

The Berean.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—ACTS XVII. 11.

VOLUME IV.—No. 19.]

QUEBEC, THURSDAY, AUGUST 5, 1847.

[WHOLE NUMBER 175]

THE SONG OF THE DYING.

It is not such a gloomy thing to die—
The world has pleasant places, and I would hear, in my last hours,
The voice, and the birds, and the chance music
I may have loved; but better music, and voices of more ravishing sweetness,
and far pleasanter places are found in Heaven,
and I cannot feel that it is wise or natural,
to oppress the dying with the distress and wretchedness of common sorrow.
I would be borne cheerfully from the world.
I would have my friends comfort me,
and smile pleasantly on me;
and willing that I should be released from sorrow,
perplexity and disease,
and go up, now that my task was finished,
joyfully to my reward.

And if it be allowed me (as I pray it will be,) in the summer time,
I would be borne out in the open sky,
and have my pillow lifted that I might see the glory of the setting sun,
and pass away, like him, with undiminished light to another world.—*Unwritten Music.*

It is not such a gloomy thing to die—
To pass from the earth away;
When the light of summer is in the sky,
And the flowers bend to the zephyr's sigh,
And the green leaves dance,
and the brook does glide
To the sound of its own sweet lay.

The earth is fair; Oh! how strangely fair—
'Tis the day-time of the year;
'And 'Unwritten Music' fills the air
Like a seraph's voice in its witchery rare,
Whiling the heart from its thoughts of care,
To the bliss of a brighter sphere.

But a lovelier song and a fairer day
To the world above is given;
The brightness of earth is a borrowed ray—
Its sweetest music, the sorrowing lay—
Of an exiled angel that pipes away,
And sighs for his home in Heaven.

And loving, as I have loved, the light
Of this earth's reflected ray,
Will ye weep that upon my rayed sight
Is breaking a day that shall know no night,
But grow each hour more pure and bright,
As eternity rolls away?

Smile on me, loved ones! and bid me go
With joy to my rest on high;
Gather not round me with notes of woe,
Let not your love or my spirit throw
A chain that shall fetter to our death below
One longing for the sky.

I am going home—let your last farewell
Have a gladness in its tone,
Rejoice that the being you love so well,
Ere long with the angel choir shall dwell,
In a glory no sorrow can e'er dispel,
A beauty to earth unknown.

Now hear me forth to the open sky—
Let me gaze on the setting sun;
His closing hours are bright; and shall I,
Just winging my flight to realms on high,
Grieve that the hour of release is nigh?
That the goal is almost won?

He sinks in the West with as bright a beam,
As decked the orient sky;
My brow is bathed in that gorgeous gleam,
And, calmly and gladly, I pass, like him,
To the uncreated light which streams
From my Father's throne on high.
Episcopal Recorder.

THE VICTORY OVER THE DRAGON.

From the Bishop of Calcutta's Sermon before the Church Missionary Society, 1816, on REVELATION XIII. 11. "They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."

1. The faithful overcame by the blood of the Lamb; and in what manner did they do this? By trusting to it for their own salvation; by proclaiming it to others, as men touched with the love of Him who shed it; by seeing all the purposes of God centre in it.

(1.) The faithful went forth to the warfare, trusting for their own souls' salvation to the blood of the Lamb. What this expression imports, we learn easily in this Book. St. John beheld a Lamb as it had been slain, standing in the midst of the throne, and he heard the assembled multitude crying with joyful and grateful voice, *Thou wast slain, and hast redeemed us to God by Thy blood; and he joined himself with the whole Church in the ascription of glory and dominion to Him that had loved them and washed them from their sins in His own blood.*

We learn also, throughout the Scriptures, from the blood of Abel's offering to the sprinkled lintels and side-posts of the paschal sacrifice; and onwards through the multiplied types of the blood of bulls and of goats, especially the sacrifices of the great and solemn day of atonement; and then forwards still, through the prophets, that the one transcendent truth of Revelation is THE BLOOD OF CHRIST, as set forth to us more fully in the New Testament, as the satisfaction made to Almighty God, for the propitiation for the sins of the whole world. On this blood the faithful repose for their own salvation. With penitent hearts they confessed their sins, as the High Priest on the day of atonement, and laid their hands, as it were, on the head of this Sacrifice, and transferred to it by faith all their iniquities.

(2.) God in Christ having thus reconciled them to Himself, committed to them the Ministry of Reconciliation. They went forth and preached the joyful tidings with hearts constrained by the love of Him who was the Lamb slain from the foundation of the world. It was no cold, speculative doctrine which they propagated; but the warm, vital truth of a crucified Saviour. This one grand and astonishing truth they opposed to all Satan's art and malice, to all his false religions, to all the inveterate customs he had fomented, to all the pride and sophistry of the Disputers of this world. They went forth, so to speak, as David of old; with their sling and their stone against the Goliath of Heathen Idolatry.

(3.) And they relied upon God for success. They believed that the grand purpose of the Father of all in His eternal councils was to glorify His Son Jesus. The last words of their risen Lord resounded in their ears, *Go ye into all the world, and preach the gospel to every creature; Go and teach all nations;*

and lo, I am with you always, even unto the end of the world.

2. And this doctrine they sustained by the Word of their testimony. They delivered their message with all tenderness; but with all the solemnity of a witness upon oath. It is not mere controversy in which our Missionaries now, or the faithful then, engaged: their weapon is *the sword of the Spirit, which is the word of God.* Some few, in every age, are called on to contend earnestly for the faith, as Augustine, Luther, Cranmer, Jewel, Hooker, and others; but the vast body of the Ministers of Christ have simply to deliver the word of their testimony as it lies in Holy Scripture, and there leave the question, appealing to the omniscient Judge and the day of final retribution. Controversy irritates; controversy confines our view to one or two topics. The word of testimony to the whole of the Gospel touches the conscience. For this direct, plain, and intelligible instruction, far different from the doubtful, hesitating language now so fashionable; and yet further removed from the dishonourable notion that the Word of God, in any of its grand truths, is obscure, ambiguous, capable of various meanings, and to be submitted, therefore, to the opinions, contradictory as they are, of Fathers and of the Church. A bold testimony is the only thing that God commands, and follows with His blessing. This goes straight to the heart.

Could Satan silence this testimony, he would gain his end. An abstract doubtful doctrine would not disturb him. It is the bold, plain, unwavering witness to the blood of the Lamb, and the call to repentance and remission of sins on the footing of it, which excites all his malice.

3. The faithful in the text were accordingly prepared for this. They loved not their lives unto the death. They took all the consequences of their testimony. They loved their lives, indeed, naturally, even as others: the principle of self-preservation was strong within them. But when called on to choose between suffering and treachery to the truth, they hated their very lives, made no account of them, and rejoiced to shed their blood in a way of testimony for Him, who poured out His heart's blood in a way of meritorious redemption for them.

The Devil accused them, as he did Job, of insincere and selfish motives; he pretended that they might bear up under imprisonment or banishment, but would yield to the terror of death. And had they loved their lives more than Christ, they might have saved them temporarily by denying their Lord; but then they would have lost their own souls, and Satan would have triumphed; but by choosing to die rather than waver in this testimony, they defeated all his malice, and gained eternal life.

This is the secret of Missionary labour. We gave the description of the mighty *love* only to arouse a dormant Church; and we have now found the divine and supernatural weapons before which he quails.

Here then I must pause to impress on you the immense importance of this testimony. If the blood of the Lamb be unknown or concealed, Satan can manage every thing else for his own ends. In Paganism he had no difficulty. No testimony is borne to the blood of a Saviour, whose name is never heard.

In Mahomedanism, Satan lost ground at first by the destruction of idols and idolaters. Still, he soon made good his footing when the blood of cruel heroes and conquerors was substituted for that of Christ; and His Godhead and atonement were denied.

Christianity, however, so long as it was substantially pure, was an overmatch for all his arts. He attempted to corrupt it, therefore, by two methods; first, by open heresies in fundamental truths; especially the Arian and Pelagian. But he failed. Athanasius and Augustine, by their unwavering testimony, crushed the serpent brood. Then he changed his plan, and Popery appeared. Here he gained indirectly all his objects. Much fundamental truth remained, the three primitive Creeds were professed, and many holy souls have obtained, and do obtain, salvation in it; but it was enough that the Bible was closed; the word of testimony, as much as possible, silenced; the faithful dragged to the stake; and Transubstantiation, the Worship of the Virgin and Saints, Purgatory, and Justification by works, practically substituted for the blood of the Lamb. What could he ask for more?

After ten centuries of darkness, however, the glorious Reformation burst forth, and Satan fell in a third of Europe, as lightning from his heaven. Justification by faith in the blood of the Lamb was testified of by Luther, Cranmer, and the noble army of Reformers, who loved not their lives unto the death.

During the three centuries since, the great Deceiver has been again working his way as well as he could, in the Protestant Churches, by secret infidelity and erroneous doctrine; by metaphysical, fine-spun controversies; by bitter enmities and divisions; by a politico-religious spirit; by worldliness and spiritual death.

At last he has contrived in our own days, to the astonishment and indignation of every Protestant heart, to diffuse an ill-concealed Popery amongst us, which would perfectly answer, if it prevailed, all his diabolical purposes.

I trust, however, that the word of testimony by the Fathers of our Church, by our Ecclesiastical Courts, by our Universities, especially the University of Oxford, and by the body of our Clergy and Laity, will effectually reject from us as a Church the glaring imposition. If not, our *constituted* will be removed out of its place. The safety of the best constituted Church is not its admirable formularies, not its secular supports, not its riches nor numbers, not its power; but the blood of the Lamb, boldly testified of by its Bishops and Clergy in their living doctrine. But I never can believe that our noble Church, one of the original independent Churches of the West, founded in the age of the Apostles or in that which immediately followed it, and which owes neither her religion, nor her *orders*, nor her Liturgy to Rome, will apostatize from her evangelical Confession. I never can believe that, after throwing off, at the blessed Reformation, the superstitions imposed in the dark ages, and vindicating the gospel by the regular and canonical authority of her Bishops in Convocation, sanctioned by her na-

tive Princes, she will ever submit again to the unscriptural, foreign yoke of the Bishop of Rome.

No; Popery can never take root again in our free and enlightened country while we have the Bible in our hands. Nor can any sophistry persuade us that our Thirty-nine Articles are capable of being reconciled with the very Romish errors and corruptions which they were designed to condemn.

I speak thus on the supposition that the blood of the Lamb will be sustained still more boldly by the word of our testimony as a Church; and that we shall love not our lives unto the death.

And I would venture most solemnly to exhort all my Brethren in the Ministry of our Apostolical Church, and especially the younger, whilst they adhere firmly to the real principles of our Episcopal Protestant Polity and Order in all their extent, as settled by our first Reformers; and whilst they most watchfully shun those uncharitable judgments, which Satan, the *accuser of the brethren*, foment—still to avoid every thing which savours, in doctrine or usage, of the Apostate Church of Rome. Above all I would adjure, as before Almighty God, the Children of the faithful of the last age, who have the names and reputation of their Parents to sustain, to adhere to the blood of the Lamb and the word of their testimony even unto death; and not to flatter away that doctrine by a timid, half-hearted, sickly testimony, which leans to the late Movement, from fear of the world, and dread of being reproached as members of a party.

The Church Missionary Society has maintained an unwavering testimony for nearly half a century. And when I recall the names of its founders, now with God, whom I listened to and followed as my guides in youth, and walked with in the middle period of life, and now venerate in my age—when I remember the beloved names of Scott, Simpson, Cecil, Buchanan, Veaz, Robinson, Ryder, Corrie, and of him who was last removed from us but not least beloved, Josiah Pratt, with others of my Clerical Brethren—and when I call to mind further amongst the Nobility, Senators and Gentry of our land, the honoured names of Gambier, Teignmouth, Wilberforce, Robinson, Thomson, Grant, Macaulay, and others—I feel persuaded, that so long as the Society continues to follow them as they followed Christ, and to choose and employ none but men of their spirit, ready to bear their testimony, even unto death, to the blood of the Lamb, the divine benediction will continue to rest upon it, and its Missionaries, and lead them on towards final victory.

THE LAW.

From Luther's Preface to St. Paul's Epistle to the Romans.

You are not to understand here the word Law in a human sense, as teaching you what works you have to do, and what to avoid, as in the case of human laws, where the law is satisfied through works, although the heart has nothing to do with it. God judges the very ground of the heart; his law, therefore, requires the very ground of the heart, and is not content with works, but rather reproves works, done without the ground of the heart, as hypocrisy and lies. Hence all men are called liars. Psalm cxvi.

No one, therefore, from the ground of his heart, keeps, or can keep, the law of God, because every one finds in himself a disinclination to good, and an inclination to evil. Now, where there is no free inclination to good, the ground of the heart is not with the law of God, and sin decidedly prevails there, and the merited indignation of God, although outwardly, there may be many good works, and the conduct may appear respectable.

Hence St. Paul concludes, in the second chapter, that the Jews are all sinners, and he says, that the doers of the law are righteous before God, by which he means, that no one through works is a doer of the law, and he speaks to them thus: You teach, that one shall not commit adultery, and you commit adultery. Again, Wherein you judge another, you condemn yourself, because you do precisely the same as that which you condemn. As if he should say, You live outwardly well, according to the works of the law, and yet you condemn those who do not live so. You know how to teach every one. You see the mote in the eyes of others, and are not aware of the beam in your own. (Matthew vii. 3.)

Outwardly, you conform to the law, according to works, either from the fear of punishment, or from the hope of reward; but you do all this, without a free inclination to, or love of, the law;—you do it with disinclination, and with constraint;—you would rather do otherwise, if there were no law. Hence, it is to be concluded, that, from the bottom of your heart, you are an enemy to the law. How is it, then, that you teach others not to steal, if you, in your own heart, are a thief, and would willingly do so, in fact, if you dared? And yet, with such hypocrites, the outward act will not remain long behind. Therefore, you teach others, and not yourself;—you yourself, know not what you teach. You have not yet well understood the law. Besides, the law makes the sin greater, (as he says in chap. v. verse 20,) because man becomes more hostile to the law, in proportion as it requires from him more than he can do.

Hence he says, (chap. vii. verse 14.) The law is spiritual. How so? if the law were not spiritual, works will be sufficient. But it is spiritual, for no one can do enough for the law, except everything that he does, come from the bottom of the heart. The Spirit of God alone gives such a heart, and makes man equal to the law, so that he acquires in his heart an inclination to the law, and henceforth does nothing from fear or constraint, but everything from a free heart. Therefore the law, which requires to be loved and filled with such hearts, and with such spirits, is spiritual. When this is not the case, sin, disinclination, and enmity to the law, which is, nevertheless, good, just, and holy, remain at the bottom of the heart.

Accustom yourself, therefore, to the Word, that it is a very different thing, doing the works of the law and fulfilling the law. The works of the law are everything, which a man does, or can do, under the law, from his own free will, and from his own powers. But because, amidst, and with all these works, there remain in the heart disinclination and constraint, with respect to the law, all such works are lost, and of no use, and this is what St. Paul means, ch. iii. ver. 20, where he says,—Through

the works of the law, no man is justified before God. Hence, you see what deceivers schoolmen and sophists are, when they tell you to prepare yourself with works for grace. How can you prepare yourselves with works for grace, if you do no good work without disinclination, and an unwillingness in your heart? How shall our works please God, when they come from a disinclined and unwilling heart?

But to fulfil the law, is to do the works of the law with inclination and affection, and freely, without the constraint of the law, to lead a godly and pious life, as if there were no law of punishment. But such an inclination and freedom of affection does the Holy Ghost pour into our hearts, as he explains ch. v. ver. 5. The Spirit, however, is not given, except and alone through faith in Jesus Christ, as he says in the introduction, Faith comes alone through the Word of God, or through the gospel, which preaches Christ, namely, that he is the Son of God and of man, who died and rose again for us. This he declares in the third, fourth, and tenth chapters.

Hence it comes that faith alone justifies, and fulfils the law, for it brings the Spirit from the merits of Christ. The Spirit makes an inclined and a free heart, such as the law requires, and then good works go forth of themselves from faith. This is his meaning in the third chapter, in which, after having repudiated the works of the law, he would seem to supersede the law, through faith. No! he says, we establish the law through faith, that is, we fulfil the law, through faith.

FOREIGN AID SOCIETY.

Abstract of the Report read at the Annual Meeting held in London, on the 19th of May.

Although the Society contemplates the whole of Europe as the field of its missionary enterprise, and still cherishes the hope of penetrating the darkness of the Peninsula and the sealed state of Italy, the Committee will have to confine the attention of their friends chiefly to France and Belgium. It is to France, above all, that the friends of the Protestant cause must look for diffusing the light of Christianity throughout Europe. It is on that field where the conflicting armies of truth and error appear destined to meet, and it is there where, in God's good time, the victory will be declared for the kingdom of Jesus.

SOCIÉTÉ ÉVANGÉLIQUE DE GENÈVE.—The Geneva brethren divide their work into five distinct and almost independent branches. The first and second branches relate to the City of Geneva missions and the maintenance of public worship at the chapel called the Oraison. These two branches are entirely sustained by the brethren themselves. The third branch is the Theological School. At the beginning of March, it contained fifty students, and several others were asking for admission. Many who have gone out of this Institution are now doing the work of evangelists in Belgium, in France, in Switzerland, and in the French Canadas. The fourth branch of the Society's labours is in foreign missions. At present twenty stations supplied with twenty-four evangelists are fixed in eight departments of East France. The Evangelical Church at Lyons, fifteen years ago, reckoned no more than fifty-five communicants, but on the 1st Jan., 1817, the number was 331; during the past year forty-one new converts have been admitted to join the Church, of which thirty-four came over from Popery. From 1,500 to 2,000 persons now regularly attend upon the preaching of the word. The fifth branch is the colportage, which includes the dissemination of the Scriptures and religious tracts. The number of those laborious agents employed by the Society during the past year was seventy-five, and they have traversed twenty-six departments, or nearly one-third of the whole of France. The whole number of persons employed by the Geneva Society has been 109, exclusive of fifty students in the Ecole Théologique. The amount of remittance made by the Foreign-Aid Society to the Geneva Committee, including the grant to Lyons and another to Mons. Duviérier, for the work at Huismes, is £730.

SOCIÉTÉ ÉVANGÉLIQUE DE FRANCE.—This Society employs and maintains 168 persons, and the receipts of the year closing 15th April, amounted to 226,328 francs, which is more than the revenue of the previous year by about \$300 francs. The excess of the expenditure over the income is 5,315 francs, which added to the debt of a former year, leaves our friends in arrear to the amount of nearly £1,000. During the past and preceding year, the operations of the Society had been mainly directed to four departments—the Upper Vienne, the Yonne, the Charente, and the Lower Charente, whose chief cities respectively are Limoges, Auxerre, Angoulême, and La Rochelle.

SOCIÉTÉ CHRÉTIENNE PROTESTANTE A BOURGOGNE.—The sphere of its operations is limited to a few places in the south-west of France. Your Committee have limited their supplies this past year to £60, and propose to wait until new scenes of activity are occupied by its agents.

SOCIÉTÉ CHRÉTIENNE PROTESTANTE DU NORD.—This society comprehends the Nord Pas de Calais, the Somme, the Aisne, the Lower Seine, the Manche, the Oise the Seine and Marne. Since the last Annual Meeting of the Foreign-Aid Society, the Société du Centre at Orleans, has been formed, and also the Société de la Normandie. It was deemed important that these several Societies should have a central representation at Paris. Such an Institution has recently been formed under the designation of Société Centrale Protestante de France établie à Paris. During the past year the Foreign-Aid Society have contributed £200 towards the objects of the Société du Nord.

BRUXELLES.—The stations of Taintignies, Louvain, Genvalle, Labouverie, and Leers-Posteau, have been maintained during the past year. The congregations have been increased by real conversions. At the other three stations of Chaileroi, the same progress is reported upon a more extensive scale. The Belgian Society maintains nine ministers of the Gospel, and nine other agents of different descriptions. Its expenditure for the year 1816 amounted to 43,269 francs, and its receipts fell short of that sum by 1,400 francs. The Committee have been enabled to assist the work in Belgium by supplies amounting in all to £370.

LIST OF SECEDES FROM THE CHURCH OF ENGLAND TO THE CHURCH OF ROME, taken from Jules Gondon's "Conversion des Sincères Ministres Anglicans ou membres des Universités Anglaises" &c. [See last number of the Berean, p. 70.]

1. CLERGYMEN OF THE ESTABLISHED CHURCH.	
A. D. Wackerbarth,	B. A., December 2, 1811.
Bernard Smith,	M. A., " 15, 1812.
George Talbot,	M. A., June 10, 1813.
Daniel Parsons,	M. A., July 31, "
Charles Seager,	M. A., October 12, "
Thomas Burton,	M. A., July 13, 1814.
Wm. Goodenough Penny,	M. A., October 15, "
John Campbell Smith,	M. A., March 27, 1815.
John Moore Capes,	M. A., June 27, "
George Montgomery,	B. A., June 27, "
Wm. George Ward,	M. A., Sept. 3, "
Brook Chas. Bridges,	B. A., Sept. 25, "
Ambrase St. John,	M. A., October 2, "
John H. Newman,	B. D., " 9, "
Fredric S. Bowles,	B. A., " 9, "
Richard Stanton,	B. A., " 9, "
John Walker,	M. A., " 21, "
Fred. Robert Nere,	M. A., " 27, "
Fred. Oakley,	M. A., " 29, "
Charles H. Collyns,	M. A., " 29, "
Wm. F. Wingfield,	M. A., Nov. 1, "
Fred. W. Faber,	M. A., " 17, "
J. W. Marshall,	B. A., " 26, "
John Melville Glenie,	B. A., " 26, "
Henry George Coope,	M. A., " 26, "
B. Henry Birks,	B. A., " 28, "
Michael W. Russell,	M. A., " 28, "
Robert Aston Coffin,	M. A., Dec. 7, "
Henry Johnson Marshall,	B. A., " 7, "
Edgar Edwin Estcourt,	M. A., " 19, "
Edward Browne,	" 25, "
Jas. Spencer Northcote,	M. A., January 17, 1817.
John B. Morris,	M. A., " 16, "
Henry Forby,	M. A., " 21, "
George Burder,	M. A., " 24, "

2. LAJ-MEMBERS OF THE TWO UNIVERSITIES.

University of Oxford.	
Johnson Grant, Under Graduate of St. John's,	Dec. 1811.
Edw. Douglas, B. A., Christ Church, Easter,	1812.
Peter Le Page Renouf, Scholar of Pembroke,	Easter, 1812.
William Lockhart, B. A., Exeter, August,	1813.
Thomas H. King, Under Graduate of Exeter,	January, 1814.
Charles R. Scott Murray, B. A., Christ Church,	in 1814.
William Leigh, Brazenose, March,	1814.
George Tickell, M. A., University, autumn,	1814.
Thomas Meyrick, B. A., Scholar of Corpus Christi,	Leat, 1815.
John Dobree Daljairns, M. A., Scholar of Exeter,	September, 1815.
Albany Christie, M. A., Oriel, October,	1815.
John T. Calman, B. A., Worcester, November,	1815.
Robert Simpson, Under Graduate of St. John's,	January, 1816.
University of Cambridge.	
William Simpson, Trinity, in 1813.	
Jas. Aug. Stothert, Trinity, July,	1814.
Benj. Jos. Bullard, Trinity, September,	1814.
James Boone Rowe, Under Graduate of St. John's,	November, 1815.
E. Fortesque Wells, Under Graduate of Trinity,	November, 1815.
J. A. Knox, B. A., Trinity, November,	1815.
Scott N. Stokes, B. A., Trinity, December,	1815.
William Hutchinson, Under Graduate of Trinity,	December, 1815.
Henry Mills, Under Graduate of Trinity, Jan.	1816.
J. B. Walford, Under Graduate of St. John's, Jan.	1816.
Henry Bacchus, Corpus Christi, January,	1816.

DR. PUSEY'S POSITION IN THE CHURCH OF ENGLAND,

As it appears to a Roman Catholic.

[Monsieur JULES GONDON, in the work above cited, and after inserting the letter upon Mr. Newman's secession in which Dr. Pusey intimates his apprehension that Rome got him in answer to the prayers which she had offered with that view night and day; and that the Tractarians lost him because there was so little love and prayer amongst them, makes the following appeal to him. Many of the expressions are quotations from Dr. Pusey's letter.]

It would distress us to cause any trouble in Dr. Pusey's mind; but he may be sure that those pious persons who have directed ardent supplications to heaven in order to gain Mr. Newman's conversion, will not grow weary of prayer as long as there shall be a soul to be won for God. At this time especially, when their prayers have been heard, and when they are encouraged by success, they will address themselves to heaven with more piety, more confidence, and we may hope, with so much the more effect.

But is not this a striking testimony rendered to the Catholic Church, the admission of a power in the prayers of her children, the effects of which Dr. Pusey dreaded? Would God hear with so much favour prayers not offered to him under circumstances of holiness which are indispensable in order that he may grant them? The disciples of Anglicanism* also have addressed themselves to heaven; but is it not extremely remarkable that those among them who prayed most, and with the greatest piety, received, for answer to their prayers, an order to pass over to Rome? The argument in favour of the Catholic Church which is to be drawn from the efficacy of her children's prayers, would suffice to prove her superiority over the establishments raised by the hand of men, which are in a constant state of trouble, which refer to necessities for the purpose of explaining their disordered condition; and in whose bosom there is so little love and prayer!

How are the testimonies of favour which God is pleased to give to the Anglican Church to be reconciled with the confusion and the misfortunes which Dr. Pusey laments? Why should he have let her experience a loss, the greatness of which is not to be disguised, if the almighty hand which they invoke

* It should be "Tractarianism," as regards prayers for Mr. Newman's continuance in the Church of England while he belonged in heart to the Church of Rome.—Ed.

* [In the former part of the Sermon.—Ed.]