

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.—JEREMIAH VI. 16.

VOLUME III.]

COBourg, UPPER CANADA, SATURDAY, FEBRUARY 29, 1840.

[NUMBER XXXV.]

Original Poetry.

For the Church.

CRUSADERS' HYMN BEFORE JERUSALEM.

Now onward! for our banners fair are waving full and free,
And warlike strains are breathing, while the Moslem foe we see:
Our battle cry—"God wills it!" the cross our holy prize;
We couch the lance, we wield the sword beneath our monarch's eyes.
Hark! from the city of our God, our Saviour's hallowed shrine,
The Saracen's bold music floats, the silver crescents shine!
The Infidel hath stalled his steed within her sacred walls;
To draw the sword, our Christian faith—our knightly honour calls!
The sun is up—o'er tower and wall he gilds the flashing spear;
Then onward, for the field of strife in our good cause is dear!
Raise not the lance, nor stay the sword from slaughter of the foe—
Peace offerings to the Holy shrine the Moslem's blood shall flow!
Think on the weary pilgrims, o'er the long and toilsome way,
Who dragged their limbs to Salem's walls their pious vows to pay!
Just Heaven, the blighting breath of war surrounds the sacred
fane!
Their humble prayer is laughed to scorn, their march of toil is vain!
Look on the hallowed city, that hath kissed a Saviour's feet,
E'en there the unbelieving dog with scorn our prayers would greet!
Then spur the steed, and brace the arm, and fling defiance high,
For the trumpet call hath sounded, and the turbaned host is nigh!
They come, they come, with hurra! wild, and many a bristling
spear,
And the war-shout of the Pagan band breaks on the startled ear!
They call, with words of mystery—high-shouted, earnest prayer—
On Mahomet, their prophet false, his followers to spare!
But we unto the living God our hopeful incense send,
And the shouts of rival hosts with words of adoration blend!
Lo, in their van the crescent of bold Saladin, afar,
Gleams brightly from the lesser host, and lights them to the war!
But one lion-hearted monarch waves aloft his trusty sword—
Then onward, we will triumph in our arm of strength, the Lord!
CLAUDE HARRIS.

Belleville, 18th February, 1840.

THE ANSWER OF PRAYER.

BY SIR ISAAC NEWTON.

I asked the Lord that I might grow
In Faith, and Love, and every grace;
Might more of his salvation know,
And seek more earnestly his face.

'Twas He who taught me thus to pray,
And He, I trust, has answered prayer;
But it has been in such a way
As almost drove me to despair.

I had't that in some favoured hour,
At once he'd answer my request;
And by his love's constraining power
Subdue my sins and give me rest.

Instead of this he made me feel
The hidden evils of my heart;
And let the angry powers of Hell
Assault my soul in every part.

Ye more, with his own hand he seem'd
Intent to aggravate my woe,
Cross'd all the fair designs I schem'd,
Blasted my grounds and laid me low.

Lord, why is this? I trembling cry,
Wilt thou pursue thy worm to death?
"Tis in this way," the Lord replied,
"I answer prayer for grace and faith."

"These inward trials I employ
From self and pride to set thee free,
And break thy schemes of earthly joy
That thou may'st seek thy all in me."

ANGLO-PROTESTANT CHURCH ARCHITECTURE.*

[Concluded from our last.]

Architectural error, like literary immorality, has a strong tendency to reproduce itself. The poet knows not how many may imitate his licentious stanzas—the historian imagines not how often an error he has transcribed without examination may be republished to defame the dead and mislead the living—and the architect who panders to uneducated eyes at a sacrifice of the higher principles of his art may corrupt the taste of centuries. In how many churches of the present day does the tower rise above the portico—an arrangement natural enough in a Gothic building, all the parts of which were evidently made to sustain roofs and turrets of stone, but quite unintelligible where a resemblance to a Greek temple is aimed at, no part of which could have supported such weighty structures.

The originators of such incongruities had an excuse, however, which their followers have not: in the days of Vanbrugh, Gibbs, and Hawksmoor, it seems to have been taken for granted that Greek and Roman architecture were the same. At all events, no such critical examination of more ancient models as has subsequently been made had informed their essential differences. Whether the information thus gained has been turned to the best account—whether defects in the design of modern churches have not been made more evident by the purity of their details, may be questioned. Sir J. Reynolds observes on the works of Rubens that, had their colouring been more chaste, the incorrectness of their outlines would have been conspicuous; had both been unexceptionable, his pictures would have offended by their heterogeneous character; yet, who can be insensible to their unity and splendour as they are!

Still less successful, until very recently, have been most attempts at reviving the pointed style. Walpole knew scarcely a letter of that language in which he attempted to express "the poetry of the middle ages." Milner, one of the first to bestow on a lost art the study it so well deserved, although an excellent painter, proved himself a miserable architect. More recently, some good specimens both of Greek and Gothic have been produced, and many much the reverse—proving that we can build well, and do not. Some causes of this it may be worth while to investigate.

The paltry appearance and mean materials of many churches are consequences of attempting more than funds can be provided to accomplish. A design is required by those who are about to erect a church resembling in outline the abbey of a former day. There must be a tower and pinnacles, or a spire, battlements, and pinnacled buttresses; hence, the interior, the region in which mediæval architecture displayed all its exuberance, is a room with bare walls and plastered ceiling; the exterior, a mere pretence to what it is not. Now where the means are very small, how much better would it be to omit the tower and substitute an open belfry, a simple arch, with chamfered roof, at the extremity of the western gable, of which numberless examples are found in village churches from before the conquest until the downfall of Gothic as a practised style: thus saving, according to Wren's estimate, half the expense, and (supposing early English to be the mode employed) reserving money for deep roll and hollow mouldings in the win-

dows, a substantial wooden roof, an elegant font and altar, and general good execution in the very few ornaments such a chapel would require. The same observations will apply, mutatis mutandis, to the early Norman, some recent examples of which have been made very impressive and economical.

Nowhere, least of all in towns, should the later periods of Gothic be attempted with limited means. Dr. Moller, than whom it would be difficult to name a more ardent admirer of pointed masonry, sees in the temper of the present age an insuperable obstacle to its revival, and deprecates the mimicry of those noble examples which he labours so perseveringly to record. At the same time, if this counsel is not taken, building committees should act with caution, for there is no ground on which a superficial architect is likely to blunder so egregiously. Numbers in the profession actually despise the only style in which ancient genius has sought from the abstract sciences means to express her mighty conceptions—the only school which has aimed at indefinite height, the proportion of all others most directly appealing to the imagination, where the relations of cause and effect are displayed from the turret to the foundation, and all that looks like chance and superfluity is "direction not perceived by thee."

Present want of funds, combined with present necessity for spiritual instruction, is no valid excuse for running up temples of lath and plaster. How were the old cathedrals called into being? In some cases, a chapel of wicker work was erected, where service was performed, and the permanent church built round it; in others, the choir was finished, then the nave, afterwards the tower; and then, perhaps, a couple of centuries having intervened, the choir was reconstructed. Why then must our churches be finished in eighteen months or two years? Surely, if a beautiful nave and aisles, or otherwise well-formed body, were completed, where all could see and hear a worship in which (slender as is the influence of mere taste in matters of religion) the genius loci would solicit them to join, funds would be forthcoming to build the tower—delay would give time for enlightened criticism, be favourable to the stability and excellence of the masonry, keep up an interest in the neighbourhood; and the congregation, assembled weekly to worship where every week would bring to light some new feature of the design, might perhaps learn to sympathize with him who could love the very carved work of the habitation where God's honour dwelleth.

Perhaps few mere details of the curtain and the cord would more contribute to awaken these emotions than a better disposition of the font and altar, the reading-desk and pulpit. It is surely no popery to look for God's presence in an especial, although undefined manner, in his sacraments. The font and altar ought therefore to hold conspicuous situations. It is true that, in the primitive church, catechumens not being allowed to pass the narthex, baptism was performed in the porch, or a separate building erected for that purpose. The rite was equally expressive, however, when afterwards it was administered near the chief entrance. As baptism doth represent our profession, it ought to be seen of all, and the font might appropriately be raised on stairs near the western door in the middle aisle.

The altar, for the same reason, should be made a prominent object. In early times it was always elevated, and often covered by a ciborium. It would be an improvement on the usual plan, especially in churches with a semicircular apse, if it were set free from the wall; a primitive arrangement well worthy of imitation.

It is impossible to think it right for the clerk's desk, reading desk, and pulpit, to form a huge culminating mass directly before the altar, compelling the preacher and reader to turn their backs upon it. Scarcely a shade better are the two rival pulpits, from one of which the minister descends, for no imaginable reason, to go up into the other. Something less offensive than this might be contrived without much ingenuity. Supposing the church built on the plan of an atrium or basilica, an unobtrusive desk, little higher than the seats, becoming the action and spirit of prayer, turned obliquely towards the centre of the middle aisle, might be attached to a pillar near the chancel; a pulpit might be similarly placed on the opposite side: and if the clerk's desk were omitted altogether no one would deplore his absence but the heartless worshippers who do their duty by deputy. The silent walls would ask them in impressive accents why they avow not the faith in which they were baptized, why they invoke not the mercy they so deeply need—and what could they reply?

The same arrangements might be made in most examples of the Greek and Latin cross, where the pulpit and desk would stand at the angles of the chancel wall; in round churches they would occupy places equidistant from the centre and from each other, the altar having two faces, and a railing on all sides.

One suggestion more, which seems called for by the decided preference shewn in the present age for a combination of the Greek temple and basilican church, shall conclude these observations. The basilicas were all lighted from a clerestory. As their double aisles and multitudinous columns caused much obscurity, windows were introduced into the walls, but rarely so large or numerous as to disturb the repose that reigned throughout those solemn though unskillful buildings. In Gothic, where every art was tried to distract the eye, to prevent it from resting on minor objects, and force it to take refuge in the remote, cross-lights were obviously required; hence aisles, transepts, and clerestory compete with each other: we ask not where the many-coloured rays are admitted, for they pour in from every side, and pierce every reticulation of the tracery. But when the same treatment is pursued with Grecian forms, the effect is always unsatisfactory. If the light is admitted from two rows of windows, one above and one beneath the gallery, how inharmonious with the single order of columns or pilasters which usually forms the frontispiece!—if from one lofty range, divided (as usual) by a gallery, that error is indeed avoided, but then the outside conveys an erroneous impression of the interior.

Now the basilica itself was little more than a corrupt copy of the Greek hypæthral temple, and there seems no reason against a recurrence to the older pattern. Such a church as the Parthenon once was, with its white marble ambo, before the desolations of war completed its destruction, would repay a nation for some expense and

* There is a very striking little print in Bishop Sparrow's Rationality of the Common Prayer. The officiating minister is represented kneeling on the marble pavement of a Gothic church a few yards from the altar, (which, by the way, has no rail); there is not a seat of any kind to be seen, but the congregation, clad and with broad-brimmed hats, are kneeling round him. If such a scene ever really was enacted in the period of that costume, it would be a curious inquiry what it ceased.

labour. The genuine chiaro scuro might be preserved by a clerestory which our skill in glass and iron work might render so large, and at the same time unobtrusive, as never to tempt the eye upwards from the strongly relieved aisles and galleries. The system of straight lines need no where be violated; and if the tympanum without could be adorned with such a composition as St. John preaching in the wilderness which Thorwaldsen executed for a church at Copenhagen, national wealth would not be thrown away upon it were the demand for one thousand churches less imperative.

The campanile would in this case of course be a separate structure; but the writer is well aware that, if these pages contain any thing of a useful character, it is not the dream of what a splendid and correct Greek church might be, but the better weighed remarks on what a cheap Gothic church ought not to be; a very sufficient reason for pursuing them no further.

SOCIALISM.

ON THE INFIDEL OPINIONS OF THE SOCIALISTS, AND SOME ATTEMPTS TO PROPAGATE THEM IN THIS COUNTRY.

To the Editor of the Cambridge Chronicle.

Sir,—Circumstances connected with the office which I have the honour to hold in the university having drawn my attention to the doctrines of a new class of infidels, denominated Socialists, who (under the direction of Mr. Owen, late of Lanark) are now disseminating their opinions in different parts of the country, and having ascertained that attempts have been made, and are at this time employed, to gain a footing for them in this county, I have felt it to be my duty to draw the attention of the clergy, and the inhabitants of the county generally, to a subject so deeply connected with the religious welfare of the community at large.

The representatives of these opinions originally consisted of two associations—the one called "The Association of all Classes of all Nations;" the other of "The National Community Friendly Society;" which are now united and called "The Universal Community Society of Rational Religionists." I believe that the leading tenets of their infidel creed are pretty generally known; but as some may not be acquainted with them, I will briefly allude to them. The fundamental feature of their system is, *practical Atheism*; and the first and most prominent article of their creed is, the rejection of the Bible as the Word of God, and consequently of the great Author of our salvation as the Son of God and the Redeemer, or even (what many persons who reject the fundamental doctrines admit him to be) the great moral instructor of mankind. Indeed, it does not appear certain that they believe him ever to have existed. They absolutely deny the doctrine of a future state and a future judgment, and consequently, as one of their leading tenets, they maintain the *irresponsibility of man for his actions*—that he is the creature of external circumstances, and that his belief, his moral character, his habits of thought and of action, are formed by circumstances over which the individual himself has not the smallest control. The idea of prayer to God is treated by them as a mockery; and with respect to the divine institution of marriage, it is rejected by them altogether, and it is proposed to substitute for it a system of concubinage, the details of which it is revolting to dwell upon. With respect to their *political opinions*, they maintain the natural equality of all men, though they do not think it prudent or necessary at present to press too openly this part of their creed.

Such are the dangerous and revolting tenets which are openly put forth by this new sect of infidels, and which are disseminated by them in the populous districts of the country with no common avidity, by means of institutions established for the purpose—of itinerant missionaries—of books composed in mockery of scripture—of catechisms, and of cheap publications adapted to make these opinions more extensively known.

I fear that we are reaping some of the fruits of these infernal efforts in the treason, the rebellion, the riot, and the outrage, which have so recently distracted those places where these opinions have been most extensively circulated.

The promoters of these opinions being anxious to gain a footing for their opinions in the agricultural districts, Wisbech was fixed upon by them for one of the scenes of their operations—this place having been prepared for their reception by the institution of schools on Socialist principles by a Mr. Hill of that place, the proprietor and editor of a newspaper called *The Star in the East*—a journal advocating extreme revolutionary opinions, and the doctrines of Socialism.* At this place one of these infidel incendiaries, Mr. Fleming, the editor of the *New Moral World* and secretary of the society, is stated to have lectured on Sunday afternoon, Feb. 23rd, 1839, in the Infant School, on "the present condition of society, and the means for its improvement;" and, on the same evening, in the theatre, on an *overflowing house*! At this meeting, it is stated that "the musicians performed some spirited airs in the orchestra at the commencement and the termination; and it was a most interesting sight to witness so many intelligent countenances listening with deep interest and animation to sentiments opposed to all the existing laws, institutions, and customs of society, and pointing to a happier state of things for all, not in the clouds or the unknown regions, but on this earth beneath our feet, instead of attending with gloomy faces the dens of superstition, to hear the black minions of the shrines try to terrify them with pictures of fire, sulphur, and tortures, except for a select few favoured mortals, who are to have wings or white surplices, and either blow trumpets or sing psalms in the ethereal regions for ever and a day!" † Such was the horrible profanation by which the Sabbath evening was desecrated! Mr. Owen himself subsequently (March 16th) delivered a lecture on education at the same place before the *Mental Improvement Society*. ‡ It is stated in the official organ of the society, that at Wisbech and Peterborough there are nearly 700 members subscribing each sixpence per week to the society. §

It was, however, felt that the society could not make much progress in the dissemination of their principles unless they had some property, on which they might settle some members of their communities; and after inspecting some estates in the neighbourhood of Downham market, they at length fixed upon an estate belonging to the above-named Mr. Hill, in the parishes of Wretton, Wereham, and Stoke Ferry, in the county of Norfolk, which he consented to make over to the society for £11,500, conditionally that it should be devoted to the purposes of Socialism. The purchase, however, went

off; but another estate was offered by another professor of the principles of Socialism, one Mr. William Hodson, of Upwell, Cambridgeshire, who offered to the society an estate of 200 acres, in Manea Fen, for this purpose; and advertisements were put forth for artisans and labourers of different kinds, professing Socialist principles, to be located in this settlement. The colony, however, does not appear in the first instance to have prospered. The society, for some reason which does not appear, quarrelled with Mr. Hodson; and the persons employed on the estate do not appear to have received any wages from December up to April.* However, there are still persons settled on the colony—they appear now to be in a more prosperous condition, and to be plentifully supplied with money; and regular reports of its condition appear in one of the society's monthly periodicals. †

The last reports of the society speak of two other estates in the same part of the country, which have been under consideration with a view to purchasing them. But it seems doubtful how far they will be able to realize any extensive purchase, as their finances, from their own statement, do not appear to be in a very flourishing condition. In the report of the last meeting of the congress of the society in May, the society do not present any statement of accounts. ‡ Some of the branches appear not to be very regular in their contributions,—amongst others, they can get no accounts from the Manchester branch, a very important one; and the directors were empowered to borrow £500 for the purpose of carrying on their publications, from which it would appear that they cannot have a large balance in the hands of their bankers! It is, however, an alarming fact, which has been publicly stated, that there is in the course of erection at Manchester, for the delivery of lectures and other purposes connected with these infidel opinions, a public institute, and that four persons were found to guarantee the architect in the sum of £5000.

However, whatever may be the success of these speculations, we have one fact established which is calculated to produce serious reflections in the mind—the circumstance of a small colony of persons, professing infidel opinions, being settled in an agricultural parish in one of the most quiet and retired parts of this county. It is impossible to say how much mischief such a body may not be capable of doing amongst the more ignorant and depraved part of the neighbouring population, by personal exertions, secretly and cautiously employed, and by the distribution of cheap publications of an infidel and revolutionary character. And that these consequences are not to be overlooked has been much impressed upon my mind by a fact which has been stated to me by a gentleman who had lately been visiting a patient at Addenbrooke's Hospital, from the neighbourhood of Wisbech, who was a confirmed infidel; and who, when he left the hospital, amidst many expressions of gratitude for the kindness which he had received from him, expressed in the most affecting manner his wish that he could believe the truth of the Christian doctrines, which were so much more suited than his own opinions to afford comfort and support in the hour of affliction and trial! This singular instance proves how, in spite of the meritorious exertions of the ministers and friends of religion, the assiduous efforts of infidel teachers, and infidel publications sending forth their periodical poison, will sometimes prevail to propagate in any neighbourhood opinions of the most dangerous character.

Having from accidental circumstances come to the knowledge of these facts, (which, it must be observed, are derived from the publications of the Socialists themselves,) I have thought it right to take these means of making them public. I am informed, on good authority, that the colony at Manea are very assiduous, both by preaching and the dispersion of small tracts, in the propagation of their infidel and revolutionary doctrines, and that, after the harvest, they purpose to undertake a lecturing tour, for the purpose of making their opinions more extensively known. As the existence of these infidels in this county may not be generally known, much less their contemplated scheme of making proselytes amongst the rural population, I trust that the clergy and religious persons of every description will excuse the liberty which I have taken of drawing their attention to the subject, that they may be on their guard against the extension of these emissaries of infidelity into the country parishes, and may take measures to defeat these flagitious and wicked attempts to undermine in their poor neighbours those principles of religion which are the only guide to true happiness, both temporal and eternal. I have the honour to remain, your obedient humble servant,

GEORGE PEARSON,
Christian Advocate in the University of Cambridge.
Cambridge, Sept. 1839.

* There is a letter from an artisan at Stockport to this effect in the *New Moral World*, p. 519.
† It appears from No. 39 of the organ of this society that there is a printing-press now established on the estate, from an advertisement of a pamphlet of a revolutionary character, which is said to be "Printed by John Green, at the Community Press, Manea Fen, Cambridgeshire, for the trustees of the Hodsonian Society."
‡ In a statement of the receipts and expenditure of the central board, from May 21st to September 30th, 1838, there appear to be only £50. 16s. in the hands of the treasurer.—*New Moral World*.

AN APOLOGY FOR THE DOCTRINE OF APOSTOLICAL SUCCESSION:
CHAPTER VI.
[Concluded from our last.]
Objection 6. But the doctrine was unknown to, or unnoticed by, our Protestant Fathers, (i. e., the Divines who in the sixteenth century opposed the Church of Rome,) and therefore we Protestants need not concern ourselves about it.
Answer 1. The Divines of the sixteenth century were neither the founders of the Christian Church, nor the writers of the Sacred Scriptures; and, therefore, neither the Scriptures nor the Church are to be tried by them, but they and their doctrine are to be tried by the testimony of the Scriptures, and by the voice of the Church. To these they appealed,* by these in their life-

* Cranmer, martyr. "I protest that it was never in my mind to write, speak, or understand any thing contrary to the most holy Word of God, or else against the holy Catholic Church of Christ, but purely and simply to imitate and teach those things only, which I had learned of the sacred Scriptures, and of the holy Catholic Church of Christ from the beginning, and also according to the exposition of the most holy and learned fathers and martyrs of the Church. And if any thing hath, peradventure, chanced otherwise than I thought, I may err; but heretic I cannot be, forasmuch as I am ready in all things to follow the judgment of the most sacred Word of God, and of the holy Catholic Church." Appeal from the Pope to a General Council.
Ridley, martyr. "When I perceive the greatest part of Christianity to be infected with the poison of the see of Rome, I repair to the usage of the primitive Church."
Farrar, Hooper, Taylor, Philpot, Bradford, martyrs; and Miles Coverdale. "We doubt not, by God's grace, but we shall

be able to prove all our confession here, to be most true, by the verity of God's word, and consent of the Catholic Church." Confession at Oxford, 1554.
* Philpot, martyr. His fourth examination, 1556.
Bishop of Gloucester. "I pray you, by whom will you be judged in matters of controversy which happen daily?"
Philpot. "By the Word of God, for Christ saith in St. John, the word that He spake shall be judge in the latter day."
Gloucester. "What, if you take the Word one way, and I in another way, who shall be judge then?"
Philpot. "The primitive Church."
Determination of the Protestant restorers of our Church in Queen Elizabeth's reign, made in Convocation, 1571. "But chiefly they (preachers) shall take heed that they teach nothing in their preaching, which they would have the people religiously to observe and believe, but that which is agreeable to the doctrine of the Old or New Testament, and that which the Catholic Fathers and ancient Bishops have gathered out of that same doctrine."

times they claimed to be tried.* If, therefore, it could be shown that in any instances, through defective information, or through the provocation occasioned by the *Papal abuses* of true doctrine or through any other cause, they omitted any point of doctrine which can be clearly shown to be Scriptural and Catholic; we have the sanction of their solemn and reiterated appeals for making good their unintentional defects; and must be convinced that men would be acting most contrary to their intention, if on the plea of personal regard to them, they should assist in either breaking off, or preventing the restoration of, any particle of Scriptural, Catholic, and Christian truth.

Answer 2. Nothing can be more contrary to the truth, as far as the Church of England is concerned, than the allegation which forms the ground of this objection, namely, that our Protestant fathers, in the sixteenth century, were either ignorant or unmindful of this doctrine, as the following documents will show. In 1536, Henry VIII., we have the following statement, signed by Cranmer, Latimer, and Shaxton, and some other of the Reforming Divines, in common with Stokesley, Tonstall, Sampson, and others, who in many things adhered to the Papal errors: "Christ and his Apostles did institute and ordain in the New Testament certain ministers or officers, which should bear spiritual power, authority, and commission under Christ, to preach and teach the word of God unto his people; to dispense and administer the Sacraments of God unto them, and by the same to confer and give the grace of the Holy Ghost; to consecrate the blessed body of Christ in the Sacrament of the altar; to loose and absolve from sin all persons which be duly penitent and sorry for the same; to bind and excommunicate such as be guilty in manifest crimes and sins, and will not amend their defaults; to order and consecrate others in the same room, order, and office, whereunto they be called and admitted themselves. . . . This office, this power and authority, was committed and given by Christ and his Apostles, unto certain persons only, that is to say, unto Priests or Bishops, whom they did elect, call and admit therunto by their prayer and imposition of their hands. . . . The invisible gift or grace conferred in this Sacrament is nothing else but the power, offices, and authority before-mentioned; the visible and outward sign is the prayer and imposition of the Bishop's hands, upon the person which receiveth the said gift of grace. And to the intent the Church of Christ should never be destituted of such ministers, as should have and execute the said power of the keys; it was also ordained and commanded by the Apostles, that the same Sacrament [of orders] should be applied and MINISTERED BY THE BISHOP from time to time, and unto such other persons as had the qualities, which the Apostles very diligently describe, as it appeareth in the first Epistle of St. Paul to Timothy, and his Epistle to Titus."

In 1548, Edward VI., we find the following statement put forth by the authority of Cranmer, in a sermon on the Power of the Keys: "The administration of God's word, which our Lord Jesus Christ himself at first did institute, was derived from the Apostles unto others after them, by imposition of hands, and giving the Holy Ghost, from the Apostles time to our days. And this was the consecration, orders, and unction of the Apostles, whereby they, at the beginning, made Bishops and Priests, and this shall continue in the Church even to the world's end."

In 1549, Edward VI., we have the following declaration in the ordinal of the Church of England, already given above, but which it may be as well here to repeat.

"It is evident unto all men diligently reading the Holy Scriptures and ancient authors, that from the Apostles' time there have been these orders of ministers in Christ's Church: Bishops, Priests, and Deacons. Which offices were evermore had in such reverent estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public prayer, with imposition of hands, were approved and admitted therunto by lawful authority. And, therefore, to the intent that these orders may be continued, and reverently used and esteemed, in the Church of England, NO MAN SHALL BE accounted or taken to be a lawful Bishop, Priest, or Deacon in the United Church of England, or STUFFERED TO EXECUTE ANY OF THE SAID FUNCTIONS, except he be called, tried, examined, and admitted therunto, according to the form hereafter following, or hath had formerly EPISCOPAL CONSECRATION OR ORDINATION."

In 1552, Edward VI., we have this Article, Twenty-third of the Church of England: "It is not lawful for any man to take upon him the office of public preaching or ministering the Sacraments in the congregation, before he be lawfully called, and sent to execute the same. And those who ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation, to call and send ministers into the Lord's vineyard."

Lastly, in 1552-3, Elizabeth, we find the following eminent Divines: SCORY, Bishop of Chichester; GRINDAL, afterwards Archbishop of Canterbury; COX, afterwards Bishop of Ely; ELSMER, afterwards Bishop of London; GUEST, afterwards Bishop of Rochester; JEWELL, afterwards Bishop of Salisbury, and HORS, afterwards Bishop of Winchester, who was the mouth-piece of the party, *Divines selected to conduct the Protestant controversy*; maintaining, in the Council Chamber, at a conference with the Papists, this assertion: "THE APOSTLES' AUTHORITY is derived upon after ages, and conveyed to THE BISHOPS THEIR SUCCESSORS." Collier's Ecclesiastical History, ii. 414-418.

§ 7. Objection 7. Though the principle be admitted, yet there is no sufficient historic evidence of a personal succession of valid Episcopal ordinations.
Answer 1. If nothing will satisfy men but actual demonstration, I yield at once; neither this nor any succession in the whole world, can be actually demonstrated. But if probable evidence, such as can be adduced in behalf of no other succession, may be deemed sufficient for all who are willing to walk by faith and not by sight, such evidence I will venture to present. If it be a moral impossibility that any man, who had not been duly consecrated, could be accounted a Bishop of the Church of England at the present time, then the *onus* rests upon the objectors to say how that, which is morally impossible now, could have been morally possible at any other period? seeing that the same rules which regulate this matter have ever obtained in the Church; rules recognizing the Bishops only as vested with power to ordain;

be able to prove all our confession here, to be most true, by the verity of God's word, and consent of the Catholic Church." Confession at Oxford, 1554.
* Philpot, martyr. His fourth examination, 1556.
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* From the *British Magazine*.