

sent." Not that God doth require nothing unto happiness at the hands of men saving only a naked belief (for hope and charity we may not exclude) but that without belief all other things are as nothing, and is the ground of those other divine virtues. Concerning faith, the principal object whereof is that eternal verity which hath discovered the treasures of hidden wisdom in Christ; concerning hope, the highest object whereof, is the everlasting goodness which in Christ doth quicken the dead; concerning charity, the final object whereof is that incomprehensible beauty which shineth in the countenance of Christ the Son of the living God; concerning these virtues, the first of which beginning here with a weak apprehension of things not seen, endeth with the intuitive vision of God in the world to come; the second beginning here with a trembling expectation of things far removed and as yet but only heard of, endeth with real and actual fruition of that which no tongue can express; the third beginning here with a weak inclination of heart towards him unto whom we are not able to approach, endeth with endless union, the mystery whereof is higher than the reach of the thoughts of men; concerning that faith, hope and charity without which there can be no salvation; was there ever any mention made saving only in that law which God himself hath from heaven revealed? There is not in the world a syllable muttered with certain truth concerning any of these three, more than hath been supernaturally received from the mouth of the eternal God. Laws, therefore, concerning these things are supernatural, both in respect of the manner of delivering them which is divine, and also in regard of the things delivered which are such as have not in nature any cause from which they flow, but were by the voluntary appointment of God ordained besides the course of nature, to rectify nature's obliquity withal.—*Hooker*.

PROPHECY.—It seems to me, that one great design of prophecies is to leave our thoughts under some obscurity about their precise meaning and time of accomplishment, till events explain them; lest a certain knowledge beforehand of the things pointed to, and of the times in which they were to take place, should give umbrage to some reigning power on earth and should disconcert the ordinary course of human affairs, and put some men upon measures, which they otherwise would never have thought of, to fulfil the predictions; and thereupon the accomplishment of the prophecies, in their season, should be ascribed to the craft and management of men, rather than to the wisdom and power of God. But his bringing them about, one after another, in their proper time and order, without any design in the instruments of them to fulfil divine predictions, as was the case of Joseph's brethren, in selling him into Egypt, and of the Jews and Romans in concurring to crucify our blessed Lord, reserves the entire glory of the whole to his own overruling conduct, and is an undeniable testimony to his infinite unerring foreknowledge of the free actions of men, and to his all-governing providence in whatsoever comes to pass. and as fast as any of the prophecies of this book are manifestly fulfilled, they are a further confirmation of the truth of Christianity, and of the faith and hope of the church with respect to all that remains to be still performed, and are a rich encouragement to their patience under all their troubles, which in every period are foretold as to issue in bright scenes of prosperity and glory. And when the whole scheme shall be finished, every part will appear in its proper place and order, and a divine beauty will be seen to spread conspicuously through it all.—*Guise*.

WICKLIFFE'S OPINIONS.—This remarkable person was born about the year 1324, and educated as a commoner of Queen's College, afterwards fellow, and professor of divinity in Merton College. He wrote upwards of a hundred volumes; but they having been destroyed, we are indebted to his enemies for any account of the doctrines he taught. According to them, he asserted, that the Pope was Antichrist, and his election by the cardinals a device of Satan;—that James was preferred before Peter, who had no more power than any other of the apostles;—that the doctrine of the infallibility of the Church of Rome in matters of faith, was the greatest blasphemy of Antichrist;—and that the imperial and kingly authority was superior to the papal power; that the prelates, from their unholy conduct, their brawling in the senate, and their silence in the church, seemed little better than devils incarnate;—that, in the time of the apostles, there were only two orders, priests and deacons, and that a priest and a bishop were synonymous terms;—it was lawful for them to marry;—that fine buildings, improperly called churches, savouring of ostentation and hypocrisy, and large endowments, being an abuse first introduced by Constantine the Great, it was no sacrilege to take them away;—that tythes were pure alms, not to be paid to priests of dissolute life, nor collected by force;—that the Scriptures contained the only perfect rule of faith and conduct, and that all writers, since A. D. 1000, were heretics;—that purchased prayers were of no benefit, and to restrain men to a prescribed form was contrary to the liberty granted them by God;—that the sacrament of baptism is only a sign of regeneration and confers no grace; and in the sacrament of the altar, the substance of bread and wine remains, and whoever adores the host is an idolater; that the other sacraments, especially confession and extreme unction, were devices to know the secrets and obtain the wealth of others; that praying to saints was idolatry, and the miracles said to be wrought at their shrines delusions of the devil.

These propositions, which so far outstripped the times in which he lived, and which leave many, in this self-styled enlightened age, yet far behind, were collected and sent to Rome, where they were solemnly condemned by Pope Gregory XI. in a consistory of twenty-three cardinals, A. D. 1378. They had, however, been silently spreading in the land; and the University of Oxford was at this time crowded with students who imbibed greedily the new opinions.—*Aikman*.

Faith.—O faith, faith! thou blessed companion of the children of God! Thy wondrous power deprives the wilderness of its horrors, and the deepest solitude ceases to be solitary under thy guidance! All that earth and heaven possess of beauty is thine, and with the treasures of heights and of depths thou enrichest thy possessors! That which is distant is brought near by thee; thou developest hidden things, and awakenest past events to new life. Thou mergest the gloom of the present into the bliss of the future, and paintest the sky of many a departing sun with the dawning radiance of a better world. In the midst of sublunary changes, thou anticipatest a peaceful paradise. Thou peoplest our bereaved family circles with holy and heavenly company; thou dost associate both worlds in close connexion, and unitest things past, present, and to come. In thy light the sacred narratives seem acted over again, and our own personal history becomes a sacred record of Providence. Thou hast the power of realizing the dead as if they were alive; the patriarchs are our contemporaries, although their ashes repose in the sepulchre of near