

Poetry.

"NOT NOW!"

Fainter her slow step falls from day to day—
Death's hand is heavy on her darkening brow;
Yet lo! she fondly clings to earth, and say—
'I am content to die; but O, not now!

showed already, for his knowledge was imperfect;
and desired then not to ask him hard and unprofitable
questions, to bring him into danger of death, and
to suck his blood. This offended them, and they
said, they were no blood-suckers, and intended only
to make him a good Christian.

of the true Church; and that the Church of Rome is
not the true and Catholic Church. "I said so indeed,"
replied he, "and I believe it to be the truth." As
he denied the Bishop of Rome's authority in England,

Christian brethren in the world; and that Christ
had been magnified in their bodies, whether by life or
ath. These letters contain many important admonitions
and directions to the flock of Christ, with regard
to their faith and their practice.

CHILDREN AT CHURCH.
(From the Christian Remembrancer.)

That we, of the present day, have failed in the duty
we have just mentioned, is apparent at a glance. We
take our children to church, no doubt, as soon as they
are old enough to remain quiet during the service; and
in this remaining quiet, we suspect most parents con-

course its Pastor will not find it the Arcadia he
pictured to himself, whilst ground down by the marriages,
churchings, burials, register-searchings, and commit-
tees of a large town, or whilst picking his steps through
its noisome alleys.

THE LIFE AND MARTYRDOM OF THE
REV. GEORGE MARSH.

(A Tract of the Bristol Church of England Tract Society.)

George Marsh was born in the parish of Dean, in
the county of Lancaster. He received a good education
from his parents, but was brought up to agricultural
pursuits. When he was about twenty-five years of age,

On Palm Sunday, he was again brought before
the Earl and his council, who examined him further
respecting the sacrament; and the vicar of Prescott
having retired with him into another room, to converse
with him privately, reported to them that his answer
was sufficient for a beginner.

The Bishop then asked him, Whether he would not
have the Queen's mercy before it was too late? He
answered, that he earnestly desired it, and did love
her Grace as faithfully as any of them; but yet he
durst not deny his Saviour Christ, for fear of losing
His everlasting mercy, and so expose himself to ever-

The spirit of persecution and cruelty, which has
ever characterised the Church of Rome, had full scope
for displaying itself during the last four years of the
reign of Queen Mary. And it is to be observed, that
the additions which have been made to the ancient
Nicene Creed, by Pope Pius IV, after the Council
of Trent, which are the real doctrines of Popery,

It is no inconsiderable feature in the value of catechising
that it is liturgic, both on the part of the
catechist and the catechumen—that the latter takes a part
in the service, and that

Each little voice in turn
Some glorious truth proclaiming
What saees would have died to learn,
Now taught by cottage dames."

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When Queen Mary came to the crown, and the
Romish religion was restored, those who had been
zealous preachers of the Gospel were everywhere
sought for, that they might be silenced, imprisoned,
and put to death. This being the case, Marsh resolved,

On the twenty-fourth day of April, 1555, the
sheriffs of the city and their officers went to the
Northgate prison, to take him to the place of execution,
which was outside of the city near Spittle
Boughton. He was brought out with a lock upon
his leg, as though he were a felon. He went on his
way with a book in his hand, upon which his eyes
were fixed; so that the people said, "This man goeth
not to his death as a thief, nor as one that deserveth
to die."

When he came to the place of execution, the
Deputy Chamberlain of the city showed him a writing
under the Great Seal, saying, that it was a pardon for
him, if he would accept it. He answered, that he
would gladly accept it, as he loved the Queen, but he
could not receive it on the condition of renouncing
the favour of God. He then began to speak to the
people about the cause of his being put to death, and
his truth.

There is something so blasphemous in asserting
that a bit of paste, made of flour and water, is the
body and blood, the soul and divinity, of our Lord
Jesus Christ; and is consequently to be worshipped
as God; that the mind who has not been carefully
tutored to receive it as a great mystery, which must
not on any account be called in question, cannot but
revolt from the idea, as a mystery of iniquity, a lie of
Satan, the deceiver of mankind. And when again it
is said, that this change does not take place without
the intention of the priest; that he may go through
the form or ceremony of using the words, without the
transubstantiation being effected if he did not intend
that it should be made; and that in this case it is
idolatry to worship the wafer—there is something so
crafty and iniquitous in this admission, that it shows
the whole business to be the work of the father of lies.

From this dreadful delusion our country was
mercifully delivered by means of the blessed Reformation.
We have reason to thank God for our deliverance
from the grievous bondage and tyranny, as well as
from the superstitious and delusions of Popery. May
we stand fast in the liberty wherewith Christ hath made
us free, and not be entangled again with the yoke of
bondage. We owe our civil and religious liberties to
the free circulation of the Word of God, the holy Scrip-
tures; among us; by which the principles of true religion
are inculcated. May it ever be a lamp to our
feet and a light to our path, that giving heed to it we
may go on our way safely, and our feet may not stumble,
but be guided into the way of peace and salvation.

It would be difficult indeed to calculate the amount
of gain which would accrue to the rich from being
thus subjected to the appointed training of the Church.
From being early used in a practical way to have and
to benefit by a pastor, they may wish for one through
the rest of their lives. At present, they think of the
clergyman, except with a view to the public offices of
religion, as existing mainly for the sake of the poor.
Many families would stare on being told that they
needed his visits and his counsel on the same principle
and in the same way as they do: a fatal reserve often
exists between them and him on the very subject
which ought to be the chief tie between them; in-
deed, most families of the upper classes he is little
more than one among the herd of visitors and ac-
quaintances; that he has to give account of their
souls and the souls of their children, is little thought
of either by him or by them; scarcely a word or deed
betrays the faintest recognition of this. His advice
is little asked for concerning the children; he is seldom
consulted about their training; they are not
taught to look up to him as necessarily a friend, as a
spiritual relative and guardian. But were they catechised
like others in Church this would cease to be
the case. The due and dexterous performance of the
duty requires, as we have said, an acquaintance with
the condition and capacities of the children. The
procurring this must lead to spiritual intercourse be-
tween them and their clergyman. Devout parents,
who are at present negligent of this, would feel the
blessing of it, would feel how it strengthened their
own hands, and helped them in the discharge of their
own duty. Then the time for confirmation would
not come upon the clergyman and the young of the
upper classes as it does at present,—a time of mutual
shyness and discomfort; it would be but the ripening
of a process which had long been going on; a joy
to which both had long been looking forward in common.
Then, too, might the men of the upper classes lose that
fearful reserve on religious matters which unhappily,
but often blamelessly as things are, characterises most
of them at present. Then might his pastor feed them,
too; then might he be their especial sympathiser in
joy, and comforter in sorrow; then might his society
be courted for better reasons than it is at present;
and thus, the whole tone of their intercourse being
thus improved and raised, might priesthood and laity
alike present us with a nobler and sterner sight than
the stunted and perverse religious growth which we
see all around us now.

Here he was brought before the Earl and his
council, and asked whether he was one of those that
sowed evil seed and dissension among the people?
which he denied. He was then asked, By what
means he had obtained his livelihood? he replied
that he was a minister, and had served a cure, and
taught a school. They again asked him, What his
belief was? He answered, that he believed in God
the Father, the Son, and the Holy Ghost, according
to the Scriptures of the Old and New Testament do
teach, and the Creeds of the Apostles, of Nice, and
of Athanasius. "But what," said they, "is thy be-
lief in the sacrament of the altar?" He answered,
that he believed that whosoever, according to Christ's
institution, did receive the holy sacrament of Christ's
body and blood, did eat and drink Christ's body and
blood, with all the benefits of His death and resur-
rection, to their salvation; for Christ is ever present
with His sacrament. They then asked him, whether
the bread and wine were changed into the flesh and
blood of Christ, by virtue of the words pronounced
by the priest; and if the sacrament, whether it
was received or reserved, was the very body of Christ?
He answered, that he knew no further than he had

About three weeks after he was brought again
before the Bishop and others as before; when the
Chancellor made a long oration respecting the Bishop's
care of his flock, to keep it from being infected with
disease; and the charitable disposition which he had
shown to Marsh, in endeavouring to rescue him from
his errors and heresies, though it had been of no avail.
He was therefore desired now to remember that he
was answering for his life, and that it would be too
late to recant after the sentence of the court was once
pronounced. The Chancellor then asked him, if he
did not belong to the diocese of Chester; he said, he
did not know, for that he had been living at Cambridge.
He was then asked, if he had not been staying at Dean
in Lancashire; he said, "Yes." His answers at his
former examination were then read over to him, and
he was asked, whether he still adhered to them or not.
He replied, "Yea, yea." He was then reminded that
in his last examination he had said, that the Church
of England in King Edward's time was the true
Church, and the doctrine then taught was the doctrine

of the true Church; and that the Church of Rome is
not the true and Catholic Church. "I said so indeed,"
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