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 WORLD.

"Wilt thou set thine eyes upon that which is not? for riches make themselves wings—they fly away as an eagle."—Proverbs xxiii, 8.

False world, thou ly'st: thou canst not lend
The least delight:
Thy favours cannot gain a friend,
They are so slight:
Thy morning pleasures make an end
To please at night.
Poor are the wants that thou suppliest;
And yet thou vaunt'st, and yet thou viest
With heaven; fond earth, thou boast'st; false world, thou liest.

Thy babbling tongue tells golden tales
Of endless treasure;
Thy bounty offers easy sales
Of lasting pleasure.
Thou ask'st the conscience what she ails,
And swear'st to ease her.
There's none can want when thou suppliest,
There's none can give when thou deniest.
Alas! fond world, thou boast'st; false world, thou liest.

What well-advised ear regards
What earth can say?
Thy words are gold, but thy rewards
Are painted clay;
Thy cunning can but pack the cards,
Thou canst not play.
Thy game at weakest, still thou viest
If seen, and then revy'd, deniest—
Thou art not what thou seem'st; false world, thou liest.

Thy tinsel bosom seems a mint
Of new-coined treasure,
A paradise that has no stint,
No change, no measure;
A painted cask, but nothing in't,
Nor wealth, nor pleasure.
Vain earth! that falsely thus compliest
With man; vain man! that thou reliest
On earth; vain man, thou dot'st; vain earth, thou liest.

What mean dull souls, in this high measure,
To haberdash
In earth's base wares, whose greatest treasure
Is dross and trash?
The height of whose enchanting pleasure
Is but a flash?
Are these the goods that thou suppliest
Us mortals with? Are these the highest?
Can these bring cordial peace? False world, thou liest.

Quarles' Emblems.

EMPLOYMENT OF THE MIND.

When the sad soul, by care and grief opprest
Looks round the world, but looks in vain for rest;
When every object that appears in view
Partakes her gloom, and seems afflicted too;
Where shall affliction from itself retire?
Where fade away, and placidly expire?
Alas! we fly to silent scenes in vain,
Care blasts the honours of the flow'ry plain,
He veils in clouds the sun's meridian beam,
Sighs through the grove and murmurs in the stream;
For when the soul is labouring in despair,
In vain the body breathes a purer air;
Nor storm-tost sailor sighs for slumbering seas,
He dreads the tempest, but invokes the breeze;
On the smooth mirror of the deep resides
Reflected woe, and o'er unruffled tides
The ghost of every former danger glides.
Thus in the calms of life we only see
A steadier image of our misery:
But lively gales, and gently-clouded skies,
Disperse the sad reflections as they rise;
And busy thoughts, and little cares, prevail
To ease the mind, when rest and reason fail.
When the dull thought, by no design employ'd,
Dwells on the past, or suffer'd, or enjoy'd,
We bleed anew in ev'ry former grief,
And joys departed furnish no relief.

Dodsley.

EPISCOPAL SUCCESSION.*

Closely connected with this subject, [Scriptural Tradition] is that of Episcopal Succession. It is a fixed outward mean, (in common with many others), by which the identity of the visible Church, as co-ordinate with the written Word, is preserved; just as the identity of an individual man, though a spiritual law, is symbolized by the continuous reproduction of the same bodily organs. It is more than this; it is not merely one leading symbol of permanent visibility, but a co-efficient of every other. Yet it must be examined *according to this idea*, and be judged to realize its existence, in so far as it fulfils it; no further, and just so far. I dare not affect to think of it, in order to render it intelligible and persuasive to faithless and mechanical minds, as of a mere *physical* continuity, by which the spiritual powers of the pastorate are conveyed, like a stream of electricity along a metal wire. I will not peril a truth, the importance of which I hold it impossible to exaggerate, by involving it in a research, carried on by flickering and feeble torch-light, through a period left by Providence in noticeable, perhaps significant, obscurity; I will not entangle the subject in a net-work of needless scruples, nor hold it needful to remove every seeming anomaly which it may exhibit in its actual working. If it be said, that this concession takes from the strictness of its application, opening the door to licence and evasion, I deny the inference. It may, indeed, leave something for the caviller to object, (far less, however, than he finds in another quarter), but nothing for the honest to believe, against the doctrine. We know that the primitive Apostolical Churches produced, at an early period, lists of their bishops in the order of their succession, from the first foundation of their respective sees; and we have no reason to doubt the general correctness of these records. But if a link should have been supplied in any instance upon doubtful authority, will this, of itself, excite the smallest suspicion that the Church in question was not outwardly and episcopally derived from the great apostolic body? Does not episcopacy itself, combined with the other outward characters of catholicity, and in default of all evidence to the contrary, establish the fact? Shall the Churches, in which the line has been perpetuated, jeopard their title by identifying it with the result of an antiquarian discussion? I contend that visibility,—real, outward, and continuous visibility,—is legibly inscribed upon their very portals, neither needing long investigation, nor admitting of reasonable question. But to come nearer home, our own beloved Church, in what archives is her charter deposited? I have all along repudiated the notion, that her public character, as distinguished from the denominational sects, is due to her legal establishment, or that her spiritual authority has no *other* ground than her conformity, however demonstrable, to the scriptural pattern. It has been my object to show, that no portion of the Church of Christ can be *originated*, as an independent body, at the will of man; that its visibility must, if I may so speak, be its own,—an ever-living, independent witness for the truth, tendering an evidence in perfect harmony with the Word, but not a mere duplication of the same notes. Agreement is not sameness; on the contrary, it implies a difference; while it excludes variation. Now this visibility must, by its definition, have been propagated in an uninterrupted line from the beginning. In other words, it is continuous, amounting to nothing less than the perpetual reproduction and unbroken identity of the entire body, symbolized particularly in holy communion. This is effected by a combination of causes, including a regularly-ordained pastorate, which involves the doctrine of Episcopal Succession; but we are not to confound the thing itself with the registers in which it is tabulated and recorded. That these are of extreme curiosity, and no inconsiderable importance, is undeniable; but they are obviously not *essential;* and if any part of the series be of doubtful authenticity, or wholly wanting, let it not be thought that the continuity of the Church itself is affected by the circumstance, or that a sufficient evidence, of a far more satisfactory nature, is not supplied in the traditional character of its ordinances, written wherever it really exists, with other authenticating marks, both of a positive and negative kind, as I have before expressed myself, upon its very portals, in such legible characters that all who run may read.

To return then to the case in point. Could any one doubt that the Church visible in England, *before* the Reformation, was derived by true outward succession from the apostles themselves? Would it have been necessary to inquire, whether the pastoral staff, having been conveyed by unseen hands across the dim horizon of legend and surmise, which bounds the history of the British Church, had descended through an unrecorded catalogue of native bishops, or were received through St. Augustine and St. Gregory from the Apostolic founders of the Roman see? Or shall the episcopal character of the latter depend upon the accuracy, by which this sacred genealogy is traced? We trifle with the cause, and betray into the hands of cavillers, when we but *seem* to rest it upon such evidence. Our forefathers saw the *visible* charter of their privileges, as churchmen, spread before their eyes, and the fact that it was undisputed proves it to be indisputable.

We are somewhat differently circumstanced. Our charter *is* disputed, and it, therefore, becomes us to examine it with more attention, not to silence our adversaries, but, if possible, to convince them, and, at all events, to satisfy ourselves. Let it be freely conceded that an enormous evil was removed by a violent remedy. *Immedicable vulnus ense recidendum est;* but the process of excision is both painful and dangerous, and generally leaves a sear. Yet if such has been the case with us, it betrays a defect of spirituality. Be this completely re-asserted, and we may say, in the exquisite language of the poet,—

"The guiding sword, with discontinuous wound,
Passed through us,—but the etherial substance closed,
Not long divisible."

Let it be granted further, that in the course of this perilous struggle some irregularities occurred, which are made neither better nor worse, by the fact that they are not without a parallel in other churches, and at other times. If they have left a flaw in our title, we are but poorly consoled by seeing others similarly disqualified. But let us recur to first principles. We have seen that the continuity which is essential to the visual Church, depends upon the regular succession of its bishops. It does not *consist* in this succession, but it depends upon it in the order of Providence, more or less, immediately as an appointed mean; and whether we refer to Scripture, to reason, or experience, we may confidently add an indispensable mean. Suppose this succession repeatedly set aside by the temporal power: suppose it suspended for any considerable time, or disturbed to any considerable extent: we plainly perceive that, under such circumstances, the identity of the Church must eventually be destroyed, and all the purposes served by its continuous visibility utterly frustrated. It is no longer an independent witness. In such an event, the only course open would be to fall back on its earlier self, to unite itself with the great visible body in other lands, and take up again, as far as may be, its old links with the past, through the medium of those fixed symbols by which alone that connexion can be effectually recovered, or permanently preserved.

But was the case so with this country at the reformation? Was there any considerable approach to such a catastrophe? On the contrary, was not the identity of the Church, by the mercy of God, so truly, so plainly, so ostensibly preserved, as to preclude any reasonable *suspicion* of a break—the separation of the Romanists themselves being merely an after-thought? Do we not see the same sacred orders, the same body of clergy, and essentially the same liturgy? Did not the same baptism continue to recruit the great congregation—the same communion, purified of its excrescences, to unite them with their forefathers, and with their successors, with each other, and with their unseen Head, that they might feel and know themselves to be "one bread and one body?" Was the *sense* of continuity ever for a moment interrupted? I will not affirm that no holy associations were rudely sundered, or measure the extent of the evil against the stern necessity which produced it. It is sufficient to show that there was no approximation, not even in appearance, to an universal and vital dissever-ment. If there were a pretext for cavil, there was no room—no, not the slightest—for real apprehension.

What then is the inference? that the succession of the Church was *evidently* unbroken; so evidently, that the way-faring man might see and know, and be assured of it. In particular, that the bishops by whom it was ordered, were, by the permission of God, true bishops, fully authorized to perform their important functions, and to perpetuate, by the divine blessing, that sacred polity, to which their continual presence and agency was thus providentially secured: an inference which every succeeding generation re-asserts and strengthens. We shall then be prepared, with calm and serious minds, to investigate the real nature and actual extent of these deviations, a theological inquiry of the highest interest and importance, but not, I venture to affirm, *vitally* affecting our privileges as Catholic Churchmen.—Catholics in the full sense of the word—though reformed from gross corruptions, liberated from foul tyranny, and evermore *protesting* against both.

We shall exhibit them fearlessly, yet cautiously, in their just dimensions, entertaining views the very reverse of those with which this inquiry is commonly pursued. It is important to see how wide the deviation was; not that we may provide a precedent for greater, more reckless, and far less justifiable inroads upon Church principles, but that we may learn to rely on the "native virtue" which the Church (in common with all other constitutions in which a vital principle is embodied, and more than all other constitutions, because the ecclesiastical principle possesses, of all others, the purest and keenest vitality), is enabled to exert in healing up her gaping wounds, and reproducing her mutilated parts.—Not every continuous obstruction by which the outward working of an idea is impeded, is able to destroy, though it may repress, its energy; it may somewhat disguise its presence, without wholly concealing it. Neither is every blow which is inflicted, even on a vital organ, necessarily mortal; we must judge by the event, fearing even the slightest injury, but not despairing after the greatest.—This on the one hand.

On the other hand, it is important to see how *small* the deviation was, not in a spirit of fearfulness, as if our situation were really attended with suspicious circumstances, and our case required the utmost stretch of extenuation. No, but that we may learn what mighty consequences have resulted even by so slight a departure, not merely from ancient precedent, though this is something, but from the usual and natural method in which the necessary functions of the Church are discharged.—We shall tremble to repeat an experiment, though upon the whole successful, when we see how much permanent evil it has occasioned: and should it ever become necessary to submit to an extensive change of any kind in our ecclesiastical regimen, we shall look back at the reformation for much positive, but also for some negative, instruction, while amidst so much to imitate, we discern so much also to avoid. Above all, we shall free the doctrine of Episcopal Succession from the false and counterfeit mysteriousness in which it is too often involved, and by which its full and hearty reception is too often prevented; while we trace, in the open dispensation of Providence, the effects produced by any departure, however slight or necessary, from its regular forms. Or if we transfer the argument from this particular symbol, to the ecclesiastical system at large, as re-modelled in the fifteenth century, we obtain the same result. Is this a difference in words? Nay, in things, and the widest that can be conceived. It breeds no question as to the reality of the Church which we have, while it satisfactorily accounts for the Church which we have not. It substitutes for an obscure charm, a divinely revealed, but open-working, and most evident principle; while it directs our faith to the One unseen, whose mystery, be it ever devoutly remembered, though darkness to the sensual, and folly to the worldly mind, is *wisdom spoken among the perfect*—not concealment, but revelation—not obscurity, but light.

Lastly, when we reflect how necessary the mighty change effected at the reformation had become, how little it could have been brought about by human efforts, independently of concurrent circumstances, how much wisdom and piety were engaged in the work, and how much they were assisted by Providence, yet how imperfectly they were enabled to control the cupidity, self-will, and violence, with which they were associated, we shall, on the one hand, offer fervid thanksgivings to Almighty God, both for the good we have received, and the evil we have escaped; and on the other hand, be reminded to watch with sleepless vigilance against the stealthy return of those principles and practices which it is the continued purpose of Protestantism to resist, as it was the original object of the reformation to exclude; ever remembering that one error is never successfully combatted by another: that there is no such thing as excess, unaccompanied by falsehood, and that opposite falsehoods reproduce, instead of neutralizing each other. But the "truth will set us free."

Let us pray for an abundant outpouring of that Spirit of Truth, whose presence and operation in the world we are taught to recognize as the gift of our ascended Lord and the first fruits of His sojourn in the flesh. So shall we find the Word of God,—both life and light,—in our hearts; and the Church of God,—life-giving and light-diffusing—in our land. Not as if the earthly Jerusalem, the city of the saints below, had ever fully realized its own divine image. Not as if the visible Church, in any one time or place, had ever presented more than a proximate image of that Catholic type which is of all times and of all places. We live in a world of feeble strivings and faint indications; and may be well content if, in the general and manifest tendencies of those outward appointments, (of whatever kind), under which we are providentially placed, we can discern their true intention,—their shaping principle, and *inward* form.—But with respect to that traditional order, according to which the word is set forth, and the sacraments administered, in this country, we have in Holy Writ, a fixed and infallible criterion by which (in addition to its own apparent evidence, and the witness of the Spirit) we may readily ascertain how far it is actually conformable to the heavenly constitution, which it professes to represent.

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

JULIAN THE APOSTATE.*

Julian had the early advantage of a Christian education; but, before his principles were well formed, he fell into the hands of the most dangerous Sophists, men bigoted to the reveries of Paganism, subtle, imposing, and unwearied in their efforts to crush the Gospel, and to bring back the reign of Gentile Philosophy.—Under the guidance of such men, a youthful mind, so vain, and so susceptible of flattery and falsehood, as that of Julian, could hardly escape contamination. But before he fell into these hands, and even whilst he was under the tuition of Christian instructors, he is said to have discovered a peculiar antipathy to the Gospel, and a partiality to Heathenism, which pre-disposed him to listen with eagerness to those who were most ready to lead him astray. His prejudices in this respect were also heightened by personal resentment towards his imperial relations; from whom, though professing Christianity, it must be acknowledged that he had experienced the most unnatural treatment.

These considerations, however, afford but a slender apology for one, whose talents have been extolled by his admirers, as far above the common standard of excellence. And even though we should estimate him (more justly, perhaps), as a man of brilliant, rather than of solid parts, still it would not be easy to find an excuse for so miserable a perversion of them, as his apostacy from the Gospel exhibits. If, however, we are to doubt the sincerity of Julian's belief in Paganism, his understanding is only vindicated at the expense of his moral character; nay, he stands convicted as doubly a hypocrite, believing neither in Heathenism nor Christianity, yet occasionally professing both, maintaining with the greatest pertinacity opinions which he secretly despised, and persecuting one religion, only because it was irreconcileable with another, which he held in equal contempt.

But of Julian's attachment to Heathen Idolatry, and his belief in the grossest of its absurdities, his own admirers will hardly suffer us to doubt. They represent him as most scrupulously observant of its superstitions; and, it is the boast of his great panegyrist, Libanius, that, far from admitting Polytheism only in a refined and mystical sense, he adopted it in its vulgar acceptation, with as much credulity as the most illiterate of his subjects.

If this representation of him be true, we cannot but consider Julian as thoroughly devoted to that religion of Satan; and, in order to account for such strange infatuation in one who, in his infant years, had been trained to the Christian faith, we must either suppose him to have been deceived, at an early period of life, by the malicious artifices of those who laboured to initiate him into its abominable mysteries; or that, being afterwards "given up to a reprobate mind," the evil spirit was permitted to work upon him by diabolical illusions, and to plunge him still further into the depths of perdition. Nor, perhaps, will they who duly consider some very strange and mysterious transactions recorded of Julian and his associates, be disinclined to adopt this latter opinion.

But as it is repugnant to all our knowledge of the Divine attributes, to suppose that God ever hardens the hearts of those, who have not themselves already hardened them by wilful impiety and opposition to the truth; so do we find in Julian a striking instance of a man, determined, almost from the beginning, to involve himself in the sin of apostacy. What excuse, indeed, can be alleged for such a man; one who was accustomed to weigh, to examine, and accurately to judge, in all other matters; and was only blind, wilfully blind, in the momentous concern of salvation? He saw, he could not but see, the excellence of Christianity. He had every opportunity presented to him of examining its proofs, and appreciating its value. He had been accustomed to read the Holy Scriptures, to hear them explained, and to observe with great exactitude the most solemn ordinances of the Church. Nay, even after his release from the restraints of tuition, he went so far as to profess some degree of reverence and zeal for the Gospel.

But this dissimulation he only deemed it expedient to practise, so long as he was in some degree dependent upon others. No sooner was he raised to a joint share of the Imperial dignity, than he threw off the mask, and began to discover evident symptoms of that disposition, which, upon his succeeding to the undivided sovereignty of the empire, displayed itself without reserve.

His first object was, to rescue the Gentile religion from that just contempt into which it had fallen. For this purpose, he strove to reform its scandalous enormities; and to new-model it, so as to give it a nearer resemblance to the system of Christian purity. In so doing, he was driven to the necessity of implicitly acknowledging the superiority of the Gospel, and the virtue of its professors; of which there cannot be a more striking proof, than his letter to the Chief Priest of Galatia, respecting the duties of the sacerdotal order, and the general conduct becoming the votaries of Heathenism.

His next object was, by ridicule, to make Christianity appear contemptible. For this purpose, he availed himself of his early knowledge of the Sacred Writings, and of his extraordinary talent for sarcasm and irony, to throw out bitter insinuations against the Galileans, (such was his wonted appellation of Christian believers), and against the sacred Founder of their religion. Their doctrines and their ordinances were made subjects of derision; their principles of meekness and submission were tauntingly put to the severest trials; their very virtues were made the occasion of ridicule and insult; and the pure precepts of the Gospel were perverted and misapplied, for the purpose of representing its disciples as men of despicable character, and holding tenets of the most pernicious description.

It is peculiar, however, to Julian, (among those emperors who sought the destruction of Christianity), that he did not resort to open and direct persecution. But this forbearance he is said to have shown, from envying Christians the honour of martyrdom; and he himself has taken away the merit of it, by avowing that he declined such a mode of extirpating the Gospel, merely from a conviction of its insufficiency to the end proposed; which, he conceived, might more effectually be obtained, by a semblance of clemency, and by a more guarded and plausible demeanour. This he declares in several of his writings. Instead, therefore, of extolling his liberality and moderation, (as the Sophists of his own, and Infidels of modern times are wont to do), we may rather consider him as still more "a child of hell," than some of those who openly aimed at its destruction; inasmuch as cruelty, concealed under the mask of moderation, is a surer indication of a malignant heart, than hasty transports of impetuous passion. More especially are we led to this inference respecting Julian, when we find, that while he disclaimed any particular acts of persecution as sanctioned by his authority, he nevertheless *connived* at them, in most instances; and even *encouraged* them, whenever the scene of action was so remote, as to lessen the suspicion of his being the instigator.

But in no instance were his malicious designs against the Gospel more strikingly displayed, than in his insidious professions of kindness towards the *Jews*, for the purpose of inciting them to an attempt, which, if successful, must, he well knew, prove fatal to the cause of Christianity. To restore the Jewish temple and worship, (the destruction of which had been expressly foretold in the Sacred Writings, and had exactly come to pass), would not only attach the Jews to his interests, but would demonstrate the falsehood of the Christian prophecies. On this point, therefore, he laboured with more than usual assiduity; hoping, no doubt, if it were effected, to reduce both Jews and Christians to an entire dependence upon his will; or, perhaps, to sacrifice them both at the shrine of Paganism; inasmuch as the very same event which should falsify the New Testament, could not fail of destroying the credit of the Old. The preternatural events by which this, his favourite project, was frustrated, are so well known as to render a detail of them superfluous. Although they have been boldly called in question by Infidel writers, we are well warranted in asserting them to be among the best authenticated facts in ancient history, since they are circumstantially recorded by writers of that age, and even by such as were most prejudiced in the Emperor's favour.

It was another project of Julian, to banish all *learning* from among Christians; and to reduce them to a state of ignorance and barbarism, by depriving them even of the common advantages of education. This was a deep-laid scheme; and, had it been carried into execution, could hardly have failed of accomplishing the end proposed. Julian laboured, therefore, indefatigably to effect this part of his design. The whole empire was converted, as it were, into a college of infidelity; and scarcely a department in the state was unoccupied by Sophists, on whom he depended for the completion of this grand scheme. But "the foolishness of God," as said St. Paul, "is wiser than men; and the weakness of God is stronger than men;" and never was this more remarkably proved, than in the pre-eminence which the Gospel still maintained over its insidious opponents.

In addition to these various artifices, Julian strove, with extraordinary subtlety, to ensnare Christians into acts of Heathen worship, and to implicate them unawares in the performance of services repugnant to their principles. The instances of this kind, which are on record, together with the distress and anguish of some deluded victims of his contrivance, the firmness of others in refusing compliance with his injunctions, and the vindictive measures of the Emperor, whenever he was disappointed in these projects, furnish a very interesting scene of conflict, between cunning, oppression, and malice, on the one hand, and simplicity, integrity, and inflexibility, on the other.

But, to crown the whole, Julian was ambitious to distinguish himself as a *writer* against Christianity. Of his labours in this field we find no other specimens, than those which are preserved in the refutation of his work by St. Cyril. From them we perceive that, like his predecessors in the same cause, he assails Christianity as an *innovation* upon the ancient religion of the state, and a system of plagiarism from the Jewish and Heathen religions.—He reviles the Mosaic history, as making God the author of evil, and as degrading the Deity by his supposed interposition in human affairs. He ridicules the Jewish Law, and boastingly sets up the writings of heathen philosophers as infinitely superior to the Holy Scriptures. He revives the exploded calumnies of the first and second centuries against our Lord and his Apostles, however gross and absurd, even whilst he admits the miracles they had wrought; and he endeavours to fix upon Christianity the charge of inconsistency and falsehood, in acknowledging the authority of the Jewish Scriptures, and yet abrogating the Jewish Law. To these frivolous objections his learned antagonist replies, so as clearly to convict the Imperial Sophist, either of utter ignorance, or wilful misrepresentation, of the Christian system.

Nevertheless, with all the odious and detestable qualities which mark the character of Julian, he obtained, almost throughout the world, the reputation, not only of splendid talents, but even of exalted virtues. Strange, indeed, is the inconsistency, and the contrast betwixt vice and virtue, which his character exhibits.—With a mind richly endowed by nature, and stored with noble sentiments, (which he had imbibed chiefly from his Christian education), yet was the main portion of his life devoted to vilifying and opposing that religion to which he was so much indebted. Great as a statesman, great as a warrior, great as a scholar, great as a moralist and philosopher, (if any real greatness may be attributed to these characters, when destitute of "the wisdom that is from above"), Julian was only mean and contemptible, when he applied his talents to the subject of religion. Here he sometimes appeared to sink below the common standard of discernment and ability; acting with ridiculous extravagance and puerility, while he affected the consequence of a man born to dictate to the universe. His whole character affords an awful lesson of the extent of infatuation to which the human mind is capable of being driven, after a wilful abandonment of the means of grace, and a determined opposition to Divine truth. Considering the shortness of Julian's reign, and the various struggles of warfare by which that short reign was embarrassed, wonderful were the efforts he made to attain his grand object, the overthrow of Christianity. So deeply was the conspiracy laid between him and his philosophical myrmidons for this purpose, that nothing but the interposition of Providence, in his premature and violent death, appears to have prevented its execution. Such, too, was the increasing boldness of Paganism, and the distress of Christians, towards the latter end of his reign, that the great leaders of the Church looked forward to nothing less than finishing their earthly career with martyrdom, as their predecessors of old had done before the days of Constantine.

* From Bishop Van Mildert's Lectures on Infidelity.

1687—1839.

From the London Morning Herald.

The morning ministerial organ has asserted that if King William III. had not succeeded in gaining over the army of James II., the Revolution would have received another name in history—that is, the attempt to deliver England from the yoke of the Popish tyrant, whose whole reign was a constant effort to subvert the Protestant Church and constitution, would have been only remembered as an unsuccessful rebellion.

It happens that the attempts to "gain over" the English army previously to the revolution of 1688 were made by King James and his Popish emissaries. There was no necessity for "gaining it over" to the Protestant cause—it was on that side already; for, like the nation, the army was *Protestant*. James endeavoured to remodel it on a Popish pattern, as the crisis for the full development of the great COURT CONSPIRACY against the religion and liberties of the nation was drawing near. In that design he failed. The army, unshaken in its fidelity to a Protestant King of England, could not be made the servile instrument of the regal treason of a crowned vassal of Rome.

In the year 1687, James, having been at that time for above a year carrying on a secret correspondence with the Court of Rome, and being resolved upon trying bolder measures, to the success of which he clearly saw, from the temper of the nation, that physical force would be necessary, thought it expedient to sound the army, for which purpose he ordered it to be encamped on Hounslow Heath, where it was exercised all that summer. "This was done," says the historian Burnett, "with great magnificence, and at a vast expense; but that which abated the King's joy in seeing so brave an army about him was, that it appeared visibly, and on many occasions, that his soldiers had as great an aversion to his religion as his other subjects had expressed. The King had a chapel in his camp, where mass was said, but so few went to it, and those few were treated by the rest with so much scorn, that it was not so easy to bear it." The historian adds, "it was very plain that such an army was not to be trusted in any quarrel in which religion was concerned."

Thus, instead of King James being betrayed by his army, that army forewarned him that in any attempt to subvert the Protestant Church he was not to rely upon being able to turn their arms against their countrymen. If the King had not been as infatuated as he was unprincipled, the lesson of Protestant loyalty which was read to him on Hounslow Heath would have caused him to pause in his career of ruin, and shrink from the precipice towards which his Popish confessors and privy councillors were hurrying him.

Let us transcribe another passage from the same authority:—"The few Papists that were in the army were an unequal match for the rest. The heats about religion were about to breed quarrels, and it was once very near a mutiny. It was thought that these encampments had a good effect on the army—(they had the opposite effect to what James intended). They encouraged one another, and swore they would stick together, and never forsake their religion. It was no small comfort to them to see they had so few Papists among them, which might have been better disguised at a distance than when they were all in view."

Failing in this design of seducing the Protestant troops from their religion, by setting them the example of going to mass in the midst of the camp, what did James do? He endeavoured to make the army what he wanted it to be, by an infusion of Irish Popery; for, like the ministers of the present day, who wish to inflict "a heavy blow and great discouragement on Protestantism," he had the Irish Papists at his back. The Tyr-Connel of that time had an ascendancy over the Popish masses quite equal to that of the O-Connell of the present time, and he had as fitting tools in some nominal and confiding Protestants, as the latter has found for his anti-Saxon purposes in the Normanbys, Ebringtons, *et hoc genus omne*.

The failure of the plan for the seduction of the army from the Protestant cause, at the encampment on Hounslow Heath, was