

Poetry.

ON A PRAYER-BOOK SENT TO MRS. R.*

BY RICHARD CRASHAW.

Lo! here a little volume, but great book,
(Fear it not, sweet,
It is no hyperbole.)

Much larger in itself than in its look,
It is in one rich hand, and all—
Heaven's royal host encompassed thus small;
To prove that true, schools used to tell.
A thousand angels in one point can dwell.

It is love's great artillery,
Which here contracts itself, and comes to lie
Close couched in your white bosom, and from thence,
As from a snowy fortress of defence,
Against the ghastly foe to take your part,
And fortify the hold of your chaste heart.

It is the armoury of light;
Let constant use but keep it bright,
You'll find it yields
To holy hands and humble hearts.

More swords and shields
Than sin hath snares or hell hath darts.
Only be sure
The hands be pure
That hold these weapons, and the eyes
Those of turtles, chaste and true,
Wakful and wise.

Here is a friend shall fight for you,
Hold but this book before you take your part,
And pray alone to play his part.
But oh! the heart
That studies this high art
Must be a sure housekeeper,
And yet no sleeper.

Dear soul, be strong,
Mercy will come ere long,
And bring her bosom full of blessings—
Flowers of never-fading grace,
To make immortal dressings.

For worthy souls whose wise embraces
Store up themselves for Him who is alone
The spouse of virgins, and the virgin's Son.

But if the noble Bridegroom, when He come,
Shall find the wandering heart from home,
Leaving her chaste abode
To go abroad

Amongst the gay mates of the god of lies?
To take her pleasure and to play,
And keep the devil's holiday;
To dance in the sunshine of some smiling
But beguiling

Sphere of sweet and sugared lies;
Some slippery part
Of false, perhaps as fair,
Flattering, but forswearing eyes;

Doubleless some other heart
Will get the start
And, slipping in before,
Will take possession of the sacred store
Of hidden sweets and holy joys—

Words which are not heard with ears,
(These tumultuous shops of noise,)
Effectual whispers, whose still voice
The soul itself more feels than hears;

Amorous languishments, luminous trances,
Sights which are not seen with eyes,
Spiritual and soul-piercing glances,
Whose pure and subtle lightning flies
Home to the heart, and sets the house on fire,
And melts it down in sweet desire.

Yet doth not stay
To ask the window's leave to pass that way;
Delicious death, and exhalations
Of soul, dear and divine annihilations;
A thousand unknown raptures
Of joys and ravished delights;

And many a mystic thing,
Which the divine embraces
Of the dear spouse of spirits with them will bring;
For which it is no shame
That dull mortality must not know a name.

Of all this hidden store
Of blessings, and ten thousand more,
If when He come,
He find the heart from home,
Doubtless he will unload
Himself some other where;

And your abroad
His precious sweets
On the fair soul whom first he meets.

O fair! O fortunate! O rich! O dear!
O happy and three happy she,
Dear silver-breasted dove,
Whose early love
With winged eyes
Makes haste to meet her morning spouse,
And close with his immortal kisses
Happy soul! who never misses
To improve that precious hour;

And every day
Seize her sweet prey,
All fresh and fragrant as he rises,
Dropping with a balmy shower,
A delicious dew of spices.

Oh! let that happy soul hold fast
Her heavenly arm! she shall taste
At once ten thousand paradises:
She shall have power
To ride and deflower
The rich and rosel spring of those rare sweets,
Which with a swelling bosom thence she meets,
Boundless and infinite, bottomless treasures
Of pure and inebriating pleasures.
Happy soul! she shall discover
What joy, what bliss,
How many heavens at once it is
To have a God become her lover.

* Catalogue considered his verses, On a Prayer-Book, as one of the greatest poems in the language.
† Beelzebub.

THE REFORMATION IN IRELAND.

(From Dean Murray's History of the Catholic Church in Ireland.)

The fact of the Reformation having generally received in Ireland by the nobles, priests, and people, seems to be as fully proved as any other in history.

The bishops and priests of the Church of Rome all outwardly conformed; they freely substituted the common prayer for the missal, and English service for a Latin mass. They could then discover no heresy in our book of prayer, and nothing damnable in our public service; but a new light flashed upon them from Rome, and after many years' conformity, they withdrew from our Church.

The court of Rome at this period possessed in the order of Jesuits, the most accomplished political intrigants of the day. There was many a master-mind among the members of that extraordinary fraternity, brilliant and attractive talents, the most accomplished spirit of intrigue and diplomacy, combined with all the were the attributes of a body which flung itself, with the passion of a desperate fidelity, into the service of the court of Rome.

They were found in the palace, and in the hovel; in the camp, and in the hall, leading the song of the revel to-night, and joining in the hymn of the choir to-morrow, till there was no place and no circumstance in which they had not a share.

It was from this fraternity that the court of Rome selected its agents, who were to accomplish the work of checking the reformation in both England and Ireland. While Campion and Parsons were sent into the former country, Saunders and Allan were sent into the latter. The mode in which their operations were to be conducted was to be regulated by the circumstances of each country respectively.

When those men arrived in Ireland, they found the bishops, priests, and laity, all going quietly to the services of the reformed liturgy. They had made no opposition, and seem to have felt no repugnance to the perfect changes which characterized the public services of the Church. There was generally throughout the country, that external conformity which we might expect from a rude and untutored people, who knew but little, and cared still less about the forms of religion.

And it therefore became necessary that these sacerdotal instigators of treason should adopt some means by which they could alienate the people from the Church of Ireland, and from the authority of England, by whose power it was established.

To this end it was requisite (and they were agents not particularly scrupulous as to the means to be employed) that they should act on the ignorance, the superstition, the religious prejudices and national antipathies of the people, against every thing English, as associated with religious debasement and national conquest. They therefore traversed the land, preaching that Elizabeth was excommunicated and deposed, and that all her ordinances, whether civil or ecclesiastical, were invalid as the acts of a heretical person. The equipment of the armada was then in contemplation, to constrain England from without; an insurrection in Ireland was in considerable forwardness to weaken her power within; while factions and intrigues were rife in England, through the agency of Campion and Parsons. While the political horizon was thus darkened, these men conducted their measures among the Irish priests with success, and produced, what in those dark times was deemed equally authoritative with the law of God,—the papal bull for the formal excommunication and deposition of the queen. Hated to England as an invader, and hated to Protestantism as a heresy, now burst forth and spread like wild-fire through the length and breadth of the land.

The real object of these intrigues was to depose Elizabeth, and thereby bring these realms under the dominion and within the grasp of the pope; thus preparing the way for the effectual subversion of the Reformation in these countries. The Desmond's were in arms, the cry of battle was heard in all the deep recesses of Ireland, the clans were gathered under their respective chiefs, and a war of extermination proclaimed in all her borders.

His holiness the pope was not a particle less unprincipled in the motives which he held forth for the encouragement of rebellion. He thus addresses himself to the rebels, A. D. 1575. "We exhort all and singular of you, by the bowels of the compassion of God, that discerning the seasonableness of this opportunity, you will each, according to his power, aid the piety and valour of this noble general (James Geraldine, the leader of the rebel army,) and fear not a woman, who, being long since bound with a chain of anathema, and growing more and more vile every day, has departed from the Lord, and the Lord from her; and many disasters will deservedly come upon her; and that you may do this with the greater alacrity, we grant to all and singular of you, who, being contrite and confessing, shall follow the said general, and join themselves to his army in maintaining and defending the catholic faith; or shall forward his purpose by council, arms, provisions, or any other means—A PLEASANT INDULGENCE OF ALL THEIR SINS."

Here was encouragement to rebellion with a vengeance! "A plenary indulgence of all sins," to all those who should assist in this atrocious treason by arms or "any other means" and while this bull appeals to the gross ignorance and superstition of the people, the next alludes to another motive, namely, hatred to the English, A. D. 1580: "Whereas by our letters of former years, we exhorted you that for the purpose of recovering your liberty, and maintaining it against the heretics, you would join with James Geraldine of happy memory, who strove zealously to shake off from you the yoke of the English—(the deserters from the holy Roman church,) and whereas, that you may more vigorously second him in his efforts against your enemies, and the enemies of God, we granted unto you, who, confessing and being contrite, should join his army, the plenary remission of all their sins."

Again, his holiness writes to the rebel O'Neil, A. D. 1601, after he had accomplished the treason thus consecrated by the pope, "We have derived great joy from these tidings, and have given thanks to God, the Father of mercies, who has still left in Ireland many thousands of men who have not bowed the knee to Baal. For these have not gone after impious heresies, or profane novelties, but have fought manfully in detestation of them, for the inheritance of their fathers, for the preservation of the faith, for the maintenance of unity with the one catholic and apostolic church, out of which there is no salvation." Now the motive to which the appeal is here made, is to the national antipathies and prejudices of the people, to all the worst passions of mankind. It was to these feelings, which rankled in the hearts of the people; these antipathies against England which arose from association of ideas connected with conquest and national dishonour—it was to these, combined with the abolition of all sin, that the pope appealed, when dealing with one class, while all his motives were connected exclusively with religion, when dealing with the other.

Such were the measures employed to subvert the reformation in Ireland—rebellion, treason, and blood. The popish priests were the movers and instigators of all this mass of crime,—the people were, and still are, the unhappy victims, and just as the work of the gospel was then stifled by the ignorant prejudices and national hatred to England, its laws and its religion, so the work is still restrained by the same means and the same parties. The priests still excite the worst passions of their deluded followers against England, and awaken every motive of hatred against all that emanates from the sister land.

In pursuing the history of these times, two of the most extraordinary circumstances have been brought before us that can well be imagined; we have seen all the aristocracy of the country coming forward as one man, in proclaiming Henry VIII king of Ireland, and supreme head of the Church; and in the most solemn manner agree, consent, and engage, jointly and separately for themselves, their heirs, tenants, and followers, that they will hold and perform all and singular articles, pledges, and conditions, which are contained on their part in said indenture.

"They, and each of them, do and doth acknowledge the king's majesty aforesaid, to be their natural and liege lord; and will honour, obey, and serve him, and the kings his successors, against all creatures of the universe. And they will accept and hold his said majesty, and the kings his successors, as the supreme head on earth, immediately under Christ, of the Church of England and Ireland, &c. And as far as lieth in their power, jointly and separately, they will annihilate the usurped primacy and authority of the bishop of Rome, and will expel and eradicate all his favourers, abettors and partisans, and maintain, support, and defend all persons spiritual and temporal, who shall be promoted to church benefices or dignities by the king's majesty or other rightful patron; and will apprehend and bring to justice, to be tried according to the laws made, or to be made in such behalf, all who apply for provision to the bishop of Rome, or who take themselves to Rome in quest of promotion."

And in Queen Elizabeth's day, the laity are everywhere found frequenting the parish churches; multitudes of the priests adopting the prescribed changes, and the majority of the prelates, leading or following

* We are informed by the popish historian O'Sullivan, that in the year 1575, Geraldine of Desmond, plotting an insurrection upon a grand scale, was desirous to concert his measures with pope Gregory, and proceeded to Rome for that purpose. He found there Cornelius O'Melran, an Irish Franciscan, who had been recently appointed Bishop of Killaloe, and who at once became a principal in the councils of Desmond. To their united solicitations for assistance, his holiness readily consented, and granted to the BISHOP, then desolating Italy, a free pardon, on condition of his undertaking an expedition to Ireland. At the head of these missionaries, the Bishop of Killaloe landed in Ireland; distributed arms and indulgences among the rebels who flocked to his standard, and inserted upon his banners the device of the keys, "because he fought for Him who had the keys of the Kingdom of heaven."

† Cox, 272, quoting from the council book at Dublin Castle.

the popular opinion, retaining their sees, and exercising other functions according to the reformed ritual. And again, after a period of nearly thirty years of continued opposition to Rome, the whole body of the people, at the instigation of the Jesuits, return to the Romish Church, having imbibed the most rancorous hatred to England, and the ordinances of the reformed religion. How can all this be accounted for? Perhaps after what has been alleged, it might reasonably be expected, when answering this question, we should throw the whole blame of this unexpected relapse into Popery upon the Jesuits, assisted and directed as they were by the powers of Rome, whose energies seem to have been then, (as they are now,) concentrated upon what they conceived, the true interests of Ireland. But candour obliges us to acknowledge that all their efforts, thus aided and supported, would have fallen powerless before the power of truth, and the armour of righteousness, had not the wretched policy of England fatally combined with the plans of her enemies, to arrest the progress of the Reformation. An act passed in the twenty-eighth year of the reign of Henry VIII. chap. xv., entitled "An act for the English order, habit, and language," &c. was the first heavy blow which the infant reformed church received; that act directed that the Irish habit and apparel should be abolished, and the peculiar form in which the Irish wore their hair should be discontinued. It provided further, that spiritual promotions should be given only to such persons as could speak the English language and none other. And that every archbishop, bishop, &c. at the time of the admission of any person to spiritual promotion, should administer an oath to the person promoted, that he would endeavour "himself to learn, instruct, and teach the English tongue to all under his rule, cure, and governance; and further that he should keep, or cause to be kept, within the place, territory, or parish, where he should have rule, benefice, or promotion, a school to learn English," &c.

And again, in an act of uniformity passed by Queen Elizabeth, the preamble runs thus:—"And forasmuch as in most places of this realm, there cannot be found English ministers to serve in the churches or places appointed for common prayer, and that if some good means were provided, that they might use the prayers &c. in such language as they might best understand, the due honour of God should be thereby much advanced; and for that also, that the same may not be in their native language; we do therefore most humbly beseech your majesty, that it may be enacted by the authority of the present parliament, that in every such church, where the common minister hath not the use of the English tongue, it shall be lawful to say or use all their common and open prayer in the LATIN tongue." Which was accordingly enacted by the statute, 2nd of Elizabeth, cap. xiii. anno. 1559—60.

Had the great enemy of truth been the concocter and passer of these parliamentary and royal enactments, no surer method could have been devised to arrest at once the progress of the Reformation in a country, whose prejudices, feelings, and best interests were thus alike injured. The interfering with non-essential customs, which long habit had made a second nature, would of itself have unheated the sword of resistance in the hands of a half-civilized and enthusiastic people. But as if this were not enough, every avenue of light and knowledge, under the withering statute-book of England, was at once closed up by their being deprived of instruction in their native language, and either the hateful English, or the equally unintelligible Latin being substituted in its place.

Can we suppose any thing less than judicial blindness to have prompted measures calculated at once to exasperate prejudice, and to involve in midnight darkness a people wedded to their own customs, and fond to excess of their own language? One generation of professing (but alas un instructed) Protestants passed away, and another succeeded, brought up in a state of greater ignorance and spiritual destitution than their Romish forefathers, deprived of all means of grace, and stung to the quick by the dishonour cast upon their national dress and language. Can we then wonder at the effects produced? effects which England too justly feels the bitterness of even at the present day.

For so far in the history, the iron hand of power had been stretched forth, unfurling proclamations as subversive of the true principles of policy, as they were of the true principles of the Reformation.

THE PRIMITIVE CHURCH

IN ITS EPISCOPACY.

CHAPTER IX.—PART I.

Evidence of the Apostolic and Primitive Church—St. Barnabas—Hermas—Clement Romanus.

After having shown that our witnesses possess those two necessary qualifications in law to speak to evidence of facts, namely, knowledge of the matter, and goodness of character, let us proceed to bring forth a sufficient number to support most fully our case. And surely we may be allowed to remark, that even if the Sacred Scriptures of the New Testament were silent on this question, still the practice and conduct of the Church during the life-time of the surviving Apostles ought to operate with the force of divine authority upon succeeding times; and still further, if nothing at all could be brought forward from the Apostolic or succeeding age, the direct testimony of a later period would demand a high respect in an historical point of view, and be entitled to exercise an influence on the reason as well as on the modesty of succeeding times.

But when we have evidence of the institution of Episcopacy in the New Testament in succession to the Apostolic office, especially in the persons of Timothy and Titus, then the testimony of the early Church at once confirms the matter, and places it in a position not to be doubted. We must recollect that the historical portions of the New Testament are very brief, many times stating nothing further than the first planting of Churches; that most of the Epistles were written to Churches newly converted, where no standing ministry was yet formed, and that a bishop was not to be one of the "newly converted" (1 Tim. iii. 6); and that the Apostles were accustomed not to ordain ministers in any place until their second coming amongst them, but left behind some of the ministers who accompanied them for the purpose of instructing the new converts, as Silas and Timothy were left at Berea when St. Paul went to Athens; or other itinerant prophets and preachers were ordained as directed by the Apostles, or by the Holy Spirit.

Afterwards the Apostles returned and thrived ministers out of the best of the converts, as we see by St. Paul's visit to Phrygia and Galatia (Acts, xviii. 23; xvi. 6), and St. Paul and St. Barnabas again visiting every Church (Acts, xv. 36), and again returning to Lystra, Iconium, and Antioch (Acts, xiv. 21—23). And when they had no prospect of returning, they entrusted to others the commission to ordain ministers, as Titus was left at Crete to ordain elders in

every city (Titus, i. 5). St. Paul had been twice at Ephesus—once to preach the Gospel, a second time to confirm the disciples; and so there we find two orders of ministers established, himself representing the third. And thus we may go over all the Churches, and find scarcely any instance of the Apostles ordaining ministers on their first coming to any place; indeed, it is not Ephesus the only exception? Where St. Paul having resided almost three years, had time sufficient to prove the fitness of his converts for the ministry (Acts, xix. 10).

Of the Churches of Thessalonica, Galatia, and that disorderly one, Corinth, we have no clear mention as regards a standing ministry; from which circumstance we learn plainly that no light can reasonably be expected to be afforded from those places where the Apostles had only once been: even where they had been twice the Church was so entirely new in its infancy, as to be unable to develop its constitution with that fulness and certainty which break upon us from the men succeeding the Apostles in that and after ages. From such texts as 1 Cor. xii. 28, we learn nothing plainly, for it is not very possible to give any distinct account of the particular offices of these orders, and to define what were temporary and what extraordinary, since the Scriptures speak not clearly, and the most learned men differ in their expositions. All that we know is, that there were diversities of office and of gifts, such gifts as were not continued in the Church; and though claimed by the Church of Rome, yet their existence, as flourishing in this day, cannot be proved. "But now," saith Bishop Hall, "when Christ and His Apostles give us the text, we may the Apostolic and Universal Church yield us the commentary."

Therefore let us come to our witnesses. First, we may note that in the valuable Epistle of St. Barnabas we have no allusion at all to the matter of Church Government, so that his writings are available neither for one side or the other. They advance nothing, they contradict nothing. St. Barnabas was the well-known companion of St. Paul, was first a teacher, then a prophet, and next a bishop, according to the order in 1 Cor. xii. 29; being called an Apostle in the latter part of his life only (Acts, xiv. 14—15); and, therefore, we may feel assured that had he struck out any new order or new path it would have been mentioned, for so important a personage could not change without manifest mark and observation: so that whatever St. Paul was, and whatever St. Paul did in the matter of Church Government, St. Barnabas may well be supposed, in the absence of a title of evidence to the contrary, to have done the same, his mode of action and practice being dependent on the proof of St. Paul's manner and action. It must be remembered, too, that it is a Catholic epistle addressed to all Christians, and therefore not touching on the schisms of particular Churches which would be unseasonably in a Catholic letter, but only on those great practical subjects which all should embrace and follow, and such writings on these grand points only, he beautifully takes leave of the whole body of Christians in those large and affectionate words, "Farewell, children of love and peace!"

Leaving St. Barnabas out of the question, as we are bound to do in our desire after direct evidence, we proceed next to Hermas, the author of that well-known writing entitled, "The Shepherd of Hermas." This writer is commonly ranked among the Apostolic Fathers, though some date his production about forty years after the death of the Apostle John. The best authorities, ancient and modern, lead us to suppose that he is the Hermas so honourably mentioned by St. Paul in the last chapter of the Epistle to the Romans. And thus we have the following valuable testimonies to the genuineness of "The Shepherd of Hermas." Eusebius, in his fourth book, chapter twenty-seven, (in the edition of an ancient translator from the Greek) says, "that Irenaeus not only knew, but received the writing of 'The Shepherd,' saying, 'Well, therefore, the Scripture says.'" In short, he is quoted from it under the very name of Scripture. Clement Alexandrinus, a contemporary of Irenaeus, more frequently cites Hermas, and treats him as a divine authority. Origen, a disciple of Clement, most frequently uses the testimony of Hermas, and often expresses his own and the opinions of others concerning his books. He says, "I think that that Hermas, spoken of by St. Paul to the Romans, is the author of that book which is called 'The Shepherd.' Which writing appears to me most useful, and is, as I believe, divinely inspired." And he says much more of him in his Homilies on the Book of Numbers, St. Matthew, &c.

Eusebius tells us: "That though being doubted of by some, it was not esteemed canonical; yet was it by others judged a most necessary book; and as such read publicly in the Churches," (Lib. iii. cap. 3.) St. Jerome also having noted that it was read in three Churches, remarks, "That it was, indeed, a very profitable book; and that its testimony was often quoted by the Greek Fathers." Athanasius quotes it together with the books of Scripture, and calls it "a most useful treatise;" and also tells us, "that though it was not strictly canonical,—that is, to be received on a par with the canon of Scripture—yet was it reckoned among those books which the Fathers appointed to be read to such as were to be instructed in the faith, and desired to be directed in the way of piety."

To a like favourable purport speak Didymus, Rufinus, Cassianus, Maximus, &c., as may be seen by reference to a very noble work;* and it is to be observed, that those who lived nearest the time of the publication of this work, treat it with the greater respect, and are desirous of regarding it as almost to be esteemed on an equality with the Canonical Scriptures themselves. Now, Hermas in his Vision of the Building of the Church Triumphant, speaks thus: "Hear now then concerning the stones that are in the building. The square and white stones which agree exactly in their joints are the Apostles, and bishops, and doctors, and ministers, who through the mercy of God have come in, and governed, and taught, and ministered fully and modestly to the elect of God, both that are fallen asleep and which yet remain; and have always agreed with them, and have had peace within themselves, and have heard each other."

Secondly, we have the testimony of Clement Romanus, that same St. Clement who was fellow-labourer of St. Paul, and whose name that Apostle declared was written in the book of life, (Philippians, iv. 3.) This Epistle seems to have been written, as even Blondin, an opponent of episcopacy allows, before the year of our Lord, 76; as others think in the beginning of the reign of Vespasian, of the vulgar Christian era, 70; Jerusalem still standing. Eusebius calls it, quoting Irenaeus, "That wonderful Epistle of St. Clement to the Corinthians; an epistle so esteemed by the Primitive Church as to be read publicly in the assemblies, and according to one of the ancient collections of the Canon of Scripture, it was to be placed among the inspired writings; and this seems confirmed by the fact that the only copy which we know to remain of it, was written in the same volume with the books of the New Testament according to the Alexandrian manuscript. It bears the warrant of Justin Martyr; of Irenaeus, of Alexandria; of Origen; of St. Cyril of Jerusalem; of Photius, (a severe critic of the ancient Fathers); and of St. Jerome, the two last styling it "A very worthy Epistle, and a very profitable Epistle." And St. Jerome tells us that it was

* Vindiciae Ignatianae, p. 40, 41, et seq.

* Tertull., Lib. de Praescript. Haer., cap. xxii. quoted by Potter.

read publicly in the Churches: and we find all the passages which the ancient Fathers quote from it, to be the same as those in the copy we have as translated by Archbishop Wake; and it is impossible to think that those diligent searchers into antiquity "were ignorant of an Epistle," as the Archbishop says, "not only in every body's hand, but almost in every body's memory, through their constant hearing and reading of it." This St. Clement was made Bishop of Rome by express direction of one or both of the Apostles, St. Peter and St. Paul.

"In this," says Archbishop Wake, "I think antiquity is absolutely agreed." According to Theodoret, he not only succeeded St. Peter in his See, but also had the honour of laying that martyred Apostle in his grave. The testimony of Irenaeus and Tertullian is very clear on the point of St. Clement being Bishop of Rome (see Potter, p. 65—112), and if we neglect such important facts recorded by great and approved historians, what in the world shall we ever believe until we have power to recall persons from the dead to give testimony? And it may be mentioned here, that Tertullian (a. d. 192) affirms that bishops were universally settled in Africa, his native country, in all the Churches from the Apostles' times; and that he accounted this no innovation, appears from his urging against heretics the same argument of the universal consent of bishops succeeding in a direct line from the Apostles, which Irenaeus and Hegesippus had used before him. "This succession," he says, "was to be seen, not only in Smyrna where Polycarp was made bishop by St. John, or in Rome where Clemens was ordained by St. Peter, but in all Catholic Churches;" and he challenges the heretics "to show the like, which is an undeniable proof that then the lineal succession of bishops from the Apostles was a thing undoubted."

Now in this Holy Father's (St. Clement) Epistle to the Corinthians, we read, "Our Apostles knowing, by our Lord Jesus Christ, the contention that would arise about the name of episcopacy; and they, for this very same cause having received perfect knowledge, appointed the aforesaid (degrees of bishop and deacon, cap. 42) and gave them this prescript, that upon their death other approved men should succeed in their ministry." He had before reminded them how they had once walked "According to the law of God, being subject to your supreme rulers, and yielding due honour to the presbyters;" and afterwards he adds, "Let us venerate our supreme rulers, and let us reverence our presbyters." The term *presbyteria* was in later times among the ordinary names of a bishop, as we now say indifferently prelate, bishop, diocesan, ordinary.

St. Paul uses it as designating them who have the rule over you. There had been most probably a succession of rulers, after the first were dead, among the Hebrews to whom St. Paul's Epistle was directed at this time. St. Clement too alludes to the acts of oppression and cruelty which the Corinthians had practised against their presbyters; and with great force applies this argument derived from the discipline of the camp: "All are not generals, or tribunes, or centurions, or commanders of fifties; but every one in his own order discharges that function to which he is appointed by the king and principal commanders." Now, on the supposition of a Church governed by a college of ministers possessed of equal authority, this allusion entirely lacks propriety. In that case it would be an allusion without an object, a comparison which could have no application; and, therefore, not only useless, but totally out of place.

Again, he says, while drawing a strong distinction between governors and presbyters, in allusion to the ten orders of the Jewish priesthood, conveying the idea that the Christian ministry was framed after the model of the Jewish priesthood; and also showing us that before the death of the Apostles, the three orders were received and established in the Christian Church. "To the High Priest, proper offices are committed—to the priests their peculiar office is assigned; the Levites, or deacons, have their own ministries; and a layman is bound to laical performances. Let every one of you, brethren, give thanks to God in his proper station, living conscientiously, and not transgressing the prescribed rule of his service or ministry."

And this is his account of the Church: "The Apostles have preached to us from our Lord Jesus Christ; Jesus Christ from God. Christ, therefore, was sent by God, the Apostles by Christ; so both were orderly sent according to the will of God. For having received their command, and being thoroughly assured by the resurrection of our Lord Jesus Christ, and convinced by the Word of God, with the fulness of the Holy Spirit, they went abroad publishing, that the kingdom of God was at hand. And thus preaching through countries and cities, they appointed the first fruits of their conversions to be bishops and ministers over such as should afterwards believe, having first proved them by the Spirit. Nor was this any new thing, seeing that long before it was written concerning bishops and deacons. For thus saith the Scripture, in a certain place, I will appoint their bishops in righteousness, and their ministers in faith." (Isa. i. 17.) And then he blames them for their conduct towards their presbyters or priests; and this, he is borne in mind, is spoken by one who was a sure evidence in his own person of the episcopal authority, lodged in one single man of superior degree.

The whole of St. Clement's Epistle, that noble and holy epistle of venerable and unquestionable authority, as Bishop Hall says, is a beautiful exhortation to peace and unity, deploring the schisms that had broken out, and lamenting the prevalence of a lesser esteem shown by the people towards their priests.

Diversity of time, age, country, condition, origin, and constitution will go for nothing in this grand inquiry; and inasmuch as the Gospel, by which you will be judged, is the law of all generations and of every state, and has but one and the same rule to propose to patrician and plebeian, to the prince and his subject, to the eminent and the vulgar, to the solitary and him who is concerned in the tumult of the world, to the faithful who lived during the zeal of primitive days and to him whose misfortune it may have been to have come in contact with the cold degeneracy of after ages,—since this single unvarying standard hath been prescribed alike to all, it follows from thence that no distinction will be adopted in the trial of the guilty. No frivolous excuses will then be heard, founded upon rank, birth, the peculiar perils which may attach to any one condition beyond another, the manners of any particular epoch, or the infirmities of any individual constitution. And in regard to chastity, moderation of appetite, forgiveness of injuries, self-denial, and the mortification of the flesh, the impartial Judge will demand an equally exact account from Greek and Barbarian, from pauper and grandee, from the man of business and the recluse, from the prince and the untitled citizen; from Christians, in short, who have witnessed the final struggle and triumph of the Church militant, and from the first disciples of the Gospel.

Imaginary distinctions of earth, in that dread hour, how strangely will you be obliterated! What a mean estimate, too, will we ourselves form of noble extraction, glorious ancestry, brilliant reputation, distinguished talent, and of all those imposing designations

whereby mankind, in this state of mortality, strive to hide their insignificance, and whereon they build so many peculiar honours and privileges, when we shall see in this crowd of criminals the sovereign reduced to a level with the slave, the great ones of the earth mingled with the common herd, the learned scattered promiscuously amongst the unwise and the simple; the gods of war, those commanders unconquerable and renowned who had filled the universe with the sound of their name, side by side with the vine-dresser and the mechanic. At this momentous season, then, O my God! shalt alone possess glory, power, immortality; and when all the epithets of vanity shall have been destroyed and brought to nothing with the world which gave them being, each shall appear encompassed by his works.

And this inspection will be universal in its scope; that is to say, it will recall the various eras and all the circumstances of your life; the humours of childhood which have escaped your memory; the waywardness of youth, of which almost every moment has been stained with crime; the ambition and the cravings of maturer years; the obduracy and peevishness of an old age consumed, perhaps, in habits still unchanged of pleasure and dissipation. What will be your amazement and consternation, in reviewing the different positions you have occupied on earth, to find yourselves in all profane, dissolute, voluptuous, without virtue, without penitence, destitute of good works; having passed through a variety of situations only to heap up a more abundant accumulation of wrath; and having lived in these diverse employments as if all had been destined to die with yourselves!

The complexity and multitude of occurrences which rapidly succeed to each other here below, and divide our life, has the effect of confining our attention to the present, and precludes us from contemplating our existence and character as a whole. We never examine ourselves except in that particular point of view which the passing minute may happen to present; our last position is that from which we are led to form a judgment of ourselves: a conviction of heavenly assistance with which God may be pleased occasionally to favour us subdues the mind into an insensibility of many years; a day passed in the exercises of devotion causes us to forget a life of sin; the acknowledgment of our transgressions in penitential confession erases them altogether from our recollection, and they are to us as if they had never been; in a word, the only aspect of our conscience which we have power to scrutinize is that which is present to us when we enter upon the inquiry. But in the presence of the tremendous Judge, every thing will offer itself at once; the whole of our history will be displayed on one portentous page. From the first feeling which throbbeth in the heart to its last pulsation, all will be collected beneath your eyes; all the iniquities dispersed throughout the different periods of your life will here be united: not an action, not a desire, not a thought, not a word will be omitted; for if the very hairs of our heads are numbered, consider how the case must stand with our works! We shall behold re-suscitated the entire course of our years, which to ourselves was as good as annihilated, but which lived notwithstanding in the sight of God; and there we shall discover, not those transitory annals in which our paltry achievements were to have been handed down to posterity; not those flattering records of our warlike exploits, of those remarkable deeds which had filled so many volumes, and exhausted so vast an amount of praise; not those public archives in which were enrolled the eminence of our birth, the antiquity of our family, the renown of our ancestors, the dignities which recommended them to public applause, the consequence which we ourselves have added to their name, and the entire history, so to speak, of our immagination; all this fictitious immortality of which man in his littleness is so absurdly proud, will be buried in the ruins and fragments of the universe; but in place of this idle and empty vision we shall see, before the Throne of God, a history, the most appalling and circumstantial, of our heart, of our mind, of our imagination,—that is to say, of that internal and invisible department of our life, which is hidden as well from our own knowledge as from the penetration of our fellow-men.—Massillon, Bishop of Clermont. (Sermon sur le Jugement Universel.)

THE INFALLIBLE CRITERION.

Affecting thought! but, above all, consideration terrible and alarming! It is my religion that shall judge me. Christians! how much is embodied in this declaration! let us labour to understand all its comprehensiveness and all its force. It is my religion that shall judge me; that religion so holy, so pure, and so blameless; that religion so hostile to my own self-love, so repugnant to my own propensities, so opposed to the spirit of the world wherewith I am filled; a religion as exact and severe in its requirements as God is in his judgments, or rather, whose requirements are nothing else than the judgments of God himself. It is by means of this that God will decide my eternal destiny; upon this will depend all the examination of my life: I shall have no power to refuse it, nor shall I enjoy the privilege of claiming that my deeds should be weighed in any other balance than that of affords, and I shall not be permitted to plead in my defence upon any principles different from those upon which this religion has been founded. Whatever apology I may allege before God, he will ever call me back to this faith, and will compel me to answer to as many articles as it has taught me of truths. There will not be one which will not prove to me the subject of a rigorous investigation. And because the Cross of Christ shall have been the epitome of all the verities of faith, that same Cross, that awful and imposing sign of the Son of Man, will appear all resplendent with the light of Heaven, to be the standard of judgment for myself and for the whole world, as it was at first when raised on Calvary: "Then shall appear the sign of the Son of Man." That