

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.—JEREMIAH VI. 16.

COBOURG, UPPER CANADA, SATURDAY, AUGUST 24, 1839.

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Original Poetry.

For the Church.

THE VOICE OF THE EMPIRE.

"Lozels wait—"

Where Raleigh bow'd—and in the halls of state
Where faithful Burleigh sat with watchful eye
A wrinkled Comus, revels in his sty.—*Modena Petrarch.*

How fares our glorious England?—
Lifts she her stately head,
With the victor light of her ancient might
Yet round her empire's shield?
How fares her freedom line?
Hath her fame no shadow known,
Since the goddess mock'd at her martyrs' shrine,
Since cravens girt her throne?

There are shoals around her path,
A wild cat sea before her;
The distant thunder is muttering wrath,
The Heaven broods frowning o'er her.
Dastards are by the helm—
Faint hearts to watch are set—
But the good ship's form, through the gathering storm,
Bears on triumphant yet!

The red cross of Saint George
O'er flood and forest streams;
On a prouder height than the wildest flight
Of the Roman Victor's dreams:
Bright flames,—broad waters lie
Beneath its war-worn field—
Must it quail at the scowl of a traitor's eye?
Is its tale of empire told?

Where is each glorious name
The past's broad annals tell,
That in gloomy hours, o'er thy wail and fame,
Kept watch and ward so well?
The traitor mocks thy throned—
The vandal spoils thy realm—
While the alien Lord of a dastard horde
Stands pilot at thy helm!

Call back thine old renown,
Bright thoughts of hopeful cheer—
The tale of the martyr's burning crown,
The sword of the cavalier—
Ask for thine ancient might,
The hearts of the brave,—the true—
Are they loath 'neath the waves of the Nile's red light,
In the graves of dark Waterloo?

Hear the proud answer rise
On Echo's echoing wings,
Like the voice of a thousand victories
The bold defiance rings!
The patriot's heart beats high;
The soldier's steel is bare;
And the war-shouts sweep o'er the startled deep,
For the strength of the Isles is there!

It bursts o'er the stormy North;
The Huron forests quiver;
The Hindoo starts, as it rushes forth
O'er the Ganges' sacred river:
And on speeds the answering sound
From Isles in the far off seas,
From the height, o'er the pride of the Spaniard, crown'd
To the rock of the bold Maltese!

Genius of Britain—Rise!
Spirit of Freedom—wake—
One stroke—and the gloom from thy banner flies,
The clouds 'neath the sunshine break—
Call on the freeman's sword,
The Christian's pure endeavour,
Let "Church and Throne" be the charging word—
And we are sav'd for ever!

ZADIG.

Toronto, August, 1839.

THE MARTYRDOM OF ARCHBISHOP LAUD.

The night before his execution, he ate a moderate supper to refresh his spirits, and then going to bed, slept soundly till the hour when his attendants were appointed to await his rising. When he was brought out of the Tower, the spectators "were so divided betwixt becomers and insulters, it was hard to decide which of them made up the most part." He proceeded with a cheerful countenance and unruffled mind, though Hugh Peters and Sir John Clotworthy, (a man worthy of such an associate,) were all the way assailing him with inhuman interrogatories. These he took calmly, and though some rude and uncivil people reviled him as he passed along with opprobrious language, as loth to compose him to the grave in peace, yet it never discompos'd his thoughts, nor disturbed his patience. For he had profited so well in the school of Christ, that when he was reviled he reviled not again, but committed his cause to Him that judgeth righteously. And as he did not fear the frowns, so neither did he court the applause of the vulgar herd, and therefore chose to read what he had to speak unto the people, rather than to affect the ostentation either of memory or wit in that dreadful agony.

"Good people," said he, "this is an uncomfortable time to preach, yet I shall begin with a text of Scripture, (Hebrews xi. 2.) 'Let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.' 'I have been long in my race, and how I have looked to Jesus, the author and finisher of my faith, he best knows. I am now come to the end, and here I find the cross, a death of shame; but the shame must be despised. . . or no coming to the right hand of God! I am going away, as you see, toward the Red Sea, and my feet are now upon the very brink of it; an argument, I hope, that God is bringing me into the land of promise; for that was the way through which he led his people. . . But before they came to it he instituted a passover with them, . . . a lamb it was, but it must be eaten with sour herbs. I shall obey, and labor to digest the sour herbs as well as the lamb. And I shall remember it is the Lord's passover; I shall not think of the herbs, nor be angry with the hand that gathereth them, but look up only unto Him who instituted that, and governs these. For men can have no more power over me than what is given them from above. I am not in love with this passage through the Red Sea, for I have the weakness and infirmities of flesh and blood plentifully in me, and I have prayed with my Saviour, *ut transiret calce iste*, that this cup of red wine might pass from me. But if not, God's will, not man's be done! And I shall most willingly drink of this cup, as deep as he pleases, and enter into this sea, yea, and pass through it, in the way that he shall lead me."

Thus he began his dying address, in that state of calm, but deepest feeling, when the minds seeks for fancies, and types, and dim similitudes, and extracts from them consolation and strength. What he said

was delivered with a grave composure, so that "he appeared," says Sir Philip Warwick, "to make his own funeral sermon with less passion than he had in former times made the like for a friend." The hope which he had expressed at his last awful parting with Strafford was now nobly justified; it was not possible for man in those fearful circumstances to have given proof of a serene courage, nor of a more constant and well-founded faith. Nor did he let pass the opportunity of giving the people such admonition as the time permitted. "I know," said he, "my God whom I serve is as able to deliver me from this sea of blood as he was to deliver the three children from the furnace; and (I humbly thank my Saviour for it!) my resolution is now as theirs was then: they would not worship the image which the king had set up, nor will I the imaginations which the people are setting up; nor will I forsake the temple and the truth of God, to follow the bleating of Jeroboam's calves in Dan and Bethel. And as for this people they are at this day miserably misled, (God of his mercy open their eyes, that they may see the right way!) for the blind lead the blind, and if they go on, both will certainly fall into the ditch.

He then spake of his innocence and the unprecedented manner of his condemnation.—"You know," said he, "what the Pharisees said against Christ himself: 'If we let him alone, all men will believe in him, *et venient Romani*, and the Romans will come and take away both our place and nation.' See how just the judgment was. They crucified Christ for fear lest the Romans should come; and his death was it which brought in the Romans upon them; God punishing them with that which they most feared. And I pray God this clamor of *venient Romani*, of which I have given no cause, help not to bring them in! For the Pope never had such an harvest in England since the Reformation, as he hath now upon the sects and divisions that are among us." Next he bore testimony to the king his gracious sovereign, as one, whom in his conscience he knew to be a sound and sincere Protestant.—He dwelt upon the popular clamor for justice, as a practice which might endanger many an innocent man, and pluck his blood upon the heads of the people, and of that great populous city; and he spake of the poor Church of England. "It hath flourished," said he, "and been a shelter to other neighboring Churches, when storms have driven upon them. But alas! now it is in a storm itself, and God only knows whether, or how, it shall get out. And which is worse than the storm from without, it is become like an oak cleft to shivers with wedges made out of its own body, and at every cleft profaneness and irreligion are entering in; while (as Prosper speaks, in his second book *De Contemptu Vite*, men that introduce profaneness are cloaked over with the name *religionis imaginario*, of imaginary religion. For we have lost the substance, and dwell too much in opinion; and that Church, which all the Jesuits' machinations could not ruin is fallen into danger by her own.

"The last particular (for I am not willing to be too long) is myself. I was born and baptized in the bosom of the Church of England established by law: in that profession I have ever since lived, and in that I come now to die. This is no time to dissemble with God, least of all in matters of religion; and therefore I desire it may be remembered, I have always lived in the Protestant religion established in England, and in that I come now to die. What clamors and slanders I have endured for laboring to keep an uniformity in the external service of God, according to the doctrine and discipline of the Church, all men know, and I have abundantly felt." Then he noticed the accusation of high treason. "Besides my answers to the several charges," said he, "I protested my innocence in both houses. It was said prisoners' protestations at the bar must not be taken. I can bring no witness of my heart and the intentions thereof; therefore I must come to my protestation, not at the bar, but my protestation at the instant and hour of my death: in which I hope all men will be such charitable Christians, as not to think I would die and dissemble, being instantly to give God an account for the truth of it. I do therefore here in the presence of God and his holy angels, tell it upon my death, that I never endeavored the subversion of law or religion; and I desire you all to remember this protest of mine, for my innocence in this and from all treasons whatsoever. I have been accused, likewise, of being an enemy to Parliament.—No; I understand them, and the benefit that comes by them too well to be so. But I did dislike the misgovernment of some Parliamentary ways, and I had good reason for it. For *corruptio optimi est pessima*: there is no corruption in the world so bad as that which is of the best thing within itself; for the better the thing is in nature, the worse it is corrupted.—And that being the highest court over which no other hath jurisdiction, when it is misinformed or misgoverned, the subject is left without all remedy. But I have done. I forgive all the world, all and every of those bitter enemies which have persecuted me; and humbly desire to be forgiven of God first, and then of every man, whether I have offended him or not; if he do but conceive that I have, Lord, do thou forgive me, and I beg forgiveness of him! And so I heartily desire you to join in prayer with me."

He had prepared a prayer for the occasion, and never was there a more solemn and impressive form of words; it is alike remarkable for the state of mind in which it was composed and uttered; the deep and passionate devotion which it breathes, and the last firm fervent avowal of that religious loyalty for which he was at that instant about to die a martyr. To abridge it even of a word would be injurious, for if any human composition may be called sacred, this surely deserves to be so qualified. "O eternal God and merciful Father! look down upon me in mercy, in the riches and fulness of all thy mercies look down upon me; but not till thou hast nailed my sins to the cross of Christ, nor till thou hast bathed me in the blood of Christ, nor till I have hid myself in the wounds of Christ, that so the punishment due unto my sins may pass over me. And since thou art pleased to try me to the utmost, I humbly beseech thee, give now in this great instant, full patience, proportionable comfort, and a heart ready to die for thee honor, the king's happiness, and the Church's preservation. And my zeal to this (far from arrogance be it spoken!) is all the sin, (human frailty excepted and all the incidents thereunto,) which is yet known to me in this particular, for which I now come to suffer: I say in this particular of treason. But otherwise my sins are many and great: Lord pardon them all; and those especially (whatever they are) which have drawn down this present judgment upon me! And when thou hast given me strength to bear it, do with me as seems best in thine

own eyes; and carry me through death, that I may look upon it in what visage soever it shall appear to me. Amen! And that there may be a stop of this issue of blood in this more than miserable kingdom, (I shall desire that I may pray for the people too as well as for myself; O Lord I beseech thee, give grace of repentance to all blood-thirsty people. But if they will not repent, O Lord, confound all their devices, defeat and frustrate all their designs and endeavors, upon them, which are or shall be contrary to the glory of thy great name, the truth and sincerity of religion, the establishment of the king and his posterity after him in their just rights and privileges, the honor and conservation of parliaments in their just power, the preservation of this poor Church in her truth, peace and patrimony, and the settlement of this distracted and distressed people under their ancient laws, and in their native liberty. And when thou hast done all this in mere mercy to them, O Lord, fill their hearts with thankfulness, and with religious dutiful obedience to thee and thy commandments all their days. Amen, Lord Jesus, Amen. And receive my soul into thy bosom! Amen. Our Father which art in heaven!"

He pronounced this awful prayer with a distinct and audible voice, and giving the paper to Dr. Stern, who had been permitted to attend him, desired him to communicate it to his other chaplains, that they might see in what manner he left this world; and he prayed God to bless them. Observing also that a person had been writing his speech, he desired him not to do him wrong by publishing a false and imperfect copy. His countenance had all this while a ruddier and more animated hue than it was wont to have; so that his enemies, with all that malignity which marked their proceedings towards him, said he had painted it, to fortify his cheeks against discovery of fear. The scaffold was crowded with people, and when he moved towards the block, he desired he might have room to die, beseeching them to let him have an end of his misery, which he had endured very long; and this he did as calmly "as if he rather had been taking order for a nobleman's funeral, than making way for his own!" Being come near it, he put off his doublet and said, "God's will be done! I am willing to go out of this world; none can be more willing to send me." And seeing through the chinks of the boards that some persons were got under the scaffold about the very place where the block was seated, he called to the officer either to remove them or stop the crevices, saying that it was no part of his desire that his blood should fall upon the heads of the people. "Never," says Heylyn, "did man put off metal with a better courage, nor look upon his bloody and malicious enemies with more Christian charity." Sir J. Clotworthy now molested him with impudent questions, and after meekly answering him once or twice, Laud turned to the executioner as the gentle person, and giving him money, said, without the slightest change of countenance, "Here, honest friend, God forgive thee, and I do; and do thy office upon me with mercy." Then he knelt down, and after a short prayer laid his head upon the block, and gave the signal in these words, "Lord, receive my soul!" The head was severed at one blow, and instantly the face became pale as ashes, to the confusion of those who affirmed that he had painted it. Yet they had then the stupidity and baseness to assert, that he had reddened his countenance, and propt up his spirit by some compounded cordial from an apothecary: so hard is the heart, and so impenetrable the understanding of the factious.

Great multitudes attended this victim of sectarian persecution to the grave; the greater part attracted by curiosity, but many by love and veneration; and not a few, it is believed, by remorse of conscience, for having joined in the wicked and brutish clamor with which he had been hunted down. A baser triumph never was obtained by faction, nor was any triumph ever more basely celebrated. Even after this murder had been committed with all the mockery of law, his memory was assailed in libels of blacker virulence, (if that be possible,) than those by which the deluded populace had been instigated to cry out for his blood; and to this day, those who have inherited the opinions of the Puritans, repeat with unabated effrontery the imputations against him, as if they had succeeded to their implacable temper, and their hardness of slander also. More grateful is it to observe how little is in the power of malice, even when in the dispensations of Providence it is permitted to do its worst. The enemies of Laud cut off from him, at the utmost, a few short years of infirmity and pain; and this was all they could do! They removed him from the sight of calamities which would have been to him tenfold more grievous than death; and they afforded him an opportunity of displaying at his trial and on the scaffold, as in a public theatre, a presence of mind, a strength of intellect, a calm and composed temper, a heroic and saintly magnanimity, which he could never have been known to possess if he had not thus been put to the proof. Had they contented themselves with stripping him of his rank and fortune, and letting him go to the grave a poor and broken-hearted old man, their calumnies might then have proved so effectual, that he would have been more noted now for his infirmities than for his great and eminent virtues. But they tried him in the burning fiery furnace of affliction, and then his sterling worth was assayed and approved. And the martyrdom of Cranmer is not more inexpressibly disgraceful to the Roman Catholic, than that of Laud to the Puritan persecutors.

He was buried according to the rites and ceremonies of the Church of England, a circumstance which afforded a deep but mournful consolation to those who revered and loved him. It seemed to them as if the venerable Establishment itself, over which he had presided, and for defending which he had died a martyr, were buried with him; for on the same day that six infamous peers past the ordinance of attainder against him, they past an act also by which the liturgy was suppressed, and a directory for public worship set forth in its stead.

THE DOCTRINE OF THE ATONEMENT.

From a Visitation Charge, by the Rev. G. Townsend.

Our ministry, my Christian Brethren, is the ministry of reconciliation to God. It is the office of effecting the reconciliation of man to God. Before reconciliation there must have been enmity. Man by reason of sin was at enmity with God. This enmity arose from two sources, fear because of guilt, and fear because of the consciousness of continued sin. Our office is to teach men to be reconciled to God by removing this fear. We teach the removal of fear because of guilt, by preaching the expiation of the guilt of sin, by the sacrifice of Christ. We preach the removal of fear because of continued sin, by the impartation of the power of the Holy Spirit, to those who have faith in that sacrifice. The doc-

trine of reconciliation implies, therefore, three things, that man is a sinner, that sin can be pardoned, and that sin can be removed; and every thing which revelation relates to us of these things, is summed up in that one word, which accurately expresses the whole truth. That word is, the atonement. This word implies the causes, the means, and the result of reconciliation. Its causes are, the mercy of God, and the sin of man,—the means, the propitiation by Christ,—the result of receiving that propitiation, the bestowing the Divine seal to sanctify, and to renovate the soul. All our external services are but proofs of our faith in the atonement, which reconciles man to God; and there is no holiness, no true morality, but that which flows from faith in this atonement.—Faith in Christ, working obedience in the heart and life, by love to God, is the one true religion. The preaching this doctrine of the atonement, therefore, is your first chief duty. It includes every other. On all occasions when you speak to the people, this doctrine must be, and ought uniformly to be, without the exception of any one sermon whatever, he expressed, or the implied foundation of all moral inference, and all spiritual instruction. This is the one truth. The pages of Revelation may, in one sense, be said to teach this alone: for all its history, facts, and inferences, refer to this, as the object for which alone, all was written. The Bible begins with it, when it says *the seed of the woman shall bruise the serpent's head*. It goes on with it, from the days of Abel to those of the Apostles, in the perpetual offering of the sacrifices, which revealed, in their typical details, the Lamb of God. When John the Baptist, the connecting link between the Jewish and the Christian dispensations, pointed out Christ to his own disciples, who thereupon left him, to follow Christ; he declared Him, with reference to the atonement alone, to be the Lamb of God. When Christ went up to Jerusalem to die, he became our Sacrifice, our Passover, only to complete the work of His atonement, of which His death was the principal part; and which He undertook before the creation of the world. When He returned to His glory, His Apostles summed up all their teaching, in this one doctrine, *see preach Christ crucified*. The Epistles more especially dwell on this point because the history of the Redemption of man being completed, the mind is brought under the teaching of inspiration, to ponder this topic without interruption. When we shall see Christ at the last, we shall "look on Him whom we have pierced." The piercing of His hands, and His feet, was the sign of the completion of His Atonement: and He shall be known as the Atoner, when He comes again to judge us. Such is the manner in which the doctrine of the Atonement is the beginning, middle, and end of the whole Book of Revelation. See too in what manner the Church, in full accordance with the Scripture, teaches the same truth. Every prayer we offer to God, is addressed to Him in the name of Christ: not alone as our prophet to instruct us, but as the sacred Intercessor of the new Covenant. We approach to God in the name of Christ, because Christ is the Mediator, who offers the prayers of his people. We pray to Christ as the Lamb of God, who taketh away the sin of the world. Men, women, children, the philosopher, and the uneducated, all join in what we justly call the *Common Prayer*. In the Sacramental services of the Church, we thank God, for Him who made upon the cross, the great sacrifice, oblation, and satisfaction for the sins of the whole world—and so I could go on to prove to you, that the doctrine of the Atonement is the one great truth, which we always, on all occasions, systematically, *explicitly*, *prominently*, and uniformly keep in view; as the hope of our souls, the basis of our prayers, the foundation of all our faith, praise and gratitude, and the source of all that Christian holiness, of which morality is only a part, because morality is our duty to man, and includes not our duty to God.

UNITY OF THE EARLY CHURCH.

The unity of the Church had not as yet (A. D. 200) been broken by an open secession from the whole body of Christians.—This body, though consisting of many members, and dispersed throughout the world, was yet one and undivided, if we view it with reference to doctrine, or to the form of ecclesiastical government. Every Church had its own spiritual head or bishop, and was independent of every other Church, with respect to its own internal regulations and laws. There was, however, a connexion, more or less intimate, between neighbouring Churches, which was a consequence in some degree, of the geographical or civil divisions of the empire. Thus the Churches of one province, such as Achaia, Egypt, Cappadocia, &c., formed a kind of union, and the bishop of the capital, particularly if his see happened to be of apostolic foundation, acquired a precedence in rank and dignity over the rest. This superiority was often increased by the bishop of the capital (who was called in later times the Metropolitan) having actually planted the Church in smaller and more distant places; so that the Mother Church, as it might literally be termed, continued to feel a natural and parental regard for the Churches founded by itself. These Churches, however, were wholly independent in matters of internal jurisdiction, though it was likely there would be a resemblance, in points even of slight importance, between Churches of the same province.

Early in the second century we find proofs of Churches, not only in neighbouring provinces, but in distant parts of the world, taking pains to preserve the bond of unity, and to show themselves members of one common head. The term *catholic*, or *universal*, as applied to the Church of Christ, may be traced almost to the times of the Apostles; and every person who believed in Christ was a member of the Catholic Church because he was a member of some particular or national Church which was in communion with the whole body. We have already seen instances of this communion being preserved or interrupted between the members of different churches; and the unity of the early Christians upon this point is shown by the custom of bishops, as soon as they were elected, sending a notification of their appointment to distant Churches.—When this official announcement had been made, any person who was the bearer of a letter from his bishop was admitted to communion with the Church in any country which he visited; but these *communitary letters*, as they were called, were certain to be denied him if any suspicion was entertained as to the unsoundness of his faith. It may be supposed that these precautions were very effectual in preserving the unity of the Church, and in preventing diversity of doctrine. The result was, as has been observed, that up to the end of the second century no schism had taken place among the great body of believers. There was no Church in any country which was not in communion with the Catholic or Universal Church; and there was no Church in any particular town or province which was divided into sects and parties.—*Dr. Burton's History of the Christian Church.*

ON CLERGYMEN UNITING WITH DISSIDENT MINISTERS.

HERBERT. I witnessed this morning one thing which did not please me; and that was the mixture of clergymen, and even bishops, on the same platform with dissenting ministers. The impression upon the mind of the audience, evidently was, that the Dissenter was as much God's minister as the clergyman of the Church.

RIDLEY. You remind me of a scene which once occurred at one of these miscellaneous assemblies. A very liberal gentleman was addressing the meeting, and in the exuberance of his liberality, eulogizing the truly Christian spirit which had induced so many

persons, merging all private differences of religious opinion, to join in the work in hand. "Here," said he, warming with his subject, "is our respected diocesan, my Lord Bishop, on the right hand, and here on the left my excellent friend, Mr. Bishop, the dissenting minister"; whereupon the meeting applauded vehemently.

HERBERT. The wit of the orator was worthy of the sentiment. If it was a meeting for the purpose of sending relief to the starving Irish or the Scotch Highlanders, nothing could be more proper than for all persons to unite; and any reference to difference of religious opinion on such an occasion, would have been most ill-timed. But if the meeting was for religious purposes, and the dissenter came and spoke in the character of minister of his sect, then the scene was not only laughable but mischievous. The comparison between my Lord Bishop and Mr. Bishop—which all would make, even without the coincidence of name,—could only serve to degrade the former from his just station as the successor of the Apostles. Of course the Dissenter would see no sort of degradation or impropriety; but the Churchman, if he had ever thought seriously on the solemn commission which God's ministers receive at their ordination, would, one should think, be ashamed to hear an ordained priest or bishop of the Church placed on the same footing with one, who he must conscientiously believe to be an intruder into the sheep-fold. And this is obviously not a moral question of liberality or illiberality, but a mere matter of belief as to fact. The Dissenter considers one man to be as fit for the ministry as another; and, therefore, consistently places the minister of the Church and of the sect on an equal footing. The Churchman, on the other hand, believes that they only are authorized to exercise ministerial functions, and receive the title of God's ministers, who have been lawfully ordained by the successors of the Apostles; and, therefore, any thing which tends to obliterate the distinction between those who really are, and those who are not ministers of the true Church, appears to him a profanation.

It is almost mischievous; for, how can it be expected that well-meaning persons, who have been encouraged to listen to a dissenting minister speaking to them on religious subjects from the platform, should discern the sin of separating themselves from the communion of the Church, and attending the pulpit ministrations of the same teacher. If for the sake of a little popularity, or from the fear of being thought illiberal, I thus contribute to throw dust in the eyes of those who do not think very deeply on these matters; then, instead of acting liberally, I think my conduct would be most illiberal and selfish. But it is not usually from selfish motives, so much as from mere inconsiderateness and good-nature, that the inconsistency arises. A good-natured easy clergyman, fearful of giving offence, attends one of these miscellaneous meetings—a resolution is thrust into his hands, and he makes a bungling address about his willingness to come forward on such an occasion, but for his inability to speak in public; then up jumps Mr. Bishop or some other ready, quick-witted Dissenter, who has been making a professional circuit of the country, and has got his speech at his fingers' ends; and of course the audience, besides confounding the distinction between an ordained minister of the Church and a Dissenter, draw a comparison to the disadvantage of the former. I am far from wishing that clergymen should not speak at public meetings; only let them first learn to speak, and then maintain their proper station. In fact, the most splendid speakers now living, are clergymen of the Establishment. But I must own that I dislike exceedingly to see them placed in a situation which must inevitably mislead a great number of persons as to the vital doctrine of apostolical ordination.

This is an insuperable objection in my mind to the Bible Society. With regard to its ostensible object,—namely, the distribution of the word of God, which is the same with that of the Christian Knowledge Society,—of course no Protestant Christian can do otherwise than wholly approve of it. But then there is another object, which, though not so openly avowed, is, nevertheless, a fundamental principle of the Bible Society,—namely, to "pocket differences" with Dissenters. To this I altogether object, because it is contrary to the plain precept of Scripture, and cannot do otherwise than tend to obliterate the principles which are essential to the unity of the Church, and to confound the distinction between the ordained ministers of the Church, and those who have no right whatever to the title.—*Rev. W. Gresley's Portrait of an English Churchman.*

* This is the expression used by a distinguished speaker at the last meeting of the Bible Society at Exeter Hall. But surely it is quite contrary to such texts as the following:—
"Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine that ye have learned, and avoid them." Romans, xvi. 17.
"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us." 2 Thess. iii. 6.
The mild St. John is even more severe than the zealous Paul. "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God-speed is partner of his evil deeds." 2 John, x. 11.

ARGUMENTS AGAINST EXTEMPORE PRAYING AND PREACHING.

We hope to be excused for adducing, in this place, a few arguments against the system of extempore praying and preaching.—We would object the liability (not very small) of thereby foisting false doctrine and hereby into the worship of God—the tendency to wander in prayer—the chance of omitting some important petition—the incomprehensible language which may be used—the terms, which in the inconsideration and impulse of the instant, may be wrongly applied; all these possibilities go to prove the disadvantage of extempore effusions, as a general practice. But the argument to be urged in favour of precomposed forms is so strong, that we wonder how any one, who has given the subject any consideration, can lend his sanction, to the practices of the dissenters. We read in the fifteenth chapter of Exodus, that the children of Israel sang a hymn unto the Lord, together. Now we ask, whether this could have been managed had not the hymn been already known? Again, in the expiation of a certain murder, the elders of the city which were next to the slain, were expressly commanded to say a form of prayer precomposed by God himself. (Deut. xxi. 8.) And in many places of Scripture we meet with several forms prescribed by God. The whole book of the Psalms contains forms of prayers, or of thanksgiving, or of penitential confession, as appears from the Psalms themselves, as well as from other parts of Scripture. It is very evident that the Jews used set forms of prayers, and when our Saviour came upon earth, he joined in with such formulas. His command upon this point is very express. "When ye pray," said he, "say after this manner, Our Father," &c. He thus actually composed a prayer, and commanded his disciples to use it. Therefore we may conclude that praying in a precomposed form was conformable to established custom before our Saviour's time, during his pilgrimage upon earth, and afterwards. But really, the fact that so few are gifted with the ability to pray extempore would seem sufficient to discountenance the practice. And if there be danger in permitting such effusions even to those who may happen to be qualified by perfect knowledge of the subject, sound discretion, and the possession of that "talent" which, as a general rule, implies the absence of any great stretch of mental power, but which is a symptom of a capacity, deficient in what Locke has called large sound round about sense; we mean a ready flow of words, a volubility of speech, and an apparent quickness of conception, which present to common

* From Southey's Book of the Church.