

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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Poetry.

[The following beautiful lines, by Edmond, were sent to a descendant of Bishop Hooper, with a seal, on which was engraven the Bishop's crest—a lamb in the fiery bush, with the motto, "Per ignes ad calum," i. e. "By fire to Heaven."]

THE MARTYR'S CREST.

'Tis a lovelier crest than the blood-stained blade
Or the hand stretched out to slay;
Than the oak-twined wreath or the laurel braid,
Or the bird, or the breast of prey:
It was proved by deeds more lofty far,
Than the shields of war or victory are!
'Twas nobly done! to fear not kings,
To dare the feeble ire;
To smile at all terrestrial things,
The rack, the scourge, the fire.
Now to a cold, damp dungeon driven;
Then wrapt in thoughts on things above,
Gazing upon a Saviour's love,
Pass through the flames to heaven;
Say, aged warrior when thy breath
Was struggling with the grasp of death,
When every tortured nerve was rending,
And death with life,
In bitter strife,
And agony contending;
Wert thou not borne in thought away,
Far from the weak, consuming clay?
And, o'er thy calm, unruffled brow,
Did not celestial visions roll?
The martyr's stake is strewn with flowers,
And earth and infernal powers,
May try their utmost force in vain,
To paint a thorn, or cause a pain!
'Tis true we are not call'd like thee,
To danger cells, or martyr;
But yet the spirit is not dead,
Through which the saints of Jesus led,—
And, though 'tis bound with many a chain,
It would resist to blood again.
And, now perhaps a surer snare
For spirits that might even dare
The stake and all the terrors there,
The deep-laid sophism of the school,
The curling lip of ridicule,
And taunt of sceptics bear.
Yet, wrapt in thought on things above,
Gazing upon a Saviour's love,
We still may firm endure;
Though smiles or frowns contend the way,
Despise—defy them all—and say,
'Your worst!—my hold is sure!'

THE WORLD AND HEAVEN.

Why do we seek felicity
Where 'tis not to be found,
And not, dear Lord, look up to thee,
Where all delights abound?
O world! how little do thy joys
Concern a soul that knows
Itself not made for such low toys
As thy poor hand bestows!
Then take away thy tinsel wares,
That dazzle here our eyes;
Let us go up above the stars,
Where all our treasure lies.
The way we know: our dearest Lord
Himself has gone before;
And has engaged his faithful word
To open us the door.
But, O my God, reach out thy hand,
And take us up to thee,
That we about thy throne may stand,
And all thy glory see.

DR. HICKES.

REGINALD HEBER, D.D., LORD BISHOP OF CALCUTTA.*

PART I. EARLY YEARS—RESIDENCE AT OXFORD.

"It was the peculiar felicity of the Church in India," remarks the Lord Bishop of London,—"rather, I should say, it was of God's providential appointment,—that its first rulers and nursing fathers were two men singularly gifted and qualified for the work which it fell to their lot to perform. To the enlarged wisdom, the sagacious discernment, the sound discretion, the steady perseverance through evil report and good report, the uncompromising firmness, the calm and steady piety of him who laid its foundations, and planned its outworks, and delineated, with the eye and the hand of a master, the provinces of its officers, a just and well-remembered tribute has been rendered from this place. How little did we think, while listening with mournful interest to that eloquent expression of deep regret and cheering anticipation, that within four short years the melancholy theme was to be resumed, and the second Indian bishop spoken of as one called to his account! Yet it is doubtless within the recollection of some who now hear me, that when that lamented servant of God addressed his parting words of promise and encouragement to the venerable society which had long watched over and fostered the Protestant missions in India, a sentiment of foreboding mingled itself in the minds of many with that of rejoicing and hope, "lest they should see his face no more." They beheld in him an ardent zeal for God's glory and the salvation of men; a spirit of unqualified self-devotion; an unreserved dedication of himself to the holy cause which he had taken in hand; a willing and deliberate sacrifice of personal ease and comfort, both in possession and in prospect; a singleness and fixedness of determination "to spend and be spent" for the Gospel; the concentration upon that single object of all the powers and resources of a mind unusually gifted by nature, and perfected by education; an apostolical simplicity of heart and manner, and an almost apostolical eloquence: all this they saw, and rejoiced in the abundance of those graces, which bespeak "the man of God thoroughly furnished unto all good works."
"But when they considered that this treasure was in earthen vessels, and that the full and satisfactory discharge of the duties which he had undertaken was beyond and above the scope of individual strength and opportunity, yet not above the enterprise of a spirit like his; and when they remembered how fatal a proof had just been given of the utter disproportion between the labours of the Indian episcopate and the provision made for their discharge; they felt an irresistible presage of evil. And how have both their hopes and their apprehensions been realised!"
"How has the Christian Church in India rejoiced, and put forth its infant strength under his fostering care! How have the great designs of its founder been developed and executed, as far as time and means permitted, by his successor! How was the beauty and simplicity of the Gospel enforced by his eloquence, and exemplified in his life! How have the sanctity and the usefulness of his sacred office been demonstrated by many proofs and

marks of an apostolical ministry; 'in much patience, in afflictions, in necessities, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by love unfeigned, by the word of truth, by the armour of righteousness on the right hand and on the left!' How lively an interest did he excite amongst those who were before indifferent in the success of that great object which was his own heart's desire, the conversion of the heathen! How did he bend the eyes and hearts of men towards himself as the chief missionary of the East; a high and venerable designation, which he deserved and in which he delighted! But as he 'counted not his life dear unto himself, so that he might finish his course with joy, and the ministry which he had received of the Lord Jesus, to testify the Gospel of the grace of God;' so, under the labours of that ministry did he sink, and in the discharge of its most solemn and affecting duties was suddenly called to his Lord. 'Blessed is that servant whom his Lord, when he cometh, shall find so doing.'"

Reginald Heber, the second of those eminent prelates, who, for a brief period, have been permitted to preside over the once-overwhelming see of Calcutta, and whose early removal from a scene of important ministerial usefulness the Church of England has had cause to deplore, was descended of a highly respectable and ancient family. His father, Reginald, born in 1728, was for many years co-rector of Malpas in Cheshire, and married, first, Mary, co-heiress of the Rev. Martin Baylie, rector of Wrentham, Suffolk, by whom he had Richard, of Brasenose College, Oxford, and who represented that university in parliament from 1821 to 1826; and secondly, Mary, daughter of Cuthbert Alanson, D.D., by whom he had the subject of this memoir, Thomas Cuthbert, and Mary. Reginald was born at Malpas, April 21st, 1783; and was early distinguished for remarkable mildness of character, as well as firmness, combined with an implicit trust in the goodness and power of God. Many anecdotes of his earlier years fully testify this. This trust was strikingly exemplified when little more than three years old. Travelling with his parents on a very stormy day across the wild district between Ripon and Craven, his mother, greatly alarmed, proposed that they should leave the carriage and walk. Reginald, sitting on her knee, said, "Do not be afraid, mamma; God will take care of us." Such a gentle reproof from a mere child was a source of consolation to Mrs. Heber. It testified that the heart even of this infant was under the teaching of the Holy Spirit. Happy that Christian parent whose privilege it is to behold the dawning of spiritual light in the mind of a beloved child, and who is warranted to believe that it shall shine more and more unto the perfect day; who can trace many amiable traits of character to a higher source than mere natural sweetness of disposition; and can humbly trust that those seeds of holiness have taken deep root in the infant bosom, which will grow up and bear fruit even an hundred fold!

At the age of five Reginald could read the Bible not only with fluency, but seemed to enter not a little into its spirit. The Bible itself, and not an abridgment of it, was put into his hands by his father—a judicious act. There is always danger in tampering with or mutilating the word of God. Attempts have been made to render the Bible, as has been conceived, better adapted for the young, by condensing its historical facts, and omitting large portions deemed not suitable for their perusal: such a mode of imparting religious instruction is extremely questionable as to its tendency.
Even at this early period Reginald was in the habit of engaging in private prayer. He was frequently overheard praying in his own room, when he little thought himself within reach of observation. To this circumstance his future eminence may in no small degree be traced. His sense of entire dependence upon God, and of thankfulness for the mercies which he received, was deep and almost an instinct implanted in his nature: to his latest hour, in joy as in sorrow, his heart was ever lifted up in thankfulness for the goodness of his Maker, or bowed in resignation under his chastisements; and his first impulse, when afflicted or rejoicing, was to fall on his knees in thanksgiving or in intercession for himself and for those he loved, through the mediation of the Saviour. When only fourteen he expressed a strong desire to partake of the holy communion, a desire joyfully complied with by his parents.

After studying at the grammar-school of Whitechurch, Reginald was placed with Mr. Bristow, at Neasdon, where an intimacy, founded on religious principles, commenced between him and Mr. John Thornton, which was maintained, as far as circumstances would permit, until his early death. Those who attended the general meeting of the Church Missionary Society at the anniversary after the account of the bishop's death reached England, will not readily forget the deep feeling displayed by Mr. Thornton when he alluded to the removal of his early friend, and the loss thereby sustained by the Church. Several of the letters addressed to his companion are published in the life edited by his widow. From one of the following extracts is taken, as indicative of the state of his mind on ecclesiastical subjects at this early period. The letter is dated June 24, 1800. "I am rather apt to regard the interference of temporal authority in these (ecclesiastical) matters with a jealous eye. The rulers of this world have very seldom shewn themselves friendly to the real interests of the Church. If we consider the conduct of the government in the times of the reformation, and indeed ever since, we shall always find it has been more friendly to its own avaricious and ambitious projects, than to consult what is just and pious. Even the piety of an Edward could not prevent his ministers from increasing instead of rectifying those evils of which we complain. Besides, I really do in some measure doubt whether temporal governors may, without sacrilege, meddle, by their own single authority, with the revenues of the Church. This appears to have been the opinion of Whitgift, as we may infer from his well-known address to Queen Elizabeth. Let, then, the representatives of the bishops, priests, and deacons of the empire be convened, and by their advice, and with their consent, let the king as head of the Church, and the parliament as guardians of the laws, take order concerning this matter. But this the present temper of the times renders, I fear, improbable. I am not one of those who cry 'The Church is in danger!' on the contrary, I think it is in some measure better off than it was thirty years ago, and we have very great reason to be thankful to God for what we enjoy; but, really, when we have seen a bishop refused to Virginia, not as yet dismembered, at a time when popery had been established in Canada—if we compare the magnificent temples, nay, even convents of the papists in England, with the miserable con-

dition of the episcopals in Scotland, and many other things of the same kind, it will scarcely appear that our government is over-zealous in this cause." How much of the above remarks apply to the state of the Church at the present day as fully as forty years ago, the reader will judge for himself. Assuredly there does not appear to be an over-zeal, in many quarters, for the prosperity of our Zion. Popery is still rampant in many of the colonies; and there seems no anxiety that it should not be so. In almost every newspaper we read of splendid chapels erected for the mummery of the mass, and convents founded in a style of the utmost magnificence, in various parts of the land; while the condition of many of the northern congregations of episcopals in Scotland is indeed miserable; pastors subsisting on a scanty pittance, scarcely able to procure the necessaries of life, and in a country too where it is asserted that the greater portion of the landed property is in the hands of members of the episcopal Church. Blessed be God there is an increased vitality in the Church—an energy and zeal hitherto almost unknown; but the very evils referred to by Mr. Heber now exist, some in a most portentous form.

Reginald was entered at Brasenose in 1800. In his first year he gained the university prize for Latin verse for his "Carmen Seculare," a poem on the commencement of the century. In 1803 he composed "Palestine," which gained the prize. In the course of its composition Mr. Walter Scott, with some others, breakfasted with him. "Palestine" was read: Mr. Scott said, "You have omitted one striking circumstance in your account of the building of the Temple,—that no tools were used in its erection." Heber retired into a corner of the room, and before the party separated, produced and introduced into the poem the lines given below. The success which attended this composition was very great. It has been set to music, as an oratorio, by Dr. Crotch; and seldom has the writer witnessed a more affecting sight than the rapture which appeared to enchain the author, seventeen years afterwards, when he listened to the exquisite strains which poured forth under the professor's magic touch, at the Commemoration in the theatre at Oxford in 1820.

There is one circumstance recorded with respect to Mr. Heber's recitation of the poem, which powerfully indicates the delicacy of his feelings,—that careful anxiety not to wound the feelings of another, which was so conspicuously displayed in his general conduct, and which so beautifully sets forth the meekness and gentleness of the Gospel. On mounting the rostrum, he saw two young ladies of Jewish extraction sitting in a conspicuous part of the theatre. Recollecting that some of the lines reflected strongly on their nation, he resolved to soften a passage which he feared would give them pain as he proceeded; but he could not communicate this intention to his brother, who acted as prompter; and to his own distress he was obliged to recite them as written. When he returned from the theatre, amidst the acclamations of his friends, he withdrew from the circle; and his mother, going to look for him, found him on his knees in prayer. A more striking evidence of the victory of his religious principles over the difficulties to adduce. Whether the supplications offered were for humility, that he might not be puffed up with the praise so lavishly bestowed upon him; or whether it was the offering of a grateful heart to that God who had enabled him to compose the poem; or probably both,—the circumstance is most interesting and instructive. How often, alas, is the bounteous Giver forgotten in the enjoyment of the gift! how often is the fact lost sight of, that intellect is no less the gift of God than every other; and that there is no need that, when possessed, it should be dedicated to the promotion of the Divine glory! Would that all whom God has thus endowed would bear in mind, that his sovereign power alone hath caused them to differ! Would that no examples were afforded of the brightest genius prostituted to the basest and most malignant purposes, the extension of the kingdom of Satan!—that every poet, having drunk of the streams of life eternal, had tuned his lyre to shew forth the praises of the eternal Jehovah! "At no period," says an early friend, "did his success, unparalleled then, and since, in his university career, tempt him to the assumption of any airs of superiority."

In 1804 Mr. Heber lost his father, at the age of seventy-six. He died full of years, trusting in the Redeemer's merits as the only ground of his hope; and testifying to the last the power of vital religion to deprive death of its sting. The scene of his last hours upon earth was thus affectingly described by Reginald, in a letter to Mr. Thornton. "His days were without ease and his nights without sleep; his mind remained the same, blessing God for every little interval of pain, and delighting to recount the mercies he had experienced, and to give his children comfort and advice. The conversations, which were much more frequent than his strength could well bear, I trust in God I shall never forget. Our hopes in the mean time were buoyed up by many fair appearances, and by the gradual diminution of his pains: but we could not long deceive ourselves. When at length all hopes were over, we knelt around his bed, his wife and all his children: he blessed us over and over again, raised his feeble voice to bid us be Christians and to hold fast our faith: he spoke of the world as a 'den of wild beasts' that he rejoiced to leave; and prayed God to guard us in our journey through it. My mother was quite overwhelmed with grief and fatigue, having for six weeks never taken off her clothes. He hid her gently for sorrowing as without hope, and talked much of the Divine Rock on which his hope was founded. The next morning he expressed a wish to receive the sacrament, and bade me, in the mean time, read the prayer in our liturgy for a person at the point of death. I, through my tears, made a blunder, which he corrected me in your memory. He now expressed some impatience for the sacrament, saying, 'he hoped not to be detained long.' Mr. Bridge (curate at Malpas) arrived; and we all together partook of the most solemn communion that we can ever expect to join in in this world, to which, indeed, my father seemed scarcely to belong. A smile sat on his pale countenance, and his eyes sparkled brighter than I ever saw them. From this time he spoke but little, his lips moved, and his eyes were raised upwards. He blessed us again: we kissed him, and found his lips cold and breathless." Such is the peace in which a true believer can resign his spirit into his Creator's hand. "O Thornton, may you (after many years)," adds the writer, "feel as he did then!" May the reader, when flesh is falling, be supported by the same Almighty arm, and have the same quiet trans-

* No hammer fell, no ponderous axes rung;
Like some tall palm the mystic fabric sprung.
Majestic silence!"

lation from a world of turmoil to the everlasting rest prepared for God's people! It has been stated, that the good old man never recovered the effects of hearing Reginald recite "Palestine;" and that his decease might be traced to the circumstance of his being present in the theatre. This statement, however, has been contradicted. The same year Reginald was elected fellow of All Souls; and in the following obtained the prize for the English essay on "the Sense of Honour." In July 1805 he accompanied Mr. Thornton on a tour through Norway, Sweden, Russia, Austria, and part of Germany; this occupied somewhat more than a year: after this he returned to reside in Oxford.

AN APOLOGY FOR THE DOCTRINE OF APOSTOLICAL SUCCESSION.

By the Hon. and Rev. A. P. Percival, B. C. L. Chaplain in Ordinary to the Queen.

INTRODUCTION.
The Authority of God necessary for the validity of the acts of Christian Ministry—Question as to the mode of conveying this Authority—Belief of the English Church, and of the Church Catholic and Primitive—Presbyterian scheme, origin of it—Congregationalist or Independent scheme—Proposed comparison of testimony, scriptural and ecclesiastical, in behalf of the three schemes respectively.

That the Christian Church is the kingdom of God upon earth, and that the office of the Christian Ministers is to invite and admit men into the Church in the name of God, to convey declarations and blessings from God to the members of it, and to have the superintendence of their interests as such, are points so generally admitted, that I will not stop to dwell upon the numerous passages of Scripture which warrant and certify them: e. g., "Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatever I have commanded you." "God hath committed unto us the ministry of reconciliation." "We are ambassadors for Christ, as though God did beseech you by us." "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God:"—and the like. I will assume these as points already granted; or rather will confine my address to those who, in some degree or another, admit, such much of Christian doctrine; namely, that God ordinarily makes use of the instrumentality of man to convey his blessings to men; and that in his Church or kingdom, the ministers of it are the instruments which he ordinarily makes use of for this purpose.

Now it is an essential and fundamental principle of every well-ordered earthly kingdom, that no man may presume to exercise any public office within it, nor to act and speak in the king's name, without express warrant and commission from him, or from those whom he has empowered to grant such commission.—Nor is it enough for any man to fancy and persuade himself that he has such a commission; the ordering, nay, the very existence of the kingdom, requires that he shall be able to adduce to others reasonable proof of this; otherwise, as in the case of a magistrate, neither will the king enforce, nor even the turnkey obey, the warrants he may sign. Common reason would lead us to conclude, that if the Church is God's kingdom upon earth, the same principle must obtain in it, as essential and fundamental: and that no man may presume to exercise any public office in the Church, nor to act and speak in the name of God, without express warrant and commission from him, or from those whom he has empowered to grant such commission. Accordingly, in the Articles of the Church of England we find it expressly laid down:

"It is not lawful [God's law is here intended] "for any man to take upon him the office of public preaching or ministering the Sacraments in the congregation, before he is lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which are chosen and called to this work by men who have public authority given unto them [not by] the congregation, to call and send ministers into the Lord's vineyard."—Art. 23.

This, which is clearly set forth in the Articles of the Church of England, ever held a place among the fundamental doctrines of the Church at large; being intended and included in the Ninth Article of the Creed, "the Holy Catholic Church," "the one Catholic and Apostolic Church." And it is generally admitted by all persons professing the Christian religion, that their ministers ought to have, and it is by them generally supposed that they have, commission and authority from God. But, with regard to the channel or means, by which such authority and commission are derived and received, there are three distinct opinions. The Church of England, in common with nineteen twentieths of the Christian world, holds, that the commission and authority for ministering in the name of God, has been transmitted from the Apostles by, what is called, Episcopal succession: that is to say, that the Apostles left the power which they had received from Christ to govern the Churches, and to preach the Gospel, and to administer the Sacraments, and to ordain other clergy to assist in all these duties, in the hands of a certain class of chief pastors, (to whom in very early times the term bishop was appropriated); that this power and commission has been handed down in the Church from their time until now, by Bishops ordaining Bishops; and that none who have not received Episcopal ordination are lawful ministers of the Church, or warranted to perform any acts in the name, and with the authority of God. This is clearly expressed in the preamble to the Ordination Service Book of the Church of England, drawn up about the middle of the sixteenth century.

"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 thereto by lawful authority. And therefore, to the intent that these orders may be continued, 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 Church of England, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereto, according to the form hereafter following, or hath had formerly Episcopal consecration or ordination."

The doctrine here laid down at length, by reasons of the troubles then prevailing, was in ancient times, ere men had learned to question it, embodied in these simple rules, which formed part of the code of discipline of the Church in the three first centuries, which was for many centuries received by every one professing the faith of Christ, and which speaks of the Bishops only, having power to ordain.

"Let a Bishop be ordained by two or three Bishops: a Presbyter and a Deacon, and the rest of the Clergy, by one Bishop." Canons called Apostolical, 1, 2.

From the Apostles' times, downwards to those troublous ones which formed the era of the Reformation, no instance can be clearly adduced of any one single body of Christians, in which

persons were received as ministers of religion, who had not had Episcopal ordination. During all that period, none dared to hazard their salvation upon any other scheme of Christian ministry.

But when in process of time, by reason of ignorance long prevailing, many corruptions in doctrine and practice had been introduced into the Church; and upon the revival of letters, men were led to see how different a thing Christianity had become, from what it had been instituted at the first, and received in the primitive ages, and became eager to reform and correct these abuses, the Bishops, in many places where this desire was awakened, especially in Switzerland, Germany, and Scotland, from different motives, more or less reprehensible, set themselves, against the correction.—Hereupon the people, in their impatience, discarded the authority of their Bishops, and set up congregations in opposition to them; and having been joined by some of the inferior Clergy, branched doctrines and practices, till then unknown in Christendom: namely, that the inferior Clergy had power to confer orders as well as the chief pastors; Presbyters equally with Bishops. This is the doctrine, and practice, upon this point, now received by the Lutherans in Denmark and Germany; by the Calvinists in France, Switzerland, Germany, and Holland; by the Presbyterians in England, Scotland, Ireland, and North America; and by the Wesleyan Methodists. These all claim to have received their orders from some episcopally ordained Presbyter.

Since the setting up of this scheme, another has been broached by those who, discarding all idea of any personal succession at all, are content to believe that every collection of private Christians has sufficient power in itself to ordain its own ministers, and that such ministers, so appointed, are efficiently ordained for all the offices of the Christian ministry. This is the case with the Brownists, now called Independents, or Congregationalists; and with the Baptists, in Holland, some parts of Germany, England, and North America. Besides these, who are all agreed in requiring some outward appointment for their ministers, there are others, Quakers, Primitive Methodists, and some other small bodies, which require none: but of these it is not intended to treat in the present paper.

Circumstances in England have for the last few years occasioned the doctrine of the Apostolic or Episcopal succession, as held by the Church of England, to be brought more under notice and consideration than it had been for some time previously. This has naturally awakened the jealousy of those who reject this doctrine, and who find themselves condemned by it. Accordingly, it has been assailed in every way, and by every means: the truth of it has been openly denied and every argument been raked up, which seemed calculated to throw a doubt upon it. In short, the Church of England has fairly been put on her defence, and been called upon to allege the grounds on which she receives and maintains this doctrine. Under such circumstances, no man can be blamed, who desires, after the Apostle's instruction, "to give an answer to them that ask a reason of the hope that is in him, with meekness and fear;" accordingly I have not hesitated to comply with the request of a valued friend, to draw up a paper on the subject, as briefly and as plainly as the case will admit.

The most satisfactory course, I think, will be to state, as impartially as I can, the evidence which Scripture and ecclesiastical antiquity furnished concerning Episcopacy, Presbyterianism, and Congregationalism, respectively. If I shall succeed in showing that the testimony in favor of Episcopacy is not only incomparably greater than can be urged in behalf of either of the other schemes, but is actually greater than can be alleged in support of many, I may say most, of the doctrines which Christians profess to receive—though I may still, unhappily, fail of leading others to embrace Episcopacy—I shall have done enough, in reason, to stop the mouths of Christians from reviling those who hold this doctrine: and so, I would hope, under God's blessing, in some degree to promote Christian peace.

AGENCY OF SATAN.

"Now, if any man, after considering these Scripture testimonies, be still disposed to question or deny the reality of Satanic agency in the wickedness of the world, let him hear the apostle again (Eph. ii. 1, 2). 'And you hath he quickened who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.' And if sceptics, infidels, and rationalists still persevere to ask 'how can this power be exercised?'—if we may not say to them, 'thus speak the Scriptures, surely we may still venture to remind them that every earthly kingdom depends, under Providence, for its origin, support, and continuance, upon mere opinion; yes, upon mere opinion, whether embodying itself in the form of divine, hereditary, or popular rights; and, however modified by the influences of personal interests or national prejudices, and however restrained by the barriers of civil institutions, or repressed by the energies of military power. Now, if the kingdoms of this world originate in, and are sustained by, opinion, what is needed to give the enemy a kingdom but the infusion of Satanic opinion and the consequent prevalence of Satanic principles? What these principles are our Lord has clearly stated, when he rebukes the ancestral pride of the unbelieving Jews (John viii. 44), 'Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it.' From these words we learn that Satanic opinion and principles resolve themselves into the origination, approval, use, and ownership of any falsehood, whilst all Satanic influence and practices tend to, and terminate in, personal or public injuries.

"Such is the account the Scriptures give of Satan's kingdom in this world—a kingdom co-extensive with the limits of fallen humanity. For false opinions of God's worship and erroneous systems of human duty exercise an almost unbounded influence in civil and religious concerns, while false representations of individual conduct or public affairs—false at one time by suppression, and another by invention—are often the grand levers by which the inert mass of society is put in motion, and the powers by which the motion continues to be preserved. It is melancholy but instructive to take a moral survey of the world, and then to ask ourselves, 'If falsehood were taken away what would we have left behind? Banish falsehood from the shrines of heathen idolatry, extract it from the feignings of Mahometan imposture, expel it from the fragments of Romish superstition, reject it from the brotherhood of a worldly partisanship, renounce it in the intercourse of refinement and civilization, and let the intellectual chemist tell us what remains. Alas! alas! the world, by reason of falsehood, not only lieth in wickedness (1 John v. 19), but as the words imply, it lieth in the wicked one—alleep in his darkness, resting on his bosom, encircled in his arms, bound in his fetters, and condemned in his rebellion.

"Let it not for a moment be supposed, that the enemy hath no mode of access to, or intercourse with the world, but through the secondary influence of his offspring, falsehood. The word of God clearly shows that his access may be personal, and his entrance direct. Let one awful example suffice; and, at the fearful recital, 'let him that thinketh he standeth, take heed lest he fall.' In the Gospel (Luke xxii. 3) we read—'Then entered Satan into Judas surnamed Iscariot: and he went his way, and communed with

* Sermon preached before the Society for the Propagation of the Gospel, 1827. By Charles James, then Bishop of Chester.

* From the Church of England Magazine.