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INTRODUCTION.

IN entering upon an undertaking like the present, with a deep sense of the importance and responsibility of the same, and knowing full well that faithfulness to God and his Church will draw down upon us the reproaches of some, the sarcasm and hatred of others, with the persecutions and misrepresentations of more, nothing could have induced us to undertake such an enterprise but the pressing exigency of the awful times in which we live, and a jealous regard for the honour and glory of that God and Saviour whose we are and whom we desire to serve. We therefore deem ourselves justified in this undertaking, and for the sake of transparency, thus define our views; for it must be self-evident to every enlightened mind, that in an age like the present, when error abounds and iniquity prevails; when hypocrites and false principles are fostered and the Saints and truths of God are abandoned; when popery and sectarianism are endeavouring to supplant the true Church of God in spiritual matters; and when republicanism is artfully labouring to extirpate monarchy in political matters; it is then the incumbent duty of every true Christian boldly to come forward in defence of the scriptural faith of the Church of England, which avowedly recognizes the doctrine of Divine Sovereignty both in Church and State; declaring "that no foreign Prince, Person, PRELATE, State, or Potentate, hath, or ought to have, any jurisdiction, power, superiority, pre-eminence, or authority, ECCLESIASTICAL, or SPIRITUAL, within this realm." And while the Church is thus distinctive in repelling any "foreign power" from exercising dominion or authority in any matters Ecclesiastical or Spiritual, she is equally opposed to all political and religious factions at home; declaring respecting the spiritual leaders of such, that "it is *not lawful* for any man to take upon him the office of public preaching or ministering the sacraments in the congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public *authority given them* in the congregation, to call and send Ministers into the Lord's vineyard." And who they are that are *endowed with this public authority* in the Church, is

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evident from the preface of the Ordination Service :—" It is evident unto all men, diligently reading Holy Scripture and ancient authors, that from the Apostles' time there have been these orders of ministers in Christ's Church, Bishops, Priests, and Deacons. Which offices were evermore had in such reverend estimation, that no man might presume to execute any of them except he were first called, tried, examined, and known to have such qualities as are requisite for the same ; and also by public prayer, and imposition of hands, were approved and admitted thereto by lawful authority," &c. Now as religious liberalism and self-constituted importance in spiritual matters always necessarily generate republicanism in political matters, our chief aim should be to exhibit the wickedness of the former, and if possible to do it away, as an infallible corrective of the latter. For if sectarianism, in its hydra form, had not been countenanced and connived at in its commencement, neither popery, nor infidelity, nor radicalism, could have found means of distracting, as they are now doing, the Catholic Church in these realms. Chastise the smaller evils with severity, and the greater will not shew themselves ; for " Behold, how great a matter a little fire kindleth." It would have been well if our predecessors had conformed to the Apostolic injunction, " Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have received ; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly ; and by good words and fair speeches deceive the hearts of the simple." From the foregoing observations it will be abundantly manifest, that every true churchman, in consistency with his profession, " will be ready to banish, with all faithfulness, and drive away all erroneous and strange doctrines contrary to God's word," as practised both by papists and sectarians against Christ's Catholic Church, as by law established in this kingdom. For the accomplishment of this purpose, this Periodical will henceforth be an humble servant of the Church, defending her Apostolical government and discipline ; giving a correct interpretation of her services and constitutions in accordance with the principles of her martyred Reformers ; it is intended to put forth all its energies to guard the bulwarks of Protestantism against the false and papistical interpretations and groundless objections of unwise churchmen ; the combined and unhallowed intrigues of papists, liberals, schismatics, and infidels, against Church and State. But especially is it intended, in unison with Episcopal government as clearly defined in the Holy Scriptures, to disseminate Apostolical doctrine and Evangelical practice in the salvation of souls, in and through Jesus Christ our Lord, to the alone glory of the Triune Jehovah. For it is greatly to be lamented that, while so many periodical publications are constantly issuing from the press, some of them giving correct views of Episcopal government, so few of them, as far as we can ascertain, promulgate sound doctrine. They are either so deeply tinctured with Pelagianism, semi-popery, the merit of works, or are altogether destitute of spirituality, as to be therefore comparatively useless, and in some instances to be very injurious. Our intention, then, is to take in all their scriptural views of the Divine origin of Episcopacy and Apostolical succession, but, at the same time, to evince that Church govern-

ment and discipline, though consecrated by God as a channel of salvation and edification to His beloved people, is not of any saving efficacy any further than as a sanctified conveyer of Apostolical truth. Any assistance which our brethren and friends can render us in this absolutely necessary undertaking, will be most gratefully received. Selections from the most excellent treatises of our Reformers will be inserted in our pages, as a striking contrast, to expose the false theology of the present day. It is also further intended, in a series of essays, to demonstrate the Scriptural correctness of all and every part of our formularies, against the ignorant and unsanctified attacks made upon them by the Church's enemies; in doing which, each of the so-called objections or abused passages will receive a candid examination and refutation on scriptural principles. Praying that God may bless our labours and prosper our undertaking to the advancement of his own glory, in the confirmation of the wavering, enlightening the ignorant, confirming the feeble, reproving the obstinate, exposing the wicked, describing the pharisaical, calling in the elect; in one word, benefiting the Church of Christ; we thus send forth our first number of the New Series of the Gospel Magazine or Church of England Advocate, leaving it to the Great Head of the Church to dispose of it according to the counsels of his sovereign will and good pleasure.

A SKETCH OF THE CHARACTER AND LIFE OF THE REV. AUGUSTUS MONTAGUE TOPLADY, B.A., LATE VICAR OF BROAD HEMBURY, DEVON.

IN commencing a new series of this Periodical, which has now had an existence of about seventy years duration, we judged that it would be an acceptable introduction to its general Readers and Friends, interested in the promulgation of Divine truth, to give a portrait and sketch of the life and character of one of its first Editors, the illustrious and learned TopladY. He was the boldest and most successful advocate and defender of the Church of England she ever possessed, from the vile slanders and jesuitical insinuations of the Wesleyan dissenters. He made a grand exhibition of Divine truth on the platform of Church of England orthodoxy, which all the Pelagian sophistry in the world cannot conceal from the enlightened eye. He evinced that the doctrines of our venerable Reformers were not only adverse to the religious faction which he opposed, but also strictly consonant with the veracity of Jehovah, as developed in Divine Revelation. He clearly demonstrated that the established formularies of Christ's Church in England embraced the whole circle of apostolical truth, as commonly denominated the "Doctrines of Grace;" and also, with equal demonstration, he established the unscriptural basis and licentious tendency of Wesleyan Pelagianism. He was a learned, devout, eloquent, and devoted clergyman of Christ's Apostolical Church in these realms. His preaching was of a superior cast—argumentative, convincing, sublime, and most spiritual. Whenever he occupied the metropolitan pulpits, the multitude who flocked to hear was so dense,

that the churches could not accommodate the half of them. In his Christian character, he was of a bold and independent spirit. There was an apostolical honesty and dignity in his soul which elevated him above any artifice, and made him superior to any unbecoming mode of behaviour. When he beheld popular men, professing an extraordinary attachment to Christianity and the Church of England, opposing the doctrines they had subscribed, his sanctified spirit took fire, and with open rebuke and scriptural argument he treated them as opposers of Divine Revelation. In fact, his punctual regard for truth distinguished him in every relation, whether public or private. The principles of sound Christianity were established in him; and as they were not merely notional or speculative, but radical and experimental, they gave a lively colour and refreshing fragrancy to all his actions and expressions, which rendered his society delightful. In St. Paul we observe all the zeal and humility of a missionary, joined to the most polished manners. This was the case with Mr. Toplady, who displayed all the honest zeal of a Christian upon conviction, was constant in season and out of season, and would have suffered martyrdom rather than to have yielded a single particle of truth, either through fear or favour. But with all this, his manners were those of the most finished gentleman, which rendered him acceptable, as such, in all companies. His talents were of the first order; and it is to be lamented that his abilities and learning did not meet with a more equal opponent than John Wesley, whose want of knowledge and religion led him into conduct most reprehensible and unchristian, and for which he received nothing but justly-merited chastisement from Mr. Toplady. And of his followers it may still be asserted, that they are the widest dissenters from the Church of England, both in discipline and doctrine, amongst the numerous sectaries of this sectarian age.

Augustus Montague Toplady was born at Farnham, in Surrey, on the 4th of November 1740, and was baptized by the name of Augustus Montague, out of respect to two gentlemen who stood as his sponsors, receiving the christian name of the one, and the surname of the other. His father was a Mr. Richard Toplady, who was a major in the army, and died at the siege of Carthage, soon after the birth of his son. His mother's maiden name was Catherine Bate, member of a respectable family residing in the vicinity of London. Two of her brothers were ministers in the Church of England. One of them held the rectory of St. Paul's, Deptford, and by him her marriage was solemnized, in his own church.

Mr. Toplady was sent, at a very early period of his life, to Westminster School, where he made great proficiency, discovering from the first a vigorous intellect, and by an uncommon application to study he attained a knowledge of languages which raised him above his compeers. His mother, having some title to an estate in Ireland, found it necessary, in the prosecution of her claims, to remove into that kingdom. Thither she was accompanied by her son, who was shortly after admitted a student in Trinity College, Dublin, at which University he received academical honours, and took his degree of Bachelor of Arts. About the sixteenth year of his age he was converted to the faith of the Gospel. After much patient investigation

of the Word of God, and the best theological Divines, especially the English Reformers, he was prepared for entering into the Christian ministry, and was accordingly ordained Deacon on Trinity Sunday, the 6th of June 1762. Having subscribed the doctrines of the Church of England, *ex animo*, he was prepared to preach them with a zeal and earnestness corresponding to his firm conviction of their intrinsic truth and eternal importance. In the year 1768 he became vicar of Broad Hembury, near Honiton, in Devonshire. Here he lived on a small income of not more than £80 per annum. In this situation also he composed the greatest part of his writings. In the beginning of the year 1774 a religious pamphlet was printed, called the *Gospel Magazine*, of which Mr. Toplady became the editor, whereby its sale was increased considerably. At length, Mr. Toplady's health and strength being impaired, he was advised to remove to London, which took place in the year 1775. His friends obtained for him the French Reformed Church in Orange-street, where he continued to preach Christ till 1778, when he was caught up into glory on the 11th of August in the same year, in the thirty-eighth year of his age, and buried on the 17th of the same month, in Tottenham Court Chapel. His writings are contained in six octavo volumes, with manuscripts enough to form a seventh. They are most invaluable treasures to private Christians, and especially to clergymen, as containing the sound doctrinal views of the Church of England, and of our Reformers. The author of this imperfect sketch prays that Mr. Toplady's writings, when perused, may be attended with the Divine blessing, and prove the means of enlightening the erroneous, and of cheering and comforting the elect people of God.

CRISP'S VIEW OF CHRIST AS THE LORD OUR RIGHTEOUSNESS.

“THE righteousness of Christ is such, that there is a complete fullness in it to serve for every purpose, to extend itself to the utmost of every transgression. There is not so large a spreading of sinfulness but this righteousness spreads itself perfectly over all, so that none of it appears. But all the difficulty still lies—what righteousness this is of Christ that is expressed to be so full, large, and pure? For answer to this, you know there are two distinct natures in Christ; he is perfect God and complete man, and, answerably, there are two distinct righteousnesses in Christ; there is the essential righteousness of Christ, inseparable from his Godhead, and there is also the righteousness of the humanity. Now, though it is true that in respect of the ineffable union of these two natures, both these are inseparable from the person of Christ, yet it is as true there is no more confounding of them than there is of the natures in the person; but we must consider as distinctly the one as the other.

“Now, the question lieth mainly in this—which of them it is which pleads the discharge of a sinner, whether the righteousness of God, simply as God, or the righteousness of the human nature? I answer, it is the righteousness of Jesus Christ. Neither God, simply consi-

dered, nor the human nature, is Christ; but it is God and man, ineffably united in one, that makes up Christ. Accordingly, I say, as Christ consists of God and man jointly, so the righteousness that becomes the righteousness of Christ's people is the righteousness of both united, and not of each severally. The simple righteousness of the humanity of Christ alone is too short and narrow to cover all the filth of all the sins of all the members of Christ, and the simple essential righteousness of the Godhead alone is not communicable to the persons of men; but it is a righteousness of God-man that carries the strength of plea for the discharge of a sinner, and something from both natures must necessarily concur to the discharge of sin.

“The righteousness of the human nature of Christ consists of two things—1, active; 2, passive obedience, in doing the will of God commanded, and in suffering the will of God imposed upon him: this, I say, is the righteousness of his human nature. God, as he is simply considered, is not capable of either of these righteousnesses; he is not capable of obedience, because there is no supreme above him to whom he should yield it; nor of passion—he is not subject to suffer; therefore this obedience and suffering are properly the actions and passions of the human nature; yet both concur necessarily towards the discharge of a believer from sin; his active obedience in doing, his passive obedience in suffering, the will of God. Compare these things together as they stand in Romans, v. 18, 19, you shall plainly perceive that the obedience, the doing the will of God, is one branch of righteousness requisite in Christ towards the discharge of persons from their sins. ‘As by the offence of one man judgment came upon all men to condemnation,’ saith the apostle, ‘so by the righteousness of one the free gift came upon all to the justification of life.’ Here is a comparison, or rather an opposition, set between Adam's offence and Christ's righteousness; as the one brought judgment, so the other brings justification and life to us;—yea, but what is that righteousness that is there spoken of, will you say? The apostle will tell you plainly—‘For as by one man's disobedience many were made sinners, so by the obedience of one many are made righteous.’ Observe it well; we are made righteous. How?—by the obedience of one, and that one is Christ. Well, but what is this obedience?—It is an obedience set in opposition to Adam's disobedience. What was Adam's disobedience?—The breach of the law. What must Christ's obedience be, then, but the fulfilling of it. So it must be certainly true, it is directly against the Gospel of Christ to exclude the active obedience of Christ from the power and share to plead out the cause of those that believe. I say, the active obedience of Christ comes in to make the plea for this discharge; and as the active, so likewise the passive obedience of Christ too. The Scripture is more full in this than in the other, because it is the complement of all, the last thing Christ went through for the discharge of the sins of his people. You shall see there is no fruit that illustrates the discharge of a person from sin; hence it is appropriated unto Christ's sufferings. If you speak of reconciliation, which consists of God's acceptance of persons, and his agreeing with them in the death of all controversy between him and them; for that is reconciliation, when persons that were at variance are now made friends, and all things that were objected between them

are answered, and no more for one to say against another ; I say, if you speak of this reconciliation to God, it is appropriated to the blood of Christ, as in Romans, v. 10:—‘ If, when we were enemies, we were reconciled to God by the death of his son, how much more, being reconciled, shall we be saved by his life?’ So that reconciliation, you see, is attributed to the death of Christ, that being the last act of the Son of God for man. So, again—‘ You, who were afar off, are made nigh by the blood of Christ.’ Here you see the same thing in substance given unto the blood of Christ, though in other words ; men that were afar off, that God was at controversy with, who were at great distance from him, by the blood of Christ are made nigh again. So likewise the satisfaction that God takes for the discharge of sin, which he hath acknowledged, is said to be the travail of the soul of Christ. ‘ He shall see of the travail of his soul, and be satisfied.’ The apostle speaks in the general in his epistle to the Hebrews ; without blood there is no remission of sins : ‘ Christ entered with his blood once into the Holy of Holies, and thereby he hath perfected for ever them that are sanctified.’ Infinite it were to quote Scripture for the illustration of this, that to the sufferings of Christ (which are, indeed, all summed up in the shedding of his blood, because that was the last and chief of all) all blessings are attributed, as reconciliation, adoption, &c.

“ Again, beloved, though it is most true that the active and passive obedience of Christ’s human nature must concur to make up a righteousness, yet both these together are not enough ; there must be something more than all this. Let me tell you, beloved, what the Holy Ghost speaks of the righteousness whereby we come to be righteous and discharged from sin ; he speaks in a higher strain than to appropriate it to the active and passive obedience of Christ’s human nature only. In Romans, x. 3, when the apostle taxeth the Jews for going about to establish their own righteousness, he taxeth them also with this, that ‘ they did not submit themselves to the righteousness of God.’ In 2 Cor. v. 21, ‘ He was made sin for us, that we might be made the righteousness of God in him.’ I say, therefore, beloved, that the righteousness by which we attain to our discharge from sin, and the pleading out that is the righteousness of God. The righteousness that gives the full discharge to persons from sin must have something that is proper to God himself added to the human righteousness of Christ, as giving dignity to it ; I say, something proper to God, that must concur with the active and passive obedience of Christ to make up a complete righteousness for the discharge of a sinner.

“ Now, beloved, that righteousness which must save a person harmless must have an extent in it that may reach as far as the transgression does. Take into your consideration the transgression committed against Divine Majesty ; take the active and passive obedience of Christ as it is acted by his human nature only, it is but a created finite thing ; it cannot extend to such a height as to answer in proportion to the offence of the Divine Majesty. Beloved, let it not seem strange that the very Godhead itself must confer something of its own to the active and passive righteousness of Christ to make it complete. The Divine nature gives value and virtue to the obedience and sufferings of the human nature ; it adds so much as to raise up that created

obedience to an infinite value and height of worth. All that I contend for at this time is but this very thing—namely, that the Divine nature must give worth, and that simply the active and passive obedience of the human nature of Christ is not sufficient of itself, without something of God's own be communicated into it, to discharge a believer from an infinite fault or guilt.

“ But what it is that God communicates (more than this, that he gives value to the human righteousness), and how he communicates it, is a secret we know not; but this we are sure of—we are made the righteousness of God in Christ, and that righteousness of God is the righteousness by which we come to have our discharge from sin. The apostle tells us, in Col. ii. 9, 10, ‘ In him,’ speaking of Christ, ‘ dwells all the fulness of the Godhead bodily, and we are complete in him:’ the fulness of the Godhead dwells in Christ, and we are complete in that: our completeness consists in and springs from the fulness of the Godhead in Christ, as from its fountain.

“ There are but two ways by which a person may be acquitted in judgment, being charged with any crime; either by pleading and proving not guilty, or by pleading and proving full satisfaction made, though there be guilt: either of these two ways are enough to plead out a full discharge.

“ As for the first way of plea, Christ manages it not; that is, he doth not plead *non factum*; Christ acknowledges this and that person did commit such and such transgression. It is true this he doth not deny; but the strength of the plea of Christ consists in the latter, that though the fact is done, yet he, by virtue of this righteousness, pleads out a satisfaction, and by virtue of that pleads out a full discharge for those who are his members.”

It is a great thing to know how we stand justified before God in Jesus Christ, who is the Lord our Righteousness.

October 13, 1839.

A LAYMAN.

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

No. I.

ON THE ABSOLUTION SERVICE.

IN commencing a series of papers in justification of what are denominated by our opponents the objectionable passages in the Prayer Book, we shall pursue that method correspondent to the order of the Services; namely, consider the so-called objections, as they present themselves to us in passing through the pages of the Liturgy. But here, before entering upon our prescribed duty, we are not afraid boldly to assert, that every part of our Liturgy strictly coincides with the Word of God; and further, that they who raise objections to it are, in heart and soul, as ignorant of, and opposed to, the Bible as the Prayer Book. For no truly-enlightened Christian was ever, as yet, discovered objecting to it, while sinners, pharisees, and conceited self-jus-

ficiaries, are numerous and loud in their condemnation of what they love not, understand not, and practice not.

The first objection made is to *the Absolution* in the commencement of the morning and evening services. "*And hath given power and commandment to his Ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his Holy Gospel;*"—affirming, as does one, "that is a very rag of popery;" and that for the Church to pretend to absolution at all "is most wicked." Now, if by the "Church" he means his own self-constituted sect, his affirmation is true; but if he refers to the Church of Christ, we fearlessly repel the charge, and say, God shall silence thee, "O thou false tongue."

The chief opinions respecting absolution are four. The first is that which regards it only as connected with the outward discipline of the Church, re-admitting the excommunicated to Church privileges. But this does not come up to the form in the Prayer Book. The second opinion considers absolution as a public announcement of pardon to them that repent and believe, making it merely the repetition of God's promise. But if this statement be adopted, we then confound absolution with the preaching of the Gospel, things distinctively different. The third opinion is, that of popery, which makes absolution the actual forgiveness of sins by virtue of his sacerdotal authority. This is directly contrary to the Holy Scripture, which declares that no man can forgive sins but God only. Mark ii. 7. The fourth opinion is that which we consider to be the correct one. It is one of the first truths in religion, "that all have sinned and come short of the glory of God." But God "hath reconciled us unto himself by the death of his Son," making it consistent with Divine justice to remit our sins, and release the offender. There is, therefore, the same difference between forgiveness and absolution as between remission and release; the former being real on the part of God, and the latter being manifestative, executive, or declarative on the part of his lawfully appointed ministers; for the agents between God and the souls of his people are the authorized ministers of his Church. To these is committed "the ministry of reconciliation." Among the spiritual powers given to the Apostles, and through them to their successors, was that of declaring to penitents, in God's name, the remission of their sins. "Whose soever sins ye remit, they are remitted," &c. With this power there was combined in the Apostles "the discerning of spirits," so that they were enabled, in an especial manner, to test the spiritual condition of any one to whom they administered absolution; while their successors, by inheriting the *ministerial* and not the *miraculous* endowment, are able to pronounce absolution to the penitent, without pretending to read the state of any man's heart. Has, then, the withdrawal of the miraculous gift nullified or essentially impaired the power of absolution? By no means. God *alone* pardoneth sin: so God alone raiseth the dead. God alone maketh the blind to see and the lame to walk, and the sun to halt in his course, and the sea to divide; but man may be the agent in all these; and if so, God can invest him also with authority to pronounce declaratively, in his name, the absolution of the penitent believer. This is not an "invasion of the prerogative of

God, any more than it tends to impair the privileges of a temporal governor, when an officer of his appointment delivers a sealed pardon to a condemned malefactor."—Bishop Brownell's Commentary on the Prayer Book, p. 12. This, then, we believe to be the doctrine of the Church respecting absolution. Nothing short of this will interpret her own words with any consistency; nothing short of it will justify her in asserting that Almighty God "hath given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins." How widely this view differeth from that of the Church of Rome, a glance may show. We dare not make the agency of a priest *necessary* to the forgiveness of sins. We pretend not, on our own judgment, to read the heart, and, as it were, *compel* the Almighty to pardon in consequence of *our* verdict. We admit no private absolutions, predicated on formal or temporizing confessions; we encourage no superstitious views of indiscriminate pardon consequent on this act, and tending to nourish among the people an ungrounded feeling of security; we neither exact nor sanction any unscriptural veneration of the priestly office, as due to this branch of its prerogative. In short, so carefully guarded is the scriptural use of absolution in the Church of England, that, while we are secure of all its benefits, we are protected against all its abuses; for, like the preaching of the Gospel, and any other function of the ministry, absolution is not free from the liability to abuse; and in this we may rejoice, that while the framers of the Liturgy had before their eyes the most revolting and ruinous corruptions of absolution, they had wisdom given them to discern its true nature, and skill to rescue it from the evils with which it had been associated.

It is evident, therefore, that absolution in the Church of England is declarative and ministerial. For soon after our Saviour's resurrection, his first authoritative act was his commission to his disciples. "Then said Jesus unto them again, peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." John xx. 21-23. And that Christ's ministers have the same authority now in the performance of the same apostolical act, is evident from Christ's words in another place: "Lo, I am with you always, even unto the end of the world." Matt. xxviii. 20. Which promise must extend to the Apostles' successors, because the Apostles themselves soon died, but the promise still lives and will be of full force to the end of time. It must be considered, then, that the absolution in the Church of England is *declarative*, because pronounced to the whole congregation. But that the Church considers it a ministerial act, is manifest from the Rubric, which says, that it is "to be pronounced by the Priest *alone, standing*; the people still kneeling." And yet that it is not subject to the objection made against it, is satisfactorily demonstrative from the words themselves. For they are addressed to "God's people, *being penitent*—to them that *truly repent, and unfeignedly believe His holy Gospel*." And who is the person declaring the absolution but Christ's ambassador? And shall the lawful ambassador be afraid of announcing what his Master

would declare, if he were present, in such a case, and what he sent him expressly to declare? Shall any godly Clergymen be backward in asserting, on the foundation of God's word, the spiritual liberty of all "*who truly repent, and unfeignedly believe the holy Gospel?*" Rather let him declare to *all such*, most positively, "thy sins are forgiven;" seeing that *repentance* and *faith* are consequences and not causes of salvation. Yea, and to say, "by His authority committed to me, I absolve thee from all thy sins;" that is, as the representative of Christ in the Church, and in Christ's stead, to execute His commission, which is, to declare, that "he that believeth shall be saved." And "by Him all that believe are justified from all things." And the persons here declared to be absolved do "*truly repent and unfeignedly believe the holy Gospel.*" And has any one, calling himself a Christian, which is a believer in heart, wickedness enough to nullify what God has asserted, and His Ministers, by *His authority*, have declared? If so, we distinctively tell him, that his Christianity is not the Christianity of the Bible. For in the Scriptures it is written of *repentance* and *faith*, which characterize the *absolved ones*;" repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye *shall receive* the gift of the Holy Ghost." Acts, ii. 38. "Repent ye therefore, and be converted, that your sins may be blotted out." Acts, iii. 19. "Then hath God also to the Gentiles granted repentance unto life." Acts, xi. 18. "Godly sorrow worketh repentance unto salvation." 2d Cor. vii. 10. "Repent ye and believe the Gospel." Mark, i. 15. "All things are possible to him that believeth." Mark, ix. 23. "But as many as received Him, to them gave he power to become the sons of God, even to them that believe on his name." John, i. 12. "But this spake he of the Spirit, which they that believe on Him should receive." John, vii. 39. "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house." Acts, xvi. 31. "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference." Rom. iii. 22. "And the prayer of faith shall save the sick, and the Lord shall raise him up." James, v. 15. These, and many other passages, are a justification of Christ's ambassadors, in the execution of their Divine commission, as seen in that part of it, called "Absolution," and that absolution declaratively bestowed on the foundation of true repentance and unfeigned faith in the person absolved. That dissenting teachers should denounce the execution of a commission which was never committed to them, is no marvel, considering their assumption of an office to which they have no scriptural and legitimate claim. And, hence, we often hear them say, "Will you put out the eyes of these men?" Numb. xvi. 14. We are as good as you. "All the congregation are holy, every one of them, and the Lord is among them." 3d ver. And we do not pretend to absolution! But was the congregation holy? And had they God on their side? Therefore let not him that hath not received, condemn him that hath; since Christ is the donor of the commission, and it is by *his authority* that it is executed. Here, then, since the absolved are penitents and believers, what scriptural objection, we ask, can be raised to the declaration of their pardon and acceptance of God? For "*faith* presupposes our ignorance, *repentance* presupposes our iniquity;

the whole design of Christ's coming, and the doctrines of the Gospel being to recover us from a miserable condition, from ignorance to spiritual wisdom, by the conduct of faith; and from a vicious, habitually depraved life, and ungodly manners, to the purity of the sons of God by the instrument of *repentance*." Thus, then, we shall conclude this article in the words of another on this part of our Liturgy. "*And hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, the absolution and remission of their sins.*" The power and commandment which God has given to his Ministers may be understood by a simple-minded Christian, without adducing any of those passages upon which the Romanist builds his doctrine of the power of the priest to forgive sins. Those who have access to the unadulterated word of God, must surely know that it is the sole prerogative of God to forgive sins; and that the full and free forgiveness of all sins is a part of that "ministry of reconciliation," with which the ambassadors of Christ are intrusted. They are to declare and pronounce God's will concerning sinners; to hold out his precious promises; and to call out to the congregation and say, "*He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel.*" Here we see faith and repentance inseparably connected. Faith contains the seed within itself of genuine repentance, and faith is "the gift of God;" therefore the Minister of Christ exhorts those around him to join in asking for it, "*wherefore let us beseech him to grant us true repentance and his holy Spirit.*" Jesus has most unequivocally promised his holy Spirit to those that ask, and true repentance will ever accompany that dove of peace. "*That those things may please him which we do at this present: and that the rest of our life hereafter may be pure and holy.*" Without faith it is impossible to please God; therefore faith is the first gift God bestows, when he blesses the soul of any son of Adam. "*So that at the last he may come to his eternal joy, through Jesus Christ, our Lord.*" We expect eternal joy, not for the holy life we lead, but through Jesus Christ, our Lord. He, and he alone is our passport into the realms of bliss; and the happiness we feel now is the same in kind, and different only in degree, with that we shall enjoy in glory, through him who hath loved us, and washed us in his own blood, and made us kings and priests to God. To his glorious name be all honour and praise, now and for ever.

THE ENGLISH REFORMER.

No. 1.

From the Writings of John Wyckliffe, D.D., born Anno 1324, and died Anno 1384, and interred at Lutterworth.

"TO LOVE JESUS."

✓ "WHOSOEVER thou art that arrayest thyself to love God, if thou wilt neither be deceived nor deceive—if thou wilt be saved and not fail, if thou wilt stand and not fall—study to have the name of Jesus constantly in mind. If thou doest so, the enemy shall fall and thou

shalt stand—the enemy shall be enfeebled, and thou shalt be strengthened; therefore seek this name, JESUS, hold it and forget it not. Nothing so quenches flames, restrains evil thoughts, cuts away venomous affections, or alienates from us vain occupations. This name, JESUS, truly held in mind, rooteth up vices, planteth virtues, bringeth charity or love to men, getteth men savour heavenly things, wasteth discord, reformeth peace, giveth everlasting rest, or doeth away heaviness of fleshly desires: all earthly desires, all earthly things, it turneth into heaviness. It filleth those that it loveth with spiritual joy; so that worthily it may be said, ‘All shall be glorified in thee that love thy name, for thou shalt bless the righteous.’ The righteous must be blessed, for he hath truly loved this name, JESUS. He is called righteous, as one who seeks earnestly to love this Jesus. What can fail to him who unceasingly covets to love Jesus? He loveth and he desireth to love; for thus we know the love of God to stand—for the more we love the more we court to love.

“It is said, ‘They that eat me shall not hunger, and they that drink me shall not thirst;’ therefore the love of Jesus by itself is delectable and desirable. Therefore no joy shall fail those that covet earnestly to love Him whom angels desire to behold. Angels see him always, and ever desire to see him; for they are so full filled, that their filling doeth not away their desire; and they desire so, that their desire doeth not away their fulness. This is full joy—this is glorious joy; therefore all men shall be glorified that love thy name. If they loved not, they should not be glorified, and those that love most do joy most. For of love proceedeth joy; therefore he that loveth not shall for ever be without joy. Therefore, many caitiffs think to joy with Christ; but as they love not his name, JESUS, they shall sorrow without end, whatever they do; and if they give all things that they have to poor men, unless they love this name, JESUS, they shall labour in vain; for only such shall be gladdened in Jesus who have loved him in this present life. Those that defoul him with vices and foul thoughts, and turn not again, there is no doubt but they are put out from the glory of God. Therefore he shall not see the glory of God that hath not joyfully loved this name, JESUS. Be the wicked man done away, that he sees not the glory of God; righteous men seek glory and life, and they find it in Jesus, whom they loved. I went about by coveting and riches, and I found not Jesus; I went about by the swallow of lusts, and I found not Jesus. I ran by wantonness of my flesh, and I found not Jesus; I sat in company of worldly mirth, but there I found him not; I sought him in high thoughts of myself, but there I found him not:—in all these things I sought him, but I found him not; for he let me know by his grace that he is not found in the land of ease and soft living. Therefore I turned by another way, and sought him by poverty; and I found Jesus, born into the world poor, laid in a cratch, and wrapped in poor rags. I went by sharp sufferings, and I found Jesus weary in the way, tormented with hunger, and thirst, and cold, filled with slanders and reproofs. I sat by myself, fleeing the vanities of the world, and I found Jesus in the desert, fasting and praying by himself in the hill. I went about in self-denial and pain, and I found Jesus bound hand and foot fast to pillar of stone, and from the hand to the feet all torn with scourges.

I found Jesus hanging on the cross, fast nailed hand and foot, having gall given to him to drink, and dying on the cross. Therefore Jesus is not found in riches, but in poverty; not in delicacies, but in penance (or self-denial); not in idle or wanton joying, but in bitter weeping and mourning; not among many, but in a lonely place; not in soft nourishing of body, but in pain of body. In truth, an evil man findeth not Jesus, for he sees him not where he is; he enforces himself to seek Jesus in the joys of this world, where he shall never be found. O ye worldly and fleshly caitiffs, ye are led away from the joys of God, and deceived with the devil's fraud, not abiding the blessed hope nor desiring the coming of the glory of God! Worthily shall ye suffer everlasting death, for ye follow this life, which ye know shall not long be had here! Truly your eyes are blinded; the devil hath put them out, for that which ye see ye believe not! When ye behold a man dying, and yet dread not death, ye are confused and ruined, for the Lord hath despised you; ye are accursed and made abominable. All holy angels and lovers of Jesus Christ shall be full filled with great joy, when your reprobable company shall be damned all of them to everlasting fire. Woe be to you, ye rich men! Woe to you, proud folk! Woe to you, lechers! Woe be to all willing to do sin; for your hire shall be given to you—torment of hell, ready for you from the beginning of the world. I know that ye must go down thither, for from you wicked customs neither joy of heaven nor torment of hell can call you. Whereto say ye, therefore, idly, 'We shall be saved in Jesus,' while ye cease not to hate him, without whom ye cannot have health? who, not loving Jesus, hopeth to be saved—truly lacking faith, he accuses himself as under condemnation! Verily, he loveth health who unweariedly keepeth the name of Jesus in himself. I wonder not that a man, being tempted, fallett, who hath not the name of Jesus lasting in his mind. Securely hath he chosen to be in singleness of heart with God, when he especially chooses this name, **JESUS**. Truly this name cleanses the conscience, makes the heart clear and clean, and quite drives away fear; it gets a man warmth of love, lifts up the mind to heavenly melody, and chases away the watchful fiends. Oh, thou good name! oh, thou sweet name! oh, glorious name! oh, healthful name! oh, name to be desired! Wicked spirits may not abide thee, when they behold Jesus either in mind or hear him named in mouth. I sought to love Jesus, and ever the more I grew perfect in his love so much the sweeter his name savoured to me. Therefore, blessed be the name of Jesus for ever and ever! Amen."

On doctrinal points Wyckliffe was equally as definitive as on experimental ones. Of the election of grace he thus speaks in his *Triallus*: "We are predestinated, that we may obtain Divine acceptance, and become holy; having received that grace through Christ's taking human nature, whereby we are rendered finally pleasing to God. And it appears that his grace, which is called the grace of predestination, or the charity of final perseverance, cannot by any means fail."

On the article of justification and merit he says, "That faith in our Lord Jesus Christ, is sufficient for salvation, and that without faith it is impossible to please God; that the merit of Christ is able, by itself,

to redeem all from hell, and that this sufficiency is to be understood without any other cause concurring; he persuaded men, therefore, to trust wholly to Christ, to rely altogether on his sufferings, not to seek to be justified but by his righteousness; and that by participation in his righteousness, all men are righteous. Heal us, Lord, for nought; that is, no merit of ours; but for thy mercy, Lord, not our merits, but to thy mercy, give thy joy. Give us grace to know that all thy gifts are of thy goodness. Our flesh, though it seem holy, yet it is not holy. We all are originally sinners, as Adam, and in Adam; his leprosy cleaveth faster to us than Naaman's did to Gehazi. For according to his teaching we all are sinners, not only from our birth, but before, so that we cannot so much as think a good thought unless Jesus the Angel of the great Counsel send it; nor perform a good work unless it be properly his good work. His mercy comes before us that we receive grace, and followeth us, keeping us, and keeping us in grace. So, then, it is not good for us to trust in our merits, in our virtues, in our righteousness, but to conclude this point—good it is only to trust in God."

"All that follow Christ, being justified by his righteousness, shall be saved as his offspring." "Though all good things do happen necessarily, yet God wills that good things happen to his servants through the efficiency of prayer." "The prayer of the reprobate prevaileth for no man." "The want of steadfast faith is the chief cause why men fall into deadly sin." "If man's belief and trust were firmly set in God, all fear of man, fantasies, and fear of this world, would grieve him but little, or not at all." "This faith maketh our souls so able to receive heavenly gifts, that we may get whatever we desire of the faithful Lord." "All things that happen do come absolutely of necessity." "The Cross of Christ is taken when despising for the love of truth are not forsaken, but taken." "There are three degrees of Christ's love, in which those that are chosen to God's love go from one to another: the first is called *insuperable*, the second is *inseparable*, and the third is called *singular*."

We shall conclude this paper, for the present, by referring any of our readers to the works of the Reformer, especially to his *Trialogus*, in which every point of Christian doctrine is, in a most masterly manner, treated of. The doctrines of grace are, one and all, proved to be the orthodox doctrines of God's most holy Word, and as afterwards embodied in the Articles, Homilies, and Formularies of our Apostolical Church.

Matt. x. 16.

"Behold, I send you forth as sheep in the midst of wolves, be ye therefore wise as serpents and harmless as doves." ✓

THESE words, when first spoken, were addressed by our Saviour to his disciples as the first preachers of the Gospel, intimating thereby what kind of reception they might expect to meet with from the world in their divine mission. But nevertheless they are of general application to the Lord's people, both amongst the clergy and laity: and they do intimate to us, that the spirit of Christianity is directly opposite to the spirit of

the world; and that the more you exhibit of the pure principle of that Gospel in your lives, the greater will be the contention elicited. Advance but the true doctrines of the Bible, and all men of false creeds will immediately employ their tongues and their pens against you, to defame you. Stand up boldly for God, and Satan will marshal all his forces to withstand you. Let your light shine before men, and the world will try to extinguish it. Endeavour to live in continual communion with God by prayer, and Satan will try to make your closets and their duties either irksome or pride-feeding. Read God's holy Word, and the trammels of human wisdom will intercept divine apprehension; and but for the Holy Ghost, the letter would kill you. Come into his Sanctuary, where his ordinances are kept, and you will frequently find that the wicked one has erected his altar there, and fain would induce you to bow down at it, and worship either himself or yourselves instead of God. Yea, every duty has its impediment; every sweet its attendant bitter; every joy its accompanying sorrow; every victory its necessary fighting; and every glory its antecedent tribulation. Christ was tempted by Satan, betrayed by Judas, denied by Peter, crucified by Pilate, shut up in hell or the grave for three days, and thou! shalt thou escape, believer? As they did to the master of the house, so will they do to the household. But be of good cheer, He conquered all his foes, and so shalt thou in his strength: for his power is thy power; his enemies thy enemies; his victories thy victories; and his glory is and shall be thy glory. Thy name is enrolled in the Lamb's Book of Life; the counsels of Jehovah secured thy salvation; the Father has bound himself by promise and oath to deliver thy soul; and Jesus has died, risen again, and is seated in heaven to make sure thine admission there. Take, then, this Scripture as a means, in the execution of which God will be with thee, Christ will protect thee, and the Spirit direct thee, and thou shalt be brought with triumphant exultation, in praising the Lamb, to the throne of his glory; for he that sends thee forth will go along with thee; the wolves being the work of his hands, he can subdue and tame their ferocity, extinguish their hunger, chain up their powers, and make thee finally and completely victorious. Live, then, by faith upon his power, dwell in his love, remember his unchanging purpose in thy salvation, and thou wilt rejoice to proceed in his cause; be obedient to his precepts, and conduct thyself in all thy ways as seeing him that is invisible, even Him who said, "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves." No animals equal wolves in their rapacious cruelty. He directs his people to be harmless, not to provoke danger, not to do injury, and make their fellow-men justly enraged against them. Doves are, and always have been, a striking emblem of innocence. Christians are therefore as sheep and doves, and the ungodly are as wolves and serpents.

Summary

X

THE WORSHIP OF THE VIRGIN.

THE following communication is by the Rev. John Hartley :—

There is one great truth revealed in the Bible, which may be called the leading fact and doctrine of Christianity, and it is so obvious to every one who examines the Scriptures with attention, that we may well wonder it is not practically and universally received; it is this, Jesus Christ is the Saviour of sinners. In connexion with this truth, and as the only method by which it can be rendered of any advantage to the human race, one other doctrine is unfolded in the sacred writings with a degree of care and precision which appears to me to surpass the attention directed to every other; it is this, that we become partakers of the salvation of Christ by a method which excludes all merit on the part of man, and leads us to found our hopes on the performances of Christ alone: in other words, *we are justified by faith without the deeds of the law*. This tenet is taught us in the Epistles to the Romans and Galatians, with a degree of fulness, of accuracy, and of logical and formal argument, which we cannot find in regard to any other truth in the whole system of Divine revelation. The other great doctrines of salvation are all revealed most clearly. No man who sincerely seeks to be guided aright can fail to discover them, under the teaching of the Holy Ghost; but I would appeal to every one who would reflect rightly and answer conscientiously on the subject, can any discovery of the Bible be found so distinctly and in so many respects so pointedly presented to our notice, as is the doctrine of justification by faith alone, in the third chapter of Romans and in the first and second chapters of the Galatians? For my part, I must avow, before God and man, that after the study of the Scriptures for many years of my life, I can find nothing in them, from Genesis to Revelations, which seems to me laid down with greater force and plainness than this grand fundamental position.

Hence, to a simple and conscientious student of the Bible, nothing appears more astonishing and distressing than to find a large number of persons, professedly Christian, and sometimes appearing to be anxiously seeking the salvation of the soul, who do by their faith and practice completely subvert this foundation. They acknowledge that Jesus Christ is the Saviour, they believe his divinity, they hold to many other important truths of Christianity, and yet they seek for eternal salvation not through his intervention alone, but through other agency. In the spirit of the Roman Catholic religion it is not so much Jesus Christ who reconciles us to God; but it is through the Virgin Mary and other beings that we are first to be reconciled to Jesus Christ. The great object to be attained is, to have a mediation by which Jesus Christ may be propitiated; and the doctrine of the inefficacy of human merit, and of the all-sufficiency of the merit of Christ, is openly denied. Now this is completely to remove the very foundation-stone of the Gospel. If the great doctrine of Christianity be the good news that Jesus Christ saves all sinners who resort to him for salvation, it is self-evident that if we formally or virtually resort to any other being or assistant in the universe for salvation, we forsake the Saviour whom God has revealed; and, therefore, however correct our views and

conduct in other respects, we are precisely mistaking that one only path which leads to life eternal!

Now, let any man consult the great multitude of works of devotion of the Church of Rome, whether authorized or unauthorized, and what will he discover? He will find many admirable prayers to Christ; he will find much concerning Christ as a Saviour which, were it taken alone, would almost lead to the conviction, this is the very doctrine of salvation! but, melancholy to say, along with it, and in much—very much larger proportion, he will meet with a mass of prayers and invocations addressed to the Virgin Mary and other saints, evincing that the great struggle of the mind, the earnest hope of the sinner, is to win the aid of these mediators; in other words, such persons do not believe that Jesus Christ is willing to save them, unless they can present to him a certain amount of merit on the part of saints and on the part of themselves; that is to say, they trust to be saved by this merit of the saints and of themselves; that is, they are refusing to believe in the sufficient merit and willingness of Christ to save them, and they are trusting to something else; they are therefore, in point of fact, unbelievers—they are rejecting Christ as a Saviour.

I would affectionately appeal to all serious members of the Church of Rome, and ask them whether they do not find the worship of the Virgin, as it exists amongst them, derogatory to the Divine Redeemer? Bonaventura is a canonized saint, so much revered by their Church, that a prayer in the Breviary on his festival is thus expressed:—"O most excellent doctor (teacher), light of the holy Church, blessed Bonaventura, lover of the Divine law," &c. (*vide* Brev. Rom., July 14); and in one of the *Proæ Communes* of the missal, Sion is called on to *praise the great doctor*:* what, then, must we say to the guilt of canonizing and commending an individual who has actually published a Psalter, in which he changes the praises of the inspired Psalmist, addressed to the infinite Jehovah, and directs them to the Virgin? I have an edition of this work, published at Lyons, 1779, and which has not only the formal approbation of the King in Council, but the regular ecclesiastical attestation of J. Tamponnet, Doctor and Ex-syndic of the Faculty of Theology of Paris, that there is nothing contained in it contrary to faith and manners. Well, open this fearful production to the 103d Psalm, and you will find this language:—1. "Bless the Mother of Jesus Christ, O my soul; and all that is within me, glorify her holy name!" 3. "By her favour sins are forgiven, and by her mercy sicknesses are healed." Under the 99th Psalm (Ps. 100) I find this language:—"Those whom thou shalt assist, lady, will enjoy the refreshment of peace; and those from whom thou shalt turn thy face will have no hope of salvation." After Psalm V. follows a hymn with these expressions:—"Let every knee, O Virgin, bow at thy name, of celestials, of terrestrials, and of infernals." Under the title of Psalm II., are the gracious words of our Saviour, so full of compassion, turned away from him, the only source of consolation, and given to a creature: "Come unto her, all ye that labour and are heavy laden, and she will give rest to your souls!" Nay, as if nothing were to be done, to leave this awful idolatry without excuse, the very

* The praise of Christ, *Lauda, Sion, Salvatorem*, is actually turned into a hymn to Bonaventura!

Te Deum laudamus is adapted to the praises of Mary:—"We praise thee, Mother of God; we acknowledge thee, Mary the Virgin. All the earth venerates thee, spouse of the Eternal Father. Thee all angels and archangels; thee thrones and principalities faithfully serve. . . . To thee every angelic creature cries, with unceasing voice, Holy, holy, holy Mary, Mother of God!" The reader may judge of this entire volume by these extracts.

But are these rare and solitary specimens of the worship addressed to Mary in the Church of Rome? No; I regret to say, I find a similar spirit exhibited in regard to the Holy Virgin wherever I turn my steps. At the present moment, and in France, a degree of homage is presented to Mary which, if differing somewhat in expression, is by no means inferior in character.

The following extracts are from the *Mois de Marie*, second edition, by the Abbé Le Guillou, a work containing the formal approval and recommendation of the Archbishop of Paris, De Quelen:—

"At the birth of Mary Heaven rejoices, because it beholds in her, firstly, the repairer of its losses; secondly, the cause of its glory; thirdly, its august queen."—P. 56.

"A God-man, a virgin mother, and mother of a God, souls without number saved by the intercession of Mary are, without doubt, a great increase of joy for Heaven; but does not Heaven owe this glory to the humble consent of Mary to the word which the angel addressed her on the part of the God who had chosen her for mother, 'Behold the servant of the Lord?' &c. It is from this *fiat* that so much good depended."—P. 56.

"Let us love her as St. Stanislas Koska, who could not speak of his love to her without the ardours of his flame communicating themselves to his hearers, who invented new names to honour her, who asked her blessing at the beginning of all his actions; who prayed to her as if he had spoken to her face to face; who was transported out of himself when he heard the *Salve Regina* chaunted; who being asked how he loved Mary, replied, '*She is my mother; what can I say more?*' pronouncing these words with such emotion, that he seemed an angel descended from Heaven to preach the love of Mary. Let us love her as much as the blessed Hermann, whom his tenderness for Mary had procured the surname of Joseph; as much as a St. Philip of Neri, who called Mary *his delights*; as much as a St. Bernard, who called her the *ravisher of hearts, raptrix cordium*; or as a St. Louis de Gonzaga, whose heart was made to beat and his cheeks to colour by the name of Mary. Let us love her as much as a Diego Martinez, Jesuit, who used to say, '*I would have the hearts of all the angels and of all the saints to love Mary as much as they love her. I would have at my disposition the lives of all men, in order to consecrate them to her service.*' Let us love her as much as the son of St. Bridget, who was in the habit of saying, that nothing in the world caused him more joy than to know how much Mary was loved of God; and that there was no torment to which he would not eagerly expose himself to prevent this Queen of Heaven losing a single degree of her grandeur."—P. 61.

We might suppose, that no one whose heart was penetrated with the love of God could ever think of engaging an assembled multitude

to sing the praises of any other than the Supreme Being. *Te decet hymnus, Domine, in Sion; laus et jubilatio in Jerusalem.*—(Ps. lxxv. 1. Vulg.)

But, alas! the Church of Rome has long been guilty of this practice. Solemn music and elegant poetry are employed habitually to hymn the praises of created objects! The author of the work before us is striving to increase this idolatrous devotion. He is engaging the assistance of men the most talented to obtain both verse and melody for this purpose, and with the sanction of his ecclesiastical superiors. At the close of his work he gives us some specimens of his intended production:—

“Little birds, what sing ye when the twilight whitens the hill? Mingle her name with your concerts; reserve your melody to tell to the woods and to the deserts the sweets of the name of Mary!

“Zealous ministers of her court, seraphim who guard her throne, spirits intoxicated with her love, angels who form her crown, redouble your burning transports, unroll the floods of harmony! I unite my voice to your accords; spirits of fire, let us sing of Mary.”—P. 420.

“Nature entire seems beneath thy law; except the thunder, all speak of thee! the song of the plains repeats to the mountains always! Divine Mary, O cherished Virgin, be our loves always!”

“Thy will shall be followed by us; yes, we love thee, and we come to offer thee our whole heart, our desires, our life, and our death, since we must die! Virgin so near,” &c.—P. 432.

Is it possible that the Archbishop of Paris and the Bishop of Quimper give their sanction to such blasphemy? Yes, it is the case!—(Vide pp. 408 and 409, as well as the formal *approbation* and dedication at the commencement of the volume and of the hymns.)

Another work, which shows to what an extent the worship of the Virgin is now carried in France, is the *Manual of Instruction and Prayers, for the Use of the Members of the Arch-Association of the very holy and immaculate Heart of Mary*, by M. Dufriche Desgenettes; and how far this work receives ecclesiastical favour we may judge of by the fact, not only that there is prefixed the approbation of the Archbishop of Paris to “the instructions on indulgences” contained in the volume, but the present pope has sanctioned the formation of this association of Mons. Desgenettes in a formal *Breve Apostolicum*.—(Vide pp. 117—123.)

As specimens of this production, we give the following:—

“The bishops, above all, those of our France, hastened canonically to form pious associations in honour and to the glory of the holy heart of Mary. The faithful, thus rightly authorized, gave a free course to the movement of their piety. It was not merely some prayers, some acts of confidence in the protection of the heart of Mary which was implored, but the homage of the most religious veneration, and even vows of consecration to this sacred heart. We shall only cite one example; it will give an idea of the piety of our fathers.

“Before the storms which overthrew the Church of France, at the end of the last century, at the entrance to the chapel dedicated to the heart of Mary, in the church of the Carmelites, of the town of Apt, this form of consecration of the town was read:—‘Apta Julia, most

devoted to the heart of the Virgin, gives, dedicates, and consecrates itself and the hearts of its citizens to the heart of the Virgin, being rather prepared to die than not to live for Mary's heart.

“The sovereign pontiff soon adopted all these pious associations, and enriched them with numerous indulgences. Already, June 2, 1668, Cardinal Vendôme, legate, *à latere*, of the apostolic see, had, in the name of Pope Clement IX., approved the devotion and the public office of the holy heart of Mary; and in 1674 the holy father, Clement X., the first who granted indulgences to the associations formed in honour of the holy heart of Mary, gave six bulls of indulgence to the churches of the congregation of the mission founded by Father Endes, with power to form associations. His successors continued to favour this holy work, and we find that already, in the year 1743, in the whole Catholic world eighty-four associations had been formed to the honour of the holy heart of Mary, and overwhelmed with indulgences by the sovereign pontiff.”—Pp. 172—174.

To what an extent this deplorable idolatry is increasing its influence in France we may conjecture by the facts stated in this volume.

In the preface to the second edition—

“It is only three months to-day since the first edition of this manual appeared, and in the interval 2,050 copies have been exhausted.”—P. 1.

“Since this work has made known with what liberality of grace and mercy the Queen of Heaven and Earth recompensed these pious sentiments, the faithful have presented themselves in crowds to range themselves under the banner of her holy and immaculate heart. At the beginning of January we counted on our register only 4,500 associates; to-day the number exceeds 7,000, of more than 2,200 are men. Twenty associations are already established on the surface of France.

“Soon, oh, we are intimately persuaded, soon France, the privileged domain of the august Sovereign Queen of Heaven and Earth, France entire will erect the standard of the immaculate heart of Mary.”—Pp. 2, 3.

“Seven apostolical missionaries set out in a few days from the seminary of Foreign Missions. All are enrolled under the banner of her immaculate heart. Thus this beautiful—this touching devotion to the very holy and immaculate heart of Mary in favour of the conversion of sinners will soon be carried and practised to the very extremities of the earth.”—Pp. 5, 6.

It is melancholy to observe, that in proportion as this subject is examined, new and new discoveries are made how widely the members of the Romish communion have abandoned the worship of God, and transferred their devotion to a created being.

As it would be tedious to enlarge further, we shall close our citations for the present by the following extract from the *Manual of Devotion to our Lady of Fourvières*, Lyons, 1838, WITH PERMISSION OF THE ECCLESIASTICAL SUPERIORS.

“Very holy Virgin Mary, Mother of God and my mother, Queen of Heaven and Earth, *chef-d'œuvre* of the hands of the Omnipotent, worthy object of the complacency of the adorable Trinity, admirable mirror of all virtues, permit me, at the end of this month of salvation

and of grace, to throw myself at your feet, to offer you the homage of my gratitude and devotedness. I would wish, O Mother of Bounty, to have the hearts of all men, to present them to you; I would wish at every moment to render you all the honours which the angels and saints give you, and will give you, for ever in Heaven. But, incapable as I am to fulfil my desires, I will do at least all that is in my power. Prostrate at the foot of your throne, with sentiments of the most profound veneration and the most ardent love, in presence of my holy guardian angel and of all the celestial court, I choose you for my queen, my sovereign mistress, my protectress, and my mother. I thus consecrate to you, by a gift entire and irrevocable, my property, my body, my soul, my senses, my faculties, my person, and my life. I take the resolution never to be ashamed of your worship, to defend your honour against all those who would attack it in my presence, and to consider it always my glory to be your servant and child, submissive and docile; I will not suffer a day to pass without presenting to you my homage, and addressing to you my prayers. Oh, how, my amiable mother, could I forget you a single day, since every day you think of me, and cease not to be engaged with my happiness?

“O Holy Virgin! behold me, then, from this moment, wholly consecrated to your service. I am yours, and belong to you without reserve. Under your amiable empire, what can I not, what ought I not to hope? Permit me, in the joy that my happiness inspires, to commence putting in practice this pious confidence with which you inspire me. From this vale of tears I claim your assistance; mother of mercy and of love, have compassion on a soul, which glories in being devoted to you! Assist me all the moments of my life; direct me to the end of my course on the tempestuous sea of this world, and conduct me to the port of the happy eternity, where I hope to obey you, to praise you, to love you, with all the elect, without end, and with undivided affection (*sans partage*).

“So be it”—Pp. 214—216.

Is this to love the Lord our God, *with all our heart, and soul, and mind, and strength*? Is this to believe in the Lord Jesus Christ, that *we may be saved*? Is this the worship of *just men made perfect*; unto *Him that loveth us, and washed us from our sins in his blood, be eternal praise*? Oh, if idolatry under any circumstances be a heinous crime, if all idolaters are to have their part in the lake that burneth with fire and brimstone (Apoc. xxi. 8.), what must be the condition of those who unite such dreadful criminality with the avowed profession of Christianity, and who possess the revealed will of God, instructing them in the worship which he demands? Comparatively the heathens are excusable, for they have not the knowledge of revelation; but to profess there is one God, to profess that Jesus Christ is the Saviour of sinners, and then to share that religious honour, which is due to God alone, with a creature, even this were to surpass the heathen in guilt; but to go much further, to devote the whole of our affections and services to a created being, to bring to her worship expressions which it would be difficult to exceed in the highest worship of the Supreme; and, worst of all, whatever the expressions of the lips, to depart in heart from a holy and undivided zeal for the honour of the Divine Being, and to be virtually depending on a creature, and to

be really labouring for the honour of a creature, and all this whilst we acknowledge that adoration is due to God only—what is this but to add insult to idolatry; to mock the Eternal Jehovah with the false assertion that we adore him, whilst in deed and in truth we really prefer to Him the Blessed Virgin?

EPISCOPAL ORDINATION AND SUCCESSION.

EXTRACTED FROM "THE LIFE AND TIMES OF ARCHBISHOP CRANMER"
AND OTHERS.

A NEW formulary was now published for the ordination of bishops, priests, and deacons, which first appeared separately, and was afterwards subjoined to the second Liturgy of Edward. It sets forth that the orders of bishop, priest, and deacon were those only which are of apostolical institution; and that by Episcopal authority all the three orders are conferred, thus conforming to the practice of the ancient Christian Church, *which never accounted an Ordination valid that was performed by persons beneath the Episcopal character.* It distinguished, also, the two higher orders of bishops and priests; and while it pronounced the forms of ordination, as mentioned in Scripture, to be only the imposition of hands and prayer, it directed that two bishops should expressly declare that the person presented is to be consecrated to *their own order*; and to him are accordingly applied more questions by the archbishop than are mentioned in the office for ordaining priests, implying the superior authority of one who was to exercise discipline, and to govern a diocese. The compilers rejected the inferior orders of acolyths, sub-deacons, and readers, which had been the provision of modern ages, and were still retained in the church of Rome; they also discontinued some unmeaning ceremonies, and were governed simply by the forms used by the early Church. Thus, in the consecration of bishops, the gloves and sandals, the mitre and ring, were omitted; and, in the ordination of priests, they discarded the anointing with chrism, and the delivery of the consecrated plate. By the rule of this ordinal, a deacon was not to be ordained under twenty-one years of age, nor a priest under twenty-four, nor a Bishop under thirty. The forms used by the primitive Churches in consecrating the clergy, are not now extant; but if the reader will consult the most ancient ordinals now to be found, he will perceive that nothing essential has been omitted in our Church, which was formerly required to make an ordination valid.

In the compilation of this ordinal, the Reformers adopted a principle which had been universally admitted and acted upon in the Church from the earliest times; namely, that they alone could rightly, and of right, administer the Word and Sacraments of God, who have received a commission for those purposes from the apostles to their appointed successors. The same principle has ever been, and still is, avowed and acted upon by the Church of England. The necessity of this limitation of the ministerial office to a distinct order and succession of men, is grounded on the terms of the commission given by our Lord to his apostles—on the uniform practice of the apostles themselves.

and the rules which they, in different places, laid down for the government of the Churches, and on the unvarying practice of every Church, wherever planted, for many centuries after their time. "The Church being a kingdom," says the Rev. W. Jones, "not of this world, is of a spiritual nature, and in that capacity it is invisible; but as a kingdom *in* this world, it is visible, and must have a visible administration. To know what this is, and whence its authority is derived, we must go back to the Gospel itself. Jesus Christ was sent from Heaven by the Father, and invested with the glory of the priesthood by an actual Consecration, when the Spirit descended upon him. As the Father hath sent him, *so did he send his disciples*, and gave them authority to send others; so that the Church which followed derived its authority from the Church which Christ first planted in the world; and the Church at this day must derive its authority after the same manner, by succession from the Church which went before; the line extending from Christ himself to the end of the world. "Lo (said he), I am with you always, even unto the end of the world;" certainly not with those very persons, who all soon died, but with those who should succeed, and be accounted for the same; for a body corporate never dies till its succession is extinct. "Take away this succession, and the clergyman may as well be ordained by one person as another: a number of women may as well give them a Divine commission; but they are no more priests of God than those who pretend to make them so. If we had lost the Scriptures, it would be very well to make as good books as we could, and come as near them as possible; but then it would not only be folly, but presumption, to call them the Word of God."—*Second Letter to the Bishop of Bangor*. Our Saviour at first ordained his twelve apostles according to the number of the tribes of the Church of Israel. Afterwards he ordained other seventy, according to the number of the elders whom Moses appointed as his assistants. When the Church in Jerusalem was multiplied, seven deacons were ordained by the laying on of the hands of the Apostles, to preach, and baptize, and minister, in distributing the alms of the Church. Here, then, we have three orders of men, each distinct from the other; the twelve apostles, the seventy disciples, and the seven deacons: and by the first Christian Church in Jerusalem was governed and administered. The apostles were superior in office to the disciples; because, when Judas fell from the apostleship, one was chosen by lot out of the disciples into the apostleship. The deacons were inferior to both; and it appears that they were appointed by the laying on of the hands of the twelve apostles; for it is said, Acts vi. 2, "the twelve called the multitude of the disciples unto them," &c. That the apostles appointed others to succeed to their own order, is evident from the case of Timothy, who, in the ancient subscription at the end of the second epistle, is said to have been ordained the first bishop of the church of the Ephesians. He is admonished "to lay hand suddenly on no man;" therefore he had power to ordain. And he is admonished likewise not to "receive an accusation against an elder (or presbyter), but before two or three witnesses;" therefore he had a judicial authority over that order. Directions are given with respect to the same Church; therefore, in the first Church of the Ephesians, there was a bishop, with elders and deacons under him.

As in the Church which began at Jerusalem, there was the order of the apostles, of the disciples, and of the deacons. In the Christian Church throughout the world we find these three orders of ministers *for fifteen hundred years without interruption*. The fact, therefore, is undeniable, that the Church has been governed by bishops, priests, and deacons, from the apostles downwards; and where we find these orders of ministers *duly appointed, the word preached, and the Sacraments administered*, there we find the Church of Christ, with its forms and its authority. Now, if it is needful that ordination should be conferred by those who form a part of that "golden chain" which is bound unto the bench of the apostles; if a commission must be regularly given before a man can rightly exercise his ministry; if no one of himself may assume any spiritual authority (Heb. v. 4), it follows that that authority itself cannot be derived from or through any unauthorized person. No lapse of time can render that valid which at first was invalid. 'The ministry of things Divine,' says the learned Hooker, "is a function which, as God did himself first institute, so neither may men undertake the same but *by the authority and power given them in a lawful manner*. That God, which is no way deficient or wanting to men in necessities, and hath therefore given us the light of his heavenly truth, because without that inestimable benefit we must have wandered in darkness, to our endless perdition and woe, hath, in like abundance of mercies, ordained certain to attend upon the due execution of requisite parts and offices therein prescribed for the good of the whole world, which men thereunto assigned do hold their authority from him, whether they be such as himself immediately or the Church in his name investeth, it being neither possible for all nor for every man, without distinction, convenient to take upon him a charge of so great importance. They are therefore ministers of God not only by way of subordination, as princes and civil magistrates, whose execution of judgment and justice the supreme hand of Divine Providence doth uphold, but ministers of God, as from whom their authority is derived, and not from men. For in that they are Christ's ambassadors and his labourers, who should give them their commission but He whose most inward affairs they manage? Is not God alone the Father of Spirits? Are not souls the purchase of Jesus Christ? What angel in Heaven could have said to man, as our Lord said unto Peter, 'Feed my sheep: preach, baptize. Do this in remembrance of me: whose sins ye retain, they are retained: and their offences in Heaven are pardoned, whose faults you shall on earth forgive.' What think ye, are these terrestrial sounds, or else are they voices uttered out of the clouds above?"—See Hooker's *Eccles. Polity*, book v. ch. lxxvii. 2. Now, it must be evident to any one who chooses to investigate this subject, that the bishops who rule the Church of these realms were validly ordained by those who, by means of an unbroken spiritual descent of ordination, derived their mission from the apostles. To prove this fact, let any one read the catalogues of our bishops, ascending up to the most remote period, and he will find that their mission stands on the ground of prescriptive and immemorial possession, not merely from the time of Augustine, but from those more remote ages, when the bishops and priests attended the Councils of Arles and Nice, when Tertullian and Origen bore witness that

the fame of our Christianity had extended to Africa and the East. An attempt has been made by some to claim Cranmer as not holding the Divine right of Episcopacy, but that this doctrine was subsequently introduced. A more complete answer cannot be given to this false assertion, than the words of the preface to the Ordinal, published under his direction.—“It is evident unto all men, diligently reading Holy Scripture and ancient authors, that from the apostles’ time there hath been three orders of ministers in Christ’s Church, bishops, priests, and deacons: which offices were evermore had in such reverent estimation, that no man, by his own private authority, might presume to execute any of them, except he were first called, tried, and examined; and also by public prayer, with imposition of hands, approved and admitted thereto.” The same doctrine is enforced in the sermon of his on “The power of Keys,” set forth by his authority in the Catechisms of 1548, which will appear in some future number of this publication.

We are therefore justified in concluding this article, in the correct language of Bishop Jewel in his Apology, where he answers the papists by saying—“We say that a minister ought to have a *lawful* call, and be duly and orderly preferred in the Church of God, and that no man ought at his own will and pleasure to intrude into the sacred ministry. So that a very great injury is done us by them, who so frequently affirm that nothing is done decently and in order with us, but that all things are managed confusedly and disorderly; and that with us, all that will are priests, teachers, and interpreters. We say that Christ has given to his ministers the power of binding and loosing, of opening and shutting. And we say that the power of loosing consists in this, that the minister, by the preaching of the Gospel, offers to dejected minds and true penitents, through the merits of Christ, absolution, and doth assure them of a certain remission of their sins, and the hopes of eternal salvation. And we say, the minister doth exercise the power of binding and shutting, when he shutteth the gate of the kingdom of Heaven against unbelievers and obstinate persons, and denounceth to them the vengeance of God, and eternal punishment; or excludeth out of the bosom of the Church those that are publicly excommunicated; and that God himself doth so far approve whatever sentence his ministers shall so give, that whatsoever is either loosed or bound by the ministry here on earth, he will in like manner bind or loose and confirm in Heaven. The key with which these ministers do shut or open the kingdom of Heaven, is *the knowledge of the Scriptures, or the Word of God*. We say the disciples of Christ received this power from him.” Much more of a similar character with the above might be adduced from the writings of the last-mentioned Reformer, corroborative of the apostolicity of the Church of England, and equally of a defensive nature of the same, from the unjustifiable attacks and charges both of papists and dissenters. But “to the law and to the testimony—if they speak not according to these, it is because there is not light in them.”

THE GOD OF EPHRAIM CONSIDERED.

“EPHRAIM shall say, ‘What have I to do any more with idols? I have heard him, and observed him. I am like a green fir-tree; from me is thy fruit found.’”

The conversion of Israel unto God in their trouble was accompanied with a petition imploring mercy and grace from God, and a covenant, promising thanksgiving and obedience unto him; and God is pleased, in his answer, to have a distinct respect unto both these; for whereas they petition first for pardon, “that God would take away all iniquity,” he promiseth “to heal their backsliding, and to love them freely;” and whereas they pray for blessing—“Receive us into favour, do us good”—God likewise makes promise of that in great variety, expressed by the several metaphors of fertility, answering to the name and blessing promised formerly unto Ephraim. God is pleased not only graciously to accept, but further to put to his seal, and to confirm the covenant which they make, promising, by the assistance of his Spirit, that they should be enabled to do what they had undertaken. This is the greatest ground of confidence that we have to bind ourselves in holy covenant unto God, and the promise of his strength and assistance enabling us to keep covenant with him. Therefore, when David had said, “I have sworn, and will perform it, that I will keep thy righteous judgments,” it follows, a little after, “Accept, I beseech thee, the farewell offerings of my mouth; O Lord, teach me thy judgments.”—(Ps. cxix. 106—108.) David was confident that God would not only accept his covenant, but teach him how to keep it; and that made him the more confident to bind himself by it. “And Ephraim shall say”—and so it is God’s confirmation of the promise which penitent Ephraim had made and has undertaken for him, that he should indeed be enabled to perform his covenant—“‘What have I to do any more with idols?’” It is an interrogation; not only importing a negative, I will not any more have to do with them, but also a vehement detestation of them, and indignation against them as that of David to Abishai (2 Sam. xvi. 10), and that of Elisha to Jehoram (2 Kings, iii. 13), and that of the devil to Christ (Matt. viii. 29). “With idols:” the original word signifies sorrow and grief of mind; a fit word to express their sin and repentance. What have we to do with these idols and sorrows any more? they can produce no good; they can hear no prayers, they can work no deliverance; they can bring nothing but evil and anguish to us; and therefore we will not follow or seek unto them any more. Here there is a solemn detestation as to all their other sins, so of that especially which hath most dishonoured God, most wounded their own consciences, and procured most sorrow unto themselves, with God’s confirmation of it. Then follows several promises of special mercies, of hearing and answering their prayers. I have heard and answered Him of fatherly care and providence over them. I have observed him or fixed my eyes upon him; I have strictly considered his condition, that I might proportion my mercies thereto. It is a symbol, first, of vigilant care and most intent and solicitous inspection and providence; the eye of the Lord is upon them that fear him and hope in his mercy to deliver their soul

from death and to keep them alive in famine.—(Ps. xxxiii. 18, 19.) Secondly, of directions and counsel: “I will instruct thee and teach thee in the way thou shouldst go. I will guide or counsel thee with mine eye.”—(Ps. xxxii. 8.) Thirdly, of honour and exaltation; “He withdraweth not his eyes from the righteous, but with kings are they on the throne; he doth establish them for ever, and they are exalted.”—(Job, xxxvi. 7.) Lastly, it is an expression of hearing prayers; God is said to have his eyes open unto the supplications of his servants, to hearken unto them in all that they call upon him for.—(1 Kings, viii. 52.) “And the eyes of the Lord are upon the righteous, and his ears open unto their cry.”—(Ps. xxxiv. 15.) The Church before had professed herself to be an orphan that stood in need of tuition and protection, and here God promiseth to cast his eye and to place his affections upon her, to look to her, to be her tutor and guardian, to govern her with his special providence and wisdom, to take notice of her wants, and supply them; to take notice of her desires, and fulfil them; to take notice of her condition, and accordingly, in all respects, to provide for her refreshment from the heat and violence of temptation, or any kind of affliction; by the metaphor of a fir-tree, which, being ever green and casting forth large shades, doth afford much comfort and reviving to weary travellers. Because the fir-tree, though comfortable in regard of shade, is yet unfruitful, therefore he further promiseth to be the root of blessings and all kinds of spiritual graces unto them, “From me is thy fruit found;” that is, from me is or shall be thy fruit, as Mal. ii. 6; 1 Pet. ii. 22; Zeph. iii. 13. Though the word *found* may here seem to imply and direct into an inquiry after the foundation and original of the fruit mentioned, though all thy fruit of good works and new obedience may seem to proceed from thyself and to be thine own, yet, if thou be careful to inquire after the root of them, thou wilt find that they come from me, though they grow upon thee, and that thou bringest them forth only by the help, supply, and vigour of my grace bestowed on thee; but the power and strength whereby thou doest them proceed from me. These words, then, are the sum of God’s answer, which he makes unto the covenant of his people. “They return the calves of their lips;” God hears and accepts them; they renounce carnal confidence in man, in horses, and idols; and when they look off, and turn away from these, then God looks upon them with a fatherly eye of care and providence, counsel, and protection.—“I have observed him.” They will not say any more to the work of their hands, Ye are our Gods, nor any more make lies their refuge; and God enables them to do as they have said, and affordeth comfort and refreshment unto them, as the shade of a fir-tree unto a weary traveller. Lastly, they believed and acknowledged that when they are fatherless and destitute of all help, there is mercy in God to comfort and provide for them; and this God makes good, for mercy of protection. “I am as a green fir-tree,” and mercy of bounty and benedictions; “from me is thy fruit found,” by the one defending them against their fears, by the other enabling them unto their duties: thus God doth enlarge and proportion his mercy to the uttermost extent of Israel’s prayer or promise; and when they have no help or comfort out of him, he himself becomes all in all unto them, making a thorough compensation for everything

which they part with for his sake, and causing them to find in him alone all that comfort and satisfaction to their desires which in vain they sought for in other things. There are two general heads: first, God's promise, enabling Israel to perform theirs—"Ephraim shall say, 'What have I to do any more with idols?'" secondly, God's special regard to their prayers—"I have heard him;" to their persons—"and observed him;" illustrated by two metaphors, the one importing perfection and defence, "I am a green fir-tree," the other grace and benediction, "from me is thy fruit found." "Ephraim shall say;" this is God's speech and promise, setting to his seal and gracious ratification to the covenant that Israel made (Ver. ii. 3), without the which it would have been null and void; for a man by believing setteth his seal to the truth of God.—(John, iii. 33.) So God, by assisting, setteth his seal to the purpose of man; but with this great difference, man's seal is but a subscription and confession of that which was firm before, for all God's promises are yea and amen, and faith doth not put certainty into the promise of God (Rom. iii. 3, 4; 2 Tim. ii, 13), but into the heart of man concerning the promises.—(Rom. iv. 16; 2 Tim. i. 12.) But God's seal is a confirming and making efficacious the promises of man, which otherwise would vanish into a lie; all our sufficiency is from him; we can neither will nor do anything further than we receive from him "both to will and to do." Pharaoh made promise after promise, and brake them as fast.—(Exod. viii. 8, 28; ix. 28.) Israel makes promise one while, and quickly starts aside, like a deceitful bow, as ice which melts in the day and hardens again in the night.—(Ps. lxxx. 3, 4, 18; Jer. xxxiv. 15, 16.) To-day they will, and to-morrow they will not again; they repent to-day, and to-morrow they repent of repenting. Like the sluggard in his bed, that puts out his arm to rise, and then pulls it in again; so unstable and impotent is man in all his resolutions, till God says amen to what he purposeth, and establisheth the heart by his own grace.—(Heb. xiii. 9.) When the water stood as a wall on the right hand and on the left of Israel as they passed through the Red Sea, this was a work of God's own power; for water is unstable, and cannot keep together by its own strength, nor be contained within any bounds of its own: so great a work is it to see the mutable will and resolutions of men kept close to any pious and holy purposes. The point we learn from hence is this, that our own conversion and amendment of life is not sufficiently provided for by any band, obligation, or covenant of our own whereby we solemnly promise and undertake it, except God be pleased, by his free grace, to establish and enable the heart unto the performance of it. Thus, a penitent man's conversion and covenant of new obedience hath its firmness in the promise and free grace of God. Israel here, in confidence of God's mercy, prays for pardon and blessing, and in confidence of his grace maketh promise of reformation and amendment; but all this is but like a written instrument or indenture, which is invalid and of no effect till the parties concerned have mutually sealed and set to their hands. Till God be pleased to promise us that we shall do that which we have promised unto him and do, as it were, make our own covenant for us, all will prove too weak and vanishing to continue. The grace of God, unto the purposes of all men, is like grains to colours

dyed, which makes them hold fresh and fade not away ; there is a necessary and indissoluble dependence of all second causes upon the first, without whose influence and concurrence they never live, nor move, nor continue in their being.—(Acts, xvii, 28 ; Heb. i. 3.) He who is first of causes and last of ends doth use and direct the necessary, voluntary, contingent motions and activities of all second causes, unto whatsoever end he himself is pleased to preordain ; and this, the natural and necessary concatenation of things, require that which is the absolute, supremest, first, and most independent will, wisdom, and power of all others should govern, order, and direct all other wills, powers, and wisdoms that are subordinate to and inferior under it, unto whatsoever uses and purposes he who hath the absolute dominion and sovereignty over all is pleased to appoint. It cannot be other than a marvellous diminution unto the greatness of God, and too low esteem of the absoluteness of that majesty which belongs unto him to make any counsels, decrees, purposes of his, to receive their ultimate form and stamp from the previous and intercurrent casualties or conditions of the creature ; this I have always looked on as the principal cause of those dangerous errors concerning grace, freewill, and the decrees of God, wherewith the Church of Christ is so miserably exercised in this day, by the subtlety of Satan, among the ministers of error and delusion, every one bringing some new doctrine to light every day.

MARK.

“ Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God.”—(The fiftieth chapter of Isaiah, and tenth verse.)

THIS question, “ Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light?” was prophetically put by God the Son to his elect and faithful people. We conclude from the passage, that these were not only chosen before the formation of the world, but brought into a saving knowledge of Christ, by union to him. We are told in the word of God, “ That the fear of the Lord is the beginning of wisdom,” “ the fear of the Lord is to hate evil,” and “ the fear of the Lord is a fountain of life,” with many other passages ; shewing that the fear of the Lord (which is a filial fear) is a consequence of true faith, as the next sentence proves, “ that obeyeth the voice of his servant” (the gospel). As obeying is believing, and believing is receiving, here is a reception of Christ ; therefore the darkness spoken of is not that darkness which is said “ to cover the earth, and gross darkness the people ;” neither is the light that which was sown for the righteous ; which light is Christ, who was sown when he descended into hell or the grave. He saith in St. John’s Gospel, “ Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone ; but if it die, it bringeth forth much fruit.” It is written in the 126th Psalm, “ He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves (believers) with him.” Also in the

Psalms, Christ is styled "the finest of the wheat." St. John, in his first epistle, tells us, "God is light, and in him is no darkness at all." "If we say that we have fellowship with him, and *walk in darkness*, we lie, and do not the truth." Therefore this darkness must refer to temporal circumstances, which will too often perplex and becloud the true light. The sun of righteousness ever remains the same to His believing people. His own words are, "I change not, therefore ye sons of Jacob are not consumed." As long as we are tenants of these bodies (which are of the earth, earthy), and are passing through the wilderness of this world, we shall have dark trials. "In the world ye shall have tribulation, but in me, peace." Job saith, "Though he slay me, yet will I trust in him;" his were temporal dark trials. The prophet Jeremiah's were national dark trials; he knew the Lord was his position. St. Paul was sorrowful about temporal circumstances, yet always rejoicing in the Lord. The prophet Habakkuk also saith, "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls (temporal dark trials), yet will I rejoice in the Lord, I will joy in the God of my salvation." I think we are particularly to notice in the passage to whom the exhortation is addressed, "to them who fear the Lord and obey the voice of his servant; let *them* trust in the name of the Lord and stay upon their God:" no others will do so. "Without faith it is impossible to please God." There cannot be faith without love, where there is love, there will be a filial fear of offending. The name in which believers are to trust, is a "strong tower, the righteous run in and are safe." "There is none other name under Heaven given among men, whereby we must be saved." When the Lord proclaimed his name to Moses, it was, "The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, transgression, and sin, and will by no means clear the guilty." Believers are not guilty. "God hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel:" (then the reason is given) "the Lord his God is with him, and the shout of a king is among them." We find Christ saying by the mouth of his servant David, "They prevented me in the day of my calamity: but the Lord was my stay, he brought me forth into a large place; he delivered me, because he delighted in me. The Lord rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me. For I have kept the ways of the Lord, and have not wickedly departed from my God. For all his judgments were before me, and I did not put his statutes from me. I was also upright before God." So are all that believe in Him, without blame before Him in love. We find a beautiful promise in Isaiah, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusted in thee." Bless the Lord, O my soul; and all that is within me, bless his holy name; for not only giving us the exhortation to fear, obey, trust, and stay on Him, but by the indwelling of the Holy Spirit, the power, will, and inclination. To Him be all the praise.

CORRESPONDENCE.

REV. GENTLEMEN,—Believing that sin is a schism against the Church of God, which is second only to heresy in doctrine, I can never become the advocate of that miscalled “religious liberty” which consists in causing unnecessary divisions and offences contrary to the doctrine we have received. Rom. xvi. 17. I think that it rather becomes us, Protestants, to deplore these irregularities and evils, which so sadly prevail (and, I fear, increase) among ourselves, than to make light of, or defend them. I would deplore the uncharitable and persecuting spirit, that crept along with the leaven of Arminianism, into the Church of England, in the days of Archbishop Laud, —when first the happy union, and communion, that had subsisted between the British and foreign reformed Churches, when Bucer and Martyr taught divinity at our Universities, was interrupted by the unhappy bigotry of that mistaken and ill-fated Prelate.

Again, I would deplore that most arbitrary and tyrannical act of the Puritans, who in their day of power had violently ejected from their livings so many men whose consciences would not allow them to subscribe to *their* “solemn league and covenant,” and to declare WITH ONE OATH that “Pre-lacy (or the ancient form of Church government, which have been episcopal ever since the days of the Apostles, and their immediate successors in the ministry, the Ignatiuses, and Polycarps, of the first century) was as much to be abominated as Popery!” I hope, therefore, that while you unflinchingly maintain the Divine right of Episcopacy and are “high church” in that particular, you will with equal boldness maintain the ancient doctrines of grace, as taught by the Reformers, and embodied in our truly scriptural Articles, Homilies and Liturgy.—I remain, your’s truly,

Foster Lane, Nov. 30, 1839.

H. A. K.

REV. SIRS,—Feeling a desire to contribute to your excellent Monthly Publication, I shall venture occasionally to send a few lines, trusting if you, on perusal, find them unscriptural, or unworthy notice, you will cast them to the moles and the bats. My sincere desire is, to write to the honour and glory of my Triune Jehovah, and the good of immortal souls. Never was a day, when the voices and pens of real Christians (I mean those only who know the truth of Christ’s words; “I, in them,” and are enjoying the fruits of the Blessed Spirit) should be more earnest in telling of Christ being the only way, the only truth, and the only life; and that this way, truth, and life, must be received in the heart by faith, of the operation of God the Holy Ghost, than the present. Popery is gaining ground in all ranks of society, which may in time bring great persecution; and we may not be able to worship under our own vines and fig-trees; this I do not fear more than the principle of dissent, which is running over our land. I think I can prove Dissenters not only to be not Churchmen, but to be Papists and Arminians; therefore certainly not true Christians: all persons not born of the Holy Spirit, whether they pretend to worship in churches or in meeting-houses, (for the Searcher of hearts knows while they draw near with their lips, if their hearts be afar off) are Dissenters. They not only dissent from the Church service, which is truly scriptural, but from the blessed word of truth; which is able to make them wise unto salvation. At the root of this error we ought to strike; justification by faith, the doctrine of substitution, and union to Christ, is the language of the Church of England; all who dissent from these truths cannot be Christians. The Arminian tells us we

must be driven or hunted into Christ by the fear of hell, the terror of the law, or repentance for sin. Dissenters tell us the same. Is this scriptural? Hath not God said by his prophet Jeremiah? "I have loved thee with an everlasting love, therefore with *loving kindness have I drawn thee.*" And by the prophet Hosea? "I will draw them with the cords of a man, with the bands of love:" also by the prophet Ezekiel, "When I am pacified toward thee, then shall you remember your evil ways;" and again, "I will save you from all your uncleanness, and I will call for the corn, and will increase it, and lay no famine upon you; then shall ye remember your own evil ways and doings, that were not good; and loathe yourselves in your own sight, for your iniquities and for your abominations." It is written in the Acts of the Apostles, "Him hath God exalted with his right hand, to be a Prince and a Saviour; for to give repentance to Israel, and forgiveness of sins:" therefore we must receive Christ in our heart by faith, before we shall truly repent of our sins, and desire to live godly. The Papists say, they go into purgatory, or some intermediate state: the Dissenters hold a similar opinion, which is, that all professors are in a state of misery, from the time they are called, until they can say with Thomas, "My Lord and my God." Is this scriptural? Faith in the word of God is the first step in religion. "To as many as received Him, to them gave He power to become the sons of God, even to them that believe on his name." Without faith we are without Christ; consequently without hope, light, and life; or power to act or think aright. "You hath he quickened who were dead in trespasses and sins;" implying that after we are quickened we are made alive. From whence do we derive this life, but from our Living Head? who hath said, "without Me ye can do nothing." The Scriptures affirm that we are either alive or dead; seeing or blind; spiritual or carnal; children of God, or children of Satan; believers or unbelievers. When we live, our first cry is, "My beloved is mine and I am His:" when we see it is, "Christ as the fairest among ten thousand, and altogether lovely:" when we become spiritual, we are free: "where the Spirit of the Lord is, there is liberty:" when we become the sensible children of God, we know our adoption, and say without wavering, "Abba Father:" when we become believers, we believe the record God hath given of his Son; and this is the record, "that God hath given to us eternal life; and this life is in his Son." In St. John's first epistle it is written, "I write unto you, little children, because your sins are forgiven you; and again, "because you know the Father." Therefore babes in understanding know that they are heirs of God, and joint heirs with Christ. "They grow in grace, and in the knowledge of our Lord Jesus Christ." Dissenters do not approve of this God-glorifying faith, which is more precious than gold, simply because they do not profess it, "they shall be willing in the day of God's power." Willing to believe, to obey, to repeat our excellent form of prayer, and not only to repeat the words, but to acknowledge, that the service is "perfect freedom;" and willing also to cast off their tattered garments of doubts and fears, hopes and terrors, for that "righteousness, which is unto all, and upon all them that believe."

The burden of a true Churchman's song is praise and gratitude. Can he be thankful without faith? impossible! He believes his sins are pardoned; his name is written in the Lamb's Book of life; that God is reconciled to him through the death of his Son; he finds his affections raised to high and heavenly things; he feels within him the mind of Christ, and can say with St. Paul, "For me to live is Christ, to die is gain. And the life which I now live in the flesh, I live by the faith of the Son of God; who loved me, and gave himself for me." If Job could say, "I know that my Redeemer liveth," and he with the Old Testament saints could rejoice in a promised Saviour, and speak with confidence, (on whom the Holy Ghost had not descended as on the day of Pentecost,) surely we may, who live in this perfect day of gospel light, and are the temples of the Holy Ghost. St. Paul, writing to the Corinthians, saith, "Ye are the temple of the living God," as God

hath said, "I will dwell in them and walk in them." We have confidence towards God, our hearts do not condemn us; the sins of the old nature of every believer are cast into the depths of the sea; the new nature is wholly spiritual, therefore cannot commit sin. God, who is greater than our hearts, does not condemn us, for He hath said in St. John's Gospel, "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation." And again, "There is now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit." Dissenting principles are not gained from the Scriptures, but from authors not taught of God. Isaiah saith, "The consequence of being taught of the Lord is great peace:" of this peace these authors know little or nothing, or of the glorious liberty of the children of God: they are therefore unable to teach others in private or public; they vainly fancy the Psalms to be the Christian's general experience. Christ said to his disciples after his resurrection, "All things must be fulfilled which were written in the law of Moses, and the prophets, and in the Psalms concerning me." In the Epistle to the Hebrews it is written, "as he saith also in another place," (referring to the Psalms), "Thou art a Priest for ever after the order of Melchisedec." Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared. Though he were a Son, yet learned he obedience by the things which he suffered. And being made perfect, he became the author "of eternal salvation unto all them that obey Him." No Christian can use the whole language of the Psalms. Can he say as in the 18th Psalm? "A people whom I have not known shall serve me." Or, "As soon as they hear of me, they shall obey me." Or, as in the 85th Psalm, "Preserve thou my soul, for I am holy." The believer drinks large draughts of comfort from this blessed book; he finds Christ interceding with the Father for him; enduring the wrath of God, persecution, and every trial, that he may go free: he finds the Father speaking of his dear Son, and of all who are in Him, with love and approbation. It is the believer's privilege, and unspeakable mercy to have an interest in these prayers, supplications, strong crying, and tears: the trials and sufferings are Christ's, the benefits are ours. May the few lines the Holy Spirit has enabled me to write, be acceptable; and may many (if agreeable to the will of God) of those, who have a name to live, but are dead; whose eyes the god of this world has blinded, be brought to see the whole Scriptures, in their true spiritual meaning: then instead of dissenting, it will be assenting, and they will gladly join with us, "O sing unto the Lord a new song, for he hath done marvellous things." Also, "Lord, now lettest thou thy servant depart in peace, according to thy word. For mine eyes have seen thy salvation." I will conclude with the beautiful words of the Collect for the one and twentieth Sunday after Trinity: "Grant, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord, Amen."

London, October 24, 1839.

GENTLEMEN,—A member of the Church of England, one who glories in her doctrines, and believes her to be firmly built on that rock, against which the gates of hell shall never prevail; whose articles, homilies, and prayers, are the joy and rejoicing of every true believer, sincerely desires the blessing of the Trinity in Unity, and Unity in Trinity, on the New Series of the *Gospel Magazine*; that the pen of each contributor may be guided by the unerring spirit of truth, so that they may write with a single eye to the glory of God. May the weapon of their defence be not carnal, but spiritual, the sword of the Spirit, which is the word of God; and may they be enabled to pray for

all who dissent, in the words of their dear Redeemer, "Father, forgive them, for they know not what they do."

Hampstead, Nov. 15, 1839.

REV. GENTLEMEN,—Having been a subscriber and reader, for the principal part of the last forty years of this valuable Work, and been much blessed and profited under the sweet unction of the Lord and giver of life, the Holy Ghost, to the praise and glory of the Father of all grace; and having personally known and corresponded with the late respected, and faithful Editor, you will, I hope, excuse the freedom of my thus addressing you on the vast and important office you have entered on—the watchmen of Jehovah!!! in the Lord's vineyard and the public discriminators of the truth, and rejectors of every error militating against the Gospel of Christ and the doctrines of grace, so precious to the elect people of God, in every age of the world! Especially at this most awful epoch of their pilgrimage; so abounding in this highly privileged nation and among the myriads of inhabitants on the face of the globe, with sin, error, popery, heathenism, Mahometanism, and false professors of religion, and all led on by Satan, the great enemy of souls, and all his anti-Christian principalities, powers, and spiritual wickednesses in high and low places, whereby the heavens and earth, sea, and dry land, seem shaken to their very centre, and the groans of the Christian Church appear to be sounding in the streets of every city.

"Yet the Church's extremity is God's opportunity"—based on the rock of ages, the gates of hell shall never prevail against her; because Christ liveth she shall live also!

"A little spot, enclosed by grace,
Out of the world's wide wilderness."

In the worst days of persecution, oppression, and mourning of the people of God, the Lord of Hosts hath appeared in his sovereign, merciful, and all-wise dispensations in bringing deliverance and defeating the machinations of their enemies in such a way and by such weak hands, that God may have all the glory.

Let every believer in Jesus now say, who is on the Lord's side, who? and pray sincerely that a double portion of the spirit of our late departed Editor may rest on you who are appointed to succeed him; and may all the Lord's flock, "however distinguished in the world," be looking to Jesus their head, and adopt the motto of the *Gospel Magazine*. "Beware ye of the leaven of the Pharisees, which is hypocrisy," and earnestly pray that God would be pleased to send forth his light and truth—shield his dear people with the cloud by day and the pillar of fire by night; and that when the enemy comes in like a flood, Jehovah Jirah may provide the way of escape by moving from before his people and going behind and between them and their enemies, so that as his never-failing power in past generations have not forsaken the Church of Christ, but hath delivered and doth deliver; and he will also yet deliver all those that trust in Him, see Psalm xviii. vers. 37 to 41, for your encouragement. But may we not inquire the principal causes of the lukewarmness and present dead state of the people of God in this present generation? Have there not been, amongst the Protestants generally, too much an amalgamation of both with the outer-court worshippers, formalists, Pharisees, and even the enemies of those fundamental articles of our Christian religion, so much prized and held dear by our able Reformers and those valiant soldiers of the cross of Christ, named in some of the late numbers of the *Gospel Magazine*? viz. Luther, Calvin, Crisp, De Coetlogon, Newton, Toplady, Romaine, Hervey, &c. &c., and have not, I ask, their very names, and the precious doctrines of grace inspiring all their preachings and writings,

been neglected and treated as Antinomianism by the carnal professors of the Gospel? And have not some of the Lord's little flock gone aside to avoid the cross attached to such? And have not the defects and infirmities of such men of God been magnified, misrepresented, and their characters defamed, traduced, and blazoned forth, if possible, to destroy their usefulness, by those professing godliness, even by men of like passions? and who are (as the Collect for twenty-fourth Sunday after Trinity asserts) in "bands of those sins which by our frailty we have committed." And as the Collect preceding acknowledges "God to be the author of all godliness," and in others, that "Christ is exalted as a Prince and a Saviour to give repentance and remission of sins." Why on the Arminian system are the people told that they must be the beginners with or assistants to God, in these matters, and in believing in the Lord Jesus Christ? Whereas the ninth article of the Church says, "Man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated; whereby the lust of the flesh, called in the Greek, *phronema sarkos*, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin." So also in the tenth article, "Man cannot turn and prepare himself by his own nature, strength, and good works, to faith, and calling upon God: wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will." Why are these humbling doctrines kept back and not more preached and insisted on? as well as those contained in the eleventh and nine following articles, so plainly and scripturally expressed? May I venture to answer why? Because they are too humbling to man's proud and unconverted nature; and the preaching of them cuts off the hope of the worldly-minded, the Pharisee, and Arminian, trusting in good works. But the neglecting to preach and insist on that fundamental doctrine of the Trinity of persons in Jehovah and the doctrine of election by the Father of all Christ's sheep, and reprobation of the seed of the serpent called the goats, of redemption, atonement and perfect righteousness of the Son, regeneration, spiritual illumination, and source of all comfort by the Holy Ghost, together with the distinct and personal natures of Christ as God-man, mediator before he took our likeness in the flesh; or how could he, as the Son of man, as well as the Son of God, have come down from where he was before his ascension, back there, after he offered up his body on the cross as a "full and perfect satisfaction and atonement for the sins of the whole world," which he had to bear away for ever that they may go free. All the heights and depths, and lengths and breadths, of that love of God in Christ, which is discovered and unveiled to the Church by the Holy Spirit, and after being born again. May, then, these glorious doctrines of truth be the theme of believers on all occasions, and in the face of every enemy be more insisted on, as the root and producer of all godliness, and good works in the Church. Then will there be "a separation of the precious from the vile," the people of God made to rejoice and have exceeding great joy, amid this world of hypocrisy, sin, formality, and popery, the root of all which is Arminianism, and that is the leprosy which hath stained the walls of many Churches. May God in his mercy appear, and raise up more spiritual and zealous men, valiant in the cause of Christ, and then will the Lord's arm be made bare to punish his enemies, and the consolation of his dear people be apparent, to the honour of a Triune Jehovah.—Your's very truly, &c. &c.

TWO LETTERS RELATIVE TO SWEDENBORG'S VIEWS.

ADDRESSED TO A FRIEND.

LETTER THE FIRST.

MY DEAR FRIEND,—Having looked over that part of the letter you wished me to read, which refers more particularly to what is set forth in the writings of Swedenborg, I will very briefly give you my opinion. The remarks in the letter you handed to us on this subject are indeed a sad amalgamation of truth and error; the latter fearfully predominates, and the sentiments set forth are not only highly injurious, but, if I mistake not, the writer's views on the atonement, blasphemous. The Scriptures compared to the writings of Swedenborg, are put into the back-ground as a dead letter; and although often quoted in support of his views, are sadly perverted from their true and literal meaning. Our Lord says, "Search the Scriptures, for they are the things which testify of me;" and does he not also say, "I am the way, the truth, and the life." We read in the word of God, that false Christs shall arise, deceiving, if possible, the very elect; and surely this is applicable to Swedenborg or any other pretended founder of a false religion, whose followers put that honour on them or their writings which is due only to the Triune Jehovah. This is indeed awful, Satan being transformed into an angel of light. I have often heard of Swedenborg, but never had such an insight into his views as is contained in the letter now before me; he is both unsound and unscriptural; the religion he teaches is full of self-exultation, and self-righteousness; it is indeed the religion of nature, and not what is revealed to us by the Holy Spirit. No man can call Jesus *Lord* but by the Holy Ghost, and it is plainly declared, that if any *man* preach any other gospel, let him be accursed. Repentance and reformation, which the writer speaks of, will avail nothing without an interest in a Saviour's blood. Take away the grand expiating sacrifice on the cross, and you take away the only sure foundation of a sinner's hope, for there is no other name given under heaven whereby we can be saved than the name of *Jesus*. I do not as a Christian comprehend what is meant by the *three principles* instead of three *Persons* in the Trinity; if we do away with personalities in the grand mystery of Trinity in Unity, we fritter away the sum and substance of gospel truth. I consider the doctrine of the Holy Trinity most clearly set forth in the Athanasian Creed, and I feel exceedingly jealous of any intermeddling with this grand fundamental doctrine of our holy religion, nor would I read, or recommend to be read, any work or writings that would tend to unhinge the mind on these subjects—a prayerful study of the Holy Scriptures will convince every child of God that sufficient is revealed therein for our salvation; and it is impossible by any cunning craftiness of men, to blot out of the word of God that truth which shines as a sunbeam throughout the blessed volume: "That this is a faithful saying, worthy of all acceptance, that Christ Jesus came into the world to save sinners." May we each build our hope for eternal life on this *rock*, which is as an anchor to the soul, both sure and steadfast; every other dependance will assuredly fail, and all who are not secured in Christ will be eternally lost.—I am, &c.

A. A.

POETRY.

No. I.

A PARAPHRASE ON THE FORTY-SECOND PSALM,

DESCRIBING DAVID'S ZEAL TO SERVE GOD IN THE TEMPLE, WHILE HE
ENCOURAGES HIS SOUL TO TRUST IN CHRIST.

As pants the thirsty hart for cooling streams,
When fainting 'neath the sun's refulgent beams;
So longs my soul most ardently for Thee,
Thou blessed Jesus, Lamb of God for me!
I crave thy presence in my longing heart,
Thy cleansing blood, repeated, heals my smart;
My soul desires the sweetness of thy love,
T' appear before thy Father's throne above;
Standing complete in Thee I would rejoice,
And chaunt redeeming love with cheerful voice.
While floods of tears my care-worn cheeks o'erflow,
And persecutors taunt me with my woe;
Whole days and nights to vex my soul, they cry,
"Where now is He, thy boasted Deity?"
Alas! what griefs my sinking heart oppress;
I long my former freedom to possess;
Robb'd of the liberty I once enjoy'd,
I sit in pensive solitude destroy'd.
When to thy courts I hasted with delight,
To seek refreshment in my Saviour's might,
With songs of praise and dances to the Lord,
The multitude rejoiced with one accord.
But now inquiries hang upon my tongue,
And sorrow is the burden of my song;
I ask my soul, why art thou so distrest?
When will thy wand'rings find a settled rest?
Wait patiently, for God will soon appear,
And bring thy often sought-for blessing near.
Then shall this rapturous tongue aloud proclaim,
The glowing wonders of Immanuel's name.
He grants me rich supplies with joyful speed,
And hastens to my help in time of need;
Why then, O Lord, does anguish fill my breast?
I will repose in Thee, my God, my rest;
I will remember Jordan's wave-wash'd shore,
And look on Zion's hill and weep no more.
Troubles immensely great, with dashing noise,
Like foaming water-spouts, submerge my joys,
And as the boiling seas around me spread,
Raising their lofty waves above my head;
Yet do I feel thy goodness richly given,
And feed on manna daily sent from heav'n;
And while the clouds of midnight round me spread,
A troop of angels watch around my bed;
The Lord commands his love to me by day,
And ev'ning shades shall hear me sing and pray.
Then, since thy glorious presence, Heav'nly Dove,
Dispels my coldness with the Saviour's love,

Unceasing songs of praise my tongue shall sing,
 And hallelujahs to thy throne I'll bring.
 Rock of my strength! shall I for ever mourn?
 And bear oppressors' persecuting scorn?
 Forsaken, and exposed to all their hate,
 O come, and free me from this sinking state!
 A poison'd sword divides my aching heart,
 Insulting foes augment the bitter smart,
 "Vain boaster," they exclaim, "Where is thy Lord?
 And where the truth of his pretended Word?"
 Why should my spirit languish in her grief,
 And mourn the absence of delay'd relief?
 Christ shed his precious blood to cancel sin,
 And everlasting righteousness brought in;
 Ascended up to glory, pleads my cause,
 And by his love my anxious spirit draws;
 His light and truth shall thenceforth guide me still,
 And lead me daily to his heav'nly hill;
 My best thoughts shall his word and works employ,
 While Christ my Saviour constitutes my joy.
 Hence, will I sing the praises of my Lord,
 And rest my soul on his unfailing word,
 And praise the Three in One with sweet accord.

REVIEWS AND NOTICES OF BOOKS.

Reminiscences of Past Experiences.
 By the late MRS. G. SOPER, of
 Plymouth. Darton and Clark,
 58, Holborn-hill.

THIS is a very handsome little volume, beautifully printed, and neatly got up, with a very nice portrait of Mrs. Soper, whose countenance bespeaks every thing that is kind and amiable. There is a great deal in this little book which we thoroughly approve of, and there is also very much *we most decidedly object to*. There are many passages, which some professors, ignorant of the true meaning of Scripture and the nature and character of spiritual operation, advance as evidences of conversion to God, but which have nothing whatever to do with the matter, and by which many are deceived into the supposition of being Christians. We are highly pleased with such passages as the following: "All day long did I praise the Lord with joyful lips; beholding myself clothed in a Redeemer's righteousness, and walking sensibly in the sunshine of his immediate presence." "I often broke out thus: many years have I embraced, in theory, the

blessed doctrines which the Gospel holds out; many years have I received the doctrine of the righteousness of Christ being imputed to those who believe, as God's truth; yet so different is it to my view now, when conscious that I stand in it, that it cannot be comprehended but by those who have been driven out of themselves to seek for glory, honour, immortality, and eternal life in him who alone has it to bestow." Without saying more upon the matter of the book, we shall present to our readers a very valuable letter, received from a Christian friend, to whom we lent the little volume:—

"My dear Friend,—I have read the little book with attention, I cannot say with great profit; but I think it may be classed among the interesting *ones* of the present day, when so many professors are writing their 'experiences.' Mrs. Soper was a witness to the truth of this passage: 'Without faith it is impossible to please God;' also, 'being justified by faith we have peace with God.' Until she was enabled to take hold on the skirts of Him that was a Jew,

she found she could not do any thing acceptable; whatever her good desires were, she had no peace or joy; in one word, she had not the Spirit, how then could she have the fruits? Such biographers would do well if they began their Christian lives where the Holy Spirit begins with them, we should be saved the trouble of wading through pages of words unscriptural, therefore not instructive; all before is shadow, all after substance; 'the carnal mind is enmity against God, it is not subject to the law of God, neither indeed can be.' As long as we have a carnal mind only, what have we to tell of ourselves that will give glory to God, or edify our fellow-creatures? Forgetting the things that are behind, let perfection in Christ be our theme.

"Mrs. Soper knew how to estimate the preaching of the Gospel: when deprived of the great privilege of hearing, she was 'weeping and envying the sparrows which built their nests about Zion.' She was not singular when she said, 'I found a wise and efficient ministry so opportune and wholesome, that it was a kind of comparative earthly paradise to my mind, proving that faith cometh by hearing, and by the dews of the Holy Spirit I have had the abundance of solid comfort, amidst all the stormy tempests of the way.' Mrs. Soper acknowledges that her love to God was only the return of His love to her, this love made known by her believing in the finished work of Christ, then the song of praise began to His grace, to His holiness, to His power, and to His glory. 'The book of Psalms was delightful to her, particularly those songs of degrees, wherein all things in heaven and earth are called upon to praise the name of the Lord.' She has the start of us, my dearest friend; but of this I am confident, that He that hath begun the good work, will carry it on until we leave this very beautiful world, and shall be for ever with the Author and Finisher of our faith. Lord increase that which is Thy own gift.—Your's sincerely and affectionately, "E."

Roman Catholic Concession the Cause of England's Degradation. London: Painter, 342, Strand. 1839. 8vo. p. 17.

THIS is one of the most excellent pamphlets that has fallen into our hands in these idolatrous times, detailing the awful consequences that have already resulted, and are likely hereafter to result, from the government of this country granting "Roman Catholic Concession." The author clearly shows, that until that fatal bill be rescinded, no prosperity, either national or spiritual, can prevail, as popery blights and curses every thing which it touches. We cordially recommend all our truly Protestant countrymen to purchase this pamphlet, as being well worth not only its stated price, sixpence, but the consideration and approbation of all who wish well to "Church and State."

A Word to the Puritans of 1839.
By a LAYMAN. London: Painter, 342, Strand. 1839. 8vo. p. 13.

THIS, like the former, is a very valuable pamphlet, and we have great pleasure in recommending it. The spirit and style of it is all that we could desire, and a single perusal will not fail of conveying much valuable instruction. But we must, at the same time, say that, although we like the tract ever so much, we do not rightly comprehend what the author means in the use of the word "Calvinistic;" if by it he means that system of church government established by Calvin in Geneva, we boldly declare the same to be contrary to God's word and the universal government of the church previous to Calvin's time; but if, by the term, he means the theological views of Calvin, then we can assure him that both the formularies, articles, and homilies of our church are against him. We very much approve of what he says about "The Society for Promoting Christian Knowledge," &c.

VARIETIES.

THE LATE BISHOP OF LICHFIELD.—Samuel Butler was born at Kenilworth, in Warwickshire, the 30th of January, 1774, of highly respected parents, residing in that famous village. He was educated under Dr. James, at Rugby School, where his rapid progress in sound and elegant learning gave promise of his future distinction. In 1792 he entered into residence at St. John's College, Cambridge. His career at that University was brilliantly successful. He obtained three of Sir W. Browne's medals: two for Latin Odes and one for a Greek Ode. In 1793 he was elected to the Craven University scholarship, after a competition with eighteen distinguished candidates; among whom were Dr. Keate, afterwards Head Master of Eton; Dr. Bethell, now Bishop of Bangor; and Samuel Taylor Coleridge, the eminent poet and philosopher. At the Mathematical Examination for the degree of B.A. his name appeared in the list of Senior Optimes; and he soon after gained the first of the Chancellor's two gold medals for the best classical scholars of the year. In 1797 and 1798 he carried off the members' prize for the best Latin Essay by Bachelors of Arts. In the former year he was elected Fellow of St. John's College, and in 1798 he accepted the Head Mastership of the Royal Free Grammar School in Shrewsbury, vacant by the death of the Rev. Mr. Atcherley. About the same time that Dr. Butler accepted the Head Mastership of Shrewsbury School, he was selected by the Syndics of the Cambridge University Press to undertake a new edition of *Æschylus*, with the text and notes of Stanley. This arduous task he gradually achieved, and thus bequeathed to posterity an enduring monument of his great and various learning. Mr. Butler was presented by the Earl of Clarendon, a few years later, to the vicarage of his native place, Kenilworth. In 1811 he proceeded to the degree of Doc-

tor in Divinity, and on that occasion preached the sermon at the installation of his Royal Highness the Duke of Gloucester as Chancellor of the University of Cambridge. Dr. Butler was presented by the Bishop Cornwallis to a Prebendal stall at Lichfield, and in 1822 to the Archdeaconry of Derby, in discharging the duties of which office his zeal, diligence, and faithfulness were universally acknowledged. In 1836, he was promoted, on the recommendation of Viscount Melbourne, to the Episcopal See of Lichfield and Coventry, vacant by the death of the pious Bishop Ryder. The Archdeaconry of Coventry being severed from this diocese and annexed to that of Worcester by Act of Parliament, his lordship possessed the single title of Bishop of Lichfield. Dr. Butler married, in 1798, Sarah, daughter of the Rev. Dr. Aphthorp, by whom (who survives him) he has left issue Mary, wife of the Venerable Archdeacon Bather; Harriet, relict of the late John Lloyd, Esq., of Shrewsbury; the Rev. Thomas Butler, Rector of Langar.

BISHOP LATIMER'S DISAPPROBATION OF LORD ADMIRAL SEYMORE'S OPINION OF COMMON PRAYER.—“The Lord Admiral Seymore was a back-friend to common prayer; and old Latimer takes him and others up for it.” I have heard say, when that the good queen that is gone, had ordained in her house daily prayers, both before noon and afternoon; the admiral getteth him out of the way, like a mole digging in the earth: he shall be Lot's wife to me as long as I live. He was, I heard say, a covetous man, a covetous man indeed: I would there were no more in England. He was, I heard say, a seditious man, a contemner of common prayer. I would there were no more in England. Well! he is gone; I would he had left none behind him.”—*Lloyd's Sufferings of Excellent Personages in the Civil Wars from 1637 to 1660.*

Bishop Jewell, riding to preach

at Lacock, in Wiltshire, a gentleman that met him, perceiving his feebleness, advised him for his health's sake to turn home again: to whom he answered, *Oportet Episcopum concionantem mori*; "a Bishop should die preaching," and so indeed he did; for presently after the sermon, by reason of his sickness, he was forced to bed, from which he never came off, till he was translated to glory.—*Looking-glass both for Saints and Sinners*, p. 28.

A GOOD DEFINITION OF POPERY.—"A heap of unmeaning ceremonies, adapted to fascinate the imagination and engage the senses; implicit faith in human authority, combined with the utter neglect of divine teaching; ignorance the most profound joined to dogmatism the most presumptuous; a vigilant exclusion of biblical knowledge, together with a total exclusion of free inquiry; present the spectacle of religion lying in state, surrounded with the silent pomp of death."

BISHOP HALL'S OBJECTION TO THE BROWNISTS, OR INDEPENDANTS OF HIS DAY.—"I objected separation to you; yet not so extreme as your answer bewrays; a late separation, not the first: my charity hoped you less ill, than you will needs deserve. You grant it odious because it casts imputation of evil upon the forsaken: Of evil? Yea, of the worst, an estate incurable and desperate. He is a bad physician that will leave his patient upon every distemper; his departure argues the disease helpless; were we but faulty as your landlord churches, your own rules would not abide your flight. Hence, the Church of England justly matches separatists with *the vilest of persons*. God himself does so. Who are more vile than *patrons of evil*? Yet no greater woe is to them that speak good of evil, than those that speak evil of good. So wise generals punish mutinous persons *worse than robbers and adulterers*. So Corah and his company, for their opposition to Moses, were more fearfully plagued than the idolatrous Israelites. These sins are more directly against common society, the other more personal: and if both have like iniquity,

yet the former have both more offence and more danger. And if not so, yet who cannot rather brook a lewd servant than an undutiful son, though pretending fair colours for his disobedience? At least you think the Church of England thinks herself God's church as well as *your saints* of Amsterdam: you that so accurse apostacy in others, could you expect she would brook it in you? But your reasons are just and well-grounded: 'every way of a man is right in his own eyes; said we not well, that thou art Samaritan, and hast a devil,' said the Jews? What schism ever did not think well of itself? For us, we call Heaven and earth to witness, your cause hath no more justice than yourselves have charity."—*Bishop Hall's Apology against Brownists*.

CONSPIRACY AGAINST THE CHURCH.

The Dissenting Ministers of Leicester held a meeting on Monday, "for the purpose of taking into consideration the case of the Church-rate victim," Thorogood, a Chelmsford cobbler. At this meeting the most vulgar and stupid rant was employed as the vehicle of the most deadly hatred towards the Church of England.

Thorogood is a man who, after a long course of contumacy, was imprisoned in January last for refusing to pay five shillings and sixpence, the amount of a charge for church-rates. This man of tender conscience has chosen to remain in gaol ever since. The smallness of the sum at issue, as well as the length of the incarceration to which this man has subjected himself, have, of course, been dilated on as proofs of rapacity and cruelty on the part of Churchmen. It is important that this question should be thoroughly understood; and that no portion of public sympathy should be wasted on men who, like Thorogood, seek to convert martyrdom into a source of pecuniary profit, or into a means of ministering to their foolish craving for notoriety.

The Dissenters in England are busied in railing at the church-rates. The Papists in Ireland find occupa-

tion in denouncing tithes. The cry in both cases is the same. "Freedom of conscience"—the hardship involved in maintaining a Church, by the ministrations of which they do not profit:—these, together with charges of covetousness and hardness of heart, directed against the clergy of the Established Church, constitute the burden of the song which Papists and Dissenters chaunt in chorus.

Now, the complaints of these enemies of the Church of England rest upon a falsehood. The payment of tithes and of church-rates involves no hardship upon Dissenters of any kind. Tithes constitute a reserved right of property, to which the title is in the Church; while church-rates are a tax affecting certain kinds of property—a tax, subject to which, the property of the men who claim exemption from its operation, was bought. Tithes and church-rates lessen the market value of the various kinds of property liable to these imposts—the purchase-money, by consequence, is lessened by the amount of such charges. It is a gross mistake, therefore, to allege that church-rates and tithes are paid by Dissenters and by the Papists.

But if these burdens were, in reality, borne by the classes which indulge in such loud complaints, how could the refusal to pay imposts sanctioned by the State, ever afford scope to the play of "tender consciences?" If it be a matter of conscience to refuse payment of tithes, or of church-rates, it ought to be deemed equally imperative on tender consciences to refuse payment of state taxes, and of private debts! The man who defrauds his private creditors—the man who resists the call to contribute to the necessities of the public service—is equally meritorious with Thorogood, the cobbler, and "Church martyr!"

The agitation against church-rates rests on an assumption which is fatal to the institution of property; not that the anti-church-rate agitators contemplate the subversion of property. No: these men are amongst the fervent cultivators of money-worship. They only contemplate

the subversion of the Established Church; and the daily-increasing activity which they exhibit in their attempts to effect that end, is a direct consequence of that false "liberality" which gave rise to the Test and Corporation Acts, and to the fatal Act of 1829.

We desire to place before our readers one or two brief specimens of the rabid stuff which the swaggering champions of dissent poured forth in behalf of the "martyr" Thorogood. Thus speaks a "reverend" anti-churchman in reference to the Church:—

"What meddling, what officious, what tyrannical body originated those laws, and still applies them? The Church? O! let us not desecrate a name so sacred! No, sir, it is not the church, if by that term of designation be meant the great body of the faithful. No, sir, it is a thing that has usurped a title—a thing of earthly parentage, greedy of wealth, ambitious of power, decked in the trickery of worldly honours, the mere creation of princes—a thing which, destitute of the vestments of piety, pompously wraps around it, to conceal its nakedness, the cloak of apostolical succession—(cheers)—a thing that stimulates Christianity for political purposes, in all ages the pander to oppressors, and the jackal to worldly might and the powers that be—(loud applause)—in one word, an Establishment. Its howl is for prey—its office, to lure the people into the fangs of political power; and its reward, mammon! This, sir, and not the Church—this, the puppet of those who would enslave the nation—this is the magician that calls the spirit of persecution from the vasty deep. Christianity washes her hands of the foul imputation. It is a libel, a base libel upon her heavenly pretensions—(hear, hear)."

The utterer of this stuff rejoices in the name of Miall. He was kept in countenance by another equally "reverend" spouter, named Legge, who, in the following choice phrases, made the Established Church his theme:—

"He would not sanction a system which, calling itself apostolic, brand-

ed him and his minister as vile schismatics, guilty of a crime worse than drunkenness. *He would not give his sanction to a system which, in its union with the state, is the masterpiece of hell*—(loud cheers)—*which is pervaded by the spirit of anti-Christ; which, while arrogating to itself the exclusive possession of Christianity, has left the greater part of the land in worse than heathen darkness*—(hear, hear): the foundation of all infidel principles; the great obstacle to the progress of true religion; the fosterer of all feuds amongst the disciples of Jesus"—(cheers).

A sample of this Dissenting minister's charity towards other Dissenters, is worthy of quotation:—"It may suit Churchmen, great and small, who swallow the Book of Common Prayer, the Thirty nine Articles, and the Athanasian Creed—(laughter); it may suit them, too, to mock at the consciences of Dissenters—aye, and it may suit some Dissenters too—white-livered, pigeon-hearted, addle-headed, power-worshipping, rank-admiring, money-loving, knee-cringing, mealy-mouthed, lick-spittle Dissenters—(loud laughter and cheers)—it may suit such as they to sneer at the consciences of other Dissenters."

These are the chosen friends—the allies—the props of her Majesty's ministers. Such are the sentiments which exert an active influence over all the movements of the present cabinet!—*Conservative Journal*.

TRUTH IS GREAT, AND IT WILL PREVAIL.—Truth may be despised—may be opposed; but it contains an imperishable germ of greatness and of empire. The acorn falls upon the ground, vegetates in the soil, and presently a seedling plant appears, liable to destruction from every blast; but, notwithstanding frosts and snows, its roots infix themselves more deeply in the earth, its branches extend, its head towers to the sky, every revolving year adds to its magnificence, till, venerable in the growth of centuries, it stands the father of the forest. So religious truth may be accounted contemptible—may be slow in progress—may be often threatened with an-

nihilation from the sophistries of error and rage of persecutors; but, nurtured by an unseen and almighty influence, its grasp of the human intellect extends—its attributes of grandeur and beauty are unfolded—its head rises in triumph over all its rivals—and, ultimately, it appears enthroned the universally confessed monarch of the globe.

"THEY JOY BEFORE THEE ACCORDING TO THE JOY IN HARVEST, AND AS MEN REJOICE WHEN THEY DIVIDE THE SPOIL."—When the waggon of God's love in Christ, drawn by the hand of the Holy Spirit, comes into the heart, loaded with the sheaves of eternal salvation, and the blessed treasures are deposited in the garner of the renewed soul; when the soul rejoices according to the joy in harvest; or as when soldiers, after much fatigue, hunger, and severe contest, gain a complete victory over a powerful and numerous enemy, are permitted to make themselves masters of all their inestimable valuables, and so they sit down and rejoice as men that divide the spoils;—such is the nature of Christianity; it is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.

"ALL THAT I HAVE IS THINE." Luke xv. 31.—Interpretation.—Which must be understood with great limitation; for it cannot mean that he had all the perfections of God, as Christ the Son of God has; nor all spiritual blessings as the adopted sons have: nor indeed any of them, but all the outward ordinances of the legal dispensation which belonged to the Jews; particularly those that are enumerated in Rom. ix. 4, 5. "To whom pertain the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the Fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever." Hence, they had as much as they could have in an external way, or as they could desire to have. Therefore the meaning is, "All that I have seemeth to be thine," a similar interpretation to the one received of Matt. xiii. 12. "From him shall be taken away

even that which he hath," that is, that which he seemeth to have, as St. Luke hath it, chap. viii. 18. "From him shall be taken away even that which he seemeth to have," or as translated in the margin, "even that which he thinketh he hath." It is also said, in the 7th verse of the chapter, that the Pharisees "need no repentance," that is, they "seem to need no repentance;" or "they think they need no repentance:" so "all that I have seemeth to be thine."

QUEEN ELIZABETH'S SENTIMENTS ON THE SUBJECT OF MARRIAGE, AS DELIVERED TO HER FIRST PARLIAMENT.—The historian having stated that "the education of Elizabeth, as well as her interest, led her to favour the Reformation, and that she remained not long in suspense with regard to the party which she should embrace," describes the proceedings of her first parliament, concluding with a subject which interested the nation, in the passage we here subjoin. "The House (of Commons) in no instance departed from the most respectful deference and complaisance towards the queen. Even the importunate address which they made her on the conclusion of the session, to fix her choice of a husband, could not, they supposed, be very disagreeable to one of her sex and age. The address was couched in the most respectful expressions; yet met with a refusal from the queen. She told the Speaker that, as the application from the House was conceived in general terms, only recommending marriage, without pretending to direct her choice of a husband, she could not take offence at the address, or regard it otherwise than as a new instance of their affectionate attachment to her; that any further interposition on their part would have ill become either them to make as subjects, or her to bear as an independent princess; that even while she was a private person, and exposed to much danger, she had always declined that engagement, which she regarded as an incumbrance; much more, at present, would she persevere in this sentiment, when the charge of a great kingdom was com-

mitted to her, and her life ought to be entirely devoted to promoting the interests of religion and the happiness of her subjects; that as England was her husband, wedded to her by this pledge (and here she showed her finger with the same gold ring upon it with which she had solemnly betrothed herself to the kingdom at her inauguration), so all Englishmen were her children; and while she was employed in rearing and governing such a family, she could not deem herself barren, or her life useless and unprofitable; that if she ever entertained thoughts of changing her condition, the care of her subjects' welfare would still be uppermost in her thoughts; but should she live and die a virgin, she doubted not but Divine Providence, seconded by their counsels and her own measures, would be able to prevent all disputes with regard to the succession, and secure them a sovereign who, perhaps better than her own issue, would imitate her example in loving and cherishing her people; and that, for her part, she desired that no higher character or fairer remembrance of her should be transmitted to posterity, than to have this inscription engraved on her tombstone, when she should have paid the last debt to nature:—'Here lies Elizabeth, who lived and died a maiden Queen.'"—*Hume's History of England.*

The late Earl of Eldon, in his last address on the third reading of the Roman Catholic Emancipation Bill, said, with solemn energy, "I would rather hear that I was not to exist to-morrow morning, than awake to the reflection that I had consented to an act which had stamped me as a violator of my sacred oath, as a traitor to my Church, and a traitor to the constitution." Having failed in alarming the King, by a private interview at Windsor to exercise his vote, though he abhorred the measure as much as his faithful counsellor, and the startling majority of one hundred and nine having sealed his fate in the Lords, he bade the House farewell in a moment of despair, and expressed his sorrowing conviction that the sun of England had set.

Much idle merriment has been wasted on this strong fugitive phrase, and puerile triumph evinced that the seasons here should have experienced no perceptible change. The leading advocates for the measure, who prophesied that the grant of emancipation would be like oil poured on the troubled waters, and prevent all future agitation, that it would strengthen the Church in Ireland, that it would save the country fifty thousand bayonets, that all would henceforth be harmony and peace (these and similar prophecies were braved by the orators for concession), and who laughed at the notion of danger to the Church from some half dozen Roman Catholics, the maximum likely to stray into the House, are surely disqualified from sitting in judgment on Lord Eldon. When we recollect what has been attempted, and what accomplished, in the space of ten years—ten Protestant Bishops cashiered, to apply a military metaphor to a Church strictly militant—one-fourth of the revenues of that Church confiscated, and the remainder threatened—sixty Roman Catholic Members voting for the abolition of church-rates—every social institution tampered with; when we behold a people without confidence, and a government without power, domestic insecurity, colonial insurrection, and foreign dishonour, we may be excused for thinking that the light has been dimmed in our political horizon; and, if the sun of England has not set, that it has been in eclipse. Through the schism made by this fatal gift of unconditional emancipation, issued the Reform Bill. This aged peer, though no longer sustained by the people, hastened back to his place in Parliament to withstand the popular delusion with as much spirit as when thousands had been shouting encouragement. "His thoughts (he said) were how to serve, not how to please his countrymen. and so that he acted for them, he did not greatly care whether he acted with them." When taunted with returning to the House which he had threatened to quit for ever, he made this mild and memorable reply—"I certainly thought

that this was the last opportunity I should have of addressing your lordships. I felt myself called upon by a sense of duty which I could not resist from the moment when my sovereign called me to a seat in this House, as long as my strength permitted me, to offer myself and my opinions to the suffrages and approbation, or the dissent and reprobation of my fellow-subjects, and to them I boldly appeal after the delirium of this day shall have passed away."—*Law Mag.* No. 43.

FLOATING CHAPEL.—Mr. Henry Ward, merchant of Oxford, has recently built, at his own expense, a complete floating chapel at that place, capable of containing from one hundred and twenty to one hundred and forty persons, for the benefit of the watermen and their families, with a residence at one end for a schoolmaster and mistress. A chaplain has been appointed, and the heads of the colleges and other friends have subscribed to his stipend. The chapel cost Mr. Ward £1,000 in building, and he has also invested £100 for its repairs.—*Berrow's Worcester Journal.*

When the late Duke of Bedford first began to receive the sacrament at Woburn Church, after his coming to reside here, he found that the inhabitants had (probably time out of mind) been accustomed to refrain from approaching the altar rails till the party in the abbey-pew, only a few feet distant in the chancel, had communicated and returned to their place. In a short letter, his grace wrote the clergyman, saying he felt that at such a time and place there should be no distinction of persons, and he hoped therefore that in future the inhabitants would join his family; which becoming proposition was of course readily assented to. It might appear superfluous and even unbecoming to add, were it not on account of those who, having ever such ample means, give on such occasions a mere nominal "offering" for the poor, that the duke ever remembered the precept, "If thou hast much, give plentifully;"—almost literally "a handful of gold"

accruing from his pew to the plate.

—*Country Paper*

“The light of the sun is neither parted nor diminished, by being imparted to many several people and nations that behold at one time; nor is the righteousness of the Sun of Righteousness either lessened to himself or to several believers by many partaking of it at once; it is wholly conferred upon each one of them, and remains whole in himself. Hence it is that not only Christ invites so liberally sinners to come to him, but even justified persons would so gladly draw all others to lay hold on this righteousness of their Redeemer; knowing well, that if all the world were enriched by it, they themselves would be no whit the poorer.”—*Leighton.*

PERRANZABULOE; A PARISH CHURCH BURIED IN THE SAND FOR SEVEN HUNDRED YEARS—LATELY DISCOVERED.—(To the Editor of the “Conservative Journal.”)

Sir,—Of the many objects to which the attention of your readers is drawn, in the various departments of your paper, there is not one which can exceed in interest the following account of the church of Perranzabuloe, or St. Peran, in the hundred of Pydar, in the county of Cornwall. For more than seven hundred years it had been imbedded in the sand, from which it was rescued, in the year 1835, by the persevering exertions of a private gentleman, William Michell, Esq., of Compregney, near Truro; and there are many considerations which render a description of the church, in the state in which it was found, very opportune and seasonable at this moment; for its present state affords presumptive and external evidence of the fallacy of some of those pretensions in which the members of the Romish communion indulge, as to the antiquity of their church, and the pomp and splendour of their services. It would be no difficult matter to prove, by authentic documents, that the first three centuries furnish not the slightest authority for those pompous ceremonies, and those puerile observances which were introduced, and which still continue

to outrage the simplicity of the primitive worship. With respect to this particular church, the sand has been accumulating for many hundred years, but when completely removed, the church was found in the most perfect state; and it is a very singular circumstance, that the interior contained none of the modern innovations and accompaniments of a Romish place of worship, from which the inference is clear and indisputable, that it must have been built at a period anterior to the introduction of the numerous corruptions, &c. of the Papistical communion, and gives sanction to the well-authenticated fact, that, in the first three or four centuries, none of those puerilities and observances, borrowed either from Pagan idolatries or the Jewish ritual, were known; for the truth is, that what we see in Romish places of worship is nothing but a transfer of what we read from the synagogues of the Jews, or the temples of the Pagans; and which outvie, in particular, in splendour and magnificence, the sacerdotal vestments with which those were apparelled who officiated either in the one or the other. The whole of their services is an appeal more to the external sense, than an address to the understanding and the affections. There was no rood-loft for the hanging of the host, nor the vain display of fabricated relics—no latticed confessional—no sacring bell (a bell rung before and at the elevation of the host)—no daubed and decorated images of the Virgin Mary or of saints—nothing which indicated the unscriptural adoration of the wafer, or the no less unscriptural masses for the dead. The most diligent search was made for beads and rosaries—pyxes and Agni Dei—censers and crucifixes. Strange that this ancient church, in which, it will be borne in mind, everything was found as perfect as at the time in which it was imbedded, should so belie the Papists’ constant appeal to *antiquity*—to the *faith* of their *forefathers*—to the *old religion*, as it is falsely termed, as if that were religion which has not a particle of the simplicity and purity of the primitive Church, to sanctify and iden-

tify it as a branch from the true Apostolical tree! At the eastern end, in a plain, unornamented chancel, stands a very neat but simple stone altar, and in the nave of the church are stone seats, of the like simple construction, attached to the western, northern, and southern walls. With such humble accommodations were our fathers, who worshipped God in simplicity and truth, content!

From the amiable and intelligent historian of the past and present condition of Perranzabuloe—the Rev. C. F. Collins Trelawney—a descendant, on the maternal side, of the good bishop Trelawney—a name of which he may well be proud—one of the seven of the glorious company who preferred the gloom of a prison before submission to the mandates of an arbitrary papistical tyrant, I have had an interesting letter, in which, in answer to my inquiry as to the present state of the parish church, he informs me that it is not in a condition to admit of its being used for any purpose whatsoever, as it is already again entombed in the sand! It was with extreme regret that I received this communication; for so much had my interest been excited by Mr. Trelawney's narrative, which is beautiful, and will well repay many a perusal, that

I was on the point of fulfilling arrangements which I had made for a summer visit to the venerated spot; but I hope that the same enterprising spirit by which it was five years since resuscitated, as it were, and recalled into being, will be again interposed to rescue it from its present entombment, and be a temple yet appropriated to the service of the living God! I know not the localities; but who in such a wish does not join? and where is the man whose piety would not grow warm as he worshipped within the hallowed pile of Perranzabuloe, as much as it would within the mouldering ruins of Iona? It may not, perhaps, be unimportant and uninteresting to add, that the tutelar saint of Cornwall was Peranus, or, Saint Perran, after whom the imbedded church was named, and that the memory of this saint is still cherished with fond veneration by the people of Cornwall. His annual commemoration is celebrated on the 5th of March. Christianity was first preached in Cornwall by Corantinus, by whom the whole of the population was rescued from Pagan idolatry, and converted to the Christian faith, at the end of the third and at the commencement of the fourth century.

JAMES RUDGE, D.D.

NOTICES TO CORRESPONDENTS.

“Loving God,” by J. B., and three copies of verses, by W. Thomas, have been duly received. Also, a letter by Numerist. We respectfully desire our Correspondents would send us prose instead of verse for the next two or three months, as we are at present in possession of much very excellent poetry, enough for some months to come. The communication of Edward Kirby has been received. All the above came too late for insertion in this month's Magazine. “Peace among Christians” and “Butler's Reply to Chalmers,” together with a letter from “Farmer Trusty,” will be noticed in our next. Books for review, and all communications for the Editors, to be addressed, *post paid*, “The Editors of the Gospel Magazine; or, Church of England Advocate, at Simpkin, Marshall, and Co.'s, Stationers' Hall Court, London.”

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