

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.

COBOURG, UPPER CANADA, SATURDAY, DECEMBER 14, 1839.

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Poetry.

CHURCHING OF WOMEN. FROM KEBLE'S CHRISTIAN YEAR.

Is there, in bowers of endless spring,
One known from all the seraph band
By softer voice, by smile and wing
More exquisitely bland!
Here let him speed: to-day this hallow'd air
Is fragrant with a mother's first and fondest prayer.

Only let Heaven her fire impart,
No richer incense breathes on earth:
"A spouse with all a daughter's heart,"
Fresh from the perilous birth,
To the great Father lifts her pale glad eye,
Like a reviving flower when storms are lush'd on high.

O what a treasure of sweet thought
Is here! what hope and joy and love
All in one tender bosom brought,
For the all-gracious Dove
To brood o'er silently, and form for heaven,
Each passionate wish and dream to dear affection given.

Her fluttering heart, too keenly blest,
Would sicken, but she leans on Thee,
Sees Thee by faith on Mary's breast,
And breathes serene and free.
Slight tremblings only of her veil declare
Soft answers duly-whisper'd to each soothing prayer.

We are too weak, when Thou dost bless,
To bear the joy—help, Virgin-born!
By thine own mother's first caress,
That wak'd thy natal morn!
Help, by the unexpressive smile, that made
A heaven on earth around the couch where Thou wast laid!

* When the woman came to this office, the rubric (as it was altered at the last review) directs that she be decently apparelled, i. e. as the custom and order was formerly, with a white covering or veil.—Wheatley on the Common Prayer, c. xiii. sect. i. 3.

THE SERVICE FOR

"THE THANKSGIVING OF WOMEN" AFTER CHILD-BIRTH.

A Sermon preached at the Carrying-Place, Murray, on Thursday, October 17th, before the Midland Clerical Association, by the Rev. R. D. Cartwright M.A., Asst. Minister of St. George's Church, Kingston, and published at their request.

1 TIMOTHY, ii. 13, 14, 15.—"Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in child-bearing, if she continue in faith and charity and holiness with sobriety."

Without entering upon the various interpretations which have been given of this passage of Scripture by commentators, there can be no doubt that St. Paul here refers to that curse denounced by God upon the woman, in consequence both of her own disobedience, and her having seduced her husband to become her partner in guilt. "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband; and he shall rule over thee." Daily experience amply proves that this word has not been spoken in vain. We all know with how much grief and suffering to the mother, children are born into the world; her anguish and travail in that hour are proverbial. Some of the most striking illustrations of sudden and unavoidable danger, that occur in the Scriptures, are taken from her sorrow. But mark the condescension and mercy of God: He vouchsafed, even when pronouncing this proof of His hatred of sin, to console her who was to suffer so much on account of the transgression, with the gracious intimation that "her seed" should restore mankind to that state from which they had fallen through her fault; that He would send forth His Son, made of a woman, to redeem the race made sinners by her disobedience. Thus by early revealing the fact that He who "had taken upon Him to deliver man, would not abhor the virgin's womb," God gave honour unto the weaker sex even when He placed her under subjection, intending no doubt to prevent the husband from unduly exercising that authority, as well as to vindicate for the wife a befitting tenderness and respect. In accordance with this view we invariably find that women have been honoured and respected in proportion as the knowledge of God has prevailed.—What tender concern, may I not say, what delicate attentions, are required towards them by the law of Moses; and above all by the law of Christ? In the New Testament special care has been taken of that sex who ministered so faithfully unto the Saviour while on earth, who were

"Last at His cross and earliest at His grave," and to one of whom He first shewed Himself after He rose from the dead. Without multiplying passages, it may suffice to say that husbands are enjoined to "love their wives even as Christ loveth the Church." In short the Gospel, among other special benefits to mankind, has elevated women to their proper place in the social scale; and when we consider the immense importance of female influence rightly directed, we cannot be too thankful for this gracious and merciful interposition in their behalf.

It was doubtless from conviction of the incalculable advantage of a pious mother being preserved from "the pain and peril of child-birth," to oversee her children and guide her house,—an advantage it is remembered not merely to her own family but to the whole body of the faithful,—that the Church, as a careful and wise instructor, has appointed in her public service a peculiar office or form of thanksgiving for this particular mercy. The Church does not regard it merely as a private blessing, to be privately, or even publicly acknowledged in general terms: she considers that the whole congregation are interested, not simply on the ground that Christians are to "rejoice with them that do rejoice," but for an especial reason, viz. that the curse thus entailed by sin may be remembered with a holy fear, and that the members of our Jerusalem may rejoice and be glad that a mother in Israel has been preserved from "the snares of death that compassed her round about."

How long a particular office has been used in the Christian Church for this occasion, it would be difficult to say; but it is probably most ancient, since we find that all the Western Rituals and those of the Patriarchate of Constantinople contain such an office. That used by the Church of England occurs, with some little variation, in the ancient manual of the Church of Salisbury, known to have been compiled by Osmund, Bishop of Sarum and Lord High Chancellor of England in the year 1078.* It begins with a short address to the woman, followed by two Psalms. The Address seems peculiar to the present English Form, but two Psalms, the cxxi. and cxxviii. were used at the beginning of the office according to the

Salisbury Manual. The remainder of the office, viz. the short Litany and the concluding prayer, is almost literally translated from the Latin service of Bishop Osmund. If we were sufficiently acquainted with the first introduction of this service into the Christian worship, we should find in all probability that it was intended as a substitute for the Jewish ordinance of Purification, especially appointed by God, as may be perceived by referring to the 12th chapter of Leviticus. At this service, a sin-offering in memory of the original transgression, and a burnt offering in token of gratitude to God for her safe deliverance and bringing her again with her child into the sanctuary, were required of every mother. The probability of this service having been borrowed from the Jewish Ritual is strengthened by the fact, that in the first Book of Common Prayer the title was "The Order of the Purification of women"; it was altered, when our Liturgy came to be reviewed, into the present name, "The Thanksgiving of Women after Child-birth." And I would ask the most fastidious to say, whether it is not comely thus to acknowledge the mercy. Does it not well become not merely the individual, but the whole Church, to be thankful on such an occasion? Who can contemplate the loss which a mother's death would prove to her little ones, and not rejoice at her safety? Who can consider all the consequences of a Christian mother's care, not to the temporal but to the spiritual well-being of her children, and refuse to confess that the Church has well done in appointing this office? Is not the Church fully justified by the example of every age in attaching a more than ordinary importance to the preservation of one whose life is generally so beneficial?

How striking, how numerous are the proofs that the salvation of the soul of a child, humanly speaking, depends in a very great degree on the spiritual care of the mother? To use the words of Solomon in a sense somewhat different from their primary signification, "she builds up her house"; not so much by her prudent management and domestic economy, as by laying a good foundation of faith in the hearts of those whom God has given her,—by early impressions of fear and love towards His Holy Name. We have only to consider what the Scriptures have briefly recorded of the meditative disposition and thoughtful conduct of the mother of our Lord, to feel nearly certain that she early instructed the child Jesus in the knowledge of divine truth. When she found him in the temple seated amidst the doctors, asking questions, it is said that "all that heard him were astonished at his understanding and answers." Are we not warranted to infer that, according to the well-known practice of the Jews, and in obedience to the sixth chapter of Deuteronomy, the mother's care had been one means of this early ripeness in spiritual knowledge? We are, I know, to consider this as a peculiar case; the Spirit was given without measure unto Him "who spake as never man spake"; nor would I press the example beyond its legitimate application, only I would commend to the careful and attentive perusal of every mother the last twelve verses of the second chapter of St. Luke's Gospel, which speak of the childhood of Jesus. But to pass by this case, let us turn to another which all must admit not to be in the same marked sense peculiar. St. Paul, writing to his beloved disciple Timothy, says, "I am filled with joy when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice." That unfeigned faith and sound zeal for the glory of God which was found in young Timothy, in which he had been "nourished" up, and which qualified him for the office of a Bishop or Overseer in the Church of God, was derived to him through the care of his mother and grand-mother whose instruction he followed—"from a child he knew the Holy Scriptures." Is it not even so now? How often are faith and piety continued in a family chiefly by God's blessing on the anxious affection and earnest attention of the mother? In behalf of how many beside Augustine have a mother's prayers been heard, and the wanderer reclaimed to the path of holiness and peace? How many Samuels have been given as servants of the altar through a mother's devout thankfulness? Are there none present whose eyes fill with tears and whose hearts glow with grateful affection, whenever memory recalls those lessons which their infant years were taught on a mother's knee? Are there none who can testify that the lessons learnt in the home of their youth have never been wholly forgotten, but through grace have kept them from "the ways of the destroyer"? Nor is it difficult to account for the marked effect of maternal attention, when affection and spirituality combine to call it into exercise.—

"We are to remember always that the disease of man is in his heart." "The cure therefore to be effectual, must be applied there; nor is it less evident that it should in its first stage be applied early, since we are born in sin, and manifest its workings even from our mother's womb." Now who is most likely soonest to detect the evil manifestations of corrupt nature, or who, humanly speaking, is best able to control and check the partial infirmity or sinful disposition of the young child, as she whose disinterested affection never slumbers, and to whom the confiding infant invariably looks for direction? The first friend is the mother; the tender heart receives implicitly its first impressions from her who is always with the child, and by whom its every want is either anticipated or instantly supplied; who is not soon wearied, nor considers it an irksome task, but rather a pleasure, to mark the opening mind. Affection renders it any thing but tedious to the mother to reiterate line upon line and precept upon precept: she does not grow impatient at her little ones' dullness or inaptness; she is not solicitous to overload the infantine understanding to save trouble to herself. Of course I speak generally: there are exceptions; but as a general rule, the mother, under God, must have the chief place in the training up of the young children at the very beginning. What moral power is hereby conferred! What a door left open by Providence for good, if duly availed of! Surely in the first stages of life, mothers are answerable for very much of the behaviour of their children and for the forming of their character! Yes, daughters of Jerusalem, the work of man's salvation in a most important practical sense, remains open to your faithfulness. Mothers in Israel, on you it greatly depends whether the young are to be duly chastened in the tone and temper of their hearts, whose hearts are yet tender; your part it is to have a watchful eye to their lesser habits and leanings to what is wrong, ere they become by fatal indulgence a part of their very nature.—"The greatest need of all young minds (says the writer I have already quoted) is to be rendered *adulter and docile*." If then the wayward passions of the child are permitted to have free license, what is the after life to be but a

train of fatal self-indulgence? Perhaps it may be thought that I attribute too much to human agency. It may be said, no parent, no mother, can change man born in the likeness of sinful Adam. Most true is the sad corruption that has taken place in man by the fall of his first parent; a just and proper sense of this inborn corruption is most necessary to a right and hearty reception of the Gospel. Christian mothers, forget not this, I pray you. But I beseech you also, forget not that in Christ Jesus the old man may be put off and the new man put on, renewed after the likeness and image of God. Is not then such a likeness to be desired and aimed at? Has the humiliating doctrine of our natural corruption been revealed to excite us from exertion and justify sloth? Are you not by this very sad declaration, more than by any thing else, bound to watch over your little children? If the corrective means ordained by God are unemployable and the restraints of wisdom are neglected, will you dare to solace your own faithless negligence by pleading imate sinfulness? Are we so to pervert the doctrine of man's corruption as to omit our efforts to check its fruitfulness? You hope all will yet be well. Wherefore? on what ground? By God's mercy and grace. A miracle indeed may, in an instant, convert a barren heath into a fertile field of corn; but what would be thought of the husbandman who, without culture previously bestowed, and without seed sown, counted on a sure crop from that neglected waste? Can we then in sober reason expect, that the neglected little ones grown to man's estate with an undutiful and disobedient temper past control, are then to be recovered from the snare of the tempter? Happy are they, it is true, who from being great sinners become true penitents! may God increase the number of such, how many soever they be, an hundred fold! but the ways of sin are so downward, the power of habit so strong, that the return to the way of righteousness is both difficult and rare. Happier therefore by far, and infinitely more safe, is the condition of those who like Timothy or Samuel have been taught to serve the Lord from their childhood; in whose hearts "the seed has sprung up, man knoweth not how; first the blade, then the ear, after that the full corn in the ear." There may be particular exceptions; it is admitted, but are we on that account to disregard a general truth? Parents, Mothers, be persuaded: untutored, undutiful childhood leads generally to licentious youth; that again conduces to a profligate manhood; and the end thereof too often is a heartless, chilling, hopeless death.

Stand forth, ye ministers of Christ,—ye whose office it is to visit the bed-side of the dying,—proclaim aloud in the ears of this people, that they may hear, the testimony of your pastoral experience. Among whom chiefly do you find "the working of God's Spirit, drawing up the mind to high and heavenly things," or softening the heart into penitential sorrow and godly contrition? Speak, ye servants of the altar, do you find these things frequently in those whose childhood has been suffered to continue ungoverned and neglected? Or rather, will you not one and all declare, that these gracious proofs of God's presence are chiefly perceived in those who have been the inmates of a home where God was acknowledged the Guardian, and Christ confessed, loved, and obeyed as the only Saviour? Will you not testify that the seed sown in a mother's tears, and apparently smothered by the evil-herb of unbelief and the hardened unconcern of filial disregard, has often at the last brought forth the fruit of repentance sought carefully with tears? Again then I say, Parents, Mothers, be not deceived: ungoverned childhood must lead to ungodly manhood; of those who like the children of Eli are permitted to go in their evil ways unrestrained, you will find even now that it must be said too truly,—"They are sons of Belial, they know not the Lord."

Before I conclude, I would speak a word or two of particular exhortation. I would desire to impress upon those mothers who are present, the duty of improving those periods of maternal trial to their own souls. Careful and busy about many things; occupied and probably engrossed with the ordering of your households and the management of your families, it may be that you do not find yourselves always disposed to devote due attention and care to private devotion and personal examination. Ought you not then to avail yourselves of the quiet enjoyed in that season from the ordinary cares of domestic life, to inquire into the state of your own hearts before God? might not your trial be thus sanctified to yourselves, and not to yourselves only, but to your houses also?

I would also remind you of the Rubric which requires that "the woman who cometh to give her thanks must offer accustom'd offerings": in other words "forget not thy poor." When you come into the congregation to return thanks to God for his late mercy to yourselves, be mindful of the wants of others. Indeed if your hearts be duly impressed with a conviction that God has been gracious to you, you will be constrained to shew forth that you are sensible of what you owe Him not with your lips only; your own distress, if it have produced the effect intended, will cause you to feel for the distress of others and prompt you to give of your substance for their relief a thank offering unto God. If however you have nothing to give; if of silver and gold you have none, at least remember the injunction of the Apostle,—"I beseech you, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Lastly, would I call your attention, Christian mothers, to a precept in the Jewish law: "The first-born of thy sons shalt thou give unto ME." I would say to you, meditate upon the spirit of those words. Are they not worthy to be kept and pondered in your hearts? Why is it that while every worldly profession is filled, the service of the temple so grievously lacks helpers? Where the harvest is so plentiful, why are the labourers so few? Is it because it is not lucrative to serve the tabernacle or minister at the altar, that we find so few coming forward to do the work of Evangelists? Might not you, mothers in Israel, in some degree prevent this? Let me not be mistaken.—Let it not be supposed that I would encourage any to urge unduly on their children to engage in the ministry, or rashly to assume such a responsibility. All that I would desire is, that Christian parents would accustom their children to regard it as an honourable labour,—that they would not, by their example or their teaching, lead their little ones to infer that the acquisition of wealth is the main pursuit or true business of life; but rather let them see that the soul is beyond all price.

If this were done,—if the value of immortal souls were often impressed upon the young,—we should soon be gladdened with the sight of many coming forward to the help of the Lord against the mighty enemy. Instead of the handful of us who are now labouring in this extensive

Colony, we should then behold a host ready and desiring to testify the Gospel of the grace of God.

And now, brethren, I have no desire to trespass longer on your patience, having already extended my observations beyond my first intention. I would therefore send you away with one remark, viz.—that in this office, as in all her ordinary or special services, the Church of England has but this object,—to promote the glory of God and the edification of her members; to teach mothers that children are a gift and heritage that cometh of the Lord, whom they must bring up in His fear and nurture.

THE ORIGIN AND MEANING OF THE WORD "CATHOLIC."

Experience has long since told us, that there is much in a name. In the history of no name, perhaps, has the truth of this proverb appeared more evidently than in the title of "Catholic." The word, as most of our readers well know, means universal; and, as truth is the same all over the world, and always, it should be held alike by all who profess the Christian faith: so that the Catholicity of any doctrine should be an evidence, to a considerable extent, of its genuineness. This, however, the Romanists alone, of modern Christians, seem fully to have understood, they have never ceased to lay claim to the title for the Church and doctrines. We of the Church of England have been rather inconsistent in the matter. That Catholicity was a true mark of the Church was indeed well known to those excellent men who purified our portion of the Church from the corruptions of Rome. So the word is used several times in our Liturgy; and for more than one hundred years after the Reformation our Divines invariably claim the character of Catholicity for the Church of England. In that dark period of our Church History, however, which followed the Revolution of 1688, the importance of the name "Catholic" generally to have been lost sight of and almost to have become forgotten in consequence of the preposterous claim to it asserted by the Romanists. So far in truth had ignorance upon the subject spread, that Romish Priests are credibly stated to have made more than one convert in Ireland by this simple fallacy: "The Catholic Church must be the true Church, for you pray for it in your Liturgy; ours is confessedly Catholic, therefore, ours is the right Church." It is now some years since the attention of learned and pious men has been more generally directed to ecclesiastical history; and the proper Catholicity of the Church of England has in consequence been strenuously re-asserted. The argument could not be without weight against Dissenters; for they, as is well-known, made no pretensions to the title, but ridiculed it. Here then comes the curious part of the story. Finding that an acknowledged want of Catholicity was becoming in the minds of thinking people a serious objection to their new-fangled tenets they have invented this ingenious device. I call it ingenious, and am willing to give them full credit for the discovery. They now adopt the word, in another sense, for themselves, hoping, partly by bringing the word into disrepute, and partly by bewildering people's minds by the use of the two senses to throw it back into the obsolescence from which it so lately recovered. Moreover, the new sense which the word bears in the dissenting vocabulary is so cunningly chosen, as while it possesses some semblance of truth to captivate the superficial observer, in reality it expresses the very opposite of its proper ecclesiastical signification. In the old sense, the Catholic doctrines or verities were the great essential truths of the Gospel, which, how considerable soever might be the differences in non-fundamentals, were agreed upon by all who named the name of Christ,—so that the more Catholic any doctrine was, the more distinctively Christian was it. Now, contrarywise, the less Christian any doctrine is, the more Catholic would it be called; thus, the doctrine of the Trinity, as compared with Deism, wants Catholicity; inasmuch as the latter is common to the Christian with the Jew, the Unitarian, and the Mahometan; while the other is peculiar to a section of the Christian world. It would be difficult perhaps to specify a more ingenious perversion of the sense of any word. The same process is now attempted with the word "Church."

I shall now briefly trace the history of the word "Catholic" in its legitimate ecclesiastical sense. Its nearest equivalent in the English language is "Orthodox." It was used of old to denote the doctrines of the Church as opposed to those held by heretics. Thus an epistle of Constantine the Great, preserved by Antianus, addressed to the orthodox party at Alexandria, is headed "To the Catholic Church in Alexandria." And the Emperor Justinian explains expressly that the term was meant to indicate those "who held the evangelical doctrine of the Trinity in Unity, and conformed to the Apostolic discipline." But the word is of much older date. It is first used in relating the martyrdom of Polycarp, A. D. 118, where we are told that he prayed for "the Catholic Church of Christ." And that the expression implied not universality in extent, but orthodoxy in faith, appears from what follows in the same narrative, he being there styled "the Bishop of the Catholic Church in Smyrna." It may be as well to add the authority of Bishop Beveridge; "Although the word properly signifies universal, yet the ancient fathers commonly used it in the same sense as we do the word orthodox, as opposed to the heretic, calling an orthodox man a Catholic, that is, a son of the Catholic Church; as asking it for granted that they, and they only, which constantly adhere to the doctrine of the Catholic or universal Church, are truly orthodox; which they could not do, unless they had believed the Catholic Church to be so. And, besides it is part of our very creed that the Catholic Church is holy, which she could not be, except free from heresy, as directly opposed to true holiness."

It has been well said, in reference to the dissenting use of the word, "There is a kind of Catholicism of opinion which honours truth in the same way as he who marries many contemporaneous wives, honours marriage; or as the man honours property who appropriates as much as possible of his neighbour's."—The Church Magazine.

THE CHURCH OF ENGLAND BUILT ON THE PRIMITIVE MODEL.

From a Sketch of the Church of the two first Centuries, by the Rev. J. J. Blunt.

Thus have I brought before you, in as concise a shape as I could, the leading features of the Primitive Church of Christ, as we gather them from those who are usually termed the Fathers of the first two Centuries; and I have made it appear, I trust, that it was not the loose Society some seem to think it, without cohesion of parts, or unity of purpose, but that it had its regular succession of Ministers, (and those of the three orders,) whereby the qualification of the teacher to instruct was secured, duly appointed; its discipline, whereby heresy and schism were excluded, duly observed; its forms of worship, whereby the rash utterance of unadvised lips was guarded against, duly composed; and yet that it was no church of mere ritual, but that its doctrines, whilst conceived in all soberness, were also those which plain people must understand to be the great doctrines of St. Paul: the corruption of our nature, though the degree of it is left undetermined; the need of the Holy Spirit to restore it, the Holy Spirit communicated as at other times so mainly at the Sacrament; and the Incarnation, Cross, and Passion of God's blessed Son, whereby

this and every other good gift from above was worked out and won for us.

In all which particulars, the Church of England has no reason to shrink from a comparison with those days. For as I have made my argument tributary to the illustration of our Church as I have proceeded, so would I desire in the end, and upon a general review of my subject, to leave the impression on your minds, more especially in this season of reproach, that our Church is built upon the primitive model, allowance only being made, in common fairness, for such unessential differences as a change of time and circumstances may have dictated. For whatever may be alleged by enthusiasts against the structure and the forms of the Church of England, as restrictive and chilling, they will be found to be no straiter than is necessary to prevent confusion of doctrine and practice, and to secure peace in both; whilst the great evangelical truths of Scripture, no sectary, however ardent, can proclaim more unreservedly and insist on more perseveringly than does she. So that if at any time the preacher, forgetful for a moment of his commission, provide an essay and not a sermon for his flock, the spirit of his Church, as breaking forth in her Homilies, her Articles, her Liturgy, rises up and rebukes him; and thus eventually the pulpit, if for a season it chance to fall under other influence, recovers itself, and is restored to the faithful service of that Gospel, which our Reformers made to assert itself in every line that they penned. God grant that we her Ministers may be only true to her; act up to her Spirit, work her theory out; recommend her to the people by presenting her unto them as it were in a sensible shape, (as the internal evidence of all her services proves it was meant to be,) that she may stand before them in all the beauty of activity and life; and sure I am, that so doing, we shall also be true to Christ's Church upon earth; we shall do all things decently and in order: we shall pray with the understanding and heart; we shall rest in a sound and settled faith, nor be beaten about by every wind of doctrine; and in our public and private ministrations, in the temple and in every house, we shall cease not to teach and preach Jesus Christ.

EXTRACTS FROM HUME'S HISTORY OF JAMES THE SECOND.

DESERVING OF PUBLIC ATTENTION AT THE PRESENT CRISIS OF PARTIES AND OPINIONS.

"The first act of James's reign was to assemble the *privy council*, when after some praises bestowed on the memory of his predecessor, he made professions of his resolution to maintain the established government both in Church and State."

"The King, however, in the first exercise of his authority, showed that either he was not sincere in his professions of attachment to the laws, or that he had entertained so lofty an idea of his own legal power, that even his utmost sincerity would tend very little to secure the liberties of the people."

"The King, likewise, went openly, and with all the ensigns of his dignity, to mass, an illegal meeting, and by this imprudence he displayed at once his arbitrary disposition and the bigotry of his principles—those two great characteristics of his reign, and bane of his administration."

"Is it not the custom in Spain," said James to the Spanish Ambassador, "for the King to consult with his confessor?" "Yes," replied the Ambassador; "and it is for that very reason our affairs succeed so ill!"

"On all occasions the King was open in declaring that men must now look for a more active and more vigilant government, and that he would retain no ministers who did not practise an unreserved obedience to his commands."

"It must be confessed that no parliament in England was ever placed in a more critical situation, nor when more forcible arguments could be urged, either for their opposition to the Court or their compliance with it."

"When Coke, the member for Derby, rose up and said—'I hope we are all Englishmen, and not to be frightened with a few hard words,' so little spirit appeared in that assembly, often so refractory and mutinous, that they sent him to the Tower for bluntly expressing a free and generous sentiment."

"The next opposition came from the House of Peers, which has not commonly taken the lead on these occasions, and even from the bishops, where the Court usually expects the greatest compliance and submission."—"Compton, Bishop of London, in his own name and that of his brethren, moved that a *vay* should be appointed for taking the King's speech into consideration. Jefferies, the Chancellor, opposed. The Bishop of London's motion prevailed."

"The smallest opposition towards the introduction of Popery must, in the present disposition of the people, have afforded reason of jealousy, much more so wide a step as that of dispensing with the tests, the sole security which the nation, being disappointed of the Exclusion Bill, found provided against those dreaded innovations."

"Four Catholic lords were brought into the *privy council*."—"The King was open, as well as zealous, in the desire of making converts, and men plainly saw that the only way to acquire his affection and confidence was by a sacrifice of their religion."

"But it was in Ireland chiefly that the mask was wholly taken off, and that the King thought himself at liberty to proceed to the full extent of his zeal and his violence. The Duke of Ormond was recalled, and though the primate and Lord Granard, two Protestants, still possessed the authority of justices, the whole power was lodged in the hands of Talbot, the general, soon after created Earl of Tyrconnell, a man, who, from the blindness and fury of his temper, was transported with the most immeasurable ardour for the Catholic cause."

"All judicious persons of the Catholic communion were disgusted with these violent measures, and could easily have foreseen the consequences. But James was entirely governed by the rash counsels of the Queen, and his confessor, Father Peters, a Jesuit, whom he soon afterwards created a Privy Councillor."

"The Church commenced an opposition to court measures, and Popery was now acknowledged the more immediate danger."

"James issued his proclamation, suspending all the penal laws in ecclesiastical affairs, and granting a general liberty of conscience to all his subjects."

"In order to procure a better reception for his edict of toleration, the King finding himself opposed by the Church, began to pay court to the Dissenters, and he imagined, that, by playing one party against the other, he should easily obtain the victory—a refined policy, which it much exceeded his capacity to conduct. His intentions were so obvious that it was impossible for him ever to gain the sincere confidence or regard of the nonconformists. They knew that the genius of their religion was diametrically opposite to that of the Catholics," &c. "Yet such was the pleasure reaped from present ease—such the animosity of Dissenters against the Church, who had so long subjected them to the rigours of persecution, that they everywhere expressed the most entire duty to the King, and compliance with his measures, and could not forbear rejoicing extremely in the present depression of their adversaries."

"But what afforded the most alarming prospect was the continuance, and even increase, of the violent and precipitate conduct of affairs in Ireland. Tyrconnell was now vested with full authority, and carried over with him, as Chancellor, one Fitton,

* See Palmer's Antiquities of the English Ritual.

* See a volume of sermons by Rev. J. Miller, Worcester College, Miller's Sermons, No. 15.