

give me strength, O Lord, against this thine element, which, as to my sight it is most irksome and terrible, so to my mind it may at thy commandment (as an obedient servant) be sweet and pleasant; that through the strength of thy Holy Spirit I may pass through the rage of this fire into thy bosom; according to thy promise; and for this mortal receive an immortal, and for this corruptible put on incorruption. Accept this burnt sacrifice and offering, O Lord, not for the sacrifice, but for thy dear Son's sake, my Saviour, for whose testimony I offer this free-will offering, with all my heart, and with all my soul. O heavenly Father, forgive me my sins, as I forgive all the world. O sweet Son of God, my Saviour, spread thy wings over me. O Holy Ghost, by whose merciful inspiration I am come hither, conduct me into everlasting life. Lord, into thy hands I commend my spirit. Amen.

On this prayer let it be remarked, the reader will see the nature of the religion which Popery opposed then, and which Puseyism opposes now. For the sake of this religion, which is just what is now called Methodism, the religion of "salvation by grace and faith," these holy men were willing to suffer the loss of all things, and to give their bodies to be burned. If they would only have "gone to church," and given up their "Methodism," they might have lived quietly enough. He who listens to the Puseyite seducers, condemns these faithful martyrs and, in effect, unites himself to the company of their persecutors. Let all who believe the Gospel of salvation by grace through faith, maintain their steadfastness, however assailed. If these men were not unhappy self-deceivers, their cause was God's cause; and all who forsake a similar profession, for the sake of worldly objects, are guilty of no trifling sin. They take their place among the professors of another gospel, which is not the Gospel. The command is, "Come out of her, my people;" which implies, "Keep out of her."

In the same year, (and the same month, March,) John Laurence was burned the following day, (March 29th,) at Colchester. Such has been his treatment in prison, that the good man could neither walk nor stand, but had to be carried to the stake in a chair; and in the same chair he was burned alive. While he was burning, an affecting incident occurred. The little children of the town came about the fire, "and," says honest Master Fox, "as well as little children could speak, cried, 'Lord, strengthen thy servant and keep thy promise. Lord, strengthen thy servant, and keep thy promise.'" The historian adds, "Which thing, as it is rare, so it is no small manifestation of the glory of God, which wrought this in the hearts of these little ones, nor yet a little commendation to their parents, which from their youth brought them up in the knowledge of God and his truth."

Let all true-hearted Protestant parents now be equally careful to bring up their children in the knowledge of God and his truth, and not to allow them to come under Popish training, however it may be disguised. And Puseyism is nothing else but Popery: it is scarcely even disguised.