy.’ Is not this an encouraging word to those who know and feel that if they be the subjects of Christ, they are but rebellious subjects, and unprofitable servants? But he is Lord over all, ‘King of kings, Lord of lords, the blessed and only Potentate,’ rich in mercy. If you look from the creation of the world down to the present time, you will see clear proof that his mercy has been in all his dealings with the children of men. But then, observe particularly how the apostle goes on—he points out those to whom in an especial manner, he is rich in mercy. ‘The same Lord over all is rich unto *all that call upon him.*’ To call upon him in this sense implies a conviction that he is able to succour his people, and that they put their trust in him; for this is connected with that kind of faith which is styled ‘the faith of God’s elect,’ and which is said to be of ‘the operation of the Spirit of God’ to the salvation of the soul, and which consists in trusting and relying simply and entirely, to the exclusion of everything else, upon Christ’s finished work. At times you may be almost ashamed and afraid to go to him, but you may call upon him, and you shall find him rich in mercy. If you are enabled thus, and under such circumstances, to call upon him, you will manifest that faith which is to the saving of the soul. Under the deepest conviction of your unworthiness, ingratitude, and rebellion, that you can possibly have (and the Lord shows you this, in mercy, in

order to endear himself to you), you may go to him as the publican went; you may go to him as the leper went; you may go to him with the determination of Jacob, 'I will not let thee go except thou bless me;' and he will give you the very desire of your heart.

"Let us thank him for his mercy. If you are inclined thus to go to him, it is a demonstration that he has loved you with an everlasting love; and, therefore, he has mercifully wrought upon your hearts to call upon himself. If he had had no prior love to you, if he had not made a covenant with you, if he had not called you, and justified, and redeemed you, he never would have poured out his Holy Spirit on your hearts to convince you of sin, and to show you his excellency. If you know anything of Scripture, your hearts will be lifted up towards Him, you will raise your Ebenezer, and acknowledge that he has begun and carried on the work to this moment; that his hands laid the foundation, and will raise up the top-stone. The foundation was laid amidst the shoutings of heaven; there was not an angel in heaven that did not exalt the grace of God when the foundation was laid, and we know that the top-stone shall be laid with shoutings of 'grace, grace unto it.' Oh, that you and I may be found among that number!"

THE VALLEY OF DECISION.

Joel, iii. 14.

"*Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision.*"

"*Multitudes,*' indeed! hundreds upon hundreds, thousands upon thousands, millions upon millions, myriads upon myriads, yea, the whole family of Adam must appear in one company before Him who bled on Calvary! And yet each individual will appear by himself wholly and alone. O that each of us thought of this aright!

"*In the valley of decision.*" Then the Judge will decide, and pass a righteous sentence. In this world, the characters of men are so mixed that it is very difficult to say who belongs to Christ, and who belongs to the Prince of Darkness. But the Judge will 'separate them one from another, as a shepherd divideth his sheep from the goats:' he will 'set the sheep on his right hand, but the goats on his left:' and in that day we shall 'discern between the righteous and the wicked, between him that feareth God, and him that feareth him not.'

"This 'decision' will be *final*. It will admit of no appeal. The sentence which this Judge shall pass will remain in force, and that to all eternity.

"It will be attended with much *solemnity*. The whole creation will be affected by it. 'The sun and the moon,' says the context, 'shall be darkened, and the stars shall withdraw their shining.' 'The heavens,' says the apostle, 'shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up.'

"*In that day,*' continues the prophet, '*the Lord will be the hope of his people.*' What an awful day will it be to the ungodly, for all that died unacquainted with the Saviour, for all that despised the great salva-

tion! The sound of the awful trumpet which announces his approach will reach them; and though they may call on the rocks to hide them from his presence, they must appear before Him. They will be constrained to fix their eyes upon Him, while they will find his eye constantly fixed upon them. 'Behold, he cometh with clouds; and every eye shall see him.' It will be in vain for them to wish to turn away their eyes; they will be constrained to fix them on the Judge, and they will find, moreover, that he is the same Jesus who appeared upon earth; and to them he will wear a fearful frown, and they will perceive indignation kindling in his eye. 'The Lord also,' says the prophet, 'shall roar out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake.' The Lamb of God is in one place represented as 'the lion of the tribe of Judah;' and he shall 'roar' against the wicked, while He is surrounded by his saints and those who trusted in Him, and shall pronounce that awful sentence—'Take them, and bind them hand and foot, and cast them into outer darkness;' and they shall not be able to escape or resist. And such will be the state and condition of every *finally* impenitent sinner; there will be no difference. All, by nature, are under the curse; and unless we are brought to know him, and trust in him as our Saviour, we are under the curse of the law.

"And I say, what a sweet thought it is, that in that day, when the trumpet shall sound, and the dead shall arise to judgment, that He will be 'the hope of his people.' And who are his people? Those who were chosen by the eternal Father, redeemed by the blood of Christ, and purified by the Spirit. We may know them by the fruits of the Spirit manifested in their lives. These fruits are to be seen in all who are spiritually his—his true Israel, his praying people. And when the day arrives in which the Lord determines to bring them to a knowledge of himself, he pours out on them a spirit of prayer—not only a spirit of illumination, but a spirit of prayer, inducing and assisting them to implore his blessing. These are his people. And now, let each ask, Am I among this praying people? If so, you belong to the covenant; and you were given to Jesus Christ to be justified, to be sanctified, to be saved by him.

"Believers, rejoice in the prospect of that solemn day! You are one with him in the bonds of a solemn, interminable, and everlasting covenant, and therefore you are secure. You are often looking forward, perhaps, to that day, and thinking how delightful it will be, when the trumpet will sound, and when 'his angels shall gather his elect from the four quarters of the world—how delightful, you think, will it then be to enter into his joy! But bring that day *nearer* to you! all this will come to you at *death*. The holy angels may, in a month, or a week, or a day, be commissioned to bear your spirits into his presence. O, bring that day near to you! Will it be delightful to you to meet the Lord in the air in that day? But the meeting may take place before; for, 'absent from the body,' you will be 'present with the Lord.' You will be present with him; having him continually before your eyes, enjoying his smile, living continually on his goodness, sitting at his heavenly banquet, the Saviour at its head, your friends around, and tears wiped away from every eye.

"The day of the Lord *is near*.' Then the day of your removal is at hand; the day when you shall appear to the praise and glory of the

Redeemer; the day when he shall come 'to be admired in his saints, and glorified in all them that believe.' What greater glory and honour can be put on Christ, than to commit precious and immortal souls to his care for ever and ever? O, learn to 'praise him for all that is past, and to trust him for all that is to come!' Sometimes you have been ready to say, 'Who shall roll us away this great stone?' but when you came you found it was already removed; you have anticipated trouble, but when you came you found it mitigated or removed. O, what cause is this for praise! Look back thus on the days that are past, and take encouragement for the future. He has promised you a kingdom and a throne; he has set his heart upon raising you to glory. He has already put his hand to the work, and you may rest assured that he will complete it.

"Let your minds dwell much on these solemnities. Realize these views of death, and judgment, and eternity. This will tend to wean you from the world, to excite you to all that is good, to induce you to trust in Christ, to make you seek a nearer union to him. It will tend to make you more holy, and more grateful; for what have you that you have not received? All is from him, who 'will have mercy on whom he will have mercy.'

"And while you hold fast the doctrines of grace, remember that they teach you 'to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present world. Looking for that blessed hope, even the glorious appearing of the great God, Jesus Christ;' when he shall present his people in one 'glorious body, and say—'Behold, here am I, and the children thou hast given me! All thou hast given me I have kept, and not one of them is lost!'"

THE NATURE OF CHRISTIAN LIBERTY.

"Whose service is perfect freedom."—*Ch. of Eng.*

THE blessed results which, in this world, are attendant and consequent upon our free justification before God, our adoption into his family, and sanctification by his spirit, are the undoubted assurance of his love, peace of conscience, by the sprinkling of the blood of Christ, true joy in the Holy Ghost, and increasing in the knowledge of God here, with an infallible certainty of life eternal hereafter. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. v. 1. And again St. John says, "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and ye may believe on the name of the Son of God." 1 John, v. 13. From which it is evident, that all true believers are internally satisfied by the Spirit of God, that they not only expect to be saved, but that they really have, even now, eternal life abiding in their hearts by having Christ formed there, and that they are verily saved already. For though false presumptions and unfounded hopes are entertained by self-righteous hypocrites and legalists, and they are deceived thereby; yet all who have true faith in Christ, and obey and love him, are in this life positively certified that they are

united to Christ, have their sins forgiven them, and can rejoice in hope of the glory of God, and shall never be confounded. But in a day, like the present, of very extensive religious profession, "the serpent who beguiled Eve through his subtilty" is peculiarly successful in "corrupting the minds of many from the *simplicity* that is in Christ," tempting them by his manifold devices to "glory in the flesh," and "entangling them in the yoke of bondage." In the hope then, that all those whose faces have been directed Zionward may be cautioned against these snares of the adversary, and encouraged to "stand fast in the liberty wherewith Christ has made us free," I would fain endeavour to gather out some of the stones which cause the feet of his redeemed to stumble, and I would warn them to beware of trusting to broken reeds, "whereon if a man lean, they will go through his hand and pierce it."

One of the most formidable of "these thorns and snares," is an overstrained and unscriptural use of the word *experience*, which word will be found to occur only in one passage of the New Testament—namely, in Rom. v. 4. And the experience there spoken of is represented by the apostle as the forerunner of *hope*, and of such a hope, too, as "maketh not ashamed." Now, can it be fairly asserted, that the kind and degree of inward experience, or "furnace-work," as it is hypocritically called and so much insisted upon by certain sectarian teachers of the present day, is calculated to produce such a hope as Paul describes? May it not more justly be considered as the parent stem from whence shoot out those sickly blighted blossoms, doubt, fear, despondency, and despair? And if such be indeed its common produce, it can only be a "degenerate plant of a strange vine," for among the genuine fruits of the Spirit are reckoned "*love, joy, peace, and faith.*" Yet whenever a lingering soul is languishing to pluck and eat of these precious fruits, some ignorant troubler of Israel is ever at hand to say, "touch not! taste not! until thou canst discover some inward token of thy right to this blessed privilege." But should any feeble Christian read this, and "have an ear to hear, let him hear," that it is "to him that *overcometh*, that the Lord Jesus will give to eat of the tree of life." Rev. ii. 7. And "who is he that *overcometh*, but he that *believeth* that Jesus is the Son of God?" 1 John, v. 5. If, therefore, "thou believest with thine heart," thou mayst take and eat freely of "all manner of pleasant fruits, new and old, which the Lord of the garden hath laid up for his beloved." Cant. vii. 13. "He that believeth hath the witness in himself," even that very power of believing, which is the gift of God. How is it then, that many "who seem to be somewhat" would invalidate this witness, by directing the Israel of God to a minute examination of the loathsome bites made by the fiery serpents in the wilderness, instead of exhorting them to keep their eyes steadfastly fixed upon the brazen serpent, and not being moved therefrom, which was lifted up, that they might look thereon and be healed? Is it not "making those sad whom the Lord hath not made sad?" Is it not "taking away gladness and joy out of a plentiful field," in which only "shouting for the summer-fruits and for the harvest should be heard?" For, alas! in such self-examinations no encouraging symptoms are to be discovered; because, "the whole head is sick, and the whole heart faint; from the sole of the foot even unto the head there is no soundness." The disheartened souls turn from the cheerless scrutiny

in distress, and are driven to exclaim "our hope is lost, we are cut off for our parts;" it would not be thus with us, if we were indeed members of Christ's mystical body. But are they therefore not of the body? Surely every *truly experienced* Christian will be ready to say with St. Paul, "I would they were even cut off that trouble you."

Another very prevalent error, which deters many of the "precious sons of Zion" from "drawing water with joy out of the wells of salvation," is an unscriptural application of certain Scriptures of the Old Testament, which are either circumstantial, typical, or prophetic, and not of any private interpretation. The book of Psalms, for example, is continually quoted as if written to set forth individual internal experience; whereas, it is expressly declared, that David with other holy men of old, *wrote of Christ*, "even of him who is Alpha and Omega, the beginning and the ending," and the testimony of whose finished work of love and mercy constitutes the very spirit of all prophecy; but while, as a commentator sarcastically observes, "every fool sanctified in his own opinion fancies he has abundance of instances in the Psalms which suit every case that befalls him," "they that are unlearned and unstable" will continue to "wrest *them*, as they do the other Scriptures," to the destruction of their own peace of mind; and will never find rest to their souls, while they believe that every one who is truly awakened can experimentally say, "Behold, before God, I lie not," in applying to his own personal experience such passages as the following, "All thy billows are gone over me." Ps. xlii. 7. "Thine arrows stick fast in me, and thine hand presseth me sore." Ps. xxxviii. 2, 4, 6. "The sorrows of death compassed me, and the pains of hell got hold upon me." Ps. cxvi. 3, 4. "While I suffer thy terrors, I am distracted; thy fierce wrath goeth over me; thy terrors have cut me off." Ps. lxxxviii. 15, 16. These, and such like bitter wailings refer originally to the Psalmist's temporal circumstances primarily, and in a spiritual sense could properly be uttered only by that "Man of Sorrows," who "bore our griefs, was wounded for our transgressions," and "by whose stripes we are *healed*." Since "without controversy," were one single billow of the wrath of God to pass over any sinner on earth, or one arrow of his quiver to enter into his veins, his hope must perish for ever. Who does not perceive then, that the passages are most comfortable to the humble believer in Christ, who sees all fulfilled for him in the sufferings of his Lord, that he may enjoy peace and not sadness?

A similar misapplication obtains with respect to the book of Job, in consequence of which a sinner is forbidden to expect that "*quietness and assurance for ever*," which is declared to be "the effect of righteousness," unless he be previously brought to curse the day of his birth, as Job did, and like him to "speak in the anguish of his spirit;" and to complain in the bitterness of his soul, "I am a burden to myself." "My soul is weary of life." "O that thou wouldst hide me in the grave!" for "the terrors of God do set themselves in array against me." "Behold he breaketh me with a tempest, and multiplieth my wounds *without cause*." Job, ix. 17. A strain of lamentation which appears very ill-suited to the truly awakened sinner who already "*abhors himself*," and desires to glory only in the Lord; but which would be the natural language of one who was "righteous in his own eyes." Job, xxxii. 1.

And who "added rebellion to his sin," and "multiplied his words against God." Job, xxxiv. 37. As Job did when he exclaimed, "I am clean and without transgression." Job, xxxiii. 9. "Let me be weighed in an even balance, that God may know mine integrity." Job, xxxi. 6. For which presumptuous attempt to "justify himself rather than God, the wrath of Elihu was kindled against him." Job, xxxii. 2. And Jehovah himself rebuked him out of the whirlwind. Again, we find this sufferer of old complaining, that when he said "my bed shall comfort me, my couch shall ease my complaint, then the Lord scared him with dreams and terrified him through visions;" from which and similar texts many, ignorant of God's word, who "except they see signs and wonders will not believe," are induced to expect, that God should speak to them also, "in dreams and visions of the night;" but without presuming to "limit the Holy One of Israel," who acts as a Sovereign in all ages, it may be well to observe, that, although "in times past God spake in divers manners to the Fathers, yet in these last days he speaketh to us by his Son;" and generally by *him only*, through the medium of his written word. Let the newly converted Christian, therefore, who, as a newborn babe, is desiring the sincere milk of the word, that he may grow thereby, be admonished to beware of "seeking a sign, lest no sign be given him." Let him rather pray for grace to receive the kingdom of God as a little child, sitting like Mary at the feet of Jesus and deriving comfort and encouragement from every generous word that proceedeth out of his mouth who speaketh as never man spake, and whose words are pleasant words, as an honey-comb, sweet to the soul, and health to the bones. But, alas! it is against this child-like simplicity of faith, that the fiery darts of the wicked one are ever most insidiously directed. No sooner is a sinner converted to Christ, than Satan, aware that in "*quietness and confidence would be his strength*," Isa. xxx. 15, endeavours by his agents to graft upon the newly enlightened conscience, a thousand perplexing fears and doubts of his having truly repented and being worthy to come to Jesus; and "putting darkness for light and light for darkness," he gives the name of *humility* to a feeling which in the sight of Him who "seeth not as man seeth" is nothing better than *unbelief*. For it was this very humility, "falsely so called," that hindered the children of Israel from "going up at once to possess the land," and that caused Moses, and afterwards Jeremiah, to plead their unfitness for the work to which the Lord had appointed them; whereby "his anger was kindled against them;" as it was also against many others whose names the time would fail to record. These, however, are "depths of Satan," known only to those who by reason of use have their senses exercised to discern both good and evil; "and as it was in the days of our Lord's ministry on earth," even so it is now whenever any of his people are emboldened to cry out, "have mercy on us, O Lord, thou Son of David;" the multitude is ever ready to "rebuke them that they should hold their peace;" but happy are they if they have grace "to cry out the more," until their Lord turn and say unto them, "what will ye that I shall do unto you?" showing himself very gracious to them at the voice of their cry, and fulfilling all their petitions. Should it be objected, that this cannot be the invariable result of every application made to him for spiritual blessings, it may be answered that it is written for the

encouragement of the converted, "whosoever *will* let him take of the water of life freely;" and again, "I am the door, by me if any man enter he shall be saved." Hence it is manifested that when these *pretended mourners* are excluded, it is because they have been seeking admittance in some way of their own; thinking to recommend themselves either by inward evidences or wretched experiences, or some other "garment spotted by the flesh," which, however "highly esteemed among men, is an abomination in the sight of God," and can never purchase that inestimable treasure, which "cannot be gotten for gold," and yet it is freely and unconditionally vouchsafed "to him that hath no money," but who hath "learned what that meaneth, I will have mercy and not *sacrifice*, for I am not come to call the righteous but sinners to repentance." If any are still "slow of heart to believe" our Lord's encouraging assurance, that "whosoever cometh unto me shall be in *nowise* cast out," let them be exhorted to search the scriptures daily, to see whether among the countless multitudes who came to him for the cure of bodily diseases, which typified those of the soul, any were ever rejected. Have we not line upon line to bear witness, that he "healed them all," and that it was done unto them "according to their faith," not according to the state of their diseases? The gospel, moreover, abounds with instances of prompt and joyful obedience to the call of Jesus; each one to whom he said, "follow me, instantly arose, left all, and followed him." We read of no intermediate state of doubt and hesitation between receiving and obeying the command. In the 8th chapter of the Acts of the Apostles we are told, that the eunuch to whom Philip had "preached Jesus" went on his way *rejoicing*; as did the jailor spoken of in the 16th chap.; and in numerous other passages of the same book, we are given to understand, that multitudes, upon the very first hearing of the word, received it "gladly, joyfully, and with all readiness of mind." When, therefore, we hear of many in the present day who are said to be kept for years in a bondage more cruel than that in which they were by nature, a sort of earthly purgatory, even whilst sedulously attending upon the preaching of the gospel, and panting after the glorious liberty of it "as the heart panted after the water-brooks;" it may be well inquired, whether "those that have the rule over them" are not preaching "some other gospel" than that which St. Paul preached, and have lifted up some "other Jesus" than that merciful and gracious Saviour who was lifted "up from the earth to draw all men unto him;" who never "broke the bruised reed nor quenched the smoking flax," and who will "keep them in perfect peace whose minds are staid *on him*." It were not uncharitable to suppose, that such teachers either *wilfully* or *ignorantly* cause the Lord's people to err; let us rather hope that through ignorance they do it. But since no human opinions are infallible, "to whom should we go" for the purpose of ascertaining the mind of the Spirit in this matter, but to him who hath "the words of eternal life." Let them, therefore, be intreated to refer, candidly and in simplicity, to the 4th chap. of St. Luke, where they may read, and through Divine grace may be led to imitate, those "good words and comfortable words," which the "great Shepherd of the sheep"

opened his commission with on earth, saying, "The Spirit of the Lord is upon me, he hath anointed me to preach the Gospel (glad tidings) to the poor, to heal the broken hearted (not to *probe* their wounds) to proclaim *deliverance* to the captives, (not a more galling bondage) to preach the acceptable year of the Lord." Such is the gracious proclamation of him who came "not to condemn the world, but that the world through him might be saved." O, then, that the Lord's sheep would hear *his* voice only! O, that they would flee from schismatical leaders, whose doctrines are calculated to bring them into bondage, and some of whom would forbid their coming to the Shepherd, because they follow not with them, that is, not their unscriptural way of ordinances and what they call inward experiences. But would the good Shepherd himself thus repulse them? Would he not rather, in the gentle encouraging accents and pity, have said, "Suffer them to come unto me and forbid them not?" Would he not have "gathered these lambs in his arms, and carried them in his bosom," saying, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom?" "Let not your heart be troubled; it is I, be not afraid; for my yoke is easy and my burden is light." Were such a mode of address adopted by Christ's true ministers, it cannot surely be doubted that all the true sheep of his fold, who will not "follow strangers," would know the "voice of the good Shepherd," who "gave his life for the sheep, and would immediately and joyfully follow him; believing and being sure that he would "guide their feet into the way of peace, and feed them with "pastures in high places," even upon the mountains of Zion, where the Lord hath commanded the blessing, even life for evermore.

From all this it appears, then, that when a person is truly converted to God by the Holy Ghost, his soul is spiritually united to Christ, their marriage union has been consummated, the soul apprehends the efficacy of Christ's blood for pardon, the absolute perfection of his obedience for justification, and the prevalency of his successful intercession for our present peace, preservation, and happiness here, and to secure our admission into glory hereafter. That these individuals see and feel themselves to be sinners it is true, but this is not antecedent to faith and conversion, but consequent thereupon. Hence, those persons do greatly err who assert, that it is necessary there should be a previous work of soul misery before the heart is prepared to receive Christ. Such a notion is not discoverable in the whole book of God; for that which subdues a man's stubborn heart is not *wrath* but *love*; and *that love* the everlasting compassion of God the Father, as seen in the living, dying, rising again, and interceding mercy of his beloved Son; and all this revealed, applied, appropriated, lodged in, and made known, savingly, to the soul in conversion; and by which, as by an instrument in the hand of the Spirit, our new birth is wondrously accomplished. Here, then, you will perceive that our knowledge of darkness is by the communication of light, of slavery by freedom, of sin by pardon, of weakness by strength, of self by the Saviour, of damnation by salvation; and that light, freedom, pardon, strength, Saviour, and salvation do all come in the reception of Christ, and are consequences of being born again; all which curses we had before, but being blind and dead we saw

and felt them not ; but now, being alive in the Lord Jesus Christ, we both see and feel them, but having their perfect remedy they are thus deprived of their distracting and destroying consequences. “ Stand fast, therefore, in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage.” Gal. v. 1.

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

No. 2.

“ HE DESCENDED INTO HELL.”

IN carrying out our original design, in our Liturgical essays, we pass on from the “ Absolution” service already considered, to the objection so frequently urged by our opponents to the fifth article of the “ Apostles’ Creed,” namely, “ he descended into hell.” Between these two alleged objections, in the Common Prayer Book, there is another not unfrequently made, to the use of our Lord’s Prayer, affirming as do some schismatics, that the repetition of it is “ a vain one;” or, as do others, “ that it is not a Christian prayer at all.” Now, these two objections contain so much ignorance, wickedness, and blasphemy, that to treat their authors with any attention in answering the same, would be a consumption of time and space, unjustifiably granted to such ungodly minds and infidel hearts. We pass on, therefore, to observe that there is a part of our Saviour’s humiliation sustained for the church, which if not expressed in the Creed in the article objected to, is not expressed at all, and consequently such an omission would leave the Creed awfully deficient as the symbol of the Christian faith. Christ was subject unto the power of death, and consequent upon which he lay in the grave for the space of three days, which third mark of our Saviour’s humiliation is nowhere expressed in the Creed, except in the expression “ *he descended into hell,*” which is synonymous with he (the man Christ Jesus who died) went down into the grave, or condescended to be subject to the grasp of hell or death for three days. After mentioning the crucifixion and burial of our Lord, next follows the third degree of his humiliation, “ *He descended into hell.*” Now, since this clause has for so many centuries formed an article in the Creed, and that by the universal agreement of the whole Catholic Church of Christ, it can be interpreted in a most Scriptural sense, and is not to be blotted out, as some would have it, seeing it is a most essential article of the Christian faith. In treating on this article, it may be said to have received four general interpretations, which shall be canvassed respectively, after which the true exposition of the words shall be clearly manifested. The first is, that the soul of Jesus Christ, after his crucifixion, did really and locally descend into the place of the damned. But this cannot be true, for the following reasons; 1. All the Evangelists, and among the rest St. Luke, intending to give an exact narration (Luke, i. 3) of the life and

death of Christ, hath minutely described his passion, death, burial, resurrection, and ascension; yea, moreover, they mention the smallest circumstances, and we cannot doubt but that they would have spoken of this local descent of Christ into the place of the damned, if any such thing had taken place. For the reason why they wrote their histories, was that we might believe that Jesus Christ is the Son of God, and believing we might have life in his name. Now, there could not have been a greater matter for the confirmation of our faith than this, that Jesus, the Son of Mary, who descended into the place of torment, did return from thence to live in happiness, for ever. 2. If Christ really descended into the place of the damned, it must either have been in soul, or body, or in his godhead. But his godhead could not descend because it is omnipresent, neither did his body for it remained in the grave; and as for his soul, it went not into hell, for immediately after death it went into paradise, a place of joy and happiness. Luke, xxiii. 43. "To-day shalt thou be with me in Paradise:" which words of Christ relate to his manhood or soul, and not to his godhead, for they contain an answer to a request, and therefore must be suitable. Now the thief, perceiving that Christ was about to die first, makes a demand to this effect, "Lord, thou shalt shortly enter into thy kingdom, remember me then," to which Christ replies, as the words import, "I shall enter into Paradise this day, and there shalt thou be with me." Now there can be no entrance by any means except by his soul or manhood. For the godhead, which is every where present, cannot be said properly to enter into any place. Again, when Christ said, "To-day shalt thou be with me in Paradise," he intimates thereby the resemblance between the first and second Adam. The first Adam sinned against God, and was presently cast out of an earthly Paradise; the second, having made satisfaction for sin, was presently admitted into the heavenly Paradise. But to say that Christ in his soul descended into hell is, at once, to destroy this federal analogy between the two Adams. 3. Ancient councils, in their confessions and creeds, omitting this article, do thereby prove that they did not acknowledge Christ's descent into a place of torment; but that this clause was introduced to complete the Creed, expressive of Christ's subjugation to the power of death for the space of three days, no where else expressed in the Creed. Here I would answer some objections that are advanced against this interpretation.

1. Objection. "*That the son of man shall be three days and three nights in the heart of the earth,*" that is, *in hell.* This exposition is directly contrary to the meaning of our Lord in the place; for the Pharisees desired to *see a sign*, that is, some ostensible miracle; to which Christ replies, that they should have the sign of Jonas, which cannot be the descent of Christ's soul into the place of the damned, but rather his burial, and after that his glorious resurrection. The *heart of the earth* may as well signify the grave. For thus Tyrus, bordering upon the sea, is said to be in the *heart of the sea.* This interpretation supposes hell to be in the centre of the earth, whereas the Scriptures reveal no such notion to us.

2. Objection. "*Thou shalt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.*" These words cannot

prove any local descent of Christ's soul into hell: for St. Peter's intention in quoting them is to prove the resurrection of the body, “ he seeing this before spake of the resurrection of Christ.” Acts, ii. 27, 31. Seeing *what*, we may ask? these words, *his soul was not left in hell*. Now there is no resurrection of the soul, but of the body only, as the soul falls not, but the body. But some will reply, that the word $\psi\upsilon\chi\eta$ cannot signify the body, nor the word $\alpha\delta\eta\varsigma$ the grave. To which we answer, that the first word not only signifies the spiritual part of man, but also the whole person or man himself. Rom. xiii. 1. 1 Cor. xv. 46. And the second word is as well taken for the grave as for hell. Rev. xx. 14. “ Death and hell ($\alpha\delta\eta\varsigma$) were cast into the lake of fire.” Now, it cannot be said, that hell is cast into hell, but the grave into hell. And the same word in this text must of necessity have this signification; for Peter makes a difference between the grave in which David was shut up, and hell out of which Christ was delivered. Verses 29, 31. These words can, therefore, only relate to the Resurrection of Jesus Christ from the dead, the grave, or hell.

3. Objection. “ *Christ was quickened by the Spirit, by which also he went and preached unto the spirits in prison.*” 1 Pet. iii. 18, 19. This passage is not for this purpose, for by *spirit* is not meant the soul of Christ, but his godhead, which in the ministry of Noah and by Noah preached repentance to the antediluvians. And St. Peter, in this passage, alludes to Gen. vi. 3. “ My spirit shall not always strive with man, for that he also is flesh.” But if the *spirit* signify the soul, then Christ was quickened either by his soul, or in his soul. It cannot be said that Christ was quickened by his soul, because it did not *join itself* to the body; but the godhead joined them. Neither was he quickened in soul, for his soul never died. It could not die the first death which belongs to the body; and it did not die the second death, which is a total separation from God: only it suffered the pangs of the second death, which was the apprehension of the wrath of God; as a man may feel the pangs of the first death, and yet not die the first death, but live. Again, it answers no purpose for Christ's soul to go to hell to preach, considering that it was never yet heard that one soul preached to another out of the body, and especially in hell, where all are condemned, and convinced of their just damnation, and where there is no hope of repentance or redemption. This is the first exposition, which clearly shows that it signifies not that place of torment generally understood, though not always correctly, by the term hell.

The second exposition of the article “ *he descended into hell,*” is as follows. The meaning of this clause, say some, is that Christ descended into the grave or was buried. This signification is agreeable to truth, yet it is not the true one. For the preceding clause, *he was buried*, includes this point; and, therefore, if the following words signify the same, there must be an unnecessary repetition of the same thing, which ought not so to be in so short a creed. If it be answered, that these words are an exposition of the former, the reply is, then they ought to be more plain and easy. For when one sentence explains another, the last must always be the plainest. But respecting these two sentences, *he was buried* and *he descended into hell*, the first is very easy,

but the second obscure, and, therefore, it cannot be the true signification thereof, and hence this exposition cannot be received as correct.

The third explanation of *he descended into hell*, is this: that Jesus Christ, when dying upon the cross, suffered in his own soul the full wrath of God and the pangs of hell. This exposition does indeed agree with the word of God, where hell often signifies the pains of hell, as Hannah, in her song unto the Lord, says, "The Lord killeth and maketh alive, he bringeth down to hell and raiseth up." (Old Translation.) That is, he makes me feel wretchedness in my soul, even the pains of hell, and yet afterwards restores me. And David saith, "The sorrows of death compassed me, and the terrors of hell laid hold on me." This is an exposition sometimes received, and the expositors give this reason for their interpretation. The former words, say they, *was crucified, dead, and buried*, do contain the outward sufferings of Christ; but since he suffered not only outwardly in body, but also inwardly in soul, hence the words *he descended into hell*, do set forth his inward sufferings of soul, which he felt upon the cross when the wrath of God was upon him. Nevertheless this signification does not seem to agree with the former articles of the Creed. For these words, *was crucified, dead, and buried*, must not be understood of any ordinary death, but of a cursed death in which Christ suffered the whole wrath of God, even the pangs of hell both in soul and body. Since, then, this exposition is included in the former, we do not receive it as the correct and only legitimate interpretation.

But let us proceed to the last and right exposition, which is the fourth. *He descended into hell*, that is, when he was dead and buried, he condescended to the captivity of the grave, and lay in bondage under death for the space of three days. This exposition may be evinced as the true one from the Holy Scriptures. St. Peter, speaking of Christ, saith, "God hath raised him up, having loosed the pains of death: because it was not possible that he should be holden of it." Acts, ii. 24. Where we perceive, that between the death and resurrection of Christ, there is introduced a third particular, which is not mentioned in any other clause of the Creed except this; and that is, his three days' bondage under death, which comes in between his death and rising again. And the words most properly are understood thus, as the speech of Jacob will show, "I will go down (or descend) into hell unto my son mourning." (Old Translation.) And this exposition most suitably agrees with the order of the Creed. First, he was crucified and died. Secondly, he was buried. Thirdly, he was laid in the grave, and was held captive therein under the bondage of death for three days. And further, the three degrees of Christ's humiliation beautifully harmonize with the degrees of his exaltation:—

First degree of exaltation— <i>he rose again.</i>) answering to the	{	First degree of humiliation — <i>he died.</i>
Second degree of exaltation — <i>ascended in heaven.</i>			Second degree of humiliation — <i>was buried.</i>
Third degree of exaltation— <i>sitteth at the right hand of God.</i>			Third degree of humiliation — <i>descended into hell.</i>

This last exposition, therefore, is the one which the fathers intended to teach in the fifth article of the Creed, "*he descended into hell.*" And if my readers will consult the old translations of the Bible they will perceive that in almost every passage the word grave is translated hell. After thus explaining the words, let us consider the use of them. And first, *Christ's descending into hell*, teaching us that profess the name of Christ, that if God shall be pleased to afflict us, yet that we must not think it strange. For if Christ not only suffered the pangs of hell, but, after crucifixion, was conveyed, as it were, by death into his den, and there he triumphed over him, holding him into captivity and bondage, and yet notwithstanding he was the Son of God; and hence, when God's hand is heavy upon us, we are not to despair, but rather consider it to be the good pleasure of God to fashion us like unto Jesus Christ as good children of God. From this we learn, that as Christ has endured the wrath of God, been subject to death, and descended into the grave, and there was held in durance for the period of three days; and yet was enabled nevertheless to overcome all opposition, and raise himself to the right hand of God, having received all power and dominion to deliver from sin, death, and hell, all who trust in him. Has Christ descended into the grave and burst asunder the barriers thereof? Then most certainly every true believer shall be rescued, for the victory our Saviour there gained, was for our deliverance. Hence, when our Saviour's sufferings were finished on the cross, and his soul separated from his body, though his body were dead, his soul died not; but left the body in the hands of death, who detained for a period in the prison house of the grave the mortal part until the time allotted for the same bondage had expired, when it rose again after a victorious manner, and joined its superior partner never more to be put asunder. Consequently, because there was no sin in him, and he had fully satisfied for the sins of his people, which he took upon him, therefore, as God suffered not his Holy One to see corruption, so he left not his soul in hell, that is, his body under the grasp of death; so thereby he gave sufficient security to all those who belong to Christ, of never either suffering in the flames prepared for the devil and his angels, of being forgotten after death, of being kept prisoner in hell or the grave. From hence, I think our readers will perceive that they who object to the fifth article of our Creed, as untenable, neither know what they affirm nor whereof they speak; and yet though the truth be stated, they will gainsay still, their wickedness or ignorance, or both, are so great.

ON GOOD WORKS.

THE doctrine of justification by faith in Jesus Christ, irrespective of human merit, or good works, is very humbling to the natural pride of the human heart. There is in our fallen nature such a tendency to self-righteousness and self-exaltation, that to be stript of every supposed merit, and laid low at the foot of the cross, as naked, helpless, and debased sinners, probes the deadly wound of self-sufficiency to the very

quick; and every rebellious feeling which lurks within breaks out into open and decided opposition. Such is the state of man naturally. But view him in the character of a child of God, a subject of Divine grace. Brought by the Spirit's work upon his soul, out of nature's darkness into the marvellous light of the gospel; reflecting the Divine image in his life and conversation; every talent devoted to the glory of God, whose he is, and whom he desires to serve. His every-day duties under the controlling power and direction of his Divine Master; his employments and engagements all sanctified to his service, "every good work," as the communion service beautifully sets forth, "has been prepared for him," and which the scriptures, in unison therewith, declare that God has proclaimed, that his people shall walk in. Eph. ii. 10. Here we see *cause* and *effect* fully set forth. The love of Christ constrains every act, and no work is acceptable to the Father, but as it is presented through his beloved Son, for "whatsoever springeth not of faith in Him is *sin*;" so that good works, in the common acceptation of the term, based only upon man's craft and ingenuity, are sinful; and both prayers and alms-deeds, out of Christ, will only sink the soul into the abyss of destruction; because they are resting upon the merit works as a *foundation* or title to eternal life, rather than as evidential of love and union to Him. The Apostle James says "Show me thy faith without thy works, and I will show thee my faith *by* my works." The Lord's people are a chosen and "peculiar people, zealous of good works," but they do not walk therein to justify themselves in his sight, for "by grace are they saved" and not by works. The mistaken view which many calling themselves Christians have on this subject, proves how little they are acquainted with even the letter of scripture. The grand doctrine of justification by faith in Christ, as the alone foundation of a sinner's hope and salvation, is too little brought forward in our pulpits; while a sort of meagre preaching inculcating the fulfilment of moral duties, as a basis of our acceptance with God, is too often put in its place. Alas! that such a delusive hope should be held forth in the full blaze of gospel light, which is reflected in the articles and formularies of our Church. The tenth article of the Church of England directly states, "that we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us;" and the three following articles most fully bear out the foregoing remarks. True it is, that a believer in Jesus will be ready to "every good word and work," and follow only that which is good. A life of faith in Him will lead to a corresponding life of holiness, because "God hath from the beginning chosen them to salvation, through *sanctification* of the Spirit, and belief of the truth," 2 Thess. ii. 13.

This passage of Holy writ should at once silence all gainsayers, as to faith in Christ tending, in the least degree, to a careless walk and conversation. The Gospel is a law of *liberty*, but not to *sin*. It sets us free from the law of sin and death, for we are not under the law, but under grace, and by grace alone are we saved, not of works, lest any man should boast. Good works, then, I repeat, are an *evidence* of our salvation, but not the *cause*. Let the tree be made good, and the fruit will be good, for a corrupt tree cannot bring forth good fruit, and a tree is

known by its fruit. Thus is a life of faith in Christ most sweetly blended with our Christian duties and calling: each day has its allotted work, and every passing event is momentous, and full of interest to a child of God. Neither chance or accident regulates their movements, but all is order, and by Him who has declared, "This people have I formed for myself, they shall show forth my praise."

Dec. 27th, 1839.

H. R.

BISHOP JEWELL ON THE DOCTRINE OF ELECTION.

"God hath chosen you from the beginning. His election is sure for ever. The Lord knoweth who are his. You shall not be deceived with the power and subtlety of antichrist. You shall not fall from grace. You shall not perish. This is the comfort which abideth with the faithful, when they behold the fall of the wicked; when they see them forsake the truth, and delight in fables; when they see them return to their vomit, and wallow again in the mire. When we see these things in others, we must say, alas! they are examples for me, and lamentable examples. Let him that thinketh he standeth, take heed that he fall not. But God hath loved me and chosen me to salvation. His mercy shall go before me, and his mercy shall follow in me. His mercy shall guide my feet, and stay me from falling. If I stay by myself, I stay by nothing; I must needs come to the ground. He hath loved me; he hath chosen me; he will keep me. Neither the example, nor the company of others, nor the enticing of the devil, nor my own sensual imaginations, nor sword, nor fire is able to separate me from the love of God which is in Christ Jesus our Lord. This is the comfort of the faithful. Whatsoever falleth upon others, though others fall and perish, although they forsake Christ, and follow after antichrist, yet God hath loved you, and given his Son for you. He hath chosen you, and prepared you unto salvation, and hath written your name in the book of life. But how may we know that God hath chosen us? How may we see this election? Or how may we feel it? The Apostle saith, through sanctification and the faith of truth. These are tokens of God's election. This (the Holy Spirit) comforteth us in all temptations, and beareth witness with our spirit, that we be the children of God; that God hath chosen us, and doth love us, and hath prepared us to salvation; that we are the heirs of his glory; that God will keep us as the apple of his eye; and he will defend us, and we shall not perish." [*Expos. of Thess.*, p. 142. 144. London, 1611.] And then the good bishop showeth that it is by the Word and Spirit of God that we come into the knowledge of our election, saying, "But the Holy Spirit of God, like a good teacher, applieth himself to the dullness of our understandings; he leadeth us not by the unknown places of the earth, nor by the air, nor by the clouds; he astonisheth not our spirits with natural vanities; he writeth his law in our hearts; he teacheth us to know him and his Christ. He teacheth us (Titus ii.), that we should deny ungodliness and worldly lusts, and that we should live soberly, and righteously, and godly in this present world; he teacheth us to look for the blessed hope and appearing of the

glory of the Mighty God, and our Saviour Jesus Christ. This matter is good, and it is plain ; the words are plain, and the utterance is plain. So shall God look upon us ; so shall the spirit of wisdom, and understanding, and of counsel, and of knowledge, and of the fear of God, rest upon us ; so shall we be made perfect to all good works ; so shall we rejoice in his salvation, and with one mouth glorify God, even the Father of our Lord Jesus Christ."—*Of the Holy Scriptures ; Jewell.*

ON THE UNITY, MINISTRY, DISCIPLINE, AND COMMUNION OF SAINTS IN THE APOSTOLICAL CHURCH OF CHRIST.

WHETHER pride, ignorance, or wickedness is most influential in perpetuating the sin of schism is difficult to determine ; inasmuch as all, and each of them, do so essentially belong to the constitution thereof. For by an intuitive scrutiny of the laws, conversations, speeches, preachings, self-conceits, and hypocritical assumptions of schismatics generally, it will be evidently manifest, that their unbounded and self-righteous egotism, equals them to the Pharisees of old, against whom our Saviour pronounced so many woes. Yea, by changing the term pharisee for that of schismatic in St. Matthew's Gospel, and putting those parts of the Gospel referred to into the hands of one thoroughly conversant with schism, its advocates, their sentiments, conversations, and assertions, he, not having seen those parts of the Gospel before, would actually conclude them to have been written about the sectarians of our day. But when we consider their ignorance of the Bible, of the orders, constitutions, discipline, and formularies of Christ's Church, we do not so much wonder at their pride and vanity, for these are always the consequences of ignorance. Yet we cheerfully admit that many of them are men of ability, but various circumstantial causes conspired to throw them amongst sectarians at first, and not being able to manifest the same clerical elevation as do the apostolical clergy of the Church, they are therefore obliged to have recourse to proceedings most iniquitous, in order to maintain their schismatical deviations. Look, for instance, at their proceedings in London, and elsewhere, as just lately exhibited ; in short, consider their history since the reign of Charles the Martyr ; and reflect again, how, even in modern days, they have tried to deprive the rising generation of a strictly religious education, have aimed to pull down the Church, to force their way into our universities, and, in short, by their universal advocacy of the doctrine of *purity*, both in matters civil and ecclesiastical, they have so glaringly proved themselves to be opposed to both the letter and spirit of the Bible ; and hence, I think you will see that pride, ignorance, and a destitution of religious principle are the chief ingredients in the forbidden compound of sectarianism. But when we are taught to say, "I believe in the Holy Catholic Church," what do we mean ? Most certainly, the *visible* Church of Christ, which has been called out of the kingdom of darkness into the kingdom of God by the Gospel of Christ. Hence, the *visible* Church has been likened to a household, of which Christ is the head ; to a flock, of which Christ is the

shepherd; to the branches of a vine, of which Christ is the stock; to a bride, of which Christ is the bridegroom; to a kingdom, of which Christ is the king; to a net, which gathereth of every kind; to a building, of which Christ is the foundation; and to a body, of which Christ is the head.

Now the only way whereby to ascertain when a number of individuals, professing themselves to be Christians, do really constitute a branch of the Apostolical Church of Christ, is when they hold the faith of the Apostles, adhere to their regulations, and are directed in all things, essential by their practice. These things are clearly taught in the Bible: for our Saviour commanded the Apostles "to teach, or disciple all nations, teaching them to observe all things whatsoever he had taught them;" and he said, "He that heareth you heareth me:" and we read that "they continued steadfastly in the Apostles' doctrine and fellowship." To possess any claim then to identity and union with the primitive Church, we must not only hold the Apostles' doctrine, but the Apostles' fellowship. And, as touching the nature of unity in the church, our Lord plainly shows, not only that the Church should be one body of men, but that that one body should be a body living together in unity. Thus, speaking of both Jews and Gentiles, he said, of them, who believe, "they shall be one fold and one shepherd." And again, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are." I am aware that an objection is sometimes brought against the unity of the Church, because the New Testament mentions the Churches of Jerusalem, of Antioch, and of Rome: but these were all branches of the "one Catholic and Apostolic Church." All who believed were members of that one body, of which Christ was the head. They resided in various parts of the world, it is true; but they held the same faith and practice, and had communion one with another. Hooker exemplifies this in the following manner: "As the main body of the sea being one, yet within divers precincts hath divers names; so the Catholic Church is in like sort divided into a number of distinct societies, every of which is termed a Church within itself." And that their faith was one is evident from St. Paul's reminding the Ephesians, "that there is one Lord, one baptism, and one faith." Thus we read that "they were all with one accord in one place." And the "multitude of them that believed were of one heart, and of one mind." And St. Paul says, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak *the same thing*, and that there be *no divisions* among you, but that you be perfectly joined together in the *same judgment*." And again, "Let your conversation be as it becometh the Gospel of Christ, that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in *one spirit*, with *one mind* striving together for the faith of the Gospel." And St. Peter further says, "Be ye all of one mind." But having said thus much about the unity of the Church, let us now enter into the consideration of the ministry and discipline of the Church of Christ.

Having asserted above, that the Church holds the faith and follows the regulations and practices of the Apostles, let us now see by what outward signs the Church can be said to do this. It is exemplified in

the pure preaching of the Gospel, the right administration of the sacraments, according to Christ's appointment. To this it is requisite, that none either preach or administer the sacraments but those who are lawfully called and sent directly to do the same by persons who have received public authority to do the same. And those we judge only to have that authority are the Bishops, that order of pastors to which only it belongs to rule and watch over the Church. And this will be convincingly seen, if we consider that they received their authority by succession from the Apostles, who received theirs from Christ, he having commanded them to appoint and ordain others with the same powers; so that there should never be wanting a succession of rulers to govern the Church of Christ. Thus our Saviour said to the Apostles, "As my Father hath sent me even so send I you." And again, "Lo, I am with you alway, even unto the end of the world." And St. Paul writes to Timothy, "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." And again, "Lay hands suddenly on no man." From all this it appears, that a person is not of his own accord to take upon himself the office of preaching God's word and administering the sacraments; and what St. Paul said of the ministers of religion under the Jewish dispensation has never been repealed, and consequently applies with full force to the Christian ministry. "No man taketh this honour to himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made a High Priest, but he that said unto him, "Thou art my Son, to-day have I begotten thee." Neither may private Christians appoint their own spiritual teachers, and adopt their own plans of church government: for when God appoints a way to obtain a blessing, it is presumptuous and sinful to seek it in any other way. God has given pastors and teachers; the humble Christian, therefore, will hear them. But that self-conceited men will depart from the faith of the Apostles, and set at nought their rulers and practices, the Scriptures plainly assure us. Even the authority and personal character of St. Paul did not secure him from being despised and spoken against. When, therefore, we observe these things, we should not despond, but receive them as additional evidence of the truth of God's word. The doctrine of parity, as maintained by sectarians, is, therefore, opposed to the government of the Church as established by the Apostles, who appointed three orders of ministers, namely, Bishops, Priests, and Deacons: and, for the first fifteen hundred years after Christ, there never was a body of Christians without a Bishop. The order of Deacon, which was first appointed by the Apostles, was to assist the priest in his ministrations, and to preach if he be admitted thereto by the Bishop. The office of the priest was to preach God's word, to offer up the prayers of the congregation, to pronounce absolution to the penitent faithful, and to minister the sacraments in the congregation, whereunto he has been appointed by the Bishop. But here our opponents are ready to ask, whether the Scriptures expressly speak of the order of priests and their ordination? To which we answer certainly, for we are told that elders were ordained in every church. Thus St. Paul writes to Titus, "For this cause left I thee in Crete, that thou shouldst set in order the things

that are wanting, and ordain elders in every city." Now, with respect to a Bishop, it belongeth to his office to consecrate other Bishops, to ordain Priests and Deacons, to feed the flock of Christ, over whom the Holy Ghost has made him overseer, to confirm those who take upon themselves the promise and vow made in their names at their baptism, to pronounce censure on offenders, and to rule the Church. This superior order of Christ's ministers was appointed when the disciples were multiplied, and required the presence of a chief pastor, as in the cases of Timothy and Titus; but more especially when the Apostles were about to finish their course, were others appointed to succeed them. The manner of appointment was much the same with that used by the Apostles in the ordination of St. Paul and St. Barnabas. They were consecrated or set apart to this office by the laying on of the Apostles' hands with prayer. From all this, then, it appears that the ministers of the Church receive their authority, not from men, but from Jesus Christ, the great head of the Church. Since, therefore, the ministers are the ambassadors of Christ, and receive their authority from him, you will perceive it to be the duty of all Christians to account them as ministers of Christ, and stewards of the mysteries of God. To listen to their sermons and exhortations, either in public or private, as though addressed by Christ himself, for they speak in Christ's stead. To seek to know them that labour among you, and to esteem them very highly in love for Christ's sake; to obey them as being over you in the Lord, for they watch for your souls. To sum up the whole, let us consider the communion of saints as enjoyed in the true Church: for that is the Church or body of Christ, which is baptized by one Spirit, into an unity and incorporation with Christ, being made perfect in one; even one, "as thou, Father, art in me and I in thee."—This body is that wherein all the members live and are quickened, in one and the same spirit with Christ. In this unity, if one member suffer, all the members suffer with it, and all the members of this body have the same care one of another. 1 Cor. xii. 12.—26. This body is spiritual, and all the members of it should be spiritual, because Christ is the head of it. 1 Cor. xi. 3. And he is a quickening Spirit, and the Lord that Spirit. 2 Cor. iii. 17. That is the true Church which is the temple of God, where God dwells, and not the tabernacles of Korah; "Ye are the temple of the Holy Ghost;"—and Jesus Christ is the chief corner-stone of this temple, elect and precious. This is the temple which the angel measured with a golden reed; and the altar thereof is the Eternal Spirit, upon which all the first creation is offered in the saints. 1 Pet. ii. 5. As it was offered in Christ, "who through the eternal Spirit offered himself:" and the outward court or the flesh and the first creation, and all outward things are left out and not measured, but given to the Gentiles to tread down. The tabernacle and temple were figures of this, wherein God and the glory of God appeared; and all gatherings, communions, or fellowships, called Churches in the Gospel, were parts of this Catholic and Apostolic Church. This is the Church which is the pillar and ground of the truth; the general assembly and Church of the first-born, which are written in heaven. This is the Church to which Jesus Christ is all; he is the Apostle to this Church, the prophet, the pastor, and the teacher, preaching to it, prophesying in

it, feeding it, watching over it, so that all are taught of God. This is the Church to which all the promises spirit, life, and glory, are to the members of it: and into this Church all are admitted by spiritual baptism; and all are discerned members in the same Spirit. 1 Cor. xii. 11. And tried by the Spirit. 1 John, iv. i. And this Church of Christ, being thus baptized by one Spirit into *one body*, is not to be divided. Therefore, they who separate themselves from Christ's Apostolical Church are sensual, not having the Spirit; and they would do well to consider the fate of those separatists who suffered under the vengeful hand of God for breaking the unity of the Church, as mentioned in the sixteenth chapter of Numbers.

CRISP'S VIEW OF THE JUSTIFICATION OF A SINNER BY CHRIST.

"THE covenant of grace in the actual substance of it is made good to a person before he can do anything. The main thing in the covenant is God's being the God of a people, and the model and draught of that is God's love. The covenant is nothing but God's love to man; God's love to give himself to man; God's love to take man to himself. Now, this love of God is cast upon man before he can do anything. Before the children had done good or evil 'Jacob have I loved, and Esau have I hated.' Shall I need to tell you, that the covenant is then fulfilled in the substance of it, when men are actually justified? When men are justified, God hath made good his covenant unto them; he is their God, and they are his people; now where are the conditions of this covenant? Take but notice of what the Apostle saith, and tell me what conditions you find in it? Rom. iv. 4. 'Now to him that worketh is the reward not reckoned of grace, but of debt.' 'But,' saith he, in verse 5, 'to him that worketh not, but believeth on him that justifieth the ungodly,' &c. There are two phrases here to show that there can be no conditions to make up the covenant on man's part; first, 'to him that worketh not;' if there must be no working to partake of justification then there is no condition unto it. And, again, if we must 'believe on him that justifies the ungodly,' then justification is passed over to a person whilst he is ungodly; now, when is the condition of the covenant, while there remains nothing but ungodliness in men? But if these things must be fulfilled as conditions, namely, to change our hearts and such like, then we are not justified as ungodly, but as righteous, and so it directly contradicts that of the Apostle. He must, therefore, conclude, that this covenant, which is then made good when a person is justified, is conferred and bestowed on him before there can be any such thing as a condition in him.

"Yea, but you will say to me, Peradventure, though works are not the condition of the covenant, yet, we hope you will yield, faith is the condition of the covenant.

"I answer, beloved, I beseech you observe me warily in this, for I am now upon a nice point, and I shall desire to go as evenly as the

Scripture will guide me in it. I must needs tell you directly, and according to the truth, that faith is not the condition of the covenant.

“He that believes shall be saved, he that believes not shall be damned.’ Is not faith here the condition of the covenant?

“I answer, there is no person under heaven shall be saved till he have believed. This I grant, yet this will not make faith to be the condition of the covenant: for, first, consider faith as an act, our act, and as we do it, so I say it is a work; our act of believing is a work. If, therefore, we perform the condition that is a work for the enjoyment of the covenant, then the covenant doth depend upon a work; but it doth not depend upon a work, for the text saith, ‘to him that worketh not, but believeth on him that justifieth the ungodly,’ &c.

“You will say, In that text, believing is required to the justification of the ungodly.

“I answer, an ungodly person, after he is justified, believes; but you must understand it, it is not the faith of the man that simply and properly justifies, but is that Christ in whom he believes, believeth on him that justifieth the ungodly; it is he that justifieth that is Christ. It is not believing that justifies, mark well that phrase, him that justifieth! Justification is an act of Christ; it is not an act of faith.

“But you will say, It is an act of Christ by faith.

“I answer, then, Christ justifies not alone. Is faith Christ himself? If not, then Christ must have a partner to justify, or else faith doth not justify, but Christ alone doth it. Nay, I say more, Christ justifies a person before he believes; he that believes is justified before he believes; for I ask you, whether in justification a man must believe a truth or a falsehood? You will say, he must believe a truth; then say I, it is a truth that he is justified before he believes it; he cannot believe that which is not, and if he be not justified, that he may believe it, he then believes that which is false. But he is first justified before he believes, then he believes that he is justified. But what, then, serves faith for?

“I answer, it serves for the manifestation of that justification which Christ puts upon a person by himself alone, that you by believing on him, may have the declaration and manifestation of your justification. Mark what the Apostle saith, whereby you shall find the true use of faith, that it is not the condition, without which we receive no benefit from Christ; but rather it is the manifestation of that which is already done, and received. Heb. xi. 1, the Apostle saith, ‘Faith is the ground of things hoped for, the evidence of things not seen.’ I pray you observe the Apostle’s expression, there is abundance of light in it. Faith is the evidence of things, it is not the being of things; and it is the evidence of things not seen. A man is justified, and that by Christ alone; but it is not known to him, it is an unseen thing. Well, how shall we see this, and know that it is so? The text saith, ‘faith is an evidence;’ faith gives evidence to this thing, faith makes it known; by faith we come to rejoice in it, and we apprehend it to be our own. It is true, indeed, Christ has honoured faith admirably; but let us take heed we do not over-honour it, to give the peculiar reserved prerogative of Christ

himself unto it ; if faith were a concurrent thing with Christ, and Christ did not justify a person alone, what would follow ? Consider when a man is justified, he is justified from all unrighteousness ; and if his faith justified him from all unrighteousness, this thing will unavoidably follow, that that thing which is full of unrighteousness will justify a man from unrighteousness ; as much as to say a man is justified from sin by sin.

“ But you will say, Faith is not sin.

“ I answer, no, faith itself is not sin ; but that faith acted by believers is full of sin ; and the fulness of sin in it makes faith, in some sense, a sinful faith ; and if it be sinful, how can that which is sinful justify a man from sinfulness ? What need Christ be without all sin to justify a person, if anything else could do it that hath sinfulness in it ? You must either say, there is no sin in your faith, or else you must say, you are justified by that which hath sin in it ; yet, I say still, as faith is an evidence, a manifestation, so it may be said to be our justification ; that we are, in regard of our own hearts, and our own spirits, justified by faith ; but God-ward, as we stand actually before him, a discharged people from sin, and so consequently partakers of the covenant ; as we stand thus, I say it is not faith that justifies neither wholly nor in part ; but Christ alone freely for his own sake, considering a person as ungodly, so he justifies him.

“ Beloved, let me tell you, though faith itself cannot thus be called our righteousness ; yet in respect to the glory which God ascribes to it, that it seals to men's souls the fulness of righteousness, how can you consider a person a believer, and withal ungodly ? When men are believers they cease to be ungodly ; but if they are not justified till they believe, Christ doth not justify the ungodly, but the godly ; and then that truth which I have delivered, Rom. iv. 5, cannot hold current, ‘ that we must believe on him that justifies the ungodly,’ but rather we must believe on him that justifies the righteous. But, as I said, we do not believe that we may be justified ; but we do believe, and truly believe, when we are, and because we are justified. So that still it stands firm, we are not justified, we are not in covenant, we partake not of the covenant, by any condition we perform, till which performance the covenant cannot be made good to us ; but we are in covenant, and Christ makes us to be in covenant, for his own sake, without any condition in the creature, ‘ showing mercy to whom he will show mercy,’ without anything, I say, the creature is to do, to this end, to partake of the covenant.

“ Moreover, you that will bring works, and in consideration of them, expect a part in Christ ; what are the works you bring ? A whip you shall have as soon as Christ, in regard of your work : oh, the filthiness of all the works of men, as they work them ! There is nothing but filthiness in them ; ‘ yea,’ said Paul, ‘ I count all things dung, that I may be found in him not having my own righteousness ;’ therefore, as it is most presumptuous pride in men, so it is the grossest ignorance that can be, to dream of anything that they have, do, or can do, in the partaking of Christ ; they directly overthrow the nature of a gift : hast thou but one thought once, that God will accept thee in Christ, upon consideration that thou hast performed thus and thus ; this very thought

directly destroys Christ, considered as a gift; for if he be a gift, then he comes without any consideration whatsoever."

In these days of abounding religious profession and doctrinal error, the Church of God need to have recourse to the old waymarks of Protestant times, and I know no place where they appear clearer than in the writings of Crisp.

A LAYMAN.

THE ENGLISH REFORMER.

No. 2.

From the Writings of Thomas Cranmer, D.D., Lord Archbishop of Canterbury, born anno 1489, and burnt at Oxford, anno 1556.

EFFECTUAL REDEMPTION.

"FIRST, when Adam and Eve were thus deceived by the serpent, and persuaded that God did not favour them, but had envy at them, that they should have knowledge of good and evil, and that for envy he forbad them to eat of that fruit that should give them such great knowledge, they did no more trust God, but began to trust themselves, and studied to care and provide for themselves. Secondly, when they no more trusted God, they could no more find in their hearts to love him, but began to dote upon themselves, and to think that they had no better friend, either in heaven or earth, than their own selves. And after that they had thus put their trust and confidence in themselves, and dotingly loved all that was their own, by and bye followed fear and concupiscence; for, by and bye, they began to hate and avoid all things that were painful or unpleasant to the flesh, and dotingly to lust and long for such things as were delectable and pleasant to the flesh.

"Hereby you perceive, good children, how our first parents, Adam and Eve, being poisoned with the venom of the serpent, were cast into four horrible vices or diseases. The first is, that they did not trust God. The second, that they did not love God. The third, that they did not fear him, but as a cruel tyrant. The fourth, that they were replenished with concupiscence, and evil desires, lusts, and appetites. And these are the roots of original sin, out of which all other sins do spring and grow. So Adam and Eve had a very great fall—they fell from God's benediction, favour, and love, into God's curse, anger, and displeasure: they fell from original justice* into original sin, by the which fall all the strength and powers, both of their bodies and souls, were solely decayed and corrupted. And, as our first parents, Adam and Eve, were infected and corrupted, even so are we that are their children; for, as we see, by daily experience, that commonly gouty persons have gouty children; and if the father and mother are infected with leprosy, we see commonly that the children have the same disease; so likewise, as our first parents, Adam and Eve, did not put their trust in

* Righteousness.

God, no more do they that are born of them. And as they loved not God, so their children love him not; and as they followed their own concupiscence, lust, and appetites, and not the will of God, even so do all their issue. So that all their posterity on earth are sinners, even in their birth; for they have not their trust in God, they love not God, they have not a fatherly fear unto him, they are full of evil lusts, and appetites, and desires, as you have heard, good children, in the tenth commandment. And for their cause the Scripture doth say, that all we are conceived and born in sin; and St. Paul saith, that by nature we are the children of God's wrath. So that we all should everlastingly be damned, if Christ by his death had not redeemed us.

“Wherefore, good children, mark well this part of your creed, that teaches you both to know Christ, and by what means he did redeem you. For, first, in the creed, he is called the only Son, or only begotten Son of God. Whereof it must needs follow, that he is a very God by nature, begotten of God the Father, before the foundation of the world was laid. He is the everlasting wisdom and word of God, by the which God the Father made all things. That he is also very man, is evidently expressed in these words—‘I believe in Jesus Christ, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried.’ And that these two things I cannot comprehend more shortly nor aptly than by these words—‘Christ our Lord is very God and very man.’

“Secondly, learn this also—by what means Christ redeemed us: for whatsoever God hath commanded in the Ten Commandments, which we have not fulfilled, because we all are sinners, that Christ himself hath fulfilled for us; and whatsoever punishment we have deserved to suffer of God for our sins and offences, that Christ hath taken upon himself and suffered for us. By this you may perceive how requisite it was that Christ, God and man, should be conceived by the Holy Ghost, and born of a pure Virgin. For if Christ should redeem us, and satisfy for our sins, then must he needs be holy and without sin; for if he had been guilty and a sinner, then could not he have helped his own self, but he must needs have had another Saviour Redeemer for himself, as well as we have for us; for whatsoever he had done or suffered should have been worthily for his own offences, and yet could he not have satisfied for himself, much less then, would he have for others. Wherefore it was necessary, if he should satisfy for us, that he should have been conceived of the Holy Ghost and born of a Virgin, that his nativity might be pure, without sin, and not corrupt, as ours is; that our corrupt and damnable nativity might be purified, and made holy by the holy and pure nativity of Christ. Therefore, we say in the creed, ‘He was conceived of the Holy Ghost, born of the Virgin Mary;’ that Christ, being pure and clean from all sin, might redeem sinners and satisfy for them. Now, forasmuch as the justice of God requires that Christ should suffer and make satisfaction for us, and do all things that we were bound to do, it was necessary that he should be made man; for, if he had not been a very* man, he could not have done for us all those things which we were bound to do.

* Real,

“And, again, if he had not been very God, he could not have been pure and clean from all sin, and so have made a true and perfect satisfaction for our sins; for no man can perfectly fulfil the word of God but God himself alone. Therefore in that he suffered for our sins, thereby he declared that he was a very pure and natural man. Again, he gave most certain and evident tokens of his Godhead, in that he overcame and vanquished the devil, sin, and death: for if he had not been very God, he could not have loosed the bands of death, neither have raised himself from death to life. So you hear, good children, that our Lord Jesus Christ was very God, and very man, not conceived in sin, as we are, but conceived by the Holy Ghost, and born of the most pure Virgin Mary. And as man, he suffered death for us, and descended into hell. But as naturally God, he loosed the bands and pains of hell, he destroyed the kingdom of death, he rose from death to life, and so paid the ransom for our sins, and took away all the guiltiness of the same. Therefore, when we believe in Christ, and, steadfastly cleaving to the word of God, surely persuade ourselves in our hearts that we are thus redeemed by Christ, then God is no more angry or displeased with us for our sins, but freely and mercifully he forgives us all our offences, for the death and passion of his Son Jesus Christ; and he gives us also the Holy Ghost, by whose help we may withstand sin, and be delivered from the same. The which matters St. Paul knits up in one brief sentence, not so short as notable and weighty; saying, ‘Christ was delivered to death for our sins, and did rise again for our justification.’ In which sentence St. Paul not only declares what Christ did, but also for what end, and for whom he suffered death and rose again.

“For, seeing that Christ was that most innocent Lamb that never was blotted with any spot of sin, and yet he suffered for us as a sinner, it is evident hereby that he died not for himself, but took upon him our sins, and bore for us the burden which we should have borne. Moreover, seeing that Christ was not overcome by death, but by his mighty power he vanquished death, and rose from death to life, and sitteth at the right hand of the Father, hereby we may evidently perceive that the great wrath and indignation of God to us hath an end, and that by our lively faith in him, our sins are forgiven us, and that we are reconciled into the favour of God made holy and righteous. For then God no more imputes unto us our former sins, but he imputes and gives unto us the justice and righteousness of his Son Jesus Christ, who suffered for us.

“These are but few words, but surely they are of great importance! For in this sentence St. Paul includes the sum and effect of the holy gospel, when he saith, Christ was delivered to death for our sins, and rose again for our righteousness. For likewise, as when another man doth pay my ransom, and satisfy or suffer for me, I myself am judged to pay the same, and no man afterwards can accuse me thereof; and when another is bound for me, if he be by any lawful means discharged, I myself am counted to be discharged also. Even so, forasmuch as Christ himself took upon him the band of death for us, and to satisfy for us, and so did indeed by his death; we ourselves, for whom he was thus bound, justly are delivered and discharged from death and damna-

tion. And so we are counted righteous, forasmuch as no man dare accuse us for that sin, for which satisfaction is made by our Saviour Christ. And when our Saviour, Jesus Christ, had thus satisfied for our sin, and so overcome death and hell, then, like a most valiant conqueror, he ascended into heaven, where God his Father received him with a most glorious triumph, and placed him on his right hand, and made him Lord over all creatures, and therefore he is called in the creed, 'our Lord.' For if he had not ransomed and redeemed us, we had been cast down to hell for ever. But seeing that he redeemed and bought us, therefore we are his, and he is our Lord and Master, and him we must love, obey, and serve.

"And this is our most high and everlasting comfort, that Jesus Christ is our Lord, and we are his servants; for because he is our Lord, therefore he will defend us, and deliver us from all dangers. And although we are sinners, yet he will forgive us our sins, because he hath paid the ransom and debt due for the same. And although we die, yet he will raise us up again, because he hath overcome and conquered death. And although we are ever so much afraid of the sorrows and pains of hell, yet they shall not be able to hold us, because that to them who are his servants he hath broken hell, and set open the gates thereof.

"Wherefore, seeing that we have so mighty a Lord and Master, we are out of all peril and danger. But we again, above all things, must study to obey our Lord and Master, and do those things which he commandeth. For he hath redeemed and bought us for this intent and purpose, that we should be just and holy, as he himself is holy. And he that is not obedient unto Christ's commandments, shall be solely punished. For our Lord Jesus Christ shall come again to judge both the quick and the dead.

"Wherefore, good children, labour with all diligence and study, that when Christ shall come again to judge the world, he may find you holy and obedient; for then he will reward you with everlasting life. After this manner, Christ redeemed us from sin, and from the horrible offence of Adam, by whom we were all condemned; for by Christ's passion and death, and by his gospel, we have obtained thus much, that we may believe and trust in God, and trusting in God, we have his Holy Spirit, whereby we may also love God. And the Holy Ghost renews us, and cleanses us from all evil lusts and desires, that we being thus made holy and righteous, may keep God's commandments, and serve our Lord Jesus Christ.

"Wherefore, good children, believe with all your heart in this Jesus Christ, the only Son of God, our Lord; and doubt not but that he hath suffered for our sins, and contented the justice of his Father for the same, and hath brought us again into his favour, and made us his well-beloved children, and heirs of his kingdom. And when you are asked, how understand you the second part of the creed? you shall answer, I believe that Jesus Christ, very God, begotten of God the Father, and very man born of the Virgin Mary, is my Lord, who, by his precious blood and holy passion hath redeemed me, a miserable and condemned wretch, from all my sins, from death eternal, and from the tyranny of the devil, that I should be his own true subject, and live within his

kingdom, and serve him in a new and everlasting life and justice, even as our Lord Jesus Christ, after he rose from death to life, liveth and reigneth everlastingly. Or else, if you will answer more shortly, you may say thus: I believe that Christ was delivered to death for our sins, and rose again for our justification."

Archbishop Cranmer was equally sound in other points of Christian doctrine. In his annotations on the King's book, he says, "This article speaketh only of the elect, in whom finally no fault shall be, but they shall perpetually continue and endure." "The elect shall not wilfully and obstinately withstand God's calling." "The elect, of whom is here spoken, will follow Christ's precepts, and repent and rise again when they fall." "Therefore, in my judgment, it were better to say thus: the elect shall follow Christ's precept, or when they fall, yet they shall repent and rise again." "But certain it is, that our election cometh only and wholly of the benefits and grace of God, for the merits of Christ's passion, and for no part of our merits and good works:" as St. Paul disputeth and proveth at length in the Epistle to the Romans and Galatians, and divers other places, saying, "*Si ex operibus non ex gratia; si ex gratia non ex operibus.*" "If by works, then it is no more of grace; if by grace, then it is no more of works." "And I know this to be true, that Christ is present with his holy Church, which is his holy elected people, and shall be with them to the world's end, leading and governing them with his Holy Spirit, and teaching them all truth necessary for their salvation. And wheresoever any such be gathered together in his name, there is he among them, and he shall not suffer the gates of hell to prevail against them." In his second treatise against Gardener, "Our Saviour Christ, according to the will of his eternal Father, when the time thereof was fully accomplished, took our nature upon him, came into the world, from the high throne of his Father, to give light to them that were in darkness, and the shadow of death, and to preach, and give pardon and full remissions of sins to all his elected."

Many similar sentiments might be quoted from other parts of this good man's writings, on all other points of Christian doctrine, but enough has been brought forward to show his peculiar views as strictly orthodox, in opposition to the errors of the present day, which are being promulgated with such unsanctified vigour by many.

CRISP'S VINDICATION OF HIMSELF FROM INJURIOUS SLANDERS.

"In some respect a necessity lies upon me to give you a brief touch of some things I have formerly delivered, by way of acquitting myself from injurious slanders. It is, and hath been, my portion, and I know, not unknown to many of you, that while I have laboured freely, and by the assistance of the Spirit of the Lord, to make known his mind to

the comfort and rest of the weary and heavy laden, I myself have not wanted my burthen; yet, were it not for the Gospel's sake, lest that should receive prejudice, I should never open my mouth to vindicate a truth, as it concerns myself, in so public a way. But as there have been most false imputations laid upon me, in respect of the Gospel, so, for the sake of that only, I shall acquit myself publicly before you of such things as are most injuriously charged upon me.

"1. It hath been affirmed, and by persons who have gone for men of credit—and consequently the wound must strike the deeper, and the report take the greater impression—it hath been given forth, I say, that, in my discourse among you, I should deliver to you, that the active and passive obedience of Christ, considered as *θεωβρωτος*, as God and man, in reference to both his natures, hath not a sufficiency in it to make up a complete righteousness for us; and further, that the ground of it should be this, namely, that Christ did not perform the several duties of the several relations wherein many persons stand, as the office of a magistrate, and the relation of a husband, &c. For the vindicating of myself herein, I shall repeat the matter I delivered before, and you shall also know the truth of what my judgment is in this thing, and then leave it to the Church of God, whether it be slander or no. This I then said, that the active and passive obedience of Christ properly, are the actions and passions of the human nature, for the Divine nature is not subject to obedience, because there is not any superior whom it should obey; neither is it subject to passion—God cannot suffer—and, therefore, doing the commands, and suffering the punishments, are more proper to the human nature, and this is but a mere creature, and, therefore, the actions of it, as a creature, cannot extend to a proportion answerable to the injury done by sin to God: for this cause, I say, as I said before, there must be an addition of virtue from the Divine nature of Christ to make the active and passive obedience of the human nature a complete righteousness. So that all I said is this, that the actions and passions of the human nature are not sufficient to make up our righteousness complete, but there must be something of the Divine nature superadded, to raise up one proportionable to the transgressions we commit. And that expression concerning the not performing of duties of these several relations, was only to this purpose, to show wherein the human nature of Christ, in obedience, did not fulfil everything in particular which is the duty of a man; and that, therefore, the Divine nature of Christ, by the eminent dignity thereof, is, as I said before, to make up the righteousness a complete one. Concerning this, whether it be truth or no, let the Church judge, according to the word: as for *θεωβρωτος*, Christ, as God and man, it is well known I used the word, neither had I the thing in my mind, nor in my tongue, to the purpose they allege it against me. In a word, this I say, that Christ, as God and man, hath in himself an absolute completeness of righteousness for all the elect; there need not be a going forth from Christ to anything in the world besides for a perfect righteousness.

"2. There is another charge, deep indeed, and I appeal to you that have frequently heard me, whether ever you have heard any such thing from me, namely, that by way of inference I should deny Christ? How true this is, let the whole course of my ministry witness, which altoge-

ther aimed and endeavoured to exalt him above all th ecreatures in the world; and, except my being so busy with this truth become an occasion of so manifest slanders and false aspersions that are raised, I know not what should be the cause of them. But, beloved, how is it that I should deny Christ? in that, say they, I deny repentance unto life. Now, whether ever I did so, I appeal to you that heard me. This I say concerning faith and repentance unto life, in brief, that neither have any efficacy of their own to produce life; but those who attain to life in time the Lord giveth them to believe and to repent indeed. But,

“3. Another charge is more strange than all the rest, this I must touch also. I will name no persons, nor hint them; my scope is to deliver plainly unto you the truth of my own thoughts, and to lie under censure, or be acquitted. The charge is this, that I should affirm that should an elect person live and die a whoremonger, and an adulterer, and in all kinds of profaneness; and though thus living and dying, shall be saved; which, however contrary it is to the whole course of my ministry, ye are witness; and I dare be bold to say, you all know it to be a gross, notorious, and groundless slander. You know a person, being elect, it is impossible he should miscarry, and not be saved. Either God’s election must be frustrated, which is impossible, or, he that is elected to salvation must attain unto it. I think none of those who have cast this imputation upon me will deny it; but withal, this I said before, and so I say still, there is no elect person, suppose him to be capable, and come to years, shall die before he be called; that is, before the Lord gives faith to him to believe, and in some measure frame him to walk by the Spirit according to his rule. In a word, this person is changed in conversation. The principle is this—‘He that believeth shall be saved;’ and ‘He that believeth not shall be damned;’ and ‘No unclean thing shall enter into the kingdom of heaven.’ Every soul, therefore, being elected, as it shall be saved, at last, so is it, or shall in time be called and enabled to believe and walk as a child of light. If this be not true doctrine, then I desire my mouth may be stopped.”

The true Gospel has always been aspersed with malicious slanders; and so have they who boldly preach it. It is impossible to be faithful to God and truth, without giving offence to ungodly and unbelieving men; and Dr. Crisp’s mode of vindication affords an example worthy of imitation.

Jan. 15, 1840.

A. LAYMAN.

CORRESPONDENCE.

A MOST FOOLISH AND WICKED ATTACK ON THE CHURCH
OF ENGLAND, AT A WESLEYAN MEETING.

MESSRS. EDITORS—At one of the meetings of the “Wesleyan Centenary” held at the public rooms, Hull, the most notorious falsehoods respecting the Church of England were uttered by two of the speakers.

The Chairman, *Rev. Mr. Vaughan*, said, "to whom (Wesley) was given quickness of apprehension to distinguish between the pure doctrines of the Gospel and the *Calvinistic* and *Popish freckles* which disfigured the countenance of the Established Church. The doctrines of the fall of man, of redemption by the sacrifice of the cross, of justification by faith in the atonement of Christ, and of the renovation of man by the operation of the Holy Spirit, were all contained in the articles and homilies of the Church, but *were obscured by the freckles of Calvinism and Popery*, which to this day, they were not wanting such men as Dr. Hook, Dr. Pusey, and others who regard them as *beauty spots!*" The *Rev. Mr. Jones* also wilfully and maliciously asserted in his long harangue about the excellency of Methodism, and the infallibility of its founder, that, "not only were some of her (the Church of England's) own ministers found embracing the very doctrines of the Church of Rome itself, whilst others *advocated Calvinistic and other heresies*, but her want of internal intercourse disqualified her from at all acting with effect upon any emergency."—(*Eastern Counties Herald*, Nov. 14, 1839.)

Now if what these Reverends, (or rather irreverends) have unblushingly, and with the greatest effrontery asserted, be true (but they are false as they are base), all our reformers, Luther, Calvin, Ridley, Latimer, Cranmer, Hooker, &c. &c. with a host of eminent divines after them, such as Beveridge, Berridge, Crisp, Romaine, Harvey, Toplady, Hawker, and numerous others, have all died *HERETICS* for the truths which are asserted in the above extracts to be *freckles, beauty spots, and heresies*; they not only believed and died in, but strenuously advocated them, as can be clearly proved from their various writings, and thank God, there are many yet living in the Church who are neither ashamed nor afraid to preach those falsely termed "freckles, beauty spots, and heresies" in spite of the numerous host of the ungodly Wesleyans and other schismatics. And what St. Paul said to Tertullus, so I would say to all Methodists, &c. in the name of all my so-called heretical brethren, "after the way which they call heresy, so worship we the God of our fathers, believing all things which are written in the law and in the prophets."—Acts, xxiv. 14.

NUMERIST.

TWO LETTERS RELATIVE TO SWEDENBORG'S VIEWS.

ADDRESSED TO A FRIEND.

LETTER THE SECOND.

MY DEAR FRIEND—I now return you the second letter you favoured me with a sight of relative to the writings of Swedenborg. The former part of the letter touches upon politics, and we differ in our view on this subject as widely as the other. "Let every soul be subject unto the higher powers, for there is no power but of God," is plainly set forth in the Bible, and our Lord himself shows us that we are to "render unto Cæsar the things that are Cæsar's;" and we cannot disconnect

that passage of Scripture, "Fear God, honour the King." I do also believe, that if we had no national church, infidelity would prevail even more than at the present period, and that all would be "doing what is right in their own eyes." Whereas a national acknowledgment of God is the most likely means of bringing a blessing upon our land. "Righteousness exalteth a nation, but sin is a reproach to any people." "The wicked," we are told, "shall be turned into hell, and all the nations which forget God." It will, indeed, be a fearful day for this country when her rulers are disposed to cast off the recognition, nationally, of his Divine power, "who can break the nations into pieces like a potter's vessel." Ps. ii. But I leave this part of the subject to touch upon the one more immediately under consideration, and my mind has been exceedingly pained at the writer of this letter so repeatedly putting the same honour upon Swedenborg which is due to the blessed Saviour, placing them, as it were, *side by side*, upon an equality; and I could not but contrast the language of St. John, as well as the other Evangelists, "He must increase, but I must decrease." John, iii. 30. "He it is who, coming after me, is preferred before me, and whose shoes' latchet I am not worthy to unloose." John, i. 27. These passages teach us that no comparison should be made between those of like passions with ourselves, however holy in their lives and calling, and the Holy Jesus. He who, as touching his Godhead, is equal to the Father. O, let us reject everything that would tend to cast dishonour upon Christ, as heresy of the worst kind, sapping the foundation of the Christian faith. If time permitted, and I were to dissect every sentiment contained in the letter which I now return, I could, from the word of God, prove the fallacy of the writer's reasoning. "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." On some points I can agree with the writer, *viz.* as it regards our knowledge of each other in a future state, and that the happiness of the saints in heaven is ever new; but he is lamentably ignorant of the essential truths of Christianity, and no marvel, because his views are founded upon a human system, and human teaching; nothing can rise higher than the source from whence it springs; the doctrines and opinions of fallible men cannot be compared with that Divine wisdom which comes from above. It is written, "Thy children shall be all taught of God." Isaiah, liv. 13. The writer cavils at those doctrines which are so prominently set forth in the Scriptures of truth, faith, election, and predestination, all of which are connected as a golden link in the scheme of man's redemption and salvation. That the Lord can reveal himself to the soul, independent of human means, to prove his sovereignty, read the lxvith Isaiah, 1st verse; but that he usually vouchsafes to work by means, is a great encouragement. Nevertheless man can do nothing towards his own salvation in the way of merit, read the 13th article of our Church; the work is from first to last, wholly of God; and it should teach us earnestly to pray for the renewing power of the Holy Spirit, showing us our fallen and lost state in Adam, and that without an interest in the blood and righteousness of Christ we shall perish everlastingly. We cannot substitute *virtue* for Divine grace; there is no inherent goodness or power in man to save himself; we are totally corrupt by nature, and nothing but that change, which is so truly effected by the power of the

Holy Ghost, can convert the soul. "Marvel not," says our Lord, "that ye must be born again." John, iii. I have looked in vain for this grand truth and doctrine in the letter now before me; I can find nothing tangible for the soul to rest upon; it portrays a scheme of salvation as corrupt as its source, unsubstantial, unsatisfactory, and delusive; and its votaries will find to their eternal cost (if the Lord do not in mercy show them their error) that with all their pains to raise an airy superstructure upon a sandy and false foundation, the work will not stand. Read Matthew, vii. 24, 25, 26, and 27 verses.—I am, your, &c.
H. R.

 P O E T R Y .

No. 2.

A PARAPHRASE ON THE NINETY-SEVENTH PSALM,
 DESCRIBING THE MAJESTY OF GOD'S KINGDOM! THE CHURCH'S JOY IN
 HIS JUDGMENTS UPON BELIEVERS; WITH AN EXHORTATION TO GLAD-
 NESS.

The mighty Lord, eternal God, Most High,
 Claims universal sway through earth and sky,
 The isles in multitudes may laugh and sing,
 Exulting in Jehovah, Christ their King.
 Dense clouds and gloomy darkness round him spread,
 Effulgent beams of glory shroud his head,
 His em'rald throne, with righteousness Divine,
 And judgment, does his habitation shine.
 His footsteps shall a flaming fire precede,
 His quick approach the raging tempests speed,
 To inundate his foes, while dreadful ire
 Drowns ev'ry guilty soul in liquid fire!
 His vivid lightnings flash from pole to pole,
 Which horrify the earth-born troubl'd soul,
 His pealing thunders rend the vaulted sky,
 And shake the planetary worlds on high,
 The hills, like wax, dissolving at his word,
 Do tremble at the presence of the Lord.
 The spangl'd heav'ns his righteousness declare,
 While scatter'd worlds his bounteous glory share.
 Let dark confusion settle on their face,
 Whom image-worship covers with disgrace,
 Who take delight in gods of wood and stone;
 Worship Jehovah! worship him alone!
 When Zion heard, rejoicings filled her breast,
 And Judah's daughters were with bliss imprest,
 Because of all thy judgments, mighty Lord!
 Which shine with splendour in thy blessed word;
 For thou, Jehovah, Jesus, the Most high,
 Enthron'd in state, art great above the sky.
 O ye that love Immanu'l's sacred name,
 Beware lest unbelief your hearts inflame;

He will preserve his servants' souls entire,
 While they to future glory do aspire :
 For seeds are planted with persuasive trust,
 To reap a future harvest for the just.
 Rejoice, be glad, ye righteous in the Lord ;
 Deep in your faithful bosom, O, record
 Memorials, splendid, of his holiness,
 And With your tongues Jehovah-Jesus bless.

 IMPROMPTU

ON THE TWENTY-FIRST VERSE OF THE SEVENTEENTH CHAPTER OF
 ST. JOHN'S GOSPEL.

“ THAT THEY MAY BE ONE IN US.”

HAIL, sacred union, firm and strong,
 How great the grace, how sweet the song,
 That worms of earth should ever be,
 One with incarnate Deity!

One in the tomb. One when he rose,
 One when He triumphed o'er His foes ;
 One when in heav'n He took His seat,
 One when he sung all hell's defeat.

This sacred tie forbids our fears,
 For all He is, or has, is ours ;
 With Him, our Head, we stand or fall,
 Our Life, our Sur'ty, and our All.

The sinner's peace, the Godman He,
 Whose blood has set his people free ;
 On us His fond affections ran,
 Before creation work began.

London, Dec. 19, 1839.

E.

 REVIEWS AND NOTICES OF BOOKS.

The Protestant Exiles of Zillertal ; their Persecutions and Extirpation from the Tyrol, on separating from the Romish Church and embracing the Reformed Faith. Translated from the German of Dr. Rheinwald, of Berlin. By JOHN B. SAUNDERS. Published by Hatchard and Son, Piccadilly ; Nisbet and Co., Berners Street, London.

THIS is indeed a most interesting and heart-affecting narration, detailing the persecutions and expulsion of the Zillerdalers from the beloved vallies of their native country, together with their journeyings and reception into the Protestant Established

Church and kingdom of Prussia. Many interesting characters, documents, and circumstances, are brought under our consideration in the course of the narration, highly calculated to repay the reader in the perusal of the book. Some have been either ignorant or bold enough to say, that in these modern days Popery is changed, and no longer possesses the same persecuting and sanguinary spirit as in former times ; but, on the contrary, every day's evidences are crowding in upon us to fasten upon the Church of the Apostacy the same diabolical capacity as characterized her in the days of Bloody Queen Mary in this

country; and as an additional proof of this, only read this little book, and *Popery will be proved to be Popery still*. It has well been said of Popery, that it curses every country which has secured it a lodging; the source of turbulence and crime; of cruel bloodshed and remorseless persecution; the concentrated essence of bigotry, of consummate duplicity and treachery; at whose accursed torch the flames of martyrdom have been kindled, and whose shrine is clouded with the infernal incense of a thousand idolatries and horrifying blasphemies. Hence, read this little work, and it may, peradventure, serve to strengthen your love of Protestantism and detestation of Popery.

Cottage Dialogues. On the Gospel of St. Matthew. By D. H. W. Published by Frances Baisler, 124, Oxford Street, London. 18mo., cloth extra, 3s. p. 398.

THESE dialogues are written in very familiar language, in which a conversation is carried on respecting the true meaning of St. Matthew's Gospel. The book is well suited to the understandings of those for whose advantage it was composed, particularly young people, whom the author seems especially anxious to lead into the knowledge of God's most holy Word. There is a good deal in the work which we cannot pronounce orthodox, which we lament; there are also many expressions calculated to gender wrong ideas, and we think that the author has not very clear and correct views of the articles of the Christian Faith. We are very sorry for this, inasmuch as we could desire such an interesting mode of communicating religious knowledge to be as faultless as it is possible for human compositions to be. The book is beautifully printed, and neatly bound in cloth, and we think that in judicious hands, who can at pleasure turn some of the forms of expression into a more scriptural mould, while using it, that it might be very useful in the education of young families.

Faith, Hope, and Charity, abiding with the Church of Christ on Earth; being Three Sermons preached at Long-Acre Episcopal Chapel. By the Rev. PETER HALL, Minister of Tavistock Chapel, Broad Court, Drury Lane. Printed by G. Norman, Maiden Lane, Covent Garden, London. Price 2s. 6d. p. 102.

THESE are three very excellent and orthodox sermons, and we must say that we have not read them without much personal edification. The first, on Faith, treats very scripturally the following particulars: First, the nature of Faith as it is from above. Secondly, the object of Faith, as it is towards Christ. Thirdly, the exercise of Faith, as it is for justification, for sanctification, and for consolation. In the second sermon, the subjects discussed are—First, the Hope of the Church in reference to its security. Secondly, the Hope of the Church in reference to its prospect. Thirdly, the Hope of the Church in reference to its influence. In the third sermon, the points of consideration are—First, the Source of Love, derived from God. Secondly, the Direction of Love, returning to God, and extending over man. Thirdly, the Results of Love, enhancing the privileges of Grace to the soul of the believer. We can, therefore, recommend these sermons to the consideration of our readers.

Peace among Christians; being Proceedings at a Meeting of the Guildford Protestant Association, held at the Town-Hall, Guildford, on Tuesday, October, 9th, 1838; for the purpose of a Discussion between a Priest of the Church of Rome, and two Clergymen of the Church of England. Published by James Paul, 52, Paternoster Row, London. Price 1s. 6d. p. 108.

IN this discussion the Rev. Hobart Seymour acquitted himself most nobly, both as a Christian minister and a scholar. He so completely demolished every argument of his Pop-

ish and lying opponent, that one would imagine Priest Sidden would be ashamed for ever showing his face again in any company of his Protestant fellow-countrymen. But the total defeat of some men only excites to greater audacity. By reading this little book, much information may be obtained on the various points of controversy between Protestants and Papists, and the unscriptural and lying assumptions of the latter will be exhibited, to the detestation of all honest men.

A reply to the Lectures of Dr. Chalmers, on the Establishment and Extension of National Churches. By MARK BUTLER. Published by James Paul, 52, Paternoster Row, London. Price 1s. 6d. p. 97.

As the writer of this little book appears to be a *non-established Dissenter*, and is replying to the lectures of that excellent and learned man, Dr. Chalmers, who happens to be an *established Dissenter*, and since the former, in his views of the Christian Church, is further from the Bible than the latter, and inasmuch as every reply is not an answer, we therefore think that our readers will suffer *no great loss* by not purchasing this book.

A Letter from Farmer Trusty to his Landlord, Sir William Worthy, Bart. By Sir RICHARD HILL, Bart. Published by W. Bennet, Three-Tun Passage, 25, 26, Newgate Street, London. Price 6d. p. 35.

We could scarcely have supposed that Sir Richard Hill would have so degraded his pen in writing the trash contained in this pamphlet, had we not read it. We hope that the good taste of our readers will incline them to something more substantial than is to be discovered in the above referred-to pages.

John Wesley Vindicated by Himself; an Allegory for the Wesleyan Cen-

tenary. Second Edition, published at Leeds, and sold by Burns, London; p. 24.

THERE are a great many things in this tract with which we are exceedingly gratified; but we feel assured, that if the writer had been better acquainted with the Popish importance, personal pride, unscriptural views, and low knavery of John Wesley; he would never have admitted him to give evidence in favour of himself; for he cannot be defended, even by himself, or any other person, if the Bible be true.

The Sunday Scholar's Book; containing the proper Pronunciation of the Names of Persons and Places mentioned in Scripture, with the meaning in English. Also Chronological Tables of the New Testament Writers; a Table for reading the Scriptures through once a year; a Table of the Monies, Weights, and Measures mentioned in Scripture, &c. &c. Published by Hamilton, Adams, & Co., London. Price 3d. p. 37.

THIS is a most excellent publication for schools generally, but especially for Sunday Schools; we have, therefore, great pleasure in recommending it.

A Discourse, Preached in the Parish Church of Huddersfield, December 26th, 1838, at the opening of the Church of England Collegiate School in that Town. By the Rev. W. SINCLAIR, M.A., Incumbent of St. George's, Leeds. Second Edition. Leeds: Printed for J. Harrison, 153, Briggate, and sold by all Booksellers at Huddersfield; and by J. G. and J. Rivington, London. 8vo. p. 20.

A VERY good and truly orthodox sermon, respecting the nature and necessity of a sound education. It contains some very valuable remarks in elucidation of the subject treated upon. We hope that a third edition may soon be called for.

The Marriage Ring. By JEREMY TAYLOR, D.D., Chaplain in Ordinary to King Charles the First, and some time Lord Bishop of Down and Connor: with *Preface and Prayers*, by the Rev. JOHN CUMMINGS, M.A. Second Edition. Published by Francis Baisler, 124, Oxford Street, London. 32mo., in silk, price 2s.

THIS is truly a most beautiful little treasure in itself; so neatly bound, gilt, and well printed, as to need no recommendation in that respect. But

the subject matter of its pages is of highly necessary importance, especially in these licentious times, when every moral and sacred tie is being violated. And since the sacred rite of matrimony is likely to be robbed of much of its heavenly character by a late Act of Parliament, we hail with delight every means which can be employed to put it in its own proper and scriptural light. The preface is very well written, and contains some very judicious and excellent remarks.

VARIETIES.

ST. CHRYSOSTOM shows a very heroic spirit in these words:—"When," saith he, "I was driven from the city, none of these things troubled me; but I said within myself, If the queen will, let her banish me; the earth is the Lord's, and the fulness thereof; if she will, let her saw me asunder; Isaiah suffered the same; if she will, let her cast me into the sea: I will remember Jonah; if she will, let her cast me into a burning fiery furnace, or amongst wild beasts—the three Hebrew children and Daniel were so dealt with; if she will, let her stone me, or cut off my head—I have then St. Stephen and the Baptist for my blessed companions; if she will, let her take away all my substance—naked came I out of my mother's womb, and naked shall I return thither."—*Looking-glass for Saints and Sinners*, p. 34.

Polycarp, being accused for that he was a Christian, and brought before the Proconsul, was persuaded to swear by the fortune of Cæsar, and to defy Christ, to whom he answered, "Fourscore and six years have I served Christ; yet in all this time hath he not so much as hurt me; how, then, can I speak evil of my King and Lord who hath thus preserved me."—*Ibid.*, p. 35.

King Edward VI. being solicited

by some of his best friends to permit the Lady Mary, his sister, to have the mass in her house, answered, "That he would rather spend his life, and all that he had, than to grant that which he knew certainly to be against God's truth." And in his message to the Devonshire rebels, who stood out for Popery, "Assure yourselves," said he, "most surely, that we of no earthly thing under heaven make such account as of this one—to have our laws obeyed, and this cause of God, which we have taken in hand, to be thoroughly maintained, from the which we will never remove one hair's breadth, or give place to any creature living, much less to any subject, wherein we will spend our own royal person, or crown, treasure, realm, and all our estate, whereof we assure you upon our high honour."—*Arts and Monuments*.

Theodosius the Great, having in Egypt abolished their heathenish sacrifices and worship upon pain of confiscation and death, the people fearing that the omission of their accustomed superstitions would make the river Nile, which they honoured as a god, keep in his streams, and not water their lands as formerly, began to mutiny; whereupon the president wrote to the emperor, beseeching him for once to gratify the people by conniving at their super-

stition; to whom he heroically answered, that it was better to continue faithful and constant to God than to prefer the overflowing of the Nile, and the fertility of the earth before piety and godliness; and that he had rather the Nile should never overflow than that they should raise it by sacrifices and enchantments.—*Sœx.*

REVIVAL OF PROTESTANTISM IN Ireland.—The gross invectives and rebellious movements of that virulent Papist, with whose name we are so often obliged to darken our pages, have begun to work, strange as it may seem, for the country's good. They have roused, not in England and Scotland alone, but in Ireland too, a spirit which makes the Protestant cause secure. Deserted, if not directly betrayed, by its official guardians, the ministers of the Crown, the church of Ireland is now garrisoned by the whole Protestant people of that kingdom, and bids defiance both to the arts and to the arms of her assailants. If any man be weak enough to dread the threats of the Popish party, their idle boasts of numerical force, their ridiculous protestations of rage, and hatred, and revenge, against all the friends of the church and of the constitution, we can now refer him to the reports, which each day's post brings in, of Protestant meetings in Ireland, attended by the best and bravest of every district. These are not men who blindly follow a demagogue or a priest to some spouting-place, where they are drawn up, like the trained bands of a playhouse, to act the part of "the people," to vote subscriptions which they cannot pay, and threaten hostilities which they dare not face. No, the Protestant meetings are the gatherings of men who think for themselves and act for themselves; and, when driven by the extreme necessity of self-defence, will fight for themselves; and they desire to add, not for themselves alone, but for their Sovereign, to whom her audacious subject, bearing the garb of her counsel and the commission of her

magistrate, professes his allegiance only just so long as she shall retain in her service a ministry disposed to place its policy and its patronage at his disposal. He gives notice that the accession of a Tory ministry will be the signal for the revolt of all his force. Mr. Litton tells him truly, at the Coleraine celebration, that his language is the language of treason. Any person "compassing or imagining to levy war against the Sovereign, in order by force or constraint to compel a change of counsels," is, by the statute the 36th George III., chap. 7, "a traitor." Now, this is precisely what the patron of the Whigs is *compassing and imagining* to levy war for the purpose of accomplishing, whenever his Whig vassals shall be ejected from the Palace. Yet, with this declared object in his mouth, he is left not only unpunished, but unmuzzled. But to the Protestant people of Ireland his designs and his menaces are matter of little regard or apprehension, nay, of utter contempt. They will let him enter the field with all the rebel force which he can raise, and they will meet, and scatter, and crush it. It is a force which he counts by myriads, but which he cannot muster even by hundreds. It will disappoint his call, like the Precursor shillings, and like the Popish rent. It sounds in treason, but it evaporates in smoke. Not so the resolves of the Protestants, whom the bray of his insolence has compelled to meet and unite. They act, each man on his own conscience and his own mettle—drained by no extortion, driven by no compulsion, overawed by no spiritual intimidation. They seek no bloodshed, they desire no civil conflict: but, if the threatened hour should arrive, they are prepared to defend themselves, and, as heretofore, to conquer for their freedom and their faith.—*From The Times.*

THE NEW CATHEDRAL AT CALCUTTA.—The interesting ceremony of laying the first stone of the new cathedral of Calcutta was performed

on the 9th of Oct. Shortly before five o'clock the company began to assemble, and a few minutes before that hour the Lord Bishop and most of his clergy arrived on the spot. A capacious tent had been erected as a shelter from the yet powerful rays of the sun. Beneath it, ere the ceremony began, was congregated a pretty large number of European ladies and gentlemen, interspersed with some respectable natives. The building is to be in the form of a cross, in the florid Gothic style of architecture, with a tall and handsome spire. The prayers appointed for the occasion were read by the Bishop, assisted by the Archdeacon. The first stone was laid in a trench which marks the intended south wall of the cathedral. It had a hole in it for the reception of the bottle containing the inscription and the coins, and above it was suspended the second stone, or the one to be laid by the Lord Bishop. The inscription, together with specimens of the currency of the Presidency, and an English sovereign, was enclosed in a bottle, among dry sand intended for its preservation. It was read to the assembly by the Rev. Mr. Pratt, the Bishop's chaplain, and was as follows:—

“In the name of the blessed and undivided Trinity. The first stone of a church, to be called and known by the name of St. Paul's Cathedral, at Calcutta, and designed for the worship of Almighty God, according to the doctrine and discipline of the Apostolical Reformed Church of England and Ireland, was laid by Daniel, Bishop of Calcutta, and Metropolitan of India, assisted by the Archdeacon and clergy, and in the presence of many of the distinguished gentry of Calcutta, on Tuesday, the 8th day of October, in the year of our Lord 1859, and in the third year of the reign of her Most Excel-

lent Majesty Victoria, Queen of Great Britain and Ireland.

“The site was granted by the Right Hon. George Lord Auckland, G.C.B., Governor-general of India, and the Hon. Colonel W. Morison, C.B., the Hon. T. C. Robertson, and the Hon. W. W. Bird, members of the Supreme Council, in the name of the Hon. the East-India Company.

“The designs and plans were drawn by W. N. Forbes, major of engineers and master of the honourable Company's mint; and the building is to be erected (if God is pleased to permit) under the superintendence of Colonel D. Macleod, chief engineer, the above-named Major Forbes, and W. R. Fitzgerald, captain of engineers and civil architect.”

“Except the Lord build the house, their labour is but lost that build it.”—Psalm cxxvii.

“His name (Messiah's) shall endure for ever; his name shall be continued as long as the sun; and men shall be blessed in him; all nations shall call him blessed.

“Blessed be the Lord God, the God of Israel, who only doeth wonderful things.

“And blessed be His glorious name for ever, and let the whole earth be filled with his glory. Amen and Amen.”—Psalm lxxii. 17—19.

The stone was laid with the usual ceremony, after which

The Bishop addressed the company in an eloquent and impressive speech. In the course of his address his Lordship spoke of his approaching departure for the upper provinces, and said that he should be away from Calcutta about sixteen months, for which space of time he bid the company farewell. He expected, he said, on his return to see the building pretty far advanced towards completion. The solemn ceremony closed with the *Gloria Patri* being sung by the company.”