

# The Beacon.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—ACTS XVII. 11.

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**THE BIRTH OF CHRIST.**  
For thou wert born of woman, thou didst come,  
O holiest to this world of sin and gloom,  
Not in thy dread omnipotent array;  
And not by thunders strove  
Was thy tempestuous road;  
Nor indignation burnt before thee on thy way;  
But, there, a soft and naked child,  
They gather undisturbed  
In the rude manger laid to rest  
From off her virgin breast.

The heavens were not commanded to prepare  
A gorgeous canopy of golden air;  
Nor stooped their lamps the enthroned fires on high;  
A single silent star  
Came wand'ring from afar,  
Gliding, methought, and calm, along the liquid sky;  
The Eastern Sages leading on,  
As at a kingly throne,  
To lay their gold and odour sweet  
Before thy infant feet.

The earth and ocean were not hushed to hear  
Bright harmony from every starry sphere;  
Nor at thy presence broke the voice of song  
From all the choirs of heav'n,  
And seraphs' burning lyres,  
Poured through the host of heaven the channel  
Of glory above;  
One angel took the train began,  
Of all the race of man,  
By simple shepherds heard alone,  
That soft Hosanna's tone.

## SERMON PREACHED AT ST. JAMES' CHURCH, STUARTVILLE,

BY THE REV. R. V. ROGERS, MINISTER,  
ON THE 5TH OF NOVEMBER, 1848.

*After the Service appointed for that day.*  
Ye know not what manner of spirit ye are of,  
For the Son of man is not come to destroy  
Men's lives, but to save them.—LUKE IX. 55, 56.

1.—The disciples were ignorant of what was the spirit which prompted the request, to which the text is the answer; and of what should have been their spirit as the followers of Jesus. They supposed themselves to be actuated by zeal for the honour of their Lord; but pride, ambition, resentment, and bigotry, in reality, instigated them to make so improper a proposal. (SCOTT) Little did they think that party-zeal, offended at the insult—their being refused admission into the Samaritan village—urged,—"Lord, wilt thou that we command fire to come down from heaven, and consume them even as Elias did?" (v. 54.)

2.—In all partizanship, self forms a most important feature. It is evident here,—"For when the inhabitants of Nazareth behaved far worse to Jesus than these Samaritans did, the disciples had not thought of calling for miraculous judgment." (SCOTT) But they were Jews and these were Samaritans!

The words of John and James imply personal feeling. We as well as you have been insulted. Shall we then avenge your honour and our own, as Jews—"Wilt thou then that we command fire to come down from heaven, and consume them even as Elias did?"

3.—Probably—there was a sincere regard for their Master.—They knew his value.—They may have looked upon this violation of the laws of hospitality, to one so good, as proof of the degraded state of these Samaritans, fitting them only for destruction—as men of perverted judgment and debased feelings, who, if suffered to live, would pervert and corrupt others also.

4.—Whatever was their motive, their Master charged them with being ignorant of its real nature. "Ye know not what manner of spirit ye are of"—proving, at once, the difficulty of man's knowing himself;—that, of all requirements, *Self-Acquaintance* is the most difficult—illustrating the truth of—"The heart is deceitful above all things."

5.—They were, also, equally in the dark as to what was the spirit of their Master's teaching; and his object in coming into this world; and therefore, what should have been their own temper as the disciples and followers of such a Master.

The disciples had now been nearly three years attending Christ's instruction, and witnesses of his example. This language of theirs, then, shows how slowly men receive truth—chiefly from its opposition to the native bias of the mind, whatever may be the character and qualifications of the teacher;—and in this case, it was "one who taught with authority." How much more slowly do they receive it in the love of it, and so make the principles of truth their practice.

From this example, too, we learn that, whatever may be the proficiency of their teacher, the scholars of Christ cannot attain to the knowledge of Him, "whom truly to know is life eternal," without the aid of the Holy Spirit as the Spirit of wisdom and understanding—proved as this is from comparing the spirit and conduct of the disciples; after they had received the Holy Spirit, with what it was on this occasion.

By our text we are taught, from Christ's object in coming into the world, that SALVATION, not DESTRUCTION, is the spirit of Christianity—"The Son of man is not come to destroy men's lives, but to save."

Let me endeavour to illustrate this truth by showing what the spirit of Christianity is;—and first—by what it is not.

Not self-exalting pride  
Not the spirit of a party  
Not of deceit  
Nor of destruction  
Nor of maleficence

No spirit can be more contrary to that of Christianity than

(1.) PRIDE. That vaunting boastful temper, puffed up with self; treading under foot all others; speaking great swelling words of vanity; idolizing self; which says in its heart, "I am and none else beside me" (Isaiah xlviii. 10). If pride take the cloak of religion, it is a pharisee—despising all others, saying, "I stand by myself, come not near to me; for I am holier than thou" (Isaiah lvi. 5).—If it be in its natural dress, it is the usurper of the rights of others; crushing beneath its feet every opponent; saying in its heart—"I will ascend into heaven, I will exalt my throne above the stars of God, I will sit also upon the mount of the congregation, . . . I will ascend above the heights of the clouds; I will be like the most High" (Isaiah xlv. 13, 14). Such is not the spirit of Christianity! It is humility—exalting God and abasing self. Lowly in its own eyes, it lies low in the dust. Striking from human applause, and craving the honour which cometh from God only, esteeming others better than itself, it is courteous towards all men.

(2.) CHRISTIANITY IS NOT THE SPIRIT OF A PARTY. It is too extensive to be confined, to its benefits, to this or that body of men. It seeks to do good to all men, not a part only. It was not given to man for any party purpose; but to raise from their natural degradation, and bless all men. That spirit, in many which seeks to restrain God's gifts, edicts, and promises, within the narrow limits which man is pleased to prescribe;—which says to Him, "who doeth all things after the counsel of his own will"—"Here, pour thy blessing!—Thine, withhold!—Vest these with thy presence!—Let a dark cloud rest on those!"—such a spirit he rebukes.—"Forbid it not: 'He that is not against me is for me.' " "Ye know not what manner of spirit ye are of?"

God's temporal blessings are emblems of his spiritual gifts. The former are not confined; but are co-extensive with the world's wants; and his object, with the latter, is, and in his own time, he will effect it, "to pour out of his spirit on all flesh." The middle walls, which party-spirit has erected, to keep apart the people of God, he will break down;—Is He not now breaking them down?—and there shall be "one fold under one Shepherd!"

(3.) The Religion of Him who is Truth, is its Spirit cannot lie; or mislead. It spurns the "cunning craftiness of man whereby they lie in wait to deceive" (Ephes. iv. 14). "Naked and opened to the eyes of Him with whom we have to do," it comes to the light that its deeds may be made manifest that they are wrought in God—"I am walking in the light as a child of the light." The tricks and stratagies of man's wisdom Christianity casts behind the dignity of Him who says—"Not by might, nor by power; but by my Spirit, saith the Lord."

Christianity feels its power, as the religion of truth, to be so great, that it must finally prevail. It, therefore, waits its time. Taking no undue advantages, it tarries the Lord's leisure for establishing it in the truth.

(4.) It cannot wish, or think, much less speak—evil. The Spirit of Christ is the Spirit of love which "thinketh no evil;" "rejoiceth not in iniquity, but rejoiceth in the truth."

Praying for evildoers, it seeks not to avenge itself. It is the Spirit of Him, "who, when we were yet sinners, died for us;" and which would not only lay down its life for the brethren; but counts not its life dear unto itself so that it may fulfil its ministry;—the ministry of blessing a godless world.

(5.) Christianity teaches respect for all;—Honour all men, love the brotherhood; fear God—honour the King." It is a perfect code of instruction for every rank and relationship of life; for masters and servants; magistrates and subjects; parents and children, husbands and wives. The rights of the most humble and weak it protects. Those of our equals it sacredly regards—nor encroaches on those in society above us. It bids—"Let no man seek his own" happiness or interest exclusively, or even chiefly; but every man "another's well." It leads each man to look on himself as one of a whole; and that "if one member suffer, all the members suffer with it."—The spirit of Christianity is not INVEIGHING; but, recognising "the powers that be as ordained of God;" it throws its sanction around on all;—"whether the king as supreme, or magistrates as sent by him."

(6.) In reviewing what has been said of the features of the Christian spirit and character—I would lead you to contemplate them as illustrated in the life of our Lord and Master. In the words of prophecy he is described—"He shall not cry, nor lift up, nor cause his voice to be heard in the street." In fulfilment of these words, He interfered not with the order of society around him;—would not assume to be the "Ruler or Divider." When asked, he refused intermeddling with the magistrate's office; but "rendered to all their due tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." Meek and gentle, tender and forgiving, he checks the first risings of pride and envy and revenge! Actively benevolent He goes about doing good;—blessing alike friend and foe.—Passive of injuries, he prays for

his enemies; and returns blessing for cursing.

Again—The same lineaments, though not so strongly marked, are visible in the character of the apostles, and first Christians. Saint Paul's is the zeal and devotion of one who counted not his life dear unto himself; valuable only in proportion to its usefulness to others. The happy art of making his great learning serve the highest ends, shines forth in his public ministry; and that courtesy which gives honour to whom honour is due; and that humility which acknowledges a fault; and that courage which corrects it; are seen in all his intercourse with his fellow-men. Paul's is the honest expression of truth in every word and work of his.—Once in error, now converted, he strengthens the principles of his brethren;—"thinking it meet, so long as he was in this tabernacle, to stir up true minds by way of remembrance." That of St. John was one continued and decided avowal of that spirit which met his Master's rebuke—"Ye know not what manner of spirit ye are of." In his teaching he explains; and in his life he endorses the Law of Love—"He that loveth not, knoweth not God; for God is Love." "He that dwelleth in love dwelleth in God; and God in him."

(7.) Such is Christianity as taught in the letter of God's word.—And such is its spirit as exemplified in the lives of his first followers.—It is that earnest love between their principles and practice which won them such honour in the eyes of the multitude; and drew forth from their enemies that confession so honourable to Christianity—"See, how these Christians love one another!"

Had the Spirit of Christianity never altered; its love never waxed cold;—zeal abated its exertions, faith lost its sight; and hope ceased to look forward to things not seen;—long ere this, the religion of love had blessed this world of fallen man; by accomplishing its purposes;—SIN DESTROYED; THE SINNER SAVED; and GOD GLORIFIED!

(8.) So happy a completion of God's design in the plan of salvation, Satan's enmity could not suffer without an attempt to retard its advent; though his wisdom may have taught him the impossibility of altogether hindering the coming of that day when "the seed of the woman" should destroy the serpent's seed. To effect his purpose, his cunning craftiness devises a scheme, which, keeping the form and features of Christianity, would yet be deprived of its spirit. It must be a master-piece of Satanic craft, and malice, and power;—enough to deceive all who are leaning to their own understanding for protection against its subtleties.

Such a plan arose,—thus wisely designed; and succeeded in deceiving the whole world; but the sealed servants of God!—It prospered; and nations adopted its tenets!—It subdued kings; and the great ones of the earth submitted to its teaching!—It was a Religion agreeable to fallen man. It appeared its pride—gave licence to selfishness; made a compromise between pleasure and duty; fully compensating for any and every sacrifice, by softening the gratification of some other indulgence. Varying in its principles and practice to suit the variations of mind, of country, and of every possible circumstance, it can be gay and merriment, rigid and fast, learned or ignorant. "With all deceivableness of unrighteousness" its "ministers can transform themselves into the ministers of Christ!" In a sense never dreamt of by St. Paul, it becomes all things to all men; not to save but to destroy!

Then DESTRUCTION, not SALVATION is its spirit.

Therefore the spirit of this system is the very opposite to that of Christianity. It is more than this. It is the antagonist principle to the religion of Jesus Christ, because opposed to Christ. It would supplant Christ by supplying another authority; other mediators.—It would detract God by attempting to alter his unalterable laws;—changing times and seasons;—placing itself, in the fears and hopes of its votaries, "above all that is called God, or that is worshipped."—With its lips showing much love to Christ, having the form of godliness, it denies the power of it on the soul; and, drawing near with a kiss, it makes the act of love the occasion to betray and destroy all who come within its embrace. This system of Anti-Christianity is marked by these features:

PRIDE is opposed to Humility.  
PARTY SPIRIT in contradiction to Universal Benevolence.  
DECEIT is in this, whilst Christianity teaches Truth.

Cursing instead of Blessing.  
DESTRUCTION, not salvation, marks this system for its own. Let me remark that this Anti-Christian system has become impersonated; and now shows itself to the world in a MAX as its HEAD, ACTING OUT THESE PRINCIPLES. By the spirit of Prophecy He is called "That man of sin" (2 Thess. ii. 3, &c.) Not a sinful man, pre-eminently so; but the man made up of sin—in his whole nature—in his every act. Again, He is styled "That wicked" (2 Thess. ii. 4). That lawless one (2 Thess. ii. 8); and the reason for these titles is given "who opposeth and exalteth himself above all that is called God, or that is worshipped." (v. 4) His utter want of truth is thus described "whose coming is after the working of Satan with all power and signs and lying

wonders, and with all deceivableness of unrighteousness" (v. 9, 10) "speaking lies in hypocrisy" (1 Tim. iv. 2). With every ability and power to deceive; so as to deceive all who do not "receive the love of the truth that they might be saved." Mark!—Beloved—the truth as it is in Jesus—received in the love of it—is the only effectual barrier against this "mystery of iniquity."—Not the truth, held in cold theory, but the truth in the heart, kindling up love to Him who is truth; and to the truth itself for His sake!

Note.—These features are evident in the personification of this opposing system to the truth of God: self-exaltation even to the supremacy above every object of worship, in opposition to the Humility of Christianity. The partizan opposing Christ as "KING OF KINGS AND LORD OF LORDS" placing himself above the Kings of the earth. "He as God sitteth in the temple of God, shewing himself that he is God!" In setting himself against God, and his Christ, he seeks to destroy the spirit of Christ.—Universal Love: exalting salvation, with all its present and future blessings, to a party, and that its own. He causes "that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." (Rev. xiii. 17.) "Ye have heard that it hath been said, thou shalt love thy neighbour and hate thine enemy. But I say unto you, Love your enemies. Bless them that curse you; do good to them that hate you, and pray for them that despitefully use you and persecute you." (Matt. v. 43, 44, 45, Rom. xii. 11.) This is Christianity. But Anti-Christianity reverses this command, cursing, delighting in cursing. And the spirit of this Anti-Christian person is,—his practice has been, whenever God has "given him the power of making war with the saints, and to overcome them;"—"to shed the blood of" saints and prophets" (Rev. xvi. 6) "to warrant the saints of the Most High." (Dan. vii. 25) "The spirit of Anti-Christ, is to 'destroy the earth.'" (Rev. xii. 18.)

This system boasts of its UNCHANGEABLE character. The Bible admits the truth of it; and so tells of the impossibility of its reformation. No reformer can correct that which is inflexible. Babylon wasted with misery is to be destroyed.—"consumed with the breath of his mouth," whom it so long opposed; "deceived by the brightness of his coming;" (2 Thess. 2. 8) The records of history are dyed and stained with proofs of its unchanging, never to be changed spirit. Remains of its never-varying practice, in its eternal, deathless enmity to the religion of Jesus Christ, are to be seen at this day. The fires of Mary's reign—the Revocation of the Edict of Nantes, in 1685, when in Paris alone 10,000 of the lower orders, and 500 of rank and station in society, were murdered in cold blood, for no other fault than because they were Protestants; and the Massacre in Ireland in 1641 of 100,000 are memorials of the changeless spirit of Rome! What it was before the Reformation, that it is now, wherever it is supreme. It has not abated one jot of its exorbitant pretensions to an universal sovereignty over all the baptized members of Christ's Church; and its consequent right to punish every dissenter as a rebel against its laws!

In proof of this it were enough to convince the believer in Revelation, that "The Spirit of God," as "The Spirit of Prophecy," has sealed this system with *unchangeable inflexibility*, and so with *real unchangeableness*. The laws which it made for its own guidance, when mistress of all but entire Christendom, are they by which it rules now those who still submit to its usurpation; and with which it would govern all the people of God, whenever the good of the body demands, and God, in just judgment on our sins, permit it.

In proof of this I quote from the Bull in Cœna Domini—first published A. D. 1420, and solemnly re-published every year at Rome on Holy Thursday, the day on which the Lord's Supper is supposed to have been established; and from which this document derives its name—"We" (the Pope for the time) "excommunicate and anathematize, on the part of Almighty God, Father, Son, and Holy Ghost, by the authority also of the blessed apostles Peter and Paul, and by our own, all whatsoever Heretics, Wickliffites, Latherans, Zuinglians, Calvinists, Hegonists, Anabaptists, Trinitarians and apostates from the Christian faith, and all and singular other Heretics, under whatsoever name they may be set down, and of whatsoever sect they may be, and those who give them credit, and their receivers and favourers, and in general, their defenders, whatsoever they be, and all those who without our authority, and that of the apostolic See, knowingly read, retain, imprint, or, in any way whatsoever, from any cause whatsoever, publicly or privately, upon any pretext or colour whatsoever, defend their books containing heresy, or treating of religion; as also Schismatics, and those who pertinaciously withdraw or recede from obedience to Us, and to the Roman Pontiff for the time being."

Let me not be mis-understood!—It is Romanism—not Romanists—that breathes the spirit, which this day reminds us Protestants of Excommunication, Persecution, unto death! It is quite possible that many a member of that church is in happy ignorance of this spirit, as well as of the Bull which breathes it. Happy for themselves;—for I need not stop to prove that this is not the Spirit of Christ. But misera-

ble for us, (and for them too) if we judge of the system of the Papacy by its conduct when unable to execute its penal laws, and think that Rome is unwilling, as well as unable, to put heretics to death! Believe me, Brethren, I have no pleasure in this contrasting the spirit of the Papacy with the spirit of Christianity; and thus deducing the proof that Rome is ANTI-CHRIST; and the Pope the Man of Sin;—The Lawless one.—But if "pure and unadulterated religion" be a sacred deposit which we have received from our fathers—if Romanism be the corrupter of the whole earth;—then one of the commonest principles of duty to our children is, that we should have down this blessed HEREDITY to the generations to come!

How,—Beloved Brethren?—By earnestly contending for the faith once delivered to the saints, "in the spirit of that faith;—praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance."—Yes!—Watchfulness, watching unto prayer;—over our own deceitful, treacherous hearts, lest we lose the spirit of Christ and imitate that of Anti-Christ. Let us say "O God, we have heard with our ears and our fathers have told us, the noble words, that thou didst in their days, and in the old times before them." His love to his true Church, and to our branch especially, let us never forget; but diligently teach it to our children, and our children to their children. (See Deut. iv.)

Why? To kindle party spirit? God forbid!—No!—but to keep alive a holy jealousy for the truth against THE CONSPIRACY of God's truth!

We will sympathize with the deceived members of this awfully deceiving Church by continued prayer that God's people may speedily hear his voice—"Come out of her, my people, that ye be not partakers of her sins;—we will put Him who "is righteous and true" in remembrance of his promise that Babylon the great shall fall to rise no more;—whilst we will endeavour, by God's grace, in meekness and gentleness, by purity of life, by the knowledge and practice of every duty, by love unfeigned even towards those who curse us, who would "despitefully use us and persecute us"—TO SHOW THEM A MORE EXCELLENT WAY!

## THE ENGLISH REFORMERS AND THOSE ON THE CONTINENT.

RICHARD COX TO WOLFGANG WILHELM.

Whenever I should leave Worms, my venerable friend, and much esteemed brother in Christ, I always determined with myself to write to you, and give you information some time or other respecting the state and condition of our affairs; which I considered it would not be disagreeable to you to hear, by reason of that ardent and sincere zeal with which you are always affected towards the gospel of Christ Jesus. I must confess that I have hitherto been constrained unwillingly to be silent, lest I should have to relate matter which would afford you no pleasure. Under the cruel reign of Mary, though but for the space of five years, popery so much increased both in numbers and strength, that it was hardly to be imagined how much the minds of the papists were hardened; so that it was not without great difficulty that our pious queen, with those about her who stood forth with alacrity on the side of truth, could obtain room for the sincere religion of Christ. The bishops, the *Scribes and Pharisees*, opposed it in our great council, which from a French word we call the parliament; and because they had in that place few who durst even open their mouths against them, they always appeared to gain the victory. Meanwhile, that little flock, who for these last five years, by the blessing of God, have been hidden among you in Germany, are thundering forth in our pulpits, and especially before our queen Elizabeth, that the Roman pontiff is truly antichrist, and that traditions are for the most part mere blasphemies. At length many of the nobility, and vast numbers of the people, began by degrees to return to their senses; but of the clergy none at all. For the whole body remained unmoved.

"*Tempora dura sicut et stet Marpesia cœtes.*" as the poet sings. The matter at last came to this, that eight of their leaders, either bishops, or of the most select from among their men of learning, were to dispute concerning some heads of religion with eight of our select and exiled party. And to avoid a war of words, it was agreed to manage the debate in writing. The day was fixed; we are all present. The queen's council are present, and almost all the nobility. It was decided that the opposite party should first deliver their sentiments about the matter in dispute. One of them, in the name of the rest, like Goliath against David, comes vaultingly forward with his own statement, defiances, and as it would seem, confirms it by irrefragable arguments, and congratulates himself as having already obtained the victory. One of our party replied, relying on the truth, and not upon high-flown language; in the fear of the Lord, and not with the boasted affectation of learning. When the reply was concluded, an incredible applause of the audience was excited, perturbation and confusion of our opponents. The other day arrived, appointed for a similar disputation.

The opposite party is requested by the president to proceed in the order before agreed upon, namely, that they should first declare their opinion respecting the next

[\* Randolph who was entrusted with the safe conveyance of the Earl Arden from France into Scotland, visited Peter Martyr at Zurich during this journey, from whom he brought the letter here referred to.]  
[† A Bill against witchcraft and enchantments was brought into the house of Lords from the lower house April 27, 1559, and was passed in the following session. *Styrie Annals*, l. i. 81.]  
[‡ T. Harding, of New College, Oxford; who under King Edward VI. had been a very zealous protestant, but under queen Mary came about, and was as hot the other way, being preferred under her to a prebend of Winchester, and the treasurership of Sarum. *Styrie Annals*, l. ii. 175.]  
[§ Henry Sidall, a vigorous defender of the truth in King Edward's time, recanted under queen Mary, and subscribed to queen Elizabeth's supremacy. *Styrie Annals*, 235; Parker, l. 154; See p. 18.]  
[¶ The pope's subdelegats under Cardinal Pæto, in Cranmer's trial.]

point in dispute, and that we should follow them. This however they refuse to do, being alarmed at the ill success of the preceding day's contest; and cry out that it is unjust for them to begin the dispute, who had so many years continued in the catholic church; and that if we had anything to say against them, we should bring it forward, that they might refute us by their authority, and silence us as degenerate sons, who had long since departed from the unity of the church. Thanks to Christ our Lord, they are very properly checked in their resistance to the order of the president, and close their cause. The sincere religion of Christ is therefore established among us in all parts of the kingdom, just in the same manner as it was firmly under our Edward, of most blessed memory.

I have thought fit to write this brief but certain intelligence to one, who will, I know, truly rejoice in our joy; that you may together with us return thanks to the Lord our God, who of his truly fatherly compassion has regarded and comforted us in our low estate of humiliation and distress. May he grant that these his so great and inestimable benefits may never be forgotten by us! Your kindness will do me a great favour, if you will be pleased to communicate the above intelligence to my excellent friends master James Cornish, the physician, and Vespaian Fitzth. We are already endeavouring to break down and destroy the popish dens, and to repair under happy auspices the vineyard of the Lord. We are now at work; but the harvest is plentiful, and the labourers few; let us ask the Lord to send labourers into his harvest. These few things I had to communicate to you, as my regard dictates. May the Lord Jesus preserve you, and increase your piety even unto your last breath! London in England, May 20, 1559.

Your most devoted,  
RICHARD COX.

JOHN JEWELL TO PETER MARTYR.  
Dated at London, Nov. 2, 1559.

I have at last returned to London, with a body worn out by a most fatiguing journey. You probably supposed me dead, because I did not write;—meanwhile, I was kept away three whole months by this very tedious and troublesome commission. While I was at Bristol, there was delivered to me that letter from you which our friend Randolph had brought with him; written in so friendly and agreeable a manner, as altogether to remove from my mind the wearisomeness both of the journey and of my employments. For I could then fancy myself to be conversing with you just as if you had been present. Randolph had gone away into France before my return; so that poor I was deprived of a great part of those delightful communications which you had personally charged him with. My letter, I perceive, was lost on the road; for that which I had sent you as the eighth, was, I find, only the fifth that has reached you.

But what, you will say, has been done after all by this commission of yours? Receive then in one word, what it took me a long time to investigate. We found every where the people sufficiently well disposed towards religion, and even in those quarters where we expected most difficulty. It is however hardly credible what a harvest, or rather what a wilderness of superstition had sprung up in the darkness of the Marian times. We found in all places volute relics of saints, nails with which the infatuated people dreamed that Christ had been pierced, and I know not what small fragments of the sacred cross. The number of witches and sorceresses had every where become enormous. The cathedral churches were nothing else but dens of thieves, or worse, if any thing worse or more foul can be mentioned. It inveterate obstinacy was found any where, it was altogether among the priests, those especially who had once been on our side. They are now throwing all things into confusion, in order, I suppose, that they may not seem to have changed their opinions without due consideration. But let them make what disturbance they please; we have in the mean time disturbed them from their rank and office.

That consistent man, Harding, has preferred to change his condition rather than his opinions. Sidall has subscribed too, and with equal consistency, that is, sorely against his will. But your friend Smith, what has he done? you will ask. Can any good thing come out of Nazareth? Believe me, that he might retain his old consistency, he has now at last recanted for the

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Dr. Cole.  
Dr. Horn.  
The Lord Keeper Bacon.