

# The Church.

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## Original Poetry.

### Carmina Liturgica;

#### HYMNS FOR THE CHURCH.

N.B.—These Hymns are "fitted to the Tunes used in Churches," being of the same Metres with the received "Version of the Psalms of David."

XXXIV.—THE SUNDAY NEXT BEFORE EASTER. L. M.

#### The Collect.

Almighty and everlasting God, who, of Thy tender love towards mankind, hast sent Thy Son, our Saviour Jesus Christ, to take upon Him our flesh, and to suffer death upon the cross, that all mankind should follow the example of His great humility; Mercifully grant, that we may both follow the same in His innocence, and also be made partakers of His resurrection, through the same Jesus Christ our Lord. Amen.

I.  
O God, we hail the HOLY WEEK,  
That tells how Christ for sinners died;  
Thy suffering Son to all doth speak,  
And bid them, mark the Passion-side!

II.  
"Thy tender Love" most deeply flow'd,  
When Thou, O God, didst give "Thy Son"  
"To take" our flesh;—yes, all our load,  
And die to save a world undone.

III.  
The Great—the Passion-Week doth tell  
Of Love towards Man, beyond compare;  
In God alone, such love could dwell;  
Its DEEP O'ERWHELMING words declare!

IV.  
O Saviour Christ! Thy thorn-press'd Brow  
Declares how much we owe to Thee:—  
Lord Jesus Christ! to Thee we bow,  
With prostrate soul and bended knee!

V.  
As one of old, with broken Palm,  
The Jew went forth his King to meet,  
So Zion now, with plaintive Psalm,  
And broken heart, her Lord doth greet.

VI.  
Lord! Grant her grace, in faith and love,  
All earthly things to count as loss;  
In FAITH, to view her Crown above;  
In patient love, to bear her Cross!

\* This day (which begins the week, anciently called, sometimes the Great Week, sometimes the Holy Week) is called by the name of Palm Sunday, being the day on which our Saviour entered Jerusalem, with great joy, some spreading their garments, others cutting down branches of palm.—Dr. Hale.

a Lamentations i. 2.  
b The Collect and the Epistle.  
c Isaiah llii. 4.  
d See proper Services of this Day and remainder of week.  
e The Gospel.—(Matt. xxvii. 29).  
f The Epistle.—(Phil. ii. 10, 11).  
g John xli. 13, 14, 15, and leading note of this Hymn.  
h Phil. iii. 8.  
i James i. 12.

XXXV.—MONDAY BEFORE EASTER. P. M.

#### The same Collect.

I.  
Thine Arm, O God, Salvation brought;  
Thy precious Death, our ransom wrought;  
Almighty God, O Christ, to save!  
"Look down from heaven," and deign to bless  
"THE PEOPLE OF THY HOLINESS;"  
Thy Holy Spirit's help they crave!

II.  
"The Garments roll'd in blood" proclaim,  
Great God of Hosts, Thy "glorious Name;"  
"The Cross" Thy real and strength's record!  
Array'd in "resture dip'd in blood,"  
Thou, LORD, art "call'd the Word of God,"  
Yes, "King of kings, and Lord of lords,"  
e

III.  
Thou hast, for Man, the Wine-press trod  
Of fearful wrath—the Wrath of God;  
And crush'd the Serpent's head in dust!  
Lord; teach Thy saints the world to quell—  
To tread upon the powers of hell,  
And triumph o'er each warring lust.

IV.  
That ALL, in certain hope may strive;  
Each heart with paschal strength revive;  
Vouchsafe the God that sheds Thy death!  
Then, Lord, we'll keep the holy Week,  
Set forth upon the Cross—roll'd brow;  
And bravely fight the "fight of faith,"  
e

a For The Epistle.—(Isaiah liii. 5, 14, 15).  
b Isaiah lii. 4.  
c For The Epistle.—(Isaiah liii. 14, 15).  
d Revelations xix. 13.  
e Rev. xix. 16.  
f For The Epistle.—(Isaiah liii. 2, 3); and Rev. xix. 15.  
g Gen. iii. 15.  
h The Gospel.—(Mark xiv. 1, 22, 23, 24, 25).  
i Benefits of the Supper of the Lord to the worthy partaker.—(See Catechism).  
j Ephes. iv. 30. See, in the National Office, the words used in the receiving into the Congregation, immediately after the Administration of that Sacrament.

## THE HISTORY OF THE PRAYER BOOK.

(By the Ven. Archdeacon Berens, M.A.)

### CHAPTER IV.—(CONCLUDED.)

Parker, as has already been mentioned, was one of the Commissioners, appointed at the very beginning of Elizabeth's reign, to revise the book of Common Prayer. In 1560, not long after his consecration as Archbishop, he, with the rest of the Ecclesiastical Commissioners, observed, that some chapters appointed to be read in the ordinary course of the Common Prayer, were likely to be of little benefit to common hearers, and thought that they might well be changed for others tending more to edification. He, accordingly, procured letters under the Great Seal, dated January 22, to the Commissioners, and particularly to himself, with Grindal, Bishop of London, Dr. Bill, and Dr. Haddon, authorizing them, among other things, "to peruse the order of the Lessons throughout the whole year, and to cause new calendars to be printed." Before the reformation of the Lessons, it was recommended to the discretion of the officiating ministers, to change the chapters for some others more proper. For so it is in the Admonition to Ecclesiastical Ministers set before the second Book of Homilies: "And when it may be so done, some one or other chapter of the Old Testament to fall in order to be read upon the Sundays or Holydays, which were better to be changed with some other of the New Testament of more edification, it shall be well done to spend your time to consider well of such chapters beforehand, whereby your prudence and diligence in your office may appear. So that your people may have cause to glory God for you, and be the readier to embrace your labour, to your greater commendation, to the discharge of your consciences and their own." But when the above-mentioned Commissioners had altered the Lessons, and made a new Calendar, and Tables denoting the chapters to be read, this liberty was no longer indulged to every private minister.

The reformation that was made in the Lessons was this: "That whereas in King Edward's first book there were no proper Lessons for the Holydays or Sundays of the year, but the chapters of the Old and New Testament were read on in course without any interruption; and in King Edward's second Book, there were Proper Lessons for some few Holydays only, and none for the Sundays: now there is a Table of Proper Lessons to be read for the First Les-

The second Book of Homilies, to which the admonition above mentioned was prefixed, had been prepared, or nearly so, before the death of Edward the Sixth, and is supposed to have been written by Jewel. (Hey's Lectures, vol. iv. p. 460).—The first Book of Homilies, which was afterwards revised and finished by Parker, and the other Books of Homilies, were written by Cox, Bishop of Ely. (Strype's Annals, chap. 30.) It was submitted to Elizabeth for her approval, and in 1563, Parker earnestly solicited her allowance that he might leave a copy in each parish during his visitation. Two editions of the Homilies were printed in this year.—(Strype's Life of Parker, p. 138).  
Strype's Life of Parker, p. 84.

son, both at Morning and Evening Prayer on the Sundays throughout the year; and for some also the Second Lesson. There is another Table for Proper Lessons on Holydays; beginning with St. Andrew's. At the end of the Common Prayer Book now printed, (in 4to.) were added several very good prayers for family use, entitled, "certain good prayers to be used for sundry purposes." These were probably inserted by order of the Archbishop; and they were the same that were printed in the former Common Prayer Book under King Edward. In the later editions they are either shortened or wholly omitted, which perhaps is to be regretted.

The Geneva Bible had been printed in the town, the name of which it bears, in the year 1560, and was in the act of being prepared for a second edition in 1565, in some degree with the sanction of the Archbishop, and of Grindal, Bishop of London. At the same time they intimated their intention of preparing an improved translation for the use of the Church. In order to carry this intention into effect, Parker allotted to several of the most learned of the Bishops, particular portions of the Bible of the former translations, to be by them revised with the exactest scrutiny. It was on this account called the Bishops' Bible. He employed several men critically learned in the Hebrew and Greek languages, to peruse the old translation, and to compare it carefully with the original text, and with the Geneva and other versions. Afterwards, himself, with other learned divines in his family revising the whole, he set forth, (apparently in the year 1568), a more correct translation of the holy Scriptures, of the same size with the former, or a little bigger, and better printed. And so highly pleased was this good Pate when he saw an end put to this great work, that he seemed to be in the same spirit with old Simeon, using his words, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

In order that private families, as well as Churches, might be supplied with copies of this translation, it was published in the following year (1569) in a small but fine black letter in large 8vo. The chapters here are divided into verses, but there is no break in the chapter till the end of it. This, probably, is the first English Bible printed with distinction of verses.—Some useful notes are added in the margin.

In the year 1572, a new edition of this Bible was published in a large and handsome volume, with various embellishments and illustrations. Prefixed were two prefaces by Parker himself, the Prologue of Cranmer, and before the Book of Psalms the Preface of St. Basil. Useful historical and genealogical Tables were added, together with the "Table of degrees of Kindred and Affinity, within which it is unlawful to contract matrimony."

During the remainder of the long reign of Elizabeth, there appears to have been no farther change affecting the Public Service of the Church. It continued to be vehemently attacked by the zealous and pious, though ill-judging, Puritans on the one hand, and on the other, by the active and indefatigable partisans of the Court of Rome, particularly the Jesuits and the Dominicans, some in their own character, some in the disguise of soldiers, others under that of Puritans. One instance of the latter description may be mentioned. In the year 1567, Faithful Cummins, a Dominican friar, was much admired and followed by the people for his seeming piety, for his readiness in making long extempore prayers, and for inveighing against the Pope Pius the Fifth. His real character being suspected, he was taken up and examined before the Privy Council. Having made his escape, he went to Rome. Being questioned by the Pope, Cummins replied, "That his Holiness little thought that he had done him a considerable service, notwithstanding he spoke so much against him." When the Pope asked how? He said, "He had preached against set forms of prayer, and that he called the English Prayer Book, English Mass, and had persuaded several to pray spiritually and extempore; and that this had so much taken with the people, that the Church of England was become as odious to that sort of people whom he instructed, as a Mass was to the Church of England. And that this would be a stumbling-block to that Church while it was a Church." Upon this the Pope commended him, and gave him a reward of two thousand ducats.

Among the chief occasions of the hostility of the Puritans were the surplice and other clerical vestments. This unhappy controversy appears to have originated in England with Hooper, Professor of Divinity in Oxford, who, to avoid the penalties denounced by the sanguinary Act of the Six Articles, had fled to Zurich in the latter part of the reign of Henry the Eighth. From his intimacy with Bullinger, and other members of the Swiss Church, he became strongly prepossessed in favour of their customs; and when, after his return to England in the reign of Edward, he was appointed to the new Bishopric of Gloucester, he refused to wear the Episcopal habit. Cranmer and Ridley for a considerable time endeavoured, without success, to remove his scruples; and the judicious remonstrances of Peter Martyr and Bucer were long addressed to him in vain. A similar controversy sprang up in the reign of Elizabeth, occasioned principally by those pious men who, during the Marian persecution, fled for refuge to Germany and Switzerland. Two of these exiles, who took a very prominent part in the opposition to the clerical vestments, were Sampson, Dean of Christ Church, and Lawrence Humphrey, President of Magdalen College in the same University, both men of considerable learning, and of sincere and ardent piety. These two divines were, in 1564, appointed to appear at Lambeth, together with four other Ministers in London of the same opinions, that the Ecclesiastical Commissioners might confer with them, in order to understand their reasons for omitting what was enjoined. The Conference appears to have been conducted in a fair and amicable manner, but the result of it was not satisfactory. Sampson persisted in his opposition, and was deprived. Humphrey, after some years, complied, and held preferment in the Church. They had both consulted Gueter and Bullinger, two eminent divines of Zurich, upon the question. The answer they received was in favour of conformity. These sensible foreigners argued, like Martyr and Bucer, that the peace and unity of the Church ought not to be sacrificed for the sake of circumstantial religion, things "indifferent" in themselves. Sampson and Humphrey, however, were not convinced; and these discussions continued to agitate and disturb the Church nearly the whole of the succeeding century.

Archbishop Parker, who bore so distinguished a part in establishing the Prayer Book at the beginning of the reign of Elizabeth, died the 17th of May, 1575. He was of a sedate temper, had no starts of passion, nor treated any person with rough language. He was

In the Order how the Holy Scripture is appointed to be read, is this direction: "So oft as the first chapter of St. Matthew is read either for Lesson or Gospel, ye shall begin the same at 'The Birth of Jesus Christ was in this wise, &c.'—And the third chapter of St. Luke's Gospel shall be read unto, So that he was supposed to be the son of Joseph." &c.  
Strype's Life of Parker, p. 84.  
Ibid. p. 272-3.  
e He said those of the separation were good men, but they had narrow souls, who would break the peace of the Church, about such inconsiderable matters, as the points in difference were. Spoken by Sir Matthew Hale after the Restoration.  
Strype's Life of Parker, 244, 245, from "Foxes and Firebrands." This book adds, "This produced that Act for preventing Popery and other sects, which enjoined all people from ten years old upwards, not having a lawful impediment, to repair every Sunday to hear Divine Service, under penalty of forfeiting twelve pence for every default." p. 29.  
See their very sensible letters in Collier, vol. ii. p. 292-3.  
Strype's Life of Parker, p. 162. f Collier, vol. ii. p. 301.

easy of access, had great penetration in going to the bottom of things, and was very quick in apprehending the tendency of what was proposed. His private life was unexceptionable and exemplary. His benefactions, both during his life and at his death, especially to the university of Cambridge, were most munificent.

Parker, after an interval of more than half a year, was succeeded by Grindal, one of his most able coadjutors in the review, both of the Prayer Book, and also of the English translation of the Bible. "Grindal," says Camden, "was a religious and grave man, who, returning from banishment under Queen Mary, was made first Bishop of London, afterwards Archbishop of York, and lastly, Archbishop of Canterbury. He flourished in great grace with Queen Elizabeth, till by the cunning artifices of his adversaries, he quite lost her favour, under pretence that he had countenanced the conventicles of some turbulent and hot-spirited ministers in their prophecies (as they called them); but in truth, because he had condemned the unlawful marriage of Julio, an Italian physician, with another man's wife, while Leicester in vain opposed his proceedings." Grindal died in 1583.

In his room succeeded John Whitgift, being translated to Canterbury from the see of Worcester. "An excellent and very learned man, who gained singular commendations, both by his justice in the Vice-Presidency of Wales, and by maintaining the doctrine and discipline of the Church of England; which commendation he farther merited by his fortitude, prudence, and patience." Upon his appointment to this high office, he was charged by the Queen that he should take special care to restore the discipline of the Church of England, and the uniformity in Divine Service established by authority of Parliament, which, through the connivance of the Prelates, the obstinacy of the Puritans, and the power of some noblemen, was neglected. The noblemen particularly alluded to seem to have been Leicester, Walsingham, and Knollys, by all of whom the Puritans were secretly favoured. In order to check the numerous irregularities which thus prevailed, and to restore unity, Whitgift propounded three Articles to be subscribed to by the Ministers of the Church; in fact, the three Articles in the thirty-sixth Canon, to which the clergy still subscribe.

On this occasion, incredible it is what controversies and disputations arose, what hatred and reproachful speeches he endured from factious ministers, and what troubles, and indeed injuries, he encountered from some noblemen, who, by promoting unfit and undervaluing men, caused destruction in the Church, or else endeavoured to lay their hands upon its revenues. Through constancy, fortitude, and patience, he overcame all difficulties at last, and restored peace to the Church; so that not without good reason he may seem to have chosen as his motto, "Vincit qui patitur."

## DIALOGUE

BETWEEN THE REV. HENRY HOOKER, A.M., AND MR. CLAYTON, A DISSENTER, ON THE APOSTOLICAL SUCCESSION.

(By a Correspondent of The Church.)

No. IV.

Mr. Clayton.—I have taken the liberty of calling on you again, Sir.

Mr. Hooker.—You are heartily welcome, Mr. Clayton. Please, be seated. I hope that you have duly weighed the arguments that I adduced from the writings of the early Christian Fathers.

Mr. C.—I have done so, Sir; and must confess that they make much for your view of the case. I did not intend to have troubled Mr. Bennet any further with the subject; but meeting him by chance at a friend's house, he could not well avoid asking me, if I had got any further light on the subject of my last conversation with him. I answered him, by stating that you had strengthened your argument very much by reading to me the views of the early Christian Fathers on the subject of my inquiry. "Ah!" said he, "I thought you would soon be crammed with the contents of those old dusty volumes, which the Pope has sent over in such abundance of late years. But I really hope for you—that the dust has proved too unpalatable for you—I do trust that you have been better instructed than to place any reliance on such writings! I have no confidence whatever in them.—They contain ten times as much falsehood as truth; and I feel surprised that any man, laying any claims to be considered a reasonable being, should use such writings to prove any thing whatever. I am for the Blessed Bible, and nothing but the Bible!" In reply, I gently hinted to him, that I could not succeed in our last conversation, in my attempts to confine him to your arguments taken exclusively out of the Bible; and stated further, that I certainly did believe that the early Christian Fathers, like any other men of ordinary minds, were competent to testify as to matters of fact, with which they themselves were well acquainted; and I could not help remarking that men, who in such great numbers sealed their testimony with their blood, could hardly be deemed capable of recording what was false, where, especially by so doing, they could not gain any personal or public advantage. But when I stated my belief, that, if we reject the testimony of the Christian Fathers, with regard to the Apostolical Succession, we must, to be consistent, also reject it, with regard to Infant Baptism, the observance of the Lord's Day as the Christian Sabbath; but, above all, to the genuineness of the books of the New Testament, upon which testimony we must entirely rely for this important fact. He could make no answer; but merely remarked, that I was certainly an apt scholar of the Jesuits, and would, no doubt, bring down "my father's grey hairs with sorrow to the grave!"

Mr. H.—Truly, you appear too much altogether for Mr. Bennet! and I am heartily thankful that you are gradually emerging from the darkness of a system, in behalf of which its public and ablest advocates can offer so poor a defence.

Mr. C.—I certainly have much reason to be thankful that I now see some things more clearly than I did a month ago; but, perhaps, you will excuse me if I say, that I am very anxious to learn how you can adduce any thing in favour of your views from the writings of the early Continental Reformers; which, I believe, is the next thing that you purposed doing.

Mr. H.—Yes; you are right. This comes next in our line of argument; and, in setting before you the views of these Reformers, to whom our modern dissenters profess to look up with great deference and respect,—whom they esteem in some degree as their Fathers, and who certainly were the founders of several of their sects,—I shall be able, I think, to prove (strange as it may appear to you) that these Reformers held very different views of the Apostolical Succession from what are held by their professed followers of the present day. I will show you that they were where confess, that the plans they adopted in preaching the Gospel were not regular; but plans which they say were forced on them by their peculiar circumstances. Hear the celebrated Reformer of Geneva, the great Calvin himself: "that the discipline of the ancient Church is wanting in us, we ourselves do not deny." Truly, Mr. Clayton, this is explicit enough. But he says further, "I know how many things might

Collier.  
Camden, Complete Hist. of Eng. vol. ii. p. 494.  
Camden's Elizabeth.  
Camden's Elizabeth. Complete Hist. of Eng. vol. ii.  
e He overcomes, who suffers with patience.  
Cardinal Sadolet Responso.  
De Reformatione Ecclesie.

be required as lacking in us. And truly, if God should presently summon us to a reckoning, our defence would be a difficult one." In writing to the King of Poland on the subject of the ministry, which he was constituting, he says, "but this would be only a temporary office for so long as matters should continue disordered and unsettled—not a reformation of the Church, but a certain preparation only."

Mr. C.—This is something new to me. I always thought that we, Presbyterians, held the same views of the Church of God which our great Reformer, Calvin, held; and yet I find him declaring that the discipline of the ancient Church was wanting amongst them, and that the ministry, which he constituted, was intended by him to be only temporary, until things could be better arranged!

Mr. H.—But listen patiently, Mr. Clayton, (if you can), to the testimony of others of the Continental Reformers in the same subject. "Think not," said another of these Reformers, the learned Theodore Beza, "that we are so arrogant as to desire to abolish that which is eternal, viz. the Church of God." A French Reformer, the well known Dumoulin, says, "The genuine and illumine souls make no difficulty to acknowledge openly the scantiness of their Church Government, and that their bed is shorter than they can stretch themselves in it, and their covering narrower than they can wrap themselves in it." Hugo Grotius representing another portion of Protestants, those of the Low Countries, after declaring his belief that the English Church had arranged itself in all things after the primitive model, and in exact conformity with the most ancient customs, says, "from which we in France and the Netherlands have departed, it is not possible for us to deny." I would have you observe, moreover, that these Reformers also recognised the ordinary and lawful vocation by regular succession; inasmuch as they always represented their own calling, not as regular and lawful, but as altogether extraordinary. "This office," says Calvin, "which God committed to us, when he made use of our labours in the reforming of Churches, was altogether extraordinary." In this short sentence we have, in my opinion, a full surrender of the whole question at issue.

Mr. C.—I cannot but agree with you, Sir.

Mr. H.—And Calvin's admission is repeated in substance by most of his brethren. Beza, already quoted, says, "there is one kind of vocation which is ordinary, and another which is extraordinary;" and being desired to refer to a single example like his own, during fifteen centuries, "he professed openly, that God's dealings at that time, by the hands of certain laymen, was a certain extraordinary and uncertain dispensation." The instances of "extraordinary" vocation which he cites are those of the calling of Moses and the Prophets, which (says he) is sufficient proof that there may be a departure from the ordinary method. So that he, (as has been well remarked), in common with Calvin and the whole school of Continental Reformers, did not even pretend that their ministers were called by the ordinary method of God's appointment; but would have it believed that it was just possible, that they were called after the fashion of Moses and the Prophets.

Mr. C.—This is certainly surprising to me.

Mr. H.—Perhaps the case of the celebrated Dr. Wolf the most indefatigable missionary of modern times who lately returned from Bokhara, where he was thrown into prison by the murderer of Col. Stoddard and Capt. Connolly, (to ascertain whose fate he placed himself in the power of that tyrant, who speaks fourteen languages, and has preached fluently in ten of them,—may be the best comment that I can offer on this sea set up by the continental reformers of an extraordinary mission. He says, in answer to an enquiry from the author of the "Primitive Church in its Episcopacy," "the question, What Bishop sent you out?" (referring to a circumstance which occurred years ago, when he travelled through Asia as a Christian Missionary without any regular authority,) "was addressed to me by the great Bogos, late Patriarch of the Armenian nation at Constantinople,—the great Humes, he Archbishop of the Armenian nation at Triflis, and by the whole body of Bishops at Eshmirie, the celebrated monastery at the foot of Mount Ararat,—by the Syrian Patriarch in Mesopotamia, by the Coptic Bishops, and by the Greek Patriarch at Constantinople. When I replied to them (says he), my internal voice sent me forth, the answer I received was this: 'Moses heard the voice of God upon Mount Horeb; but God deemed it necessary to endue him with the gift of miracles, in order that Pharaoh might be forced to acknowledge him, as 'the extraordinary ambassador'; and the ordinary ministers of God, the Levites, had to receive their commission from Moses; and Christ made the same provision in the Church. He imparted the gift of miracles to the apostles when sending them forth; but they instituted Bishops by the imposition of hands, and charged them to follow up that manner of constituting ministers. If, then, you, Joseph Wolf, are an extraordinary minister, prove it by miracles; if an ordinary one, who laid hands on you? your internal voice may be evidence to you,—not to us."

He writes further, after stating that, at the time this occurred he held wild and irregular views in regard to the constitution of the Christian Church,—"the very fact that all the Eastern Churches, without one single exception, have Bishops, Priests, and Deacons, and the very fact that a Presbyterian Church is not known among them, is to me a sufficient proof that Episcopacy is of Divine origin, and that the doctrine of Apostolical Succession is a scriptural doctrine." Mr. C.—This is truly an apt illustration; and I think that Calvin, or any of the other great Reformers of the 16th century, would have been puzzled to prove in this way, that their mission was an extraordinary one. But what has become of Dr. Wolf, of whom I once heard so many wonderful things?

Mr. H.—Being convinced of the Divine origin of Episcopacy and of the necessity of a regular succession from the Apostolic age to constitute a Christian Ministry, he acted like an honest man; and, though his name was known in almost every country of the world as the most intrepid missionary of the present century, he nevertheless, was content to receive orders a few years since, at the hands of the present excellent Bishop of the small Diocese of New Jersey, and is now a Presbyter of the Church of England, having received Priests' orders from one of the English Bishops.

Mr. C.—I am much obliged to you for this information, Sir. But allow me to ask, if the continental reformers say nothing further on the subject under consideration? I have understood that they wrote a good many works; and I should suppose, that, if they had attached as much importance, as you do, to a regular succession in the Church, they would have said more about it than I have yet heard.

Mr. H.—These reformers have written a great deal more on this subject than you have yet heard; and, though time will not permit me to quote to you all, nor nearly all, that they have said on it, yet I will endeavour to select from their writings such passages as, I do not doubt, will convince you, that they held very different views, in all its fulness, for holding which we are by many of their professed followers condemned as little better than Papists. I find the celebrated

Epist. ecc. Severis Regi Poloniz.  
Comment de Statu Religione. Lib. iii. p. 122.  
Nortley of Popery. B. Tr. Erudit. Epist. No. 257.  
Calvin's Epist. ecc. Regi Poloniz.  
Comment de Statu Religione, sub Carolo ix., Lib. iii., p. 145.  
Ibid. 158.  
Marshall's Notes on Episcopacy, p. 192.

Melancthon, the writer of the Augsburg Confession of Faith using this strong language: "that I may avow my own opinion, (says he) I wish that I were able not indeed to confirm the tyranny, but to restore the government of the Bishops: for I see what sort of a church we are likely to have, if the ecclesiastical polity is dissolved." He then refers to the judgment of certain influential and distinguished Reformers as coinciding with his own words: "how can we lawfully violate the government of the Church if the Bishops grant to us what it is just that they should concede?" Now Melancthon declared that the English Bishops had done this, and judged: "that if there were more such Bishops there would be no difficulty in maintaining unity, or in preserving the church." In writing to the English Bishops, Bucer said: "we shall diligently supplicate the Lord that your happy lot, in rejoicing in true Bishops, he may both daily confirm in your realm, and also extend it in common to other kingdoms." In speaking of Church government Calvin in his Institutes, after objecting to the use of the expression hierarchy, says: "If speaking of the thing itself, we shall find that those ancient Bishops sought to frame no other mode of Church government than what which God hath prescribed in his word." Again: "The Episcopate had its appointment from God, the office of a Bishop was instituted by the authority and defined by the ordinance of God."—Writing to a former friend of his who was a Roman Bishop he says: "thou hast been appointed a Bishop: with thee is present the authority of the Apostle Paul. In his work on the Reformation of Churches, we find the same celebrated Reformer of Geneva using this unqualified language: "Let them give us such an hierarchy, in which the Bishops may so bear rule, that they refuse not to submit to Christ, and to depend on Him as their only Head, (referring to the assumed headship of the Pope of Rome:) let them be so united together in brotherly concord, as that His truth shall be their only bond of union: then, indeed, if there shall be any one who will not reverence them, and pay them the most exact obedience, there is no anathema; but I confess them worthy of it."

Mr. C.—This is strong language, indeed! But cannot you be mistaken as regards it? Are you sure that Calvin ever wrote those words?

Mr. H.—I have no doubt whatever regarding it. If you will look here you may read them for yourself. Mr. C.—Sure enough, these are the identical words you quote! how strong!

Mr. H.—Strong as these various passages from Calvin's writings are, there is still one circumstance in the life of this celebrated man, which adds tenfold to the impression which they are calculated to produce. Late in his life, after he had his system fully established in Switzerland, he was compelled once more, either by the secret sting of conscience, or the impulse of that Power which "taketh the wise in their own craftiness;" to bear fresh witness to the truth, which by bold acts he had ventured to condemn. I will relate to you the circumstance in the words of Abbot, Archbishop of Canterbury, a warm admirer of the great Reformer's peculiar doctrinal views: "Perusing some papers of our predecessor Matthew Parker (says he), we find that John Calvin and others of the Protestant Churches of Germany and elsewhere, would have had Episcopacy if permitted. And whereas John Calvin had sent a letter in King Edward the Sixth's time, to have conferred with the Clergy of England about some things to this effect, two (popish) Bishops, viz. Gardiner and Bonner, intercepted the same; whereby Mr. Calvin's overture perished, and he received an answer, as if it had been from the Reform Divines of those times: wherein they checked him, and slighted his proposals. From which time John Calvin and the Church of England were at variance in several points; which otherwise would have been discovered, if those papers of his proposals had been discovered unto the Queen's Majesty during John Calvin's life."

Mr. C.—Why, Sir, I never heard any thing of that kind; and suppose that few dissenters know any thing about it.

Mr. H.—I dare say not. They are generally unwilling to hear or read any thing that makes against their own peculiar views, and appear, like others, to believe that "where ignorance is bliss, 'twere folly to be wise." Some, however, it is true, have shewn themselves honest enough to examine into these points, and the general result in such cases has been, that they ceased to be dissenters, and became well-grounded Churchmen.

Mr. C.—Has such been the result in many cases?

Mr. H.—Yes; in a great many. Within the last few years, since the subject of the true constitution of the Christian Church has been more discussed in our beloved native land than it was wont to be, great numbers of dissenters have conformed to the Established Church: so that, in one small district of London, a dissenting minister, lamenting to a friend the decay of the dissenting interest in the land, counted eleven dissenting chapels that had passed out of the hands of dissenters, in consequence of the want of congregations to support them. Of them, the majority had been licensed and consecrated as Churches of the Establishment; and in the course of nine months in one year, the Lord Bishop of Chester had applications from thirty-six dissenting ministers to be received as candidates for orders in the Church; and the Bishop of London is said to have had similar applications from an equal number about the same time.

Mr. C.—But many of these men, no doubt, were drawn towards the Church by the loaves and fishes, which she has at her disposal.

Mr. H.—That remark, of course, is inapplicable to the immense numbers, who have so thinned the ranks of the dissenters that their chapels, being deserted, were either turned into warehouses or sold to the Establishment, for the use of her members. But I think that it is uncharitable to indulge in such remarks, for we find that the same movement has been taking place in the United States, where there is no establishment, and where a dissenting minister, in breaking loose from old friends, connections, and associations, must know that the step he is taking will inevitably expose him to contumely, reproach, and perhaps a certain species of persecution, whilst he cannot expect from his new friends any greater (if as great) compensation than he enjoyed amongst his old ones. He must, also, be fully aware that he is leaving the ranks of those who have the popular breeze on their side, for the vast majority of men are unwilling to side with these questions, and are, as a matter of course, adverse to any one that changes his views on religious matters, especially if he goes over to those who hold exclusive views on any prominent points), and is going to cast his lot amongst those who are every where spoken against. Yet such, I am happy to say, has been the result of the full discussion, through a series of years, of the true constitution of the Church of Christ, that amongst the Bishops and Clergy of the Church in that country, numbering of the former twenty-nine, and of the latter about thirteen hundred, one-half were born and educated, and many of them ministered, in other denominations; and that of the laity, it is said, that fully two-thirds were born and educated amongst the various sects which abound in great numbers in that country. It is, moreover, worthy of remark, that most of the Churchmen in the United States are able to "give you a reason of the hope that is in them," and to tell you why they are neither Roman Catholics, Presbyterians, Baptists, nor Methodists. And even in this Colony we are not entirely without instances, where the ministers and laity of various denominations have, at great sacrifices from conscientious motives, broken up their former connexions, and cast in their lot with us; though, in this country, the consideration of this and kindred questions has been by far too much neglected. I must beg your pardon, Mr. Clayton, for digressing so far from that branch of the subject immediately under consideration, and will conclude with expressing the hope, that you will acknowledge with the views of the Continental Reformers differed in no respect from ours, in regard to the Apostolical Succession.

Mr. C.—I must acknowledge that to be the case, as far as I can now see. I am extremely obliged to you for the great pains you have this day taken with me, and I trust that I shall be able to prove myself duly sensible of your great kindness. Good afternoon, Sir.

Mr. H.—Good afternoon, Mr. Clayton.

Note.—The following should have been added to the testimony of Irenæus, in our number of March 20, page 146, column 4:—

"And again, seeing that it is very long, in such a volume as this, to enumerate the succession of Bishops in all the Churches, I will give, as an example, that of Rome. The blessed Apostles, therefore, founding and instructing the Church, delivered to Linus the administration of its bishopric: Paul makes mention of this Linus in his Epistle to Timothy. To him succeeded Anacletus; after whom, in the third place from the Apostles, Clement had the bishopric allotted to him. He had the blessed Apostles, and was conversant with them, and as yet he had the preaching of the Apostles sounding in his ears, and their tradition before his eyes; and not he alone, for at that time there were many yet remaining alive who had been taught by the Apostles. To this Clement succeeded Evaristus; and to Evaristus, Alexander; and then Xystus was appointed the sixth from the Apostles; and after him Telesphorus, who suffered a glorious martyrdom; after him Hyginus; then Pius; after him Anicetus; and Soter having succeeded Anicetus, Eleutherus now has the bishopric in the twelfth place from the Apostles. By this order and succession, that tradition, which is from the Apostles and the preaching of the truth, is descended to us."

## THE VENTURES OF FAITH.

(From an Ordination Sermon by Dr. Wilberforce, Bishop of Oxford.)

Acts i. 21, 22. "Therefore these men which have companied with us all the time that the Lord Jesus went in and out amongst us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection."

Here was one of the noblest ventures of faith ever made by man. Viewed from the world's side it was, as great faith always is, frivolous foolishness or daring madness. A little company of ignorant men, in a small province of the Roman world, had for three years followed up and down their land a new teacher, who professed to come from God. For a while he had wrought great works, and spoken words of stirring power, but then his enemies had gathered round him and hounded him in; one of those closest to him had betrayed him; he had been taken, crucified, and slain. They had been terrified, scattered, and overwhelmed with astonishment; and now they gather together in an upper room, and with the door fast