poetry.

ORIGINAL. THE CHURCH AND THE CROSS.

AN ACROSTIC,

WRITTEN on observing that the ancient Christian emblem THE CROSS, had not been given any place in the Ornamental Heading affixed to the sixth volume of *The Church*. The Church of God, of old, ne'er set aside

H er Badge of blessedness, her only pride. E ach son she sealed did own that sacred sign, C Ross'n in the Laver of the birth Divine. H er faithful ones do still that token fair, U nshamed by godless scoff, on forehead wea R ich in their faith. Yea, once each hallow'd Pile C onfessed the faith, and in its sign did smile. 'H ouses of God," known by their CROSS-crowned spires, A rrested earth and called up "good desires";— Noiseless narrations of the Saviour's love D rew thus the thoughts and heart to "things above!" I hen wherefore should we now THE CROSS reject? E rst the dear token of our blood-bought faith ROSS -of THE VANQUISHER of Hell and death!-R ear high His holy Rood!—on Temples raise, Font—on Tomb—engrave it, to His praise! ribe it full boldly on THE CHURCH'S SCROLL!

S cribe it full deeply in the inmost soul!

SELECTED.

THE CHURCHMAN'S ANSWER. (From the Englishman's Magazine.) "We will not forsake the louse of our God." (Neh. x. 39.) "Thine own friend, and thy father's friend, for-ske not." (Proc. xxvii. 10.) "Despise not thy mother, when she is old." (Proc. xxvii. 22.) "Not forsaking the assembling of ourselves together, as the manner of some is." (Heb. x. 25.) "I dare not separate from the Church: I believe it would be a sin so to do." (Rev. John Wesley.)

We will not leave our Church; - your arguings are wrong; It is no use your talking,—we've listened but too long: We will not come to meetings,—we tell you plainly so:— Yet stay and hear our reasons, before your ways you go.

We will not leave our mother, because she now is old, Through many a stormy trial of blood and fire she's passed And God forbid her children should leave her now at last. We will not leave our Church ;-for her the martyrs bled ; For her the holy bishops were burned till they were dead;— Yet say not they are dead—such men can never die, Their honour lives on earth, their glory in the sky.

We will not leave our Church ;—the Lord forbid we should Where shall we find aught better—or where find aught so good? Where else is holy Scripture so fully read and prayed? Where else the true Lord's Supper?-To leave her we're afraid.

We will not leave our Church, for peace and order's sake, Lest thus our Lord's commandment of unity we break; All at one table only God's children should be fed, We all should be partakers of that one cup and bread.

We dare not leave our Church, because that there alone Is the Bishop, the chief shepherd whom under Christ we own; And who against the Bishop presumptuously does stand, Against the Lord's appointment that man lifts up his hand. We must not leave our Church, because God's word has said

Our spiritual pastor ought to be obeyed; There should be but one shepherd, there should be but one fold; One Lord, one faith, one baptism, one body, we must hold. We will not leave our Church-our Prayer book we do love,

So full of holy Scripture, and wisdom from above;
Who now can make such prayers, by his own fancy's aid,
As those which holiest men of God in ancient times have made? We cannot leave our Church-we were baptized there, And offered as God's children, in the Church's faith and prayer; here in our name was made our strict and holy vow, To God the Church first brought us-how can we leave her

We will not leave the Church where our forefathers rest; We pray amidst their quiet graves, and so we love it best; And there we too would lie, when our last hour is come, And the Church's words of blessing shall lay us in our tomb.

We will not leave our Church, the good old faith to stain; We love not your new doctrines, your talkings are but vain: t was in the beginning, the ancient Church we hold, And as it ever shall be, as Scripture has foretold.

We dare not leave our Church ;-where should we go away To seek we know not what, all wandering astray? We dare not go to meetings-division rules there

And disobedience stains them too deep with spot of sin. We will not leave our Church, because we fear our God, Division is a sin, whate'er some folks may say, And sin will surely find us out at the great judgment day.

We will not leave our Church, -false teachers' fruits are known They try to split in parties what God would have but one; And they that cause divisions, as any one may see, Saint Paul has bid us mark them, and avoid their company.

We will not leave our Church, howe'er some people flatter, For good words and fair speeches oft hide a rotten matter; God has commanded unity—His word is very plain;

We shall not leave our Church—we tell it you again. We will not leave our Church, because our God is there, is our Father's house, -it is the house of prayer;

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His name is called upon it, and he will surely bless All those who worship there in faith and humbleness. We will not leave our Church; Christ is her corner-stone, And all her holy service is builded thereupon.

The name of the Lord Jesus, at which all things do bow, Has kept her safe for ages, and he will keep her now.

We shall not leave our Church; we therein do rejoice; By God's help we'll uphold her, with heart, and hand, and voice; And though her bitter foes may cry, " Down with her to the

The power and glory of the Lord within her courts are found. We will not leave our Church-therein we live, and will, According to God's holy word, and Christ's commandment still:
We will not leave our Church—therein we hope to die,
And rest in God's own peace and love eternally.

THE CHURCH OF ENGLAND THE MIDDLE WAY BETWEEN POPERY AND DISSENT. (From the Church and State Gazette.)

Man is a reasonable being, and whatever is opposed one thing to believe in that which is superior to tural. She acknowledges but one spiritual Headwhich is opposed to our reason. The reasonableness faith and practice of its disciples : and any Church opposed to the reason of man, would have no right to case with Dissenters, the professors of the voluntary the law of God and the land, to God and the king.' be astonished at the objection, "This is contrary to principle. my reason, I cannot believe it." The Church of poses on her children the duty of believing the ornaments, of homage and respect for pictures, relics, doctrine of transubstantiation, which is contrary to and other excitements to animal devotion, or the dereason; and reason, when not imposed on by dogmatic votion of the imagination, and not of faith; and, on and then to receive with lively faith and devout stitious veneration for the mere building, or the altar,

sacraments which Christ did not establish; and a and exalted reason. central and foreign hierarchy, which claims for itself, The substitution by the Romish Church of the

is with them as great an authority as the saints and fathers of the first centuries of Christianity, i. e., no authority at all. He was a writer—they were writers. He was a learned man, and so were they: and he was a pious man, as they also were. This and he was a pious man, as they also were. Principle of the individual right of every professor of principle of th

The Church of Rome mocks human reason, and aid of both. but in dogmas which their reason repudiates. Dis-

account of the truth it contained, but of the errors governors of the Church, and the ordinances of the which were mixed up with it. And then followed the greatest of all errors, of placing the authority devils, cogging cozening knaves; they will lie like Scriptures. The Reformation re-established the concerned in this essay.

that which was comparatively uncertain.

to his reason, he is not called upon to believe. It is archy, has rejected the Bishop of Rome as unscrip-

The Church of England, as to worship and services. gratitude that which is not in contradiction of that she does not sanction her disciples to view without sorrow and apprehension the growth of sectarian The Church of Rome professes not to base its buildings, in which individual opinions, unsanctioned

not the enlightened and convinced support of its authority of the fathers, and the authority of antiquity, reasonable disciples, but their passive acquiescence for the evidence and instruction of the fathers and of in doctrines and dogmas which they are not allowed antiquity, is one of the cardinal errors of that Church. to examine, but must receive on the sole authority of On the other hand, the rejection of the testimony and instruction of antiquity by Dissent, is one of the mea-Now take the opposite extreme of Dissent. The sures by which it deifies individual judgment. The voluntary principle admits of no authority and of no Church of England avoids both extremes; she bases testimony but that of Scripture, and of no interpre- all her doctrines, sacraments, discipline, and worship

tation of the sense of Scripture, as having any force tation of the sense of Scripture, as having any force on the Holy Scriptures, and proclaims their sufficiency.

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The sense of Scripture is the sense of Scriptures, and proclaims the sense of Scriptures, and proclaims the sense of Scriptures, and proclaims

interpretation on every portion of the with the angels who have loved and watched over us without reference to the testimony or opinion of the i.e., of the exercise of his reason on matters of faith. ways.......The hierarchy [the Church] is become life had been holy, and his end was peaceful. The Church, i. e., of any superior, is the deifying of The Dissenter is deprived by his opinions of the wishuman reason, and the substitution of opinion for dom and testimony of antiquity. The Church of portable tyranny. Up with it, up with it to the sweetness from his temper; and his friends felt, that England-man possesses the great advantages of the bottom, root and branch, hip and thigh. Destroy such a death-bed was a fitting close to such a life.

faith, not merely in verities they cannot comprehend, quiry into the testimony of antiquity, and gives it a shall, "the great incendiary of the unhappy war," sent enthrones human reason, and summons to its bar Dissenter believes not in that evidence at all. The before both Houses, January 18, 1643, delivered to be examined and tried all the creeds and sacra- Church of England-man examines the testimony of himself of the following unchristian and diabolical ments which have descended to us from the Apostles; antiquity by the light of his reason, and exercises his sentiments:—"I will confidently affirm, that our and contends for a right which never existed from private judgment by comparing the expositions of days now [when the civil war of rebellion, carried on] the time of our Saviour downwards—the right of Scripture with Scripture itself, and then availing him- by dissent, was scourging the land] are better than

devil, petty popes, petty antichrists; like incarnate and opinions of the Church on a level with the holy dogs. Proud, popish, presumptuous, profane, paltry, pestilent, pernicious prelates, and usurpers; impusufficiency of the word of God, and Protestant dent, shameless, wainscot-faced; butchers, horse-Churches once more returned to an allegiance to the leeches, robbers, wolves, simoniacks, persecutors, Bible, and to a suitable and reasonable respect for sowers of sedition. Their anti-christian courts are the testimony of antiquity. It is a charge against the synagogues of Satan. The Beelzebub of Canthe Reformation, that whilst Romanism deprived its terbury, the Canterbury Caiaphas, Esau, a monstrous disciples of the right of exercising their reason on anti-christian pope, &c. Most of the ministers are matters of faith, Protestantism has subjected faith popish priests, monks, friars, alehouse-hunters, to the investigations and decisions of reason. This drunkards and dolts, hogs, dogs, wolves, foxes, charge is wholly unfounded, as far as regards the simoniacks, usurers, proctors of Antichrist's inven-Church of England; with no other Church are we tions; popish chapmen, halting neutrals, desperate judgment? or will you not? Tell me: for if you will and forlorn atheists; a cursed, uncircumcised and The Church of England, as to commandments or murdering generation; a troop of bloody soul-murmoral obligations, has no other commandments than derers, and sacrilegious church-robbers. Antichrist's those of God. She does not admit the right of the rags shall make him a priest, be he never such a dolt Church to make commandments: Christ himself gave or a villain." Such was the unchristian language of but one new commandment, which was to love one the Puritans in the days of Elizabeth and the first James, as drawn from their own works by Bancroft, The Church of England, as to sacraments, has ad- Archbishop of Canterbury. As Puritanism advanced, hered to those founded by Christ; and to the opinions matters did not mend; and when it was triumphant, and evidence of the primitive Church, with reference in the reign of Charles I., the liberty of speech with to the mode of administration. With respect to the the bell-wethers of the rebellion was unbounded; evidences of disciplineship to be given to those who and the consequences were most awful, as we have seek to participate in those ordinances, she has ta- already set forth. But to come to some of the ken for her guide the rules established by the first expressions of the Puritans under the first Charles; Churches, as they are in harmony with the modes we begin with Bastwick, and quote from Nalson's indicated by the Gospels or Acts of the Apostles .- Collection: " Speaking of the popish Hierarchy, She did neither take from, nor added to, that which purposely from that topic to traduce and deprave the she found written, but has handed down the truth, government of the Protestant Church of England, as putting no false or merely man's interpretation on by law it then stood established, 'in the number of which, saith he, are cardinals, patriarchs, primates, The Church of England, as to discipline and hier- metropolitans, Archbishops, Bishops, Deans, and innumerable such vermin; a member of which monstrous body our Hierarchy is. This is not known reason, and it is another thing to believe in that which is which is another thing to believe in that that is, Christ: and but one temporal head—the in Sacred Writ, nor ever came from God; but rather monarch of the country. Her hierarchy is alike op- from the pope and the devil. Diabolus * * * * † illos. of Christianity is one of its great claims on the posed to the unscriptural and unreasonable order Yea, the Word of God is absolutely against it. The founded by the Church of Rome, and to the absence prelates are more disobedient, and worse than the that should seek to impose dogmas contrary or of all order, all power, and all authority, as is the of all order, all power, and all authority, as is the devils. They are God's rebels and enemies, both by Such was some of the violent and base language of that bad man, Bastwick. Other language he used Rome, for example, by her authority alone, impollute these pages, or the eyes and souls of our readers. Pass we now to the Nonconformists. Those men have been very highly spoken of; and their authority, rejects the deception. But the Protestant the other hand, of Cromwellian enmity to all that is usefulness and piety, and so forth, set forth in no Church of England treats not the elements of the becoming and reverential in the temples and altars of measured terms. In the early part of the Rebellion, body and blood of Christ with the cold formalism of Dissent which have been preachers before the Dissent, which believes that these elements are not the Godhead; the other will have no altar at all, lest ejected in 1662, had been preachers before the rebel sanctified by the spiritual presence of Christ; nor the altar should be worshipped. The Church of Parliament; and in that capacity had prostituted the does the same Church believe, with the Romanist, in England says, let all be done with decency and in sacred office of the preacher to that of the agitator, that corporeal presence, a recognition of which would be order, and let it never be forgotten that, though the slanderer, the rebel. And not only did those be opposed to the reason which God has given to courts of the Lord below are earthly, they often are men thus act, who lived to be ejected from the cures man, not to obey dogmatic authority, but to examine visited with the outpourings of the Holy Spirit.— of men better than themselves, into which they had the sacred oracles and the testimony of antiquity, Whilst the Church of England encourages no superalso others did the same who were called to their account before the Restoration. In a sermon to the Commons, Sept. 1642, one Wilson thus spake:-The Clergy are croaking frogs that crept into the articles of faith exclusively on the word of God, but by the word of God, by the testimony of antiquity, or king's chambers, who are known by the gutter whence on the authority of antiquity, or on the interpreta- by the practice of the primitive Church, are protions of the early fathers. It has, therefore, its own claimed to multitudes, who are delighted and flattered the beast and the false prophet. They are the commandments in addition to those of God; many by the homage thus rendered to their unsanctified spirits of devils who go forth unto the kings of the earth, &c. (Rev. xvi. 14.) The frogs' heads are like their caps-Quadrata ranarum capita. Here is work for the Parliament, that the king[Charles I.] may have no more croakers in his chambers." On April 26, 1643, Greenhill thus addressed the House of Commons:-" If justice be at a stand, and cannot take hold of living delinquents, to keep the axe from

† The word omitted would pollute our columns .- ED. CH.

upon the consciences and convictions of men, but But then, as evidence or testimony in favour of the ONES: and what followed? A commotion? No: them: this was found in Hugh James Rose, whose upon the consciences and convictions of men, but the opinions of each individual Christian. Doddridge is with them as great an authority as the saints and is with them as great an authority as the saints and in the consciences and convictions of men, but then, as evidence of testimony in taxon of the consciences and convictions of men, but them, as evidence of testimony in taxon of the consciences and convictions of men, but them, as evidence of testimony in taxon of the consciences and convictions of men, but them, as evidence of testimony in taxon of the consciences and convictions of men, but them, as evidence of testimony in taxon of the consciences and convictions of men, but them, as evidence of testimony in taxon of the consciences and convictions of men, but them, as evidence of testimony in taxon of the consciences and convictions of men, but them, as evidence of testimony in taxon of the consciences and convictions of the conviction of the convi

these Amalekites, and let their place be no more requires its votaries to place a blind and unreasonable The Romanist believes blindly, and without en- found."......That "arch-flamin," Stephen Mar-

ment which have described to soft to the Agendan of the annual mental which have described to a refer the Agendan of the Agend Churches." Baxter was chaplain in the army of the rebellious puritans which was raised to fight against Church and King. Speaking of that war, Richard Baxter says: "If I had taken up arms against the [rebel] Parliament in that [rebellious] war, my con-it likes against the content of the con [rebel] Parliament in that [rebellious] war, my conscience tells me I had been a traitor, and guilty of resisting the highest powers. And I cannot see that resisting the highest powers. And I cannot see that the morning, I took my leave for ever of my dear old the morning, I took my leave for ever of my dear old to the monastic life; the course by which from age to age that which was at first often a valuable security to age that which was at first often a valuable which was at first of the course of the co I was mistaken in the main cause, nor dare I repent of it, nor forbear the same, if it were to do again in mother about 1724, and has been but little parted from the same state of things." A thorough rebel, surely! us since. She buried my father, my brother, and my Case, preaching to the Commons, in the year 1644, draw; then told her that we were to part for ever; that made use of the following expressions:-"There is no as Christians, we should part with prayer; and that I dallying with God now. Much delay hath been used already—too much. God is angry; and he seems to already—too much to alread julgment? or will you not? Tell me: for if you will told me that to part was the greatest pain she had ever not, I will. I will have the enemy's blood and your's felt, and that she hoped we should meet again in a better too, if you will not execute vengeance upon delinquents. Place. The day of vengeance is in my heart, and the year of my redeemed is come." Such was the way and manner in which the bishops, priests, and deacons of the "one Catholic and Apostolic Church," were dressed out in the skins of wild beasts to be worried by the blood-hounds of puritanism. What wonder is it that the ministers and people of God met with the usage they did? Axtel, one of those who were most active in the murder of the King, was condemned to die, for the part he acted, at the Restoration. When the wretched man came to the place of execution, rebel puritans. "I must tell you, that before these late wars, it pleased God to call me by his grace life freely for it, and now die for it."

HUGH JAMES ROSE. (From " Ecclesiastica," by Edward Mahon Roose, Esq.) Rich in all good gifts, mental and spiritual, Mr. can see." Rose was taken from the Church at a time when she needed him most, and when he was most qualified to serve her. His grave apostolical spirit fitted him pe- Father save the Son, and he to whomsoever the Son will culiarly for the clerical office; and so devoid was he reveal Him." of austerity, so perfectly mild and gentle in his temper and deportment, that his preaching was recommended by a persuasiveness which was greater than that of words. As an acute critic, a sound divine, an elegant scholar, none stand higher than Mr. Rose; but all his abilities were directed to one end—all his learning subserved to one purpose—his whole existence was instinct with one principle, and that was devotion to his high callings. Never so well before were the forces of the understanding mustered under the standard of the cross—never so well before was philoso-dard of the cross—never so well before was philosophy cited to testify for religion. As a Churchman he was tolerant, for he did not believe the triumph of the Church to consist in mere temporal ascendancy. He was not of those who are ever calling our attention. He was not of those who are ever calling our attention as so abstract a point may well permit, that Paradise is not heaven.

Nothing can be without interest and importance that is eternal, and the distinction between Paradise and Heaven makes clear, what otherwise might appear conflicting ordination whatever, in 1571, eleven years after the estamony, as to our immediate re-existence in another testimony, as to our immediate re-existence in another testimony. to tell us of treasons within, of the broken wall, and the wanting spear. His voice was raised like a trumpet against the heresies which intellect, uninspired Germany. He foresaw how fatal the consequences, if the contagion should spread. There, heresies did not emanate from ignorant and vulgar minds, who, appealing to the enthusiasm of the multitude, kindle a flame which expires after a time of itself. They were the offspring of powerful and cultivated intellects, and came recommended with all the pomp of learning and the magic of names. To combat them needed a rusting, let justice be executed upon liveless delinquents. Are there no altars, no high places, no cruci-

"He taught us how to live, and oh! too high The price of knowledge, taught us how to die."

JOHNSON. (From The Oxford University Herald).

whom the 18th century produced, whose "high, keen- expressly created and commanded ;-if there be a pro-

I expressed, with swelled eyes, and great emotion f tenderness, the same hopes. We kissed and parted; I humbly hope, to meet again, and to part no more.'

Tears trickling down the granite rock: A soft well of pity springs within!"

DISTINCTION BETWEEN PARADISE AND (By William Merry, Esq.*)

The grounds on which it would seem open to us to understand that Paradise is not heaven, appear to me these, first, that throughout the scriptures, from the beautiful prayer of Solomon at the consecration of the "Hear Thou in heaven Thy dwelling place; and Oct. 19, 1660, in his dying speech he tells us what was the effect upon himself of the preaching of the prayer of our Saviour Himself, "Our Father which art prayer of our Saviour Himself, "Our Father which art prayer of our Saviour Himself, "Our Father which art prayer of our Saviour Himself, "Our Father which art prayer of our Saviour Himself, "Our Father which art prayer of our Saviour Himself, "Our Father which art prayer of our Saviour Himself, "Our Father which art prayer of our Saviour Himself, "Our Father which art prayer of our Saviour Himself, "Our Father which art prayer of our Saviour Himself, "Our Father which art prayer of our Saviour Himself, "Our Father which art prayer of our Saviour Himself, "Our Father which art prayer of our Saviour Himself, "Our Father which art prayer of our Saviour Himself, "Our Father which art prayer of our Saviour Himself, "Our Father which art prayer of our Saviour Himself, "Our Father which art prayer of our Saviour Himself, "Our Father which art prayer of our Saviour Himself, "Our Father which art prayer of our Saviour Himself," "Our Father which art prayer of our Saviour Himself, "Our Father which art prayer of our Saviour Himself, "Our Father which art prayer of our Saviour Himself," "Our Father which art prayer of our Saviour Himself, "Our Father which are prayer of our Saviour Himself," "Our Father which are prayer of our Saviour Himself, "Our Father which are prayer of our Saviour Himself," "Our Father which are prayer of our Saviour Himself, "Our Father which are prayer of our Saviour Himself," "Our Father which are prayer of our Saviour Himself, "Our Father which are prayer of our Saviour Himself," "Our Father which are prayer of our Saviour Himself, "Our Father which are prayer of our Saviour Himself," "Our Father which are prayer of our Saviour Himself, "Our Father which are prayer of our Saviour Himself," "Our Father which are prayer of our Saviour Himself, "Our Father which are prayer of our Saviour Himself," "Our Father which are prayer of our Saviour Him in Heaven;" heaven is pointed out as peculiarly God's throne. Farther we are informed that "No man hath through the work of the ministry: and afterwards heaven, even the Son of Man which is (now) in heaven," keeping a day of humiliation, fasting, and prayer, (John iii. 13.) Also at the crucifixion, our Saviour, as with Mr. Simeon Ashe, Mr. Love, Mr. Woodcock, we have already observed, says distinctly "To-day shalt thou be with me in Paradise." While we cannot fail to and other ministers, in Lawrence Lane; THEY did so clearly state the [rebellious] cause of the [rebell] Parunto Mary, His words are "Touch Me not for I am not liament, that I was fully convinced in my own conscience yet ascended unto My Father, but go unto My brethren and say unto them, I ascend unto My Father and your Father, and to My God and your God," (John xx. 17.) the Parliament's service; which—as I did, and do He had been in Paradise, but had not yet ascended to helieve—was the cause of the Lord. I ventured my God. Secondly, as a correlative argument for our reflection, we read, that "No man hath seen God at any time," (John i, 18.). The same declaration is given in 1s Epistle of St. John, 4th chap. 12 v. Refer also to 1st Tim. vi. 16, where "The King of Kings and Lord of Lords" is shown to be "dwelling in the light which no man can approach unto; whom no man hath seen, nor can see." Also see John vi. 46, "Not that any man hath the world. seen the Father save He which is of God, (our Saviour is here speaking of Himself,) He hath seen the Father."
And again Matt. xi. 27, "Neither knoweth any man the

words. As an acute critic, a sound divine, an elegant seen God, or approached the light in which he dwells; sent day based; and not with the "view of impre

testimony, as to our immediate re-existence in another form, when released by death from that which we now liament, and one year before Knox died, writes thus in a occupy; and those texts which speak of the resurrection letter to the regent of the kingdom;-" As to the question, at the last day. It may thus be clearly and satisfactorily gif it be expedient ane superintendent be quhair a comprehended, that Paradise is the happy abode of the quealiset bischope is? I understand a bishope or superpet against the heresies which intellect, uninspired with a true religious spirit, was spreading through comprehended, that Paradise is the happy abode of the quealiset bischope is? I understand a bishope or su intendent to be but ane office; and where the ane is, of separation from the body; and that heaven will be the other is." He had been previously appealing to the case Christian's eventual and still more blessed reward, when, at the great day of resurrection of all that are in the "to the bishops and superintendents pertain the examigrave, man's body will be raised in incorruption, to be re- natione and admission of men into benefices and officer united to the spirit, in form fashioned like unto Christ's of spirituall cure."

principle of the individual right of every professor of religion to make his own creed, and put his own interpretation on every portion of the word of God, interpretation of the word of God, interpretation on every portion of the word of God, interpretation of the word of God, interpretation on every portion of the word of God, interpretation of the word of God, interpretati

THE DANGER OF DEPARTING FROM EPISCOPACY.*

(By the Rev. Professor Butler.)

Now, in the first place, said the Rev. Speaker, let it be remembered, if there be (not to go farther) a strong probability that the episcopal polity of Churches is indeed divine; that, whether directly or indirectly, it To THE EDITOR.

Sir,—The following are some striking passages from "Carlyle's Review of Boswell's Life of Johnson." They bring before us the greatest and one of the best of men when the 18th control of the less of the striking passages from that it has on it the stamp of God's special approval as God's own institution; that while He may tolerate, or though He even adopted, others, this alone He has

for Christian faith and holiness in difficult times, grew into the sole recognised path of perfection; and by which the people of God were almost wholly lost to a world which it was their office to reform and to purify; and lost to this duty, because too often lost to every other also. A living writer of celebrity and elequence has taught us the mischief of this notion; but he has neglected to impress the fact, that almost every step of the abbot had learned to look with almost undisguised conempt upon the degraded throne of the mitred bisho tempt upon the degraded throne of the intred disappears what, again, is the very principle of the theology of the Jesuis (itself the quintessence of Romanism) when they address themselves to the discussion of the Christian hierarchy? What, but this,—that the bishop and the presbyter differ only by casual custom; and that it is, harefure an unchristian and apprinting tyranny for a

therefore, an unchristian and unspiritual tyranny for a bishop—a mere accidental superior—to presume to interfere with the unlicensed preachings of the gifted friar; that it is a "quenching of the spirit," an interested inter-ference of despotic prelates, affrighted lest their own slothful repose should be disturbed. And all this is to help on the supremacy of the Roman court, and through it, their own. But I must cease these exemplifications. You can follow them for yourselves. You will consider whether, if not a proof, they are not at least a warning You can ask-where is superstition most prevalent Where the bishop originally forgot and betrayed his own authority, and thence left his successors to be the avowed advocates of practices his own weakness first allowed him to tolerate. Where is the opposite extreme of Socinianism most vigorous and destructive? Where

the name and authority of the bishop is sternly de-nounced as a lamentable remnant of Popery. Popery, as if the whole labour and struggle of Popery, from its origin to the present moment, has not been to degrade, and diminish, and suppress the primitive episcopol function, while it leaves the episcopal name! No-if there be any one fact candidly deducible from the whole tenor of ecclesinstical history, it is (and equally whether us by the Apostles and their disciples; and the duty, which is on its incumbent, of meekly but decisively maintaining it, as this Society declares itself determined

> JOHN KNOX AND EPISCOPACY. (From The British Magazine.)

to do, in all the operations of the Church to evangelise

Therefore, as we thus learn that heaven is God's dwelling place, so far as such a term is applicable to a Divine Being, one of whose attributes is omnipresence; as no man hath ascended up to heaven; as no man hath which the government of the Scottish Kirk is at the pre-