A MEMOIR OF ANDREW SALL, D.D. (From the Church of England Magazine).

in general, and of the society of Jesuits in particular, of bread and wine what spiritual graces he pleaseth has been so often adverted to in the pages of this ma- without alteration of the elements, as he doth afford gazine, that it is needless in this place to enter into details. It is one advantage, however, arising from the effrontery with which popery has, of late years, raised its head amongst us, that it has brought before sinister intention, in this my declaration upon the was to show himself a faithful, zealous, and affectionate more apostolic discipline, than prevailed in any other. the public many documents respecting individuals previously little known as champions of the truth, who had been blinded by popish superstition and has caused to show, and have already shown them to my renowned chising in English and Irish every Sunday in this city time of Wicliffe, we still find the same zeal and the many valuable works to issue from the press. This must do good. It must enlighten men as to the know- in Spain-and may now enjoy with more advantage, ledge of a system of which they were contented to remain ignorant, and even inclined to palliate some of its enormities; for it has been well observed-"That not expect elsewhere; so, as looking upon a voyage it is a characteristic feature of real excellence, to improve upon acquaintance; but there is something so intrinsically bad about popery, that the more intimately we become acquainted with its genius, the more atrocious * * * * it appears." These remarks fully apply to the case of the subject of the present memoir, and whose name is probably unknown to many of our

Dr. Sall was born in the vicinity of Cashel, where his father had settled in the reign of Elizabeth. After having studied for some time at St. Omers, he was transferred to Valladolid, in Spain, that he might become conversant with the rules and institutions of the He now made great progress in study, and promised fair to become an able advocate of their cause. He became distinguished as a theologianwas appointed successively reader of divinity at Pampeluna, professor at Tudela and Valencia, rector of the Irish college, and lecturer of controversial divinity at the university of Salamanca. Other honours of the highest kind, with various privileges, were conferred upon him. It was at this period that the services of such men were deemed as likely to be of vast importance, and, in his native country, it was thought his aid would be invaluable. The situation of the Romish church in Ireland was peculiarly critical. A loyal remonstrance had been drawn up by Richard Belling, and many influential papists, declaring their willingness to adhere to the king (Charles II.), and renounce the interference of all foreign power, even though the pope should excommunicate them. This, as might be expected, caused no small commotion at the Romish court. Cardinal Barberini sent a letter to the Irish nobility (8th July, 1662), to bid them "take heed of being drawn into the ditch by those blind guides who had subscribed to some propositions testifying their loyalty to the king, which before had been condemned by the apostolic see." After this, the pope's nuncio. at Brussels, July 21, 1662, sent them word how displeasing their remonstrance was at Rome; and that, after diligent examination by the cardinals and divines. they found it contained propositions already condemned by Paul V. and Innocent X. Under these circumstances, it was deemed expedient to send Jesuits to Ireland, and among these was Sall. On his arrival, he found the popish archbishop of Dublin (Talbot) had successfully opposed the remonstrants, who were excommunicated and banished. He was appointed to converse with, and to secure to the church, the popish nobility and gentry in Munster; and it was while staying in the house of a Roman Catholic lord, that he was asked the question-"Whether he thought Protestants could be saved?" Even while in Spair, he had maintained a thesis in the schools, that they could, and the same opinion ne now gave; and he mother church. O wretched Andrew, it would have informs us, that in Spain he had many scruples as to some of the popish doctrines, which he felt assured were wholly repugnant to God's word; but these he smothered, partly through fear, and partly through doubt as to the possibility of the church and pope being fallible. But the change wrought in his mind cannot be better expressed than in his own words:-"Having arrived to this country, disputed often and closely of religion, with several persons eminent in learning and integrity, but principally with the most church—now, an obscure, dusky, and abominable reverend father in God (and mine truly in Christ) his ignis fatuus, leading yourself and others to the precigrace Thomas, lord archbishop of Cashel, present, who, mindful of the duty of a good pastor, did procure to now, an accursed Judas; before, conferring life and bring into his fold this straying sheep, with an unspeakable constancy and indefatigable charity, suffer- life, and light, and grace, blessing and goodness; being, for six years of continual battery, my obstinate fore, called by the hand of God to a most high saving resistance, till at last, by means of his solid doctrine, dignity and honour-now, blindly fallen from that and of the example of his pious and upright life (to into the devil's jaws; before reputed an honest man, the glory of God be I permitted to say thus much questuosus mercator-now, fugitivus apostatu et sedihere) the Lord was pleased to give me a more clear tiosus sectarius factus; before, raised from a Sall to be sight of the errors I was in; yet a full assent I delayed a Paul, a preacher of the word and penance-now, to give, partly fearing that the weakness I felt might turned to be a Saul, a persecutor, and warring in a be of my capacity, rather than of the cause I mainmost furious manner against the heavenly witnesses of tained-partly frightened with the confusions and true faith, and so you are become a wretched, lying, dangers which I conceived might wait upon my desertvile protestant, wallowing, like a sordid, nasty, stinking of the Romish communion, and so betook myself to a most diligent study of the case, leaving no stone unmoved to quiet the trouble of my conscience. drew, to your interior man; have a care of your reading with indifferent eyes the best writers on both sides, and, though I heartily wished to find the cause I hitherto maintained, justified (for not to run into the terrible inconveniences which human considerations represented to me in a change); yet, assisted by divine grace, and taking for rule of my actions the service and will of God, and the interests of eternity, I resolved constantly to adhere to the party which, with better ground, could render me secure of this higher emolument; when, being in these considerations, there suddenly issued out our sovereign lord the king's proclamation for banishing the Roman clergy, wherewith I saw myself betwixt two extremities, either to continue farther in the country with my ambiguities in disobedience to my sovereign's commands, or to go into Spain, and there be forced to preach and practice doctrines that my conscience did not approve of; and, for a speedy resolution, after earnest prayer to God for the assistance of his divine light in so weighty a matter, I penned down, for better consideration, the reasons I heard, read, and conceived, against the Romish tenets controverted. I also carefully perused, and seriously reflected upon, the thirty-nine articles, canons, and liturgy of the Church of England; and, all well considered, I concluded the way of the Church of England to be safer for my salvation, than that of the Roman Church. Wherefore, I resolved to declare, as I do hereby seriously and in my heart, without any equivocation or mental reservation, in the presence of Romish tenets against them to be false and supersti-

on the Church of Rome, chiefly designed to shew its apostolic, idolatious, and antichristian character, compiled by a lay member of the Church of England." London: Seeley and Burnside; Seeleys. It contains a great mass of most valuable matter. We cordially recommend it.—ED. CH. OF ENG. MAG.

words, whereas Christ saith in the like tenor that he The crafty and subtle policy of the Romish church | ment, Christ being able to annex unto the receiving the spiritual grace of regeneration in the waters of baptism without alteration in the substance of the present juncture, may hinder the spiritual benefit lord archbishop his grace, which certify that I enjoyed going thither upon the account I was to go-such degree of honour and commodity as possibly I may thither, continuing my former profession, nothing occurred to my mind but pleasure, applause, and honour; and, turning my eyes on my present resolution, mountains of crosses and dangers did affright me. But, in these perplexities, I have chosen rather to suffer crosses here, with satisfaction of conscience, with the tortures of a checking conscience, and the unworthiness of a dissembling life."

On the 5th of July, 1674, he preached at Christ church, Dublin, before the Lord lieutenant and council, on St. Matthew xxiv. 15-18; in which sermon he showed most forcibly and lucidly the anti-christian errors of the Romish doctrines. Such a bold avowal on the part of Dr. Sall-for he had the degree of D.D. conferred upon him by Trinity college-as that already adverted to, drew down upon him, as might have been expected, the fury of his opponents. He says-"There was nothing that was bitter, nothing that was venomous and virulent, that they did not cast out against him; all said he was infected with heretical depravity; many declared he was nothing but a rank Having publicly renounced his errors, and atheist." conformed to the church of England, the pope, to induce him if possible to return to popery, assured him of absolution and entire remission if he would do so,

but threatening him if he would not. Of this he took no notice, and accordingly was assailed by many writers. who applied to him the most opprobrious epithets .-A specimen of one of these will show the spirit of his opponents-"The restless and hellish labours of some eudo-prelates, in compassing sea and land to make one proselyte, are very strange; whereas apostates, made their apostles, can be little purchase to protestants, and the loss of [Roman] catholics much less, they having been twice dead and canker-eaten branches. that could produce no fruit while united to the stock much less could they after their separation. Their endeavour is not to go far off, and convert pagans from the worship of dead idols to serve the living God but rather to pervert illuminated Christians; to corrupt and evacuate the sovereignty of Christ's faith. by novel devices, foul lies, and forgeries, is their main ambition. The main reason that put the author upon the sudden contrivance of this small tract, was to give a seasonable check to the despiteful malice, venom, and brawny-faced impudence of the renowned wight, vile apostate, and professed enemy to Christ-Andrew Sall; to dash back all his shameless and thundering brawling strains of profound and wonderful nonsense, in his late open, avowed, and dirty practices in Dublin and elsewhere-all no better stuff than old worn-out bold railings, and false ignorant accusations been more advantageous to you, to have your living body fastened to a rotten, putrid carcase, than to have your soul fastened to the darkness and loathsomeness of cursed heresy and apostacy. Now do consider the infinite advantages, prerogatives, and dignity of your former happy state, and compare it with your present deplorable, cursed, and most black condition. You were vir apostolicus—now apostata, vilis dictu; before, a most resplendent star in the firmament of the true pice of eternal perdition; before, a religious priestgrace on others-now, you are left destitute of all

drooping soul-mind eternity." Will it be believed that such foul expressions issued from the pens of those who could not but acknowledge, and who did, in their own writings, acknowledge that Sall's temper was most amiable—his learning most circumstances after his renunciation of popish error. profound—his intellectual powers of the highest order | According to one account, he never received any beguage have issued from a protestant pen? Verily, no. the empty dignity of king's chaplain-this he ascribed, than that of casting off the chains of popish thraldom. promised promotion, not only by the lord lieutenant, Adultery, fraud, theft, murder, blasphemy, are inno- but by the king. cent when compared to this. Hence, in every case where men have been brought to that liberty where- tirely different statement. He says-"In the latter with Christ maketh his people free, and delivered end of July, or thereabouts, an. 1675, Dr. Sall came from the horrible pit and miry clay of Romish super- to Oxon, and by letters of commendation was not only stition, have they been represented in the most odious received into Wadham college, where he continued colours. Their characters have been vilified—their for some months, but afterwards actually created (not motives have been traduced. Crimes have been laid incorporated) D.D.; and in the act following (as in to their charge, of which they have been wholly guilt- that of 1677) he showed himself a smart disputant in less. It is delightful to view such a character as the theological vespers, being then domestic chaplain Sall's; willing to undergo any persecution for the to his majesty, and dignified in Wales. After he had truth's sake, and without fear boldly to avow that he remained in the said college, and in an house in Holywas brought from rational prayerful conviction to conform to the Church of England. .

ing sow, in the mire of liberty, libidinous lust, and

pride, and concupiscence. Retire, retire, poor An-

Conformity to the doctrines and discipline of the Church of England, on the part of those who have been nurtured in the errors of the Romish see, should always be viewed with extreme caution-I will not God and of this congregation, declare that I do give say with suspicion, but with caution, lest any temporal my full and free assent to the thirty-nine articles of circumstances may have led to the renunciation of the Church of England, as holy and wise, and grounded former error; and the same remark applies with reupon the infallible word of God; acknowledging the spect to the conformity of those who have been found as ministers in the ranks of dissent. It is a matter tious, especially that of transubstantiation, as enfor- of great thankfulness, that amongst the efficient micing upon Christians a belief of monstrous miracles, nisters of the Church may be ranked not a few of the repugnant to human reason, and not grounded upon stock of Abraham—not a few once enthralled in the divine testimony, nor necessary either for verifying | bondage of papal thraldom-not a few once under the Christ's words in the institution of this blessed sacra- almost equally degrading thraldom of protestant disment, or for the effects of it; not for verifying the sent: for it really matters but little, whether a man is * See "Protestants' Armory, being a collection of various writers on the Church of Rome, chiefly designed to shew its apostolic, idola-

is the true vine, without real alteration in his person, clear that, in making a bold avowal of his adherence advancing superstition, shining like stars through the or in the vine-not for the effects of the holy sacra- to the church of England, in a worldly point of view, gloom, and maintaining, in all their purity, the great Dr. Sall had nothing to gain and every thing to lose. doctrines of the truth. We find the same order, in He never married; which was a proof that it was not subsequent periods, entering, from time to time, their a desire to do so, which induced him to cast off the protest against on-coming error-flinging back, in the Romish yoke. And his subsequent conduct in the teeth of Rome, her heresies and her usurpations; and ministry, as a devoted protestant clergyman, shows though unable to prevent the progress of apostacy, water. And lest an imagination of some temporal or how fully he acted from principle—how anxious he preserving in this country a purer doctrine, and a pastor. In 1680, he thus writes from Cashel-"Since | Carrying onward our view, from the æras of Bede and which souls may reap by it, I have grave testimonies my last I have spent my time in preaching and cate- Alcuin, through the reigns of our Norman kings, to the and country near it, when God was pleased to visit me same theological ability distinguishing our Bishops.with a dangerous sickness, of the country disease. I True it is, that the enemy had come in like a flood; was given over for dead, but he has been pleased to that Paschasius Radbertus had invented transubstanrestore me to my former measure of health. May it tiation, and many other cunning devices of men had be to his honour and glory!"

he remarks-"They object to me, that I am the first | with that of other lands, and it is to our Bishops that of my family who has become protestant; and so was we owe the difference. At the Reformation again, St. Paul the first of his that became Christian. If I the great instruments in that were the Prelates .am now in the right—as I am fully satisfied that I am | They stood in the gap, and came forward to the "aid -I heartily wish that my kinsmen according to the of the Lord against the mighty;" and it is somewhat than to enjoy honours that other way, accompanied flesh would follow my example in examining the truth remarkable that the only English reformers, save and adhering to it. They tell me I was unkind and Wicliffe, whose labours produced much effect upon hard-hearted, in forsaking my friends and kindred, in the nation at large, were of the Episcopal order .discomforting and offending many noble families at They were the theologians. The strong faith of other home and abroad, from whom I have received singular martyrs laughed to scorn the thunders of the Vatican; demonstrations of love and honour. None is more they turned the bolts against those who wielded them; sensible of the hardship of that case than myself. To they triumphed, not only by dying in defence of the die effectively in defence of truth, never appeared to me truth, but by proving the truth for which they died. so harsh as to be alienated from my friends, and to And, from the time of the Reformation to the present, see their love turned into hatred; but all that, though it will be found a general rule that the ablest defenders heavy, I thought more tolerable than God's anger, of our holy religion, the best expositors of God's word, which I was to draw upon me by working against my the most successful champions of our Church, have conscience."

> It has been well remarked, that they who have once and the effect was the ardent desire that the holy and the Taylors, and the Horsleys, and the Watsons, scriptures should be circulated among the Irish in who have rendered illustrious their sacred order; nor was not conducted in language "understanded [by] the | Quarterly Review. people"-a mode of worship which he had been sent to his native country to defend. He felt the heinousness of the guilt in keeping the scriptures locked up as a sealed book, and was desirous of furthering the views of the truly excellent Hon. Robert Boyle, in irculating these scriptures in the native Irish language. In this good work he was not a little discouraged, and not by the Romanists alone. Opposition met him from quarters where it was least to have been expected, and where certainly it ought not to have arisen, as had manifested itself some fifty years before to the excellent bishop Bedell. "Certainly," it is well remarked, "there was not only the greatest cruelty, but the most inordinate absurdity, in the conduct of these churchmen, who accused and ridiculed the church of Rome for using prayers in an unknown tongue, and yet expected the Irish to come and hear them not only pray but preach in an unknown language-nay, who exacted by law a fine from them if they absented themselves from a service of which they understood not a syllable."

Touching the translation, Dr. Sall thus wrote to Mr. Boyle, from Christ church, Oxford, in 1678:-Whereas you are pleased to give me leave to deliver my opinion touching your design of printing the New Testament in Irish, and how it may conduce to the conversion of these miserably deluded souls, I bless God for inspiring you with such holy zeal, and those that join you therein; and doubt not it may conduce highly to the glory of God, the good of men's souls, and the credit of our government. If the other prelates and pastors of Ireland did use such measures as the good archbishop of Cashel does (Dr. Price), by communing with the natives, and bringing them to hear and read the word of God; and specially, if in the college there was course taken for obliging or enclare the holy scripture in Irish, for want of which I saw good men, in both kingdoms, give grievous complaint."

From Dublin he writes to Mr. Boyle, dated May, 1680:- "I am now to give you an account of my endeavours to concur with your most noble and holy zeal of bringing the word of God to the hands and hearing of this most miserably blind people. I conferred with the lord lieutenant (Ormond), my lord bishop of Meath, and with the provost of the college, and found all three most willing to concur in the matter. I doubt not to find the same inclination in my lord the primate, and other worthy persons; I hope it will raise men of good spirits to advance this work for the good of poor souls. I intend to set forth in three days for Cashel; there and elsewhere preaching in Irish. I will endeavour to prepare the way for the reading of your Irish testament.'

It pleased God, in the midst of apparent usefulness, to remove Dr. Sall from the turmoils of earth. He died April 6, 1682, about 70 years of age. There is a considerable discrepancy in the statements, as to his and his life one of great purity? Could such lan- nefice in the established church, though appointed to But, in the eyes of a slave of Rome, no sin is greater in a great measure, to Jesuitical influence—though

On the other hand, Anthony Wood gives an enwell adjoining, for some time, in a weak sickly condition, he, by the favour of Dr. Fell, removed to convenient lodgings in the cloister at Christ church, near the chaplain's quadrangle, where he remained about two years. In 1680 he went into Ireland to live upon his preferments there, which were-a prebendary of Swords, the rectory of Ard Muleham, and a chauntership of Cashels, where he continued in a weak condition till the time of his death, on the 6th of April, 1682, aged 70, or thereabouts, and was buried in the cathedral church of St. Patrick, near Dublin."

His chief work was "The Catholic and Apostolic Faith maintained in the Church of England," and was printed at the theatre, in Oxford, 1676.

THE BISHOPS OF THE CHURCH OF ENGLAND.

Looking back to the earliest period of the Anglican Church (to confine ourselves to that one region of the Lord's vineyard) we behold our Saxon Bishops freely sacrificing themselves for the spiritual welfare of their

In the case of the subject of this memoir, it is quite flocks. We find them, amidst all the clouds of rapidly been mixed with Christianity; still the state of doc-Speaking of his opponents, to use his own language, trine in England will bear a favourable comparison been those who were called to fill her highest stationsto lead on her armies against the opposing spirit of drank of the well-spring of the water of life will be the false doctrine, heresy, and schism-to bear aloft the first to offer of its refreshing streams to their fainting banner of a well-understood faith before angels and and thirsty brethren. Of that fountain, Dr. Sall had men. Time would fail were we even to recite the drank, indeed, to his soul's refreshment and health, names of the Jewels, and the Bulls, and the Warburtons, their native tongue. He had felt the utter vapidity of need we point out the Kayes, and the Blomfields, and that worship-to say nothing of its idolatry-where it | the Sumners of the present day.-Church of England

THE APOSTOLICAL SUCCESSION ILLUS-TRATED BY AN ANECDOTE.

It is a matter so palpable to the plainest common ense, that, as in every well-ordered community, so specially in the church, men must receive offices of uthority from those who are duly qualified to bestow them, in order to be rightly possessed of them,—that it appears astonishing that the doctrine of apostolic succession should ever be denied or disputed. A little narative with which we have lately met, places the subject in a very clear and convincing light:

"Some years ago I lived in the neighbourhood of a dissenting minister, who was, and had been for some years, assistant to a senior minister who had a large congregation, and who, though he worked hard himself, absolutely required some help in the numerous services which he had to perform. My friend, the junior, having never been ordained, was pretty much as if he had been in deacon's orders; and though he was fully allowed to preach and pray, yet he could not administer the sacrament of the Lord's Supper; and I am not sure whether, under such circumstances, he could baptize. This was frequently a source of inconvenience, and his ordination as co-pastor had been talked of from time to time, and deferred for no reason in the world, but that nobody thought it worth while to be busy in it. One day, when we were by ourselves, I said to him, 'I wonder you do not get ordained; it would surely be much more convenient.' 'Why, yes,' he replied, 'it certainly would; we have often talked about it, but it has been deferred.' 'Well,' said I, 'I wish you would let me do it at once.' He looked at me with some surprise, and said, 'You?' 'Yes,' I answered, 'unless you have any objection to me; if ticing such as expect to have orders to read and de- you have, I have no wish to offer myself.' 'Well, but how? 'Nay,' I interrupted, 'I have not the least wish to press my own services; there are Mr .and Mr .---, (two deacons of the Meeting,) they are older men, in whose piety you have full confidence; why do you not ask them?' 'Well, but how could theu do it?' 'Why not?' 'Why-of course-that is-you know they are not ministers.' 'Indeed! then you think it necessary that they should have been ordained themselves?' 'Why, yes; does not every body think so?' 'I do not know; but it appears to me that you hold the doctrine of apostolic succession; for if there is a link out of a chain it seems to me to matter very little whether it is wanting at one end or the other." -Englishman's Magazine.

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Patent Horizontal Grand Piano-Fortes, with 6½ octaves polished 120
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Toronto, October 6, 1841. Toronto, October 6, 1841.

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