

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.

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Original Poetry.

For the Church.
GOD IS LOVE.

The bud unfolding in the vernal beam,
The fruit that basks in Summer's golden gleam,
Autumn's rich smile—e'en Winter's frown above,
All tell my thrilling soul that "God is love."

The flow'r that blushes on the streamlet's brink,
Where dewy herbs the tears of morning drink,—
Each leaf that quivers in the verdant grove,
Whispers mine inmost heart that "God is love."

Seasons, successive in their changeful flight—
Day's dazzling pomp—the solemn reign of night—
Pale evening's brow, with tresses dark inwove,
And ruddy morn declare that "God is love."

The stars that gild the glowing arch on high,
Orbs—worlds—transcendent wonders of the sky!
You suns of glory, that majestic move,
All have a voice, and echo "God is love."

Thunders, with roar reverberating loud,
Lightnings, whose arrow shafts transpire the cloud;
Comets thro' ether that eccentric rove,
With one accord attest that "God is love."

Flow'rs, fruits,—the beauty and the joy of earth,—
Stars, moons, and planets,—of celestial birth,—
Suns, worlds, winds, meteors,—that erratic move,—
Tell the wide universe that "God is love."

Yet faint as fall the murmurs of the stream,
Or echo of the whisper of a dream,
Compa'd with Calvary's Cross, their accents prove
To teach my thankful spirit, "God is love." J. H.

COMMON PRAYER.*

PART II.—ON THE GENERAL CHARACTERISTICS OF THE ENGLISH LITURGY.
(Continued from No. XX.)

To examine the Book of Common Prayer in detail, would, of course, far exceed my limits; but a few words are sufficient to set forth its general excellence. The work is, indeed, as admirable in its execution, as it is just in its intention and scope.

And first, is it not Scriptural? With respect to the doctrine which it exhibits, we can only stand upon the defensive. In one or other of its formularies, almost every article of the Christian faith is either declared or implied: every important article is impressively and affectingly asserted. It remains with the objector to point out which of its statements is at variance with the inspired record.

At all events, it is *ostensibly* Scriptural. We know how large a portion of the Roman Breviary, at the period of the Reformation, was occupied with the inventions of man. Can this be affirmed of the English Prayer Book. Has not every spurious, every modern, every unauthorized addition to the declarations of Scripture, and the known constitution of the Apostles, been considered and studiously rejected?

But again, is it not Scriptural in tone, expression, and what we may call handling? With the exception of a few technical phrases, on which the Church throughout the world has long ago set its seal, and which it has been found impossible to discard without risk to the important verities which they embody,—phrases retained with the wisest judgment, not merely to determine the limits of Christian truth, but to preserve and guard its substance, and which have never been abandoned without giving rise to a vague and latitudinarian belief, favourable it may be, to a nominal agreement, but destructive of real unity: with this exception, the great truths of revelation are transferred to our liturgical services, almost in the very words of the Bible. Where this is not possible, the subject matter passing out of the range of biblical phraseology, the character of the inspired text is still preserved. By an exquisite adaptation of Scripture materials, as unaffected and natural as it is refined and perfect; and affecting the thoughts even more than the words, we are kept, as it were, on holy ground, and speak throughout a sacred language. Even the method of our devotion is drawn from the same source. Our prayers and meditations are guided in their course, from day to day, and from week to week, by no casual or arbitrary directions. They follow in the track of the Gospel, and wait upon the Saviour, wherever he hath been, and whithersoever he will go.

But if the Book of Common Prayer be Scriptural, can we doubt that it is Spiritual?

We know that this has been denied; that it has been said to reflect the feelings of worldly, carnal men, living under the law, and that those who are spiritual, speak in a loftier strain. But with what reason? What emotion of heavenly birth, whether of penitence, or supplication, or thankfulness, whether of faith, or pious hope, or love in its religious sense, or holy joy, or that humble confidence which alone becomes a Christian; what evangelical sentiment, I would ask, is not there appropriately and adequately set forth?

To some, indeed, it appears too spiritual, suited rather to a congregation of saints, as the term is now understood,—men visibly converted, and "come to themselves," or as it is otherwise expressed, regenerate and sanctified, in a restricted sense of these terms, than to the mixed assemblies by whom it is employed,—men entangled with the world, and scantily imbued with any of the holy feelings which it expresses. This objection has been already noticed, and as the same sentiment constantly reappears under various forms, we shall have repeated occasions to recur to it. It is one main object of these discourses to show in what its real force consists, and how it is misapplied. The congregations of baptized Christians, who meet together for prayer in our churches, are regenerate, if baptism be anything more than a form; are saints, in more than a ceremonial sense; are under a process of sanctification. Born of God, his seed remaineth in them, though it may not yet have germinated; though that "inner man" who "sinneth not," and who "cannot sin," may have for them no more than a potential existence, and the "law of their members" be still triumphant. "For if we say that we have no sin, we deceive ourselves, and the truth is not in us." The new man is implanted in the old, but it does not immediately or entirely supersede it. "The infection of nature doth remain, yea, in them that are regenerated." Hereupon a struggle ensues, carried on with various success, at different periods of life, under

many forms, and with opposite results. In some it is but prepared: the good principle has not yet been called into action; the bad principle is in full operation. This is an extreme case. Some, on the other hand, "have fought a good fight;" they "have finished their course;" they "have kept the faith." This is also an extreme case. In the great majority of instances, the contest has actually commenced, but is not yet concluded. Their state is variable and comparative. The feeble combatants are conscious of some effort, they make some resistance. They pray to be "delivered from the body of this death." They, on the other hand, who have fought best, still feel "a thorn in the flesh." They "count not themselves to have already attained, or to be already perfect."

Of those who meet together in the house of prayer, some are doubtless "in the gall of bitterness, and the bond of iniquity." Yet, by the grace of God, the religious acts in which they join may prove the occasion of a happy change. If not, they must issue in their condemnation. But in this case they are "condemned already." To very many, the forms of the Church, it must be confessed, convey a *reproof*, as wholesome as it is striking, and the more effectual, because its personal application is the work of the spirit; but it comes attended with a gracious encouragement. From the Liturgy, we learn what we are as members of Christ: what we are in ourselves, we may know from conscience, and we are reproved by the comparison. But because we are members of Christ, we are not delivered over unto death. "Greater is he that is in us, than he that is in the world." "There is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." Thus are we comforted and admonished. Yes! to many the forms of the Church convey a severe, to every one a necessary reproof, but a blessed encouragement to all.

Take the case of the most imperfect, the least impressed, of the worshippers who offer their public devotions through the medium of the Established Liturgy. If he pray at all, if he be permitted to join with his brethren in any act of worship, what other language can he use, less spiritual, than that which is provided for him in the English Church? Shall he be made to say, I do not repent, I am not contrite, I do not believe, I am not thankful for mercies received, I am not in charity with my neighbour? It is easy to assert, that in numberless instances this would be nearer the fact. Setting aside every other consideration, I affirm that such statements would belie the real feelings of the most careless, and do grievous violence to their conscience.—As worshippers, they are not open to such imputations: their minds, for the time, and so long as the occasion lasts, are differently turned, at least to a certain point. I grant the sad inconsistency which this indicates, and the serious culpability which it involves. But in what does this consist? Not in joining in a holy and spiritual worship, of which they are unworthy; viewed in relation to personal merit, or actual meanness, it transcends the best estate of those by whom it is most fully realized.—Not in endeavouring to assume a position, which it is their misery not to assert more confidently. In this they do well. It is the rest of their conduct, every thing else which they feel and do, which constitutes both their guilt and their folly. Of course I am not speaking of confirmed unbelievers, but of Christians in fact, and in intention, for whom alone the services of the Church are designed. May we not hope that the habit of representing a character, from which their personal experience differs so widely, (no hypocrisy being implied in the act), may, under God, be the means of preventing many from receding still further from the Christian standard, may fan the expiring flame of devotion in their hearts, and rescue it from total extinction.

Shall we say, then, that the forms of the Church are too spiritual? We disclaim the notion involved in the phrase. They are *entirely* spiritual, but at the same time, they are strictly *practical*; and while they contain Hosannahs of praise in which a choir of hymning angels might not be ashamed to join, they are nevertheless expressly suited to the condition of fallen men, engaged in the warfare of life, frail yet strengthened, afflicted but comforted, tempted but not given over to despair. It is no imaginary picture which they present. They delineate a state of things in which every one may recognise his own position, and feel that what is said for all, may, if he please, be said by him.

I have characterized the English Liturgy as Scriptural, spiritual, practical; let me ask, finally, Is it not *comprehensive*? What part of "the counsel of God," as revealed for the salvation of man, is not there to be found? Confession, prayer, intercession, thanksgiving, praise, the profitable word of Scripture, the divinely instituted sacraments of baptism, and Eucharistic communion,—all that the most pious and best informed Christian can look for, whether in his daily, or his occasional devotion, will be found in that treasure of religious services, the Common Prayer Book, arranged in such a beautiful order of succession, and expressed in such a solemn, devotional, lucid, and harmonious style of composition, as can hardly be paralleled in any other writing not immediately divine. The causes of this excellence it would neither be unprofitable to trace, nor difficult to discover. They lie, indeed, above the range of those influences to which the merit of a merely human production is imputable, however holy its design, or admirable its execution. Neither the learning, the piety, nor the judgment of a Ridley, or a Cranmer, or any other individual of that illustrious band, nor all of them in council, could alone have sufficed to make the English Liturgy such as it is, and such as we have received it from their hands. We are indebted to these great and holy men for a judicious selection, for careful adaptation, for many admirable additions, conceived in so Catholic a spirit, as to render them indistinguishable from the elder portions of the work. Our obligations to the compilers of our Liturgy are, indeed, equally great, whether we take into consideration what they rejected, or what they retained; their wisdom, and their moral courage being equally evident, in their casting aside so much of the old material, and in their not casting aside more. To this praise they are entitled in their character of Reformers; nay, it may be conceded to them, that they have left the impress of their mind on the whole collection, no less in that which they appropriated, than in that which they themselves produced; that they were not a whit behind the most eminent saints who had gone before them in that spirit of prayer to which these compositions owe their peculiar excellence; and, in the highest sense in which they did not adorn. Still, in its essential part, the English Ritual claims a different, and an elder

origin: several portions, and those the most solemn and important, date from the apostolic age: many more to that which immediately succeeded it, or, at all events, to a period long anterior to the corruptions of the papacy. A large proportion had been in use in the Church for many hundreds of years antecedently to the usurpations of the Roman See: and for the rest, the traditions of other Apostolic Churches furnished at least a precedent and an authority.

On the whole, our Liturgy is not to be regarded as the work of any single man, or set of men either in their individual or collective capacities. It is the gift and constitution of the universal Church, and has become to us an accumulated patrimony, carefully husbanded, and handed down from age to age. Scriptural in doctrine, spiritual in sentiment, practical in its tendency, comprehensive in form; in all these respects, in form, in spirit, in operation, and in doctrine, essentially *Catholic*, and, therefore, without the least mixture of fanaticism; perfectly free from all the vanities of self-exalting schism, and mystical illumination; untainted by the pride of learning, and the yet more intolerable conceit of ignorance; it appears saved by miracle, may rather by the special care and providence of God, not, indeed, from all imperfection, (it is still a human work,) but from all the grosser errors and abominations of deceived and deceiving man.

Such is that "form of sound words," which the English Christian may hear in the divine service of his Church. Nor may I omit to add, what is perhaps not the least praise to which it is entitled, it is *fixed* and *uniform*; secured against the endless changes of unsettled creeds, the captious objections of contending parties, the impatience and the fastidiousness of unsanctified and unedificational feelings.

To employ the mildest phrase, man is liable to error. But for this wholesome provision, this settled form of words, we must depend exclusively, in our public devotions, on the knowledge, the judgment, and the piety, of each individual minister. If these be wanting, (and how shall we guard against human frailty?) wherever there exists a difference of opinion between the pastor and his flock, what is the result? The dissenting parties desert "the great congregation;" they withdraw themselves from the assemblies of public worship; each one gathers round himself a scattered few, of sentiments resembling his own, splitting that Church, which, like Jerusalem, is built as a city in itself, into a thousand petty sects, again to quarrel each one within its narrow pale, and disunite, and be for ever sub-divided. But with a settled Liturgy, we know beforehand what we shall hear, and are prepared to bear our own part in the services. We have long made up our minds, that such is the truth of God, and such the wants of our souls. Our devotional feelings have early habituated themselves to this mould. Our heart recalls the long remembered words, and we "pray with the spirit, and with the understanding also."

Thus much of the first and most important part of our Church service, being the whole of that which can properly be called public worship. For the rest, if the preacher govern himself in his public teaching by the formularies which, happily, regulate and control his ministrations, (and if he ever call to mind the solemn engagements under which he received his ordination, he cannot stray very far from their general sense,) we may hope that the service of the pulpit will harmonize with that of the desk, the font, and the altar. We may hope and fairly expect to hear the same Gospel "preached" (in the restricted and popular sense of the term), which is, in fact, both proclaimed and expounded as truly in the Liturgy as in the sermon, as effectually, and almost as fully, in the fixed offices of the Church, as in the occasional expositions of her ministers. At all events, no barrier has yet been suggested against the uncertainties of ministerial instruction, so effectual as that which is provided in the formularies of Common Prayer. True it is, that no pledge can be given, which will not sometimes be violated, no safe-guard devised which will not sometimes be evaded; yet in what other way could even an approach to uniformity of doctrine have been thus far secured to us, in the absence or entire relaxation of a compulsory discipline, through so many periods of change, and so many fluctuations of public opinion? In what other way could a general agreement of sentiment, at least on essential points, among the authorized teachers of religion, (imperfect as it confessedly is,) have been so long, and on the whole, so well maintained, failing of which, the house of prayer must become a theatre of controversy, and church communion a shadow and a mockery?

As it is, a pre-established order implying a general agreement, and precluding all incongruous intermixture, whether in the manner or the matter of the preacher's admonitions, our religious exercises are troubled by no doubt, no anxious suspension of belief or acquiescence. Our consent has been gained long ago. We have given in our adhesion through our sponsors at our baptism, by our own act and deed at our confirmation. We renew it continually by our attendance at public worship, and most solemnly when we kneel down together at the Lord's table. With this assurance, that we are all of one mind, to which in his ordination vows, the minister has set his seal, we can listen to the preacher with that respect which is due to the office, independently of that which may be due to the man. We can attend to his instructions, accept his consolations and submit to his reproofs. Grant that some imperfection attaches to this part of the prophetic office. Grant that through the weakness of the agent, the work may be in some measure defective. May we not find in this very imperfection, an exercise for our charity, a trial of our faith, and a lesson to our pride?

At all events, "let those who are strong, consider the weak." What is to become of the simple, the ignorant, and the unwary, if they be taught to forsake their guide, to despise authority, and to trust to the broken reed of "private interpretation?" Is it not to be anticipated that they will desert altogether the healing-pool of Bethesda, and hew out "broken cisterns" for themselves; that they will have "itching ears," and "be blown about by every wind of doctrine;" "Woe unto that man," saith our Saviour, "who causeth one of these little ones to offend."

TREATMENT OF THE PROTESTANT BISHOPS IN IRELAND, IN THE REBELLION OF 1641.

From Bishop Mant's History of the Church of Ireland.

During such acts of animosity against the Church, and every thing connected with it, perpetrated by the Irish Papists, under the auspices of their hierarchy and their priesthood, who participated

in, or abetted these atrocities, it is not to be supposed that the governors of the Church escaped uninjured. The disasters, indeed, which befell them in these days of trouble, rebuke, and blasphemy, may be traced with considerable particularity, though not with perfect precision.

The primate (USSHER) in the preceding year, had gone on a short visit of private business to England; whence, however he never returned to his native country. But his absence did not exempt him from a share of the common afflictions. In a very few days after the breaking out of the Rebellion, his houses in the country were plundered by the rebels; his rents seized; his tenements quite ruined and destroyed; his numerous flocks and herds of cattle, to a very great value, driven away; in a word, nothing escaped their devastation, but his library and the furniture of his house at Drogheda, which were secured by the strength of the place, notwithstanding a long and dangerous siege, and the library with much difficulty transmitted to him the following year. To pawn all the jewels and plate in his possession was necessary for his present supply.

BUCKLEY, archbishop of Dublin, remained in that city, which by a miraculous interposition of God's Providence, had been preserved from imminent destruction, and became the sole place of refuge for the persecuted Protestants of the country. He died some years afterwards, at Taulagh his country residence in the neighbourhood, spent with age and grief for the calamities of the times.

HAMILTON, archbishop of Cashel, appears to have sought safety in a remote country; at least, he died at Stockholm, a very aged man, in 1659.

BOYLE, archbishop of Tuam, and with him MAXWELL, bishop of Killalee, retired for protection to Galway, in 1641; and were in great peril of their lives from an insurrection of the townsmen, who took up arms against the garrison. Bishop Maxwell had been forced from his episcopal palace by the rebels, plundered of all his goods, attacked, with his wife, three children, and a number of Protestants, in all about a hundred, at the bridge of Sbruel, when several were slain, and the bishop himself, with others was wounded; but happily escaped, under the protection of a neighbouring gentleman, who took them to his house, and afforded them signal assistance.

Of several no incidents are related, beyond the date, and perhaps the place, of the death of each. SPOTTISWOOD, bishop of Clogher, died at Westminster, in 1644. RICHARDSON, bishop of Ardagh, is supposed to have died in London, August, 1654. He had taken early alarm at the Rebellion, and withdrawn, with all his substance, into England, in the summer of 1641. BUCKWORTH, bishop of Down, on the breaking out of the Rebellion, also retired to England, and died in 1652. Under similar circumstances, USSHER, bishop of Kildare, died in 1642; and ADAIR, bishop of Waterford, at Bristol, in 1647; and SYDNEY, bishop of Cloyne, at Bridgewater, in 1653, having, however, not gone to England till 1647; and DAWSON, bishop of Clonfert, at Keadal, his native place, 1643; Of these no particulars, having reference to the Rebellion, are stated, save the fact of their having sought a refuge from the storm in England.

Of the following more particulars are related. As that MARTIN, bishop of Meath, having had his house pillaged and burnt in the beginning of the troubles, and all his property seized by the rebels, who left him nothing capable of being converted into money, but a few old gowns, continued in Dublin, under circumstances of which we shall have occasion hereafter to make honourable mention, till he died there, oppressed with poverty, and a victim to the plague, in 1650.

That LESLEY, bishop of Down and Connor, patiently and magnanimously endured the loss of all his substance in the common calamity; and having loyally attended his sovereign in his distress, was, on the restoration of that sovereign's son, promoted to the see of Meath, in 1660.

That BRAMBALL, bishop of Derry, having narrowly escaped a plot to betray him by Sir Phelim O'Neale, under a pretence of secret intelligence between them, which was intended to bring upon him a dishonourable death; and having had his carriage plundered; took ship privately for England, and was of great service, by his faithful adherence to the king; and, in the end, after escaping from many and great dangers, became Archbishop of Armagh at the Restoration.

That WILLIAMS, bishop of Ossory, having been compelled to flee from his see within a few months of his consecration in 1641, whence he had derived no emolument, and having passed through a long succession of poverty, suffering, and persecutions, survived them all, and was re-instated in his bishopric in 1660.

That CHAPPEL, bishop of Cork and Ross, fled to England in December, 1641, to avoid the fury of the Rebellion, which had commenced about ten months before; and having suffered much from captivity in his voyage, and afterwards from the loss of a choice and valuable library, died in 1649 at Derby; having, during the troubles in England, been relieved out of the alms of well-disposed persons.

And that HENRY TILSON, bishop of Elphin, retired to England, having undergone the pillage of his library and goods by the titular (Romish) bishop; and was burned at Dewsbury in 1655.

One of the Irish prelates, LESLEY, bishop of Raphoe, continued in the country under circumstances hereafter to be mentioned; and one other, JONES, bishop of Killalee, appears not to have quitted the country, as he is related to have died in Dublin in 1646. The same may be said of SETHON, bishop of Killfenora, who was translated to Limerick in 1642, and died in 1649 in Dublin. In the mean time, by reason of the wars, he never received the slightest emolument from his preferment.

THE CAUSE OF EPISCOPACY BRIEFLY STATED.

BY THE REVEREND CHARLES LESLEY, M. A.

SECTION I.—THE NECESSITY OF AN OUTWARD COMMISSION TO THE MINISTERS OF THE GOSPEL.

We will inquire concerning those qualifications which are requisite in any person that shall take upon him to administer the sacraments of Christ's institution: and

These qualifications are of two sorts, *personal* or *sacerdotal*. 1. Personal—the holiness of the administrator. And though this is a great qualification to fit a man for such a holy administration, yet this alone does not sufficiently qualify any man to take upon him such an administration.

2. But there is moreover required a sacerdotal qualification, that is, an outward commission, to authorise a man to execute any sacerdotal or ministerial act of religion; for "this honour no man taketh unto himself, but he that is called of God, as was Aaron" (Heb. v. 4). "So also Christ glorified not himself to be made an High Priest; but he that said unto him, Thou art my Son—Thou art a Priest," &c.

Accordingly we find that Christ did not take upon him the office of preacher, till after that outward commission given to him by a voice from heaven at his baptism; for it is written (Matt. iv. 17), "From that time Jesus began to preach;" then he began; and he was then "about thirty years of age" (Luke, iii. 23). Now no man can doubt of Christ's qualifications before that time, as to holiness, sufficiency, and all personal endowments. And if all these were not sufficient to Christ himself, without an outward commission, what other man can pretend to it, upon the account of any personal excellencies in himself, without an outward commission?

3. And as Christ was outwardly commissioned by his Father, so did he not leave it to his disciples, to every one's opinion of his own sufficiency, to thrust himself into the vineyard; but chose twelve apostles by name, and after them seventy others of an inferior order, whom he sent to preach.

4. And as Christ gave outward commissions while he was upon the earth, so we find that his apostles did proceed in the same method after his ascension (Acts, xiv. 23), "They ordained them elders in every Church."

5. But had they who were thus ordained by the apostles power to ordain others? Yes; Tit. i. 5, 1 Tim. v. 22, "For this cause left I thee in Crete, that thou shouldst—ordain elders in every city.—Lay hands suddenly on no man," &c. St. Clement, in his first epistle to the Corinthians, writing concerning the schism which was then rising up amongst them, says, parag. 44, "That the apostles, foreknowing there would be contests, concerning the episcopal name, (or office,) did themselves appoint the persons." And not only so, lest that might be said to be of force only during their time; but that they "afterwards established an order how, when those that were ordained should die, others, fit and approved men, should succeed them in their ministry;" parag. 43, "that they who were entrusted with this work by God in Christ did constitute these officers."

But this matter depends not upon the testimony of him, or many more that might be produced: it is such a public matter of fact, that I might as well go about to quote particular authors to prove that there were emperors in Rome, as that the ministers of the Church of Christ were ordained to succeed one another, and that they did so succeed.

(To be continued.)

ST. PETER FALSELY REPORTED TO HAVE PREACHED IN BRITAIN.

From Fuller's Church History.

But now, who it was that first brought over the Gospel into Britain, is very uncertain. The conversionist (understand Parsons the Jesuit) mainly stickleth for the Apostle Peter to have first preached the Gospel here. Yes, when Protestants object against St. Peter's being at Rome, because St. Paul in his epistle to the Romans, omitteth to name or salute him; the Jesuit handsomely answers, that Peter was then probably from home, employed in preaching in Britain and other places. His arguments to prove it are not so strong, but that they easily accept of answers, as followeth:—

ARGUMENT I.—St. Peter preached in Britain, because Gillias, speaking against his dissolute countrymen, breatheth them "for usurping the seat of Peter with their unclean feet."

ANSWER.—Understand him, that they had abused the profession of the ministry: for it follows, "They have sinned in the priestly chair of Judas the traitor." Whence it appears, both are meant mystically and metaphorically, parallel to the expressions of the Apostle, Jude 11, "They have gone in the way of Cain," &c. ARGUMENT II.—Simeon Metaphrastes saith so, that he stayed some days in Britain, where, having preached the word, established churches, ordained bishops, priests and deacons, in the twelfth year of Nero, he returned to Rome.

ANSWER.—Metaphrastes is an author of no credit, as Baronius himself doth confess.

ARGUMENT III.—Innocent the First reporteth that the first churches in Italy, France, Spain, Sicily, and the interjacent islands, were founded by St. Peter.

ANSWER.—Make the map an umpire, and the epithet "interjacent," will not reach Britain, intending only the islands in the midland sea.

ARGUMENT IV.—Guilielmus Eysingrenius saith so.

ANSWER.—Though he hath a long name, he is but a late author, setting forth his book ann. 1566. Besides, he builds on the authority of Metaphrastes; and so fall both together.

ARGUMENT V.—St. Peter himself in a vision, in the days of king Edward the Confessor, reported that he had preached the word in Britain.

ANSWER.—To this vision pretended of Peter, we oppose the certain words of St. Paul, "Neither give heed to fables;" Tim. i. 4.

We have stayed the longer in confuting these arguments, because from Peter's preaching here, Parsons would infer an obligation of this island to the see of Rome; which how strongly he hath proved, let the reader judge. He that will give a cap and make a leg, in thanks for a favour he never received, deserveth rather to be blamed for want of wit, than to be praised for store of manners. None therefore can justly tax us of ingratitude, if we be loath to confess an engagement to Rome more than is due; the rather because Rome is of so tyrannical a disposition, that, making herself the mother-church, she expects of her daughters not only dutifulness, but servility; and, not content to have them ask her blessing, but also do her drudgery, endeavour to make slaves of all her children.

PAST AND PRESENT CONDITION OF THE ROMAN CATHOLIC CHURCH.*

I have done with her doctrines; and I hasten to exhibit to you three distinct portraits of Papal Rome; what she *was* in the days of the plenitude of her power; what she is in her present day of humiliation and decline; and what she yet *must be*, when the full counsel of God against her is accomplished, and heaven and earth shall exclaim, in the language of my text, "The hour of his judgment is come; Babylon is fallen, is fallen." It is not four hundred years since her power exceeded all that was ever known by the name of power on earth. The sway of the most extensive conqueror, the despotism of the most absolute tyrant, were but bands of straw, compared with the chain of adamant in which she bound the bodies and the souls of men. There was not a nation in Europe where she had not deposed or created a sovereign.—She stood mistress confessed of both worlds; and all Europe, from Oreades to Calpe, from the western extremity of Ireland to the confines of Russia, bowed before her and worshipped. Europe!—What do I say? From Paraguay to China—from Labrador to Lapland, she claimed all power, and possessed all she claimed.—She sat in the palace and seat of the Caesars, her foot on the necks of kings, and her triple crown mingling with the stars of heaven. Nor was her opulence less than her power; every ship that sounded the gates of the seven-hilled city announced homage; every breeze that blew beneath the canopy of heaven, fanned the standard of the triple crown; and wherever that standard waved, it waved triumphant. Such, not more than four hundred years ago, was the Church of Rome in her day of greatness, glory, and crime.—What is she now? "The same—the same," cry her adherents; the same in spirit, if not in power. That she is the same in spirit, I readily acknowledge and bitterly lament; but can the most desperate and blinded bigot close his eyes against the obvious and increasing decline of her power? She was, indeed, a proud and glorious galleon, the burden and the terror of the great deep; but she lies on its waters now a dismantled hulk; her pendant sweeps the seas no more; the strong blast of the Reformation hath rent away mast and mainsail, rope and rudder; the mighty rushing winds of heaven are ahead, and assail her from every point of the compass; England, Scotland, all the north, and half the east of Europe, hold her in chase, and every shot they send through

* From the Sermons of the Rev. C. R. Maturing.

* From "The Scriptural character of the Church," by the Rev. Derwent Coleridge.