

Youth's Department.

THE YOUNG CHURCHMAN'S CATECHISM.

PART I.

HISTORY OF THE CHURCH OF ENGLAND. [CONTINUED.]

Q. 29. Was Britain long overspread with ignorance and superstition?
A. Unhappily for many centuries, after which the reformation began to dawn, and God was pleased to bring forth light out of darkness.

Q. 30. Who was the able and successful instrument in our own country of effecting this important work?
A. John Wickliff, born in the parish of Wickliff, near Richmond, in Yorkshire, in the year 1324, was raised up by a special providence to detect and expose the corruptions of popery.

Q. 31. What special steps did he take to accomplish this important object?
A. He nobly advocated the cause of the Reformation in his sermons and writings; but his chief work was a literal translation of the Bible from the Latin Vulgate.

Q. 32. Had this pearl of inestimable price been withheld from mankind in general?
A. It had been received throughout the western hemisphere in a Latin version, nor become a dead language; but the Roman hierarchy were too crafty to place the key of divine knowledge in the power of the people.

Q. 33. Why did they do so?
A. They plainly perceived that so long as they had the keeping of this treasure in their own hands, they could impose upon mankind for doctrines of revelation whatever articles of faith they pleased.

Q. 34. Had Wickliff seen the advantages they enjoyed?
A. He certainly had, and was persuaded, if ever the prejudices which had fastened upon mankind were to be effectually loosened, it must be by laying open the bible to the people.

Q. 35. Did this create a longing desire in the people to consult the inspired records?
A. The translation of the Old and New Testament, together with some excellent pieces of divinity which he wrote, were under God the means of opening the eyes of many to see through the mystery of popery; though the reformation was not perfected till upwards of 180 years afterwards.

Q. 36. When did England shake off the papal yoke?
A. In the year 1534, Henry VIII. as much out of mere humour, as sound principle, resolved at once to throw off the papal tyranny, and was accordingly declared the head of the English Church by Parliament.

Q. 37. Did the nation come into the king's measures?
A. Yes, joyfully, and all the credit which he owed to his maintained over England for ages, was at once overturned.

Q. 38. By whom was the Reformation further aided?
A. By the good Bishop Cramer, who succeeded in getting several holidays abolished, which had only served to nourish superstition and keep up an idolatrous regard to the saints.

Q. 39. Was the liturgical service reformed at this period?
A. The Venite, Te Deum, the Lord's Prayer, Creed, &c. were translated into English as now used in our Common Prayer Book, but not more could be accomplished during this king's reign.

Q. 40. When was the whole Common Prayer examined, and such alterations made, as the state of things would bear?
A. In the reign of his son, Edward VI. who was called the English Josiah. This amiable prince, the wonder and admiration of his age, gave new spirit and vigour to the Protestant cause, and was its brightest ornament, as well as its most effectual earthly support.

Q. 41. Were any further improvements effected in the Church during his reign?
A. It was unhappily too short to accomplish much, but the altars were changed into communion tables, and the articles of religion were drawn up the same in substance with the present thirty-nine articles.

Q. 42. Did his successor comply with the new regulations?
A. His sister Mary, who came afterwards to the throne, being a bigot to the Church of Rome, and furious in her zeal, all sorts of cruelty, chains, imprisonment, fire and faggots, raged against the Protestants.

Q. 43. Did she impose again the tyrannical yoke of Rome on the people of England?
A. She overturned everything that had been done in the two former reigns; but God cut short her in mercy, and Elizabeth, who succeeded her, re-established the reformation, while she preserved episcopacy.

Q. 44. Did the Papists attempt to deprive the nation of the Protestant religion and its civil liberties?
A. Yes, a prodigious armament was prepared called the Spanish Armada, the greatest fleet that had ever appeared on the British seas, and nothing was expected but the ruin of the nation.

Q. 45. How were these approaching enemies destroyed?
A. The Almighty Governor of the world, who has the winds and seas at his disposal, in infinite goodness gave them their commission; the ships were driven upon rocks and against each other, by tempest, and so dispersed and shattered that not more than fifty-three returned to Spain.

CHURCH CALENDAR.

August 4.—Tenth Sunday after Trinity.
11.—Eleventh Sunday after Trinity.
18.—Twelfth Sunday after Trinity.
24.—St. Bartholomew's Day.

THE DEATH OF ROBERT CECIL, EARL OF SALISBURY, SECOND SON OF THE GREAT LORD BURLEIGH.

By the Rt. Hon. T. P. Courtenay.

Lord Salisbury did not live to the close of the parliament, in which the "great contract" was discussed. In February, 1612, he began to shew an indifference to public affairs, which particularly appeared in the case of Vorstius. He had a complication of disorders, and a great depression of spirits, occasioned, perhaps, not more by those disorders than by the uncomfortable position of public affairs.

At the end of April he left London for Bath, accompanied by his chaplain, John Bowles, afterwards Bishop of Rochester, and his secretary, John Finett; and others of his official followers either accompanied or joined him. The journey occupied six days, a period probably not much exceeding that which would, in 1612, have been occupied in it by a person in health.

The dying minister was received, each night, at the house of one of the principal persons of the country through which he passed; on the first night he got no farther than Lord Chandos's at Ditton; on the second he slept at Caussam, Lord Knowles's, and then at Mr. Doleman's, at Newbury; Mr. Daniel's, at Marlborough; and Laycock, lady Stapleton's.

At Bath, he tried bathing; and, at first, discovered such cheerfulness of humour, and decrease of unfavourable symptoms, that his attendants began to entertain hopes of recovery: these were soon dissipated, and, after sixteen days's stay at Bath, lord Salisbury "resolved to return towards London with all his weakness." He set forward on the 21st May, and was again hospitably received at Laycock.

Of the last days of Salisbury, his chaplain and secretary have each left an account; that of the former is the more interesting to those, especially, who set a value upon death-bed testimony borne by celebrated men to the truths of religion. It is from this account that I am enabled to refer, for the first time, to the sentiments of Robert Cecil upon serious matters. His hopes of eternal life, and his consequent indifference to death, were expressed in his very first conversation. Not having so read his Bible as altogether to exclude the moral virtues from the means of obtaining salvation, he did venture, while praying to God for the pardon of his particular sins, to protest with satisfaction, that he had so far performed his duty to his neighbour, as to be enabled to say, that "there never was a man in the world but he could take him by the hand if now he were dying."

"You know," he said to Dr. Atkins, his physician, "how I confessed with Mr. Dean of Westminster (George Montaigne, afterwards bishop of Lincoln), and yourself, concerning the state of my soul; how I truly confessed my sins, professed my faith, forgave all mine enemies, made my peace with God, received the message of mercy from you, and had the seal of the holy sacrament.—Know ye now, that I have the same faith, I am of the same religion. I doubt not but God will have mercy upon me, for his son Jesus Christ's sake, although great and many have been my sins; for which sins of mine," he added in a more questionable sentiment, "God hath laid this sickness upon me."

He expressed great thankfulness for the lingering nature of his disease, which had weaned him from human thoughts and cares, and had taught him to know there is no happiness upon earth; which made him most willing to die, to come to that blessed place where is no change nor misery. "Yet one thing," he added, with a consciousness of previous negligence, "troubleth me, that I could not have come to this resolution, if God had not thus afflicted me."

He expressed so earnestly his desire to avail himself of the mercy that his faith promised him, as to excite an apprehension in his attendants, among whom were now Sir Michael Hiekes and others, that he would reject the medicines offered; and some of them quoted the authority of St. Paul, (Phil. i. 23, 24,) who, though quite ready to die, yet wished to live, for the sake of his Philippian flock.

Of this ill-timed flattery Cecil was impatient, and likened himself rather to the lost sheep of the Gospel, than to the favoured apostle of the Gentiles. With the exception of some allusions to his servants and children, of whom he spoke with great affection, and with an earnest hope that they would lead religious lives, his speech now consisted entirely of humble confession and repentance of his sins, confidence in his salvation through the atonement by Christ, and resolutions of amendment, if it should please God to revive him, of which, however, if I form a correct judgment, he had as little hope as of expectation. He was visited at Bath by his old friend Sir John Harrington, then paralytic and a cripple; and to him also he expressed the religious confidence which was uppermost in his mind. To his son and heir, who came to Bath on hearing of his father's danger, he addressed this short and pregnant exhortation:—"Oh my son, God bless thee! The blessing of Abraham, Isaac, and Jacob light upon thee! My good son, embrace true religion; live honestly and virtuously; loyally to thy prince, and faithfully to thy wife. Take heed, by all means, of blood, whether in public or in private quarrel, and God will prosper thee in all thy ways."

This interview was followed by the sacrament. Such was throughout all this time the energy of his mind, and its direction to the subject of religion, that on hearing that a very good sermon had been preached in the church, he sent for the preacher, and after assuring him that "he embraced, with his heart and soul, the religion publicly professed in this land, and did hope to be saved by the alone merits of Jesus Christ," desired to have the head of his sermon. By degrees his mind began to wander, and his voice to fail; in the last connected sentences which he uttered, there was perhaps something too much of reliance upon the messenger, rather than the message. The chaplain observed that "God had given to his ministers a power to preach remission of sins, and that, according to that faith and repentance which he saw in the dying man, God did certify by him (the chaplain) that he was in a state of salvation." "Then," quoth my lord, "you have a power," "I answered," says Mr. Bowles, "Yes," "From whence?" "From the church by imposition of hands." "From whence has the church this power?" The clergyman answered, "from Christ." "Oh! that is my comfort; then I am happy." On Saturday, the 23d of May, the party left Laycock for Marlborough, and on the next day, after having prayed, and apparently in the act of prayer, Robert Cecil sank down and breathed his last, "without groan, or sigh, or struggling."

It is probable that the near approach of death, and the presence of the chaplain, who now constantly attended him, excited his particular attention to religion: of his private habits, in the previous part of his life, there are no reports, nor any account of him by a religious person; but it were unfair to presume that the opinions and hopes which were developed at this time, had now their first existence in his mind. It was the

case perhaps of a worldly man awakened to a closer contemplation of heavenly things, but not of an unbeliever or a reprobate, called by the fear of death for the first time to think of God.

A SABBATH IN THE COUNTRY.

To-morrow will be the Sabbath-day, said the Clockmaker; I guess we'll bide where we be till Monday. I like a Sabbath in the country—all natur seems at rest.—There's a cheerfulness in the day here, you don't find in towns. You have natur before you here, and nothin but art here. The deathly stillness of a town, and the barred windows, and shut shops, and empty streets, and great long lines of big brick buildings, look melancholy. It seems as if life had ceased tickin, but there hadn't been time for decay to take hold on there; as if day had broke, but man slept. I can't describe exactly what I mean, but I always feel kinder gloomy and whambleropt there.

Now in the country it's just what it ought to be—a day of rest for man and beast from labour. When a man rises on the Sabbath, and looks out on the sunny fields and wavin crops, his heart feels proper grateful, and he says, come this is a splendid day, aint it? let's get ready, and put on our bermermost close, and go to Church.—His first thought is prayerfully to render thanks; and then when he goes to worship he meets all his neighbours, and he knows them all, and they are glad to see each other, and if any two on 'em hadn't exactly g'd together durin the week, why they meet on kind of neutral ground, and the minister or neighbours make peace between them. But it tants so in towns. You don't know no one you meet there. It's the worship of neighbors, but it's the worship of strangers, too, for neighbors don't know nor care about each other. Yes, I love a Sabbath in the country.—The Clockmaker.

The Garner.

All the comely, the stately, the pleasant, and useful works which we do view with delight, or enjoy with comfort, industry did contrive them, industry did frame them. Industry reared those magnificent fabrics, and those commodious houses; it formed those goodly pictures and statues; it raised those convenient causeways, those bridges, those aqueducts; it planted those fine gardens with various flowers and fruits; it clothed those pleasant fields with corn and grass; it built those ships, whereby we plough the seas, rearing the commodities of foreign regions. It hath subjected all creatures to our command and service, enabling us to subdue the fiercest, to catch the wildest, to render the gentlest most tractable and useful to us. It taught us from the wool of the sheep, from the hair of the goat, from the labours of the silkworm, to weave us clothes to keep us warm, to make us fine and gay. It helped us from the inmost bowels of the earth to fetch divers needful tools and utensils. It collected mankind into cities, and compacted them into orderly societies, and devised wholesome laws, under shelter whereof we enjoy safety and peace, wealth and plenty, mutual succour and defence, sweet conversation and beneficial converse. It, by meditation, did invent all those sciences whereby our minds are enriched and ennobled, our manners are refined and polished, our curiosity is satisfied, our life is benefited. What is there which we admire, or wherein we delight, that pleaseth our mind, or gratifieth our sense, for the which we are not beholden to industry?—Dr. Isaac Barrow.

EXCUSES FOR NOT GOING TO CHURCH.

There is no excuse so trivial, that will not pass upon some men's consciences to excuse their attendances at the public worship of God. Some are so unfortunate as to be always indisposed on the Lord's day, and think nothing so unwholesome as the air of a church. Others have their affairs so oddly contrived, as to be always un luckily prevented by business. With some it is a great mark of wit, and deep understanding, to stay at home on Sundays. Others again discover strange fits of laziness, that seize them particularly on that day, and confine them to their beds.—Others are absent out of mere contempt of religion. And, lastly, there are not a few who look upon it as a day of rest, and therefore claim the privilege of their castle, to keep the Sabbath by eating, drinking, and sleeping, after the toil and labour of the week. Now in all this the worst circumstance is, that these persons are such whose companies are most required, and who stand most in need of a physician.—Dean Swift.

CHRIST'S INVITATION.

Come unto him, all ye that are heavy laden with your sins.—By his own gracious voice he called you while on earth: by the voice of his ambassadors he continueth to call; he calleth you now by mine. Come unto him and he shall give you rest,—rest from the hard servitude of sin, and appetite, and guilty fear. That yoke is heavy,—that burthen is intolerable: his yoke is easy, and his burthen light. But come in sincerity,—dare not to come in hypocrisy and dissimulation. Think not that it will avail you in the last day, to have called yourselves Christians,—to have been born and educated under the gospel light,—to have lived in the external communion of the church on earth,—if all the while your hearts have holden no communion with His Head in heaven. If, instructed in Christianity, and professing to believe its doctrines, ye lead the lives of unbelievers, it will avail you nothing in the next, to have enjoyed in this world, like the Jews of old, advantages which ye despised,—to have had the custody of a holy doctrine, which never touched your hearts—of a pure commandment, by the light of which ye never walked. To those who disgrace the doctrine of their Saviour by the scandal of their lives, it will be of no avail to have vainly called him, "Lord, Lord!"—Bishop Horsley.

WAST OF CONSIDERATION.

We must fear of many amongst you, that they hear sermons, but do not consider. Companions die around them, but they do not consider. They meet funerals as they walk the streets, but they do not consider. They are warned by sickness and affliction, but they do not consider. They feel that age is creeping upon them, but they do not consider. What shall we say to you?—Will ye continue to give cause for the application to yourselves of those touching words of God by His prophet, "The ox knoweth his owner, and the ass his master's crib, but Israel doth not know, my people doth not consider." Preachers cannot make you consider. You must consider for yourselves: you must, for yourselves, ask God's spirit to aid you in considering. Would that you might consider; for when the trumpet is sounding; and the dead are stirring, you will be forced to consider, though it will be too late for consideration to produce any thing but unmingled terror.—Oh, can you tell me the agony of being compelled to exclaim at the judgment, "When I consider, I am afraid of Him."—Rev. H. Melville.

NAAMAN'S DISEASE.

Naaman's disease was not intended as a deadly and poisonous potion from the cup of wrath, but as a salutary draught from the cup of mercy. God was gracious to this heathen, and loved him. Was it because the heathen first loved him? By no means. For what reason then? God intended to magnify his mercy in the man. This was the sole and exclusive reason. The Syrian was a valiant warrior. On occasion wreaths of victory flourished upon his temples. But this was nothing in the esteem of Him, "who delighteth not in the strength of the horse, nor taketh pleasure in the legs of a man." And even had he possessed other qualities, which might be termed brilliant and amiable, yet he possessed them only for men; but in sight of Jehovah they were of no value. Did he love the Lord? How should he? Did he love his glory? No; he only loved his own. Did he do the will of God? No; the will of his flesh. He was a man of the world, attached to the vanities of earth, and dead in sin. But this did not prevent the God of grace from forming ideas of deliverance respecting

him. Does it displease you that the grace of God acts so unmercifully? We are not displeased. On the contrary, we can rejoice and be glad, when we hear and learn that he has no respect to the person of an individual, but has mercy on whom he will have mercy, without regard to the sin or virtue of any one.—Dr. Krummacher.

EXISTENCE OF EVIL.

Could we view this globe as it came from the hands of the Creator, when every thing which he made was very good, we should have everywhere around us not only the evidence, but also the effects of his unbounded beneficence. But the earth on which man is placed is no longer as it was framed: it has been cursed for our sin. In every portion of our physical and mental creation, in the soil upon which we tread, the body in which we live, the thoughts and actions of the soul, we are pierced by the thorns and thistles, and taste the sorrows of the death which by our rebellion we have incurred. No human reasoning can account for the presence of evil: no human argument can reconcile the existence of evil to a system of beneficence. Nothing whatever but the unqualified acceptance of the whole Word of God, the whole scheme of redemption, as declared in and by that Word, can give us any comfort or confidence in God's mercy, or account for such an inscrutable mystery.—Sir Francis Palgrave.

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