VOLUME VII.-No. 48.]

COBOURG, CANADA, FRIDAY, JUNE 7, 1844.

The Church,

[WHOLE NUMBER, CCCLX.

poetry.

THE OLD ELM TREE.

My Childhood's Elm Tree. Oh! the love I bore each dim green bough, It seemeth to my worldly heart almost a wonder now ;

How eagerly I sought thy shade, wearied with happy glee, And slept beneath thy quiet boughs, thou venerable tree.

Voices are mute, that laughing there once merry music made; And hearts are still that communed once beneath thy peaceful

Thou couldst not, to the sunny sky, thus proudly raise thy head, If, for one hour, thou could'st think upon the changed and dead ! For oh! the very dream of years, with all their love and grief,

As a mighty storm would rend thy boughs, and wither every It is for this the forest trees can stand and look on man;

And think his breath a vapour all-his very life a span. Joyfully thou art flourishing, and reckest not the woe

That man, with yearning restless heart, alas! must ever know; I seem to see my mother's smile, to hear my father's tone,

e primroses are gleaming now beneath thy arching boughs, And seem the very same with which we wreathed our childish

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Do others watch the sweet spring-time unfolding every leaf? And hast thou not one stricken bough for memory or grief?

And time has trampled on through years,-our very name is

gone; And strangers revel in the house that still seems all our own : Their mirth is far too joyous—thy boughs too greenly shine For one who only sees the past in every leaf of thine!

Oh! may the love of that sweet time, though rudely rent in

Restored by Heaven's reviving breath, yet freshly bloom again : Spanish Town, Jamaica, 22d Feb. 1844. PERSONNE.

[Bristol Journal.]

THE MONARCH'S HEADSHIP IN THE RE-LATIONS OF CHURCH AND STATE.

The Church of England is accused, not only of impiety, but of a shameless sacrifice of her independence, blished in it)-but he cannot himself perform them. confer the ministerial character upon him. He may courses,-that is, provide for the due celebration of ordinances, but he may not lay his hands upon the ark. To represent, then, the king as the centre of the spiritual authority which is exercised within the Church, is to confound acts of external government bearing upon the exercise of an office, with spiritual acts bearing on the creation of an office. In the words of a learned upon the subjects of the crown, that habitual jurisdictheologian; it is adopted by one of the greatest constitutional lawyers that ever graced the judicial bench power of ecclesiastical order is not derived from the crown, neither is it conceived to be; but so much as is not superstitious is derived from Christ. Hence it is, that the powers of order are not in themselves, nor as to the efficacy of them, confined to any diocese or powers of order to time, place, person, manner of performance, is derived from the crown. The power of the keys in foro conscientia-this is not derived from the crown, but from a higher commission."† The fact is, that the sovereign being the chief ruler of the Ject to his government; for I presume that in these days the doctrine will scarcely be vindicated, (which once nearly issued in the destruction of England) that of that government. The monarch then taking the Church into connection with the state, and conferring upon it many advantages, ---advantages to be prized, not for the dignity or comfort they may confer on man, but for the aid and influence they lend to religionacquires thereby (and ought to acquire) certain powers say that because this is so, because the king protects their spiritual character and powers from him, is to exhibit

proof, that her ministers do not derive their office which the emperor was a Pagan, and when the Church mind; 1st. That the monarch claims not to make a previous conception of the matter was not clear. In the people, and though injurious to society, were confrom the crown, but from the Church herself? I do of course had no imperial or national protection. And prelate, that is, the spiritual officer who possesses the sect. 26 of the same chapter, he declates of the word fined within a compass comparatively small; while not say that these religious duties would be performed with equal benefit to the country, were advantages is antine, was a Church as much before as after that this, that if he is to clothe a presbyter with rank, with and their merit." He has in view human responsi-means of the ecclesiastical hierarchy was felt by all, which confer influence, which relieve the mind from act of adoption, so the Anglican Church is a Christian influence, with wealth, with legislative power, with the bility; but we may regard the definition as a general and could not fail to attract the notice of the most worldly anxiety, which protect the minister from sub-Church as fully without, as with the adoption of the privileges of a privy councillor, and the position of a one. "Person," therefore, as applied to the God- uninformed political economist. The great source of serviency to his flock, which give Christianity a recog-state of England. It was free (except in so far as noble, he shall have the nomination of that individual; head, is a term "appropriating actions," more parti-this abuse was the power exercised by the pope of nized place among the princely of our land, —were these withdrawn; nor do I say that the duties per-these withdrawn; nor do I say that the duties per-these withdrawn; nor do I say that the duties per-these withdrawn; nor do I say that the duties per-these withdrawn; nor do I say that the duties per-these withdrawn; nor do I say that the duties per-these withdrawn; nor do I say that the duties per-these withdrawn; nor do I say that the duties per-these withdrawn; nor do I say that the duties per-these withdrawn; nor do I say that the duties per-these withdrawn; nor do I say that the duties per-these withdrawn; nor do I say that the duties per-these withdrawn; nor do I say that the duties per-these withdrawn; nor do I say that the duties per-these withdrawn; nor do I say that the duties per-these withdrawn; nor do I say that the duties per-these withdrawn; nor do I say that the duties per-these withdrawn; nor do I say that the duties per-these withdrawn; nor do I say that the duties per-land to have adopted any other religious body, or to learned, or unfit for his office, the Church herself, not formed by the Scottish clergy would be discharged with equal power, were their privileges as the ministers of an establishment taken from them. That is a in the land; * in the second, no religious denomina- clergy. I am willing to admit that this high office which belong to the arrangement and distribution of into his hunds. This opened a door to a variety of question outside our present one. I am not now con-tion would have shared more than another in the pro-may be used as a mere state machine, and that no evil extraordinary graces: and this, in a other abuses; hungry foreigners were introduced into sidering the expediency of religious establishments, or determining whether religion would best take hold of a country when left to its native power, or clad in the with all the sects around her) would have been left to By such an arrangement, the monarch would retain his are, to give the Son, to accept the atonement, to send their flocks, or the temporal hardships to which the And heart-sick are my yearnings for the long, long past and influence derived from national recognition, but merely herself; for the ruler would not have acquired any prerogative, and receive besides the benefit of the the Spirit. This, I apprehend, is the genuine abshewing that the acts of the sovereign towards the right of intervention in her concerns. And as a reli- Church's counsel. But even as matters stand, if, in stract notion of person; it is not a being or substance, At the same time an additional revenue was produced church are not spiritual, that spiritual acts are done by, and within the Church herself, and would continue by, and within the Church herself, and would continue by and within the Church herself, and would continue by and within the Church herself, and would continue by and within the Church herself, and would continue by and within the Church herself, and would continue by and within the Church herself, and would continue by and within the Church herself, and would continue by and within the Church herself, and would continue by and within the Church herself, and would continue by and within the Church herself, and would continue by and within the Church herself, and would continue by actions may be appropriated." Hence, the person That we twined around our sister's locks, when like sunlight to be done, although the monarch abandoned the reli-

people, in a word to carry on all that range of minis-tration, would be to neglect every way tration the classical meaning of per-tration the cl trations whereby her children are admitted into Christ's visible interests of the state itself. It was the state's rather than suffer it to be defiled by the tutelage of visible interests of the state itself. It was the state's rather than suffer it to be defiled by the tutelage of visible interests of the state itself. It was the state's rather than suffer it to be defiled by the tutelage of visible interests of the state itself. joyment of his kingdom in glory. But in such acts as these, it is not the province of the monarch to min-gle. Here are there the province of the He may indeed by the weight of his power and asserting, that she was wrong in her judgment because bear and shake the throne. To leave such an influthe exercise of his authority, facilitate or retard the discharge of his authority, facilitate or retard the discharge of his authority, facilitate or retard the discharge of his authority facilitate or retard the discharge of discharge of these duties, —(and this applies to every reliance) to honour God with our substance; and, secondly, to reliance of the past, and placed two such mighty for some time past, and placed two such mighty for some time applies to every reliance of the past, and placed two such mighty for some time applies to every reliance of the past, and placed two such mighty for some time applies to every reliance of the past, and placed two such mighty for some time applies to every reliance of the past, and placed two such mighty for some time applies to every reliance of the past to receive a such as religious body in his realm as well as the Church esta- party. In the Injunctions referred to in the article reduce ourselves to restrain by coercion where we powers as the state and the Church in such happy (and which were issued by Elizabeth in 1559), we would not acquire control through policy; while to relation to each other, that an equipoise is maintained consciousness—does not recollect them, &c."—" the of power. Some persons may question the justice of He may protect a congregation in the performance of reliance and reciprocal benefits extended extended extended extended extended extended extended extended extended religious duties, but he may not minister to it. He cribed to her, and only claiming to prevent any spimay nominate a minister to a benefice, but he cannot ritual authority independent of the crown of Britain a direction of some kind over its movements, would from intruding itself into her kingdom,-a power be to create an imperium in imperio, which would be appoint a presbyter to the temporalities and dignities which it had been well that England's monarchs had likely to issue in such a "reign of the saints" as the of a bishopric, but he cannot confer the episcopal cha-unflinchingly exercised. But as far as regards her German fanatics laboured to introduce. The wise racter upon him. His relation to the Church is confined to matters of external government, and carries supremacy, that "being informed that in sundry places same time to claim such a right of intervention as him not-no not by a foot's breadth-within the sanc- of the realm, sundry her native subjects being called would prevent injury arising from the consequent intuary. Like David, he may divide the priests in their to ecclesiastical ministry of the Church, by sinister crease of power. In other words, the object was not persuasion and perverse construction be induced to to have two descriptions of influence,-the political find some scruple in the form of this oath-she for- and the religious-subsisting side by side, apart from, biddeth all manner her subjects to give ear or credit and jealous of each other, but so to amalgamate these to such perverse and malicious persons, which most influences as that they might be reverential toward sinisterly and maliciously labour to notify to her lov- and protective of each other; not to have the king. ing subjects how, by the words of the said oath, it may dom of Christ in a Christian land converted into a be collected that the kings or queens of this realm may rival to the civil government, but to make the nation prelate of the Church, "We do not draw or derive challenge authority and power of ministry of divine recognize Christianity, and to call upon Christianity any spiritual jurisdiction from the crown, but either service in the Church-her majesty neither doth, nor to protect and advance the nation. It is needless to iberty and power to exercise actually and lawfully ever will challenge any authority than that which was observe, that where such momentous interests were at of ancient times due to the imperial crown of this stake, and such powerful parties were to be united, it tion which we received at our ordinations. We hold realm, that is, under God to have the sovereignty and was a matter of no ordinary difficulty so to adjust the our benefices from the crown, but our offices from rule over all number of persons born within these her balance as to "render to all their due." To over-Christ,''* This opinion is not that of an interested have any superiority over them." It is plain from attempt of British wisdom; for the conflict which was this, that the crown while disclaiming all spiritual maintained from the twelfth till the fifteenth century, of England. Chief Justice Hale asserts, "that the power in the Church, desired merely to assert this between the bishop of Rome and the sovereign of Engdoctrine, that ecclesiastics were not freed by their land, shews that the true medium had not been ascerspiritual character from allegiance and subjection to tained, nor a satisfactory adjustment arrived at. The their own sovereign. And who will maintain that this Church at the time of the Reformation seems to have infringes on the rights of the Saviour's kingdom? If taken the true ground, in affirming that she gave to such there be, let them honestly take their place either the crown "that prerogative only which she saw to Precinct. The determination of the exercise of those as descendants of the puritans of the Commonwealth, have been given always to all godly princes in holy or as associates of the disciples of Loyola. In later Scripture, by God himself." And therefore, rigidly times, James the First defines his notion of the kingly keeping within herself all spiritual functions, permitprerogative in terms sufficiently clear to convince "all ting none but ministers to make ministers, or to disthe sinister and malicious," that as the Church never charge spiritual duties, she allowed to the civil power dreamed of conceding it, so the monarch never claimed the right of exterior jurisdiction. She conceded to realm, all persons whether lay or ecclesiastic are sub-ject to be persons whether lay or ecclesiastic are subfence of the oath of allegiance this monarch observes to the civil magistrate, that of convening convocations -" It seemed therefore out of place to give a defence or assemblies of the clergy; † and that power which of this oath, in which I undertook to prove that no- Solomon exercised when he promoted Zadok to the from what they are afterwards. The general princisubjection to the king Christ Jesus sets men free from thing was contained in it unless what relates to mere all subjection to the king Christ Jesus sets men free from thing was contained in it unless what relates to mere antionity have exception to the king Christ Jesus sets men free from the times of Constant all subjection to any meaner sovereign. Unless we are not sovereign. Unless we their subjects in the provide the sovereign and temporal obedience, such as is due to sovereign antiquity have exercised from the times of Constan-are not sovereign. Unless we their subjects in the provide the sovereign antiquity have exercised from the times of Constan-are not sovereign. Unless we their subjects in the provide the sovereign antiquity have exercised from the times of Constan-are not sovereign. Unless we their subjects in the provide the sovereign antiquity have exercised from the times of Constan-are not sovereign. Unless we their subjects in the provide the sovereign antiquity have exercised from the times of Constan-are not sovereign. Unless we their subjects in the provide the sovereign antiquity have exercised from the times of Constan-are not sovereign. Unless we their subjects in the provide the sovereign antiquity have exercised from the times of the provide the sovereign. The sovereign are provided to the sovereign antiquity have exercised from the times of the provide the sovereign antiquity have exercised from the times of the provide the sovereign antiquity have exercised from the times of the provide the sovereign antiquity have exercised from the times of the provide the sovereign antiquity have exercised from the time of the sovereign antiquity have exercised from the time of the sovereign antiquity have exercised from the time of the sovereign antiquity have exercised from the time of the sovereign antiquity have exercised from the time of the sovereign antiquity have exercised from the time of the sovereign antiquity have exercised from the time of the sovereign antiquity have exercised from the time of the sovereign and the sovereign antiquity have exercised from the time of the sovereign antiquity have exercised from the time of the sovereign antiquity have exercised from the time of the sovereign antiquity have exercised from the time of the sovereign antiquity have exercised from the time of are prepared to become fifth-monarchy men, the ques-tion with the prepared to become fifth-monarchy men, the question will not be respecting the magistrate having gov-ernman to be respecting the magistrate having goverment in the Church, but respecting the just limits of the Church at the Church has surrendered one wherein personal identity consists, we must consider saries of the Church affirm them to have, those powers right, or one principle which the word of God has what person stands for; which, I think, is a thinking, beyond question would have been claimed by them. given her. The sovereign, giving to the Church that intelligent being, that has reason and reflection, and The occasion on which the "Injunctions" were issued, strength and influence which are hers in virtue of her can consider itself as itself, the same thinking thing and the "Apology" composed, imperatively called for alliance with the state, has surely a right to see, that in different times and places; which it does by that the broad assertion of the right, if such right were in (separate from his knowledge and consent) her eccle- consciousness which is inseparable from thinking, and, existence. But on the contrary, the supreme magis- siastics meet not to pass regulations and to lay down as it seems to me, essential to it." This it must be in reference to the conduct of the Church. But to say that in the conduct of the Church. But to harmonizes with the Church-the other party in the the whole of this vast body, might make civil govern- solves personal identity into the consciousness of religion in the Church, and protects the state from the dance in the church, and protects the state from the the introduction of a foreign invisidiction into England, which the alliance was formed [†]. To place herself the introduction of a foreign invisidiction into the construction of a foreign invisidiction into the alliance was formed [†]. To place herself the introduction of a foreign invisidiction into the construction of a foreign into the construction of a foreign invisidiction into the construction of a foreign into the construction of a fo danger of exuberant ecclesiastical power, therefore the introduction of a foreign jurisdiction into England, which the alliance was formed.[‡] To place herself that if the consciousness of identity should cease, as ministers of the Church are his creatures, and derive their of the church are his creatures, and derive their of the church are his creatures and derive their of the church are his creatures and derive their of the church are his creatures and derive the church are his creatures are his creatures and derive the church are his creatures and derive the church are his creatures are his creatures are his creatures and derive the church are his creatures are his creature exhibit a lamentable want of capacity to distinguish 3. In looking however to the rights claimed by the between lamentable want of capacity to distinguish 3. In looking however to the rights claimed by the change, but his person also or being must change; between things essentially different, and to drown monarch, in reference to the exercise of ecclesiastical monarch, in reference to the exercise of ecclesiastical monarch. reflection in bigotry and experience in malevolence. functions within his dominions, we find that the two Do not these disingenuous objectors know, that if the Church of England ceased to be the religious society duced as symptomatic of the slavery of the Church of solemnly in the provide the slavery of the Church of the sl solemaly incorporated with the constitution of Eng-land any incorporated with the constitution of Eng-In the immunities which a sound and a God-fearing cy has given her — if her colosistics ceased to be and the immunities which a sound and a God-fearing appoint to vacant bishoprics. As these two branches and the immunities which a sound and a God-fearing policy has given her,—if her ecclesiastics ceased to be by great and slender controversialists, it may not be by great and slender controversialists, it may not be by great and slender controversialists, it may not be by great and slender controversialists. the parish ministers of the country, and her prelates to be legislators and nobles,—if, in a word, the Epis-copal Church had no more relation to the crown and state, than the obscurest sect in the land, still the same word, the Line to the consideration of them. It must be recollected that these two powers are same word, the Church by the chief ruler, in same being ruler, in the obscurest sect in the land, still the same word, the Church by the chief ruler, in same being ruler, in the consciousness of continuing the same being ruler, in the consciousness of continuing the same being ruler, in same being ruler, same religious duties would be performed, and the exercised towards the Church by the chief ruler, in the two performed and the transformed and the exercised towards the Church by the chief ruler, in the two performed. The two performed are t virtue of her being established within his realms. The

same offices discharged as at present; that bishops society which we call the Church of England has no and to sow the seeds of those tremendous evils which application of it to the nature of the Godhead no bet- the appearance of canonical severity was rendered same onces discharged as a present, the onlines severity was rendered as an present, the onlines severity was rendered as a present of the online of the onl

it by the concurrent voices of the Church and the had been associated with the history of our country he same persons, only appearing in different charac- of unity of substance; for this sometimes to a tenth or larger proportion. This sovereign. If it can be shown that the first of these from the earliest period, should be that establishment. trs. As members of the Church, they appear as reli- latter, as regards the body, is perpetually varying: of method of raising money was introduced at the parties regulates her concessions by the precedents of Scripture, and the second so declare himself as to pre- have surrounded the Church of England with a circle herefore a blow cannot be inflicted upon either party the Godhead. The divine substance is one, un- other wars, in which the interests of the church of vent the possibility of encroachment on the sacred of advantages, and that the contract which secured vithout an injury being inflicted upon both. It is as changeably; but, there being no analogy in the case, Rome were concerned. This revenue was occasionally Yet may be meet in that fair land where the sere leaf may not be, And bless our spirits' communings beneath that old Elm Tree. jection should be silenced; unless men will go the arch to the protection of the Church, which gave to Church, as to give a sufficient power of control to the that the divine personality is one: and we therefore to the pope. The sum, too, collected as Peter'slength of pronouncing the sovereign unworthy of cre- her superior ecclesiastics the rank and power of nobles, state. We might so far consult with wrong-headed consult revelation for a verdict, without having a pre- pence³ was considerable, and the fees paid to the dit, or themselves "wise beyond what is written." must have made her a formidably influential institu- enthusiasun, as to clamour for more ecclesiastical li- sumptive argument either way. Personality is not pope's officers for aiding suitors in their causes, or The thirty-seventh article passed in the convocation tion in this country. Destitute of secular aid, any berty, and to wrest more privileges out of the hands regulated by the substance of any being; in the lan-expediting ecclesiastical business with the church of of London in 1562, thus defines the length to which religious body comprising within it wealth and num- of the monarch; but if we gain an imaginary advan- guage of the author of the "Defence" added to Mr. Rome, tended to swell the total amount which was (*From "Episcopacy and Presbytery," by the Rev. A. Boyd, M.A.—Part 2.)* the Church may go in accepting the protection of the limits which the crown must prescribe directing education, of statedly addressing assembled to any man, we do not treat him absolutely, and in to itself in interfering with matters ecclesiastical:— and the limits ministers enjoy, the opport of the constitution may so far destroy the gross; but under a particular relation or precision: the direction of the unsoundness of a system of which the unsound the Church may go in accepting the protection of the bers must always be influential; for the privilege of tage as Churchmen, we may suffer as patriots. The Locke's Essay, "when we apply it [the term person] drained from the pockets of our ancestors, and rento itself in interfering with matters ecclesiastical:- masses of hearers which its ministers enjoy, the oppor sections of the constitution may so far destroy the gross; but under a particular relation or precision: tending to show the unsoundness of a system of which "We give not to our princes the ministering either of tunities they possess for moulding the opinions of a balance, as to induce licentiousness instead of liberty, we do not comprehend or concern ourselves about the they personally felt the galling effects. The officers God's word or of the sacraments, the which things the multitude, their right of ingress to the homes and cot- and make the monarchy itself wane before the growing several inherent properties which accompany him in who thus impoverished the kingdom were injurious in in giving to the chief magistrate a power to perform Injunctions lately set forth by Elizabeth our queen do sciences of the taught, the place they may acquire in dominion of another species of clerical supremacy. real existence, which go to the making up the whole another point of view; they not only formed, as it actions which are of a spiritual character. A slight consideration will show that this charge, which is one most plainly testify, but only that prerogative which the judgment or the passions of their flocks—all these most plainly testify, but only that prerogative which itself? If history be a book of warning, it is not most plainly testify, but only that prerogative which itself? If history be a book of warning, it is not most plainly testify, but only that prerogative which itself? If history be a book of warning, it is not the judgment or the passions of their flocks—all these information to an active and intelligent being; information to an a most vehemently urged and most industriously circu- in holy scripture by God himself; that is, that they things make even unendowed religion a most formi- merely the state which would suffer; but, her salu- from all the rest, and view him under that distinct acted; thus providing that court with the means of lated, is either built upon a gross misunderstanding of should rule all estates and degrees committed to their dable element either of good or evil in a nation. The tary influence (which it is wrong to call tyranny) be- precision only which points out the idea above menthe subject, or a wilful determination to misrepresent find determination deter facts. If the former, it springs from ignorance as to the nature of spiritual actions. It is quite true that the nature of spiritual actions. It is quite true that reference to the Church, but it is not true that any of on which it was to subsist to be determined, the Church more than once exposed in the times of the second These remote consequences may not strike the superthese are instances of the exercise of spiritual func-ties, whenever their pursues relaxed in their exercises of spiritual func-ties, whenever their pursues relaxed in their exercises of spiritual func-ties, whenever their pursues relaxed in their exercises of the exercise of spiritual func-ties, whenever their pursues relaxed in their exercises of the exercise of spiritual func-ties, whenever their pursues relaxed in their exercises of the exercises of the exercise of spiritual func-ties, whenever their pursues relaxed in their exercises of the exercises of the exercises of the exercise of spiritual func-ties, whenever their pursues relaxed in their exercises of the exercises of the exercise of the ex tions. The monarch, not being a spiritual person, is dictates of an arrogant licentiousness of opinion assuincompetent to the discharge of (official) spiritual ac-tions. These are performed within the Church, and the natural opinion, perhaps, into which an inquirer provided for by the Church herself. Ministers, by duty to perform to the state, to Christianity, to her Ireland. It is not to be marvelled at, that the chief their passions into fury, and revel in the contempla- would fall, in the outset of his meditations: yet it is continuance of abuses, so that all external influence whom they are performed, are not his creation but Lord, and that was to embrace every lawful means of ruler of a nation should look to the existence of a for- tion of former struggles, and perpetrate bombastic crude and imperfect, not to say absurd. In the next seemed combined to perpetuate these evils. hers; and minister the sacraments, to debar from religious adduty to do to herself, and a homage to ren-ordinan ordinances, and to deal with the consciences of the Benda a duty to deal with the Benda a duty to deal with the consciences of the Benda a duty to deal with the consciences of the Benda a duty to deal with the Benda a duty to deal duty to deal with the Benda a duty to deal with the Bend

rors of national defection and the ruins of national greatness, in the unimpaired dignity of a witness for greatness, in the unimpaired dignity of a witness for the high and the ruins of high actions, in the unimpaired dignity of a witness for the high actions of th truth, and a maintainer of apostolic institutions. 2. We may throw this subject into another point of view, by considering the conceptions entertained of view the person, and thus appropriated view the person, and thus appropriated view the person, and the view person, and the view person which view the person view the view the

visible kingdom on earth, and trained up for the en-

That we twined around our sister's locks, when like samlight through the shade, Through the date, curls her joyous eyes beamed on the wreath we made. My band of merry playmates—my brother's noble brow— And those who loved us, those we loved, all, all—where are those who loved us, those we loved, all, all—where are to bring them to punishment. Wealth, then, and

of any other nation of the world, if we see not reason of the past actions; "it amounts to no more than body never died. But this enactment was variously i. e. appears to have consciousness-to recollect past to counteract the interests of those who are possessed punishment." But should he have become insane property clearly points out the necessity of some speafter committing the crimes, and so lose this consci- cies of restraint, though it appears very doubtful THE WORD "PERSON" AS APPLIED TO ousness, he is not to be punished .- very right: but whether this be the wisest method of imposing it. for what reason? Because he has changed his per- Strict justice and sound policy seem always to go hand son! This crude inaccuracy arises from blending a in hand; and as it is hard to prevent any individual mere classical hint with one of the most profound who has acquired wealth from applying his property metaphysical investigations; and were this hint of as he pleases, it would perhaps be wiser to allow bodies real value in the present inquiry, it would lead to the corporate to alienate, under certain restrictions, than erroneous doctrine, that God personated, successively, to endeavour to prevent them from acquiring. The the three parts of Father; Son, and Spirit; but in this laws which obstruct the alienation and transfer of property are those which are most injurious in England: (A.D. 1343.) The statute against provisions forbade second definition of person just presented, is the best any one, under the pain of forfeiture, to receive or exeand indeed the true one. "Person is a term appro- cute any letters of provisions for preferments; but as priating actions;" or, in the abstract, "person is that this law practically carried all questions dependent on in an intelligent being to which actions are appro- it before the tribunals of the court of Rome, to which priated." It is not the substance of a being; for that the party aggrieved naturally applied for redress, it in man is constantly changing, with a change of per- was enacted by the statute of præmunire", (A.D. 1852.) sonality. It is not consciousness; for that is sus- that whoever drew out of the country a plea which bepended in sleep, in fainting, in madness, in intoxica- longed to the king's court should be outlawed, after tion, and even in ordinary forgetfulness; yet every a warning of two months. Of the justice and wisdom Had the members of the establishment which was or be not, appropriated with them. These two defi- thus privileged, and for whose support these large nitions we must discard; but the other seems perfect. sums were expended, been themselves irreproachable The object of these remarks is-to show that there in their conduct, it would have obviated one great s nothing in the nature of person which necessarily source of scandal; but so far was this from being the implies its unity in the Divine Being. We go there- case, that during part of this time nothing could be fore, to Scripture without prejudice on this point; or, more corrupt than the papal court**; while its emisto speak more tenderly, without the fancy, that there saries in England did all they could to irritate those is a presumptive argument for allowing only one per- whom they pillaged. The pride and luxury of the son to one substance,-that person and being are higher ecclesiastics was excessive; they vied with synonymous terms-that there is a natural and invol- temporal lords in all the vanities of life, and men who untary testimony of the mind to this effect. There had forsworn the world, were on their journeys often is no presumptive argument in the case, nor any na- seen accompanied by fourseore richly-mounted attentural opinion. There is no rule by which the nature dants. Celibacy, which was strictly imposed by the or mode of the personality of intelligent beings is to ordinances of the church, led the clergy into divers

* Archhishop Bramhall's Works, p. 134. * Tract Concerning the Rights of the Crown.

* Jacobi I. Opera: p. 289. † Plea, pp. 291, 292.

‡ What an illustration of the truth of this we have in the course at present taken (and the effect produced by it) in the General Assembly of Scotland.

viency and compromise on the other.

THE TRINITY.

(By a Correspondent of the Banner of the Cross.)

The following remarks were thrown together more than twenty years ago. If you think them worth publishing, they are at your service.

By the opponents of the doctrine of the Trinity, the word "Person" is almost invariably used in an inaccurate sense. They regard "person" as a convertible term for an individual being, one person is one man, therefore the one God is but one person. We, however, distinguish between person and being; and while we affirm God to be one Being, we hold that he exists in Three Persons.

We may form an idea of the difficulty of defining the word person, by examining the notions concerning it in Mr. Locke's Works, and a "Defence" printed with them. No less than three opinions, intended to be definitions of the term, are there maintained; the two former in his Essay on the Understanding, the latter in an appendix to the "Defence" of his views. According to the first opinion there given, person implies the being himself, or rather his consciousness. According to the second, personality is the capacity or fact of being a distinct intelligent agent; and person is that to which the actions of the agent are appropriated. According to the third, person is but the character of an agent or the consciousness or recollection of character. I shall quote the several passages; desiring that it be remembered, that the discussion then agitated was merely concerning human responsibility, i. e. whether, since the bodies of men are continually changing from infancy to old age, their accountability for sins committed in former years, when the particles of their body were different

to claim the full and absolute power of legislating in ander the Great, not only his personal identity would since the person cannot remain the same, when the * Perhaps scarcely tolerated. The conduct of the Presbyte-rians of 1640 shows that tirades against ecclesiastical tyranny, from a sect out of nower does not restrain it from tyranny of *person*, whether rested or not on the authority of

* Plea, p. 387. + B. 2, c. 27, § 9.

matter the hint is of no value.

Every sound thinker will, I trust, agree that the action done in these circumstances must be "appro- of these laws there can be little doubt. priated" to the person, whether merit or demerit be,

be inferred, but that which is gathered from observation or consciousness. These assure us of the unity of person in each individual of our species. But the Deity is beyond our observation, and a man's conof person in each individual of our operation, and a man's con-Deity is beyond our observation, and a man's con-sciousness cannot reach a being distinct from himself, infinite Deiny We a being of a different nature, an infinite Being. We hut their date seems earlier than that generally assigned; they study that Being, therefore, in Scripture, on the sole principle of deferring to its authority, and without the incumbrance of any preconceived opinion or assump-tion. And by such exploration of Scripture, duly and cautiously made, we find there is a Trinity of chamber, and often exceeded two or three years' Persons, to each of which distinct "actions are appro-priated," in the unity of the substance of the God-head.

(From the History of the Church of England, by Dr. Short, Bishop of Sodor and Man.)

so blinded the eyes of mankind, with regard to that power was thrown into the hands of a nation engaged in politispecies of anomaly in civil government which has cal rivalry with England, and that therefore the eyes of the since been designated under the name of *imperium in* people of this country must have been peculiarly open to this abuse during the life of Wicliffe. imperio, that though there were frequent complaints imperio, that though there were frequent complaints of the pope's interfering too much with the affairs of it to proceed from the defence it gives the crown against the this country, yet no one seems to have claimed that encroachments of foreign powers : others from prame generally admitted as necessary to constitute an inde- taken for the writ, or the offence for which the writ is granted pendent kingdom. There were many attempts to It was twice renewed by Edward III. 27. 28; by Richard II. limit the exclusive jurisdiction which the church ex- 12. 13. 16; Henry IV. 2. Abridged from Blount's Law gation is imperfect, the definition unsound, and the he could only be punished by ecclesiastical censures; and the commission of rape, murder, or robbery, was visited by confinement in a bishop's prison, in which

¹ In 1376, the sum paid to the pope was five times as much

³ Peter's pence was an annual tribute of one penny paid at ROMISH CORRUPTIONS IN WICLIFFE'S TIME. (From the History of the Church of England by Dr. Short ⁴ It is perhaps worthy of remark, that as the popes, from Clement V., 1305, to Gregory XI., 1378, (Vaughan's Wieliffe; The general extension of the papal authority had i: 281,) were all Frenchmen, and resided at Avignon, as well as Clement VII. and Benedict XIII. to 1409, this wealth and

has been barbarously turned into pramunire; in which sense it The term præmunire is either

* Lewis's Peccek, 21. † Fox, A. & M. i. 489. Lewis's Wieliffe, 35. Lewis's Wicliffe, 35. Lewis's Wicliffe, 38. Burn's Justice; Tomlin's Law Dict. ¶ Edward III. 25. ** F. Petrarchæ Epist. sine tit. lib. p. 797. 807.