

so regularly, so canonically, was the reformation conducted, that even those who thought no reformation requisite, still remained for a time in the Church; they did not consider what was done (though they did not approve of it) sufficient to drive them into a schism. It was not till the twelfth year of Queen Elizabeth's reign that, listening to the exhortations of Pope, they quitted the Church and formed a sect, from which the present Romish dissenters descended, and in which were retained all those errors in opinion and practice, all that rubbish which the Catholic Church in England had at the reformation rejected and swept away. Let it always be remembered that the English Romanists separated from us from them: we did not go out from them, but from us. The slightest acquaintance with that selected branch of learning, ecclesiastical history, will convince us of this. They left the Church of England, to which they originally belonged, because they thought their Bishops had reformed too much, and become too Protestant; just as Protestant dissenters left us, because they thought we had not reformed enough; that we were, as they still style us, popish. The one party left us because they wanted reform, the other because, instead of a reformation, they wished a religious revolution—the reformation of the Church of England carefully preserved the safe path.

BIOGRAPHY.

DR. HAMMOND.

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Besides Dr. Hammond's kind benefactors, Sir Isaac and the "good lady Pakington," many others of the eminent clergy besides himself were inmates of the mansion at Westwood. Fell, his biographer, Morley, and Gunning, found an asylum there. He occasionally visited his "dear and most intimate friend" Dr. Sanderson. He calls Jeremy Taylor "a very worthy friend;" and, being associated with him in collecting the contributions for the loyal address abroad, must have had much communication with him. Isaac Walton was another of his friends; as he sometimes went to London, he had opportunities of conversing with Archbishop Usher, and many others. At the same time he maintained a friendly intercourse with several of his acquaintances by correspondence upon learned questions and the proceedings of the literary world. The principles of the Church of England, and form of her government, he had examined conscientiously; and he believed that her doctrine was fully scriptural, and her episcopacy conformable to apostolic usage: he "loved and admired the beauty of her fabric, even when she lay polluted in blood, and wished no greater blessing to her best friends, or (for whom he daily prayed) most inveterate enemies, than that of old Bartimeus for himself, Lord, that they may receive their sight; the scales may fall off from all our eyes, that we may see and value what is so illustriously conspicuous and estimable in itself and not so bear our sight with observation of the miscarriages in this kind, as to discern or value the designation [purpose, or occasion] which, if the abuses, and excesses, and vices that have crept in were timely discerned and removed, and that which is Christian and apostolical, revived, and restored in prudence and sobriety, yet again shew the world the use of that precept which is now so zealously contemned, and regret once the order and estimation of it; set saints on their knees in petitions for the restoration ever employed their hands towards the support of it." And pondering, as he says, "the tempests of men, and the so mutable habits of their minds," he was confident that in a few years, when the pleasure of the change should cease with its novelty, reason would come back in the cool of the day, and religion would again build up the prostrate Church. Meanwhile he employed all his energies to comfort and sustain her in her low estate. He liberally contributed, according to his means, towards the support of the indigent clergy, as well as collected subscriptions in their behalf; he sought place for them in hospitals and chaplains, and obtained help for their families and orphans.

to be concluded in our next number.

"When the fatal interdict of January 1655 was enforced, disabling the episcopal clergy from doing any ministerial act, Dr. Hammond published a tract entitled 'A Parænesis, or Seasonable Exhortatory Discourse to all true Sons of the Church of England,' which he wrote 'first in tears, and then in ink.' He was led by that 'sad conjunction of affairs, when those whose office it was to speak to the people from God, and to God from the people, were solemnly forbidden all public discharge of these and all other branches of their sacred function,' to endeavour to comfort and strengthen the souls of his brethren. 'I shall now,' he says, 'though the unworthiest of all my many brethren, assume the venerable office of being a remembrancer to the people of God, even to all those who have been brought forth unto Christ by our precious, dear, persecuted mother, the Church of England, and remain still constant to that faith which from her breasts they have sucked, and are not yet scandalised in her.'

He then reflected by what means the ruinous tendency of this tyrannical edict might be frustrated; and as he saw that the ancient clergy were hastening to the grave, and that in the present state of things they must all in a few years waste away, he formed the plan of training up young persons for the sacred ministry, and maintaining them in the universities; and although he was not assisted as liberally as he had hoped at first, he contrived, by the help of his friends, to carry his pious wishes into effect to a considerable extent; and he besought those who favoured his design to aid him in selecting candidates for that holy vocation, and carefully to seek out such as were religiously disposed, preferring that qualification before unsanctified good parts, since he was sure that exemplary virtue most restore the Church. When the prospect of the restoration began to open, Dr. Hammond's health was in a declining state. Sedentary habits had brought on, or aggravated, diseases which made it necessary for him to curtail his hours of study, and threatened to shorten his life. His bodily sufferings were sometimes very severe; but the power of religion made him patient and resigned, and thankful for any intervals of ease; nay, he acknowledged it to be a Christian's duty to entertain so deep a conviction of the goodness of God, as to behold in the present state the very best that could be wished or fancied. He anxiously inquired into the inward provocations which made such chastisements necessary, at the same time praying that God would remove whatever was displeasing in his sight, even by the sharpest discipline, if gentler means would not avail.

"Dr. Hammond was convinced that the retirement in which he had passed the latter years of his life was more to be desired than the honourable public station to which he was likely to be promoted. He had long enjoyed, as Dr. Fell expresses it, 'a constant, equable serenity, and unthoughtfulness in outward accidents.' I must confess, he remarked one day to a friend, with much feeling, 'I never saw the time in all my life wherein I could so cheerfully say my 'Nunc dimittis' [Lord, now lettest thou thy servant depart in peace] as now. Indeed I do dread prosperity, I do really dread it: for the little good I am now able to do, I can do it with deliberation and advice; but if it please God I should live, and be called to any higher office in the Church, I must then do many things in a hurry, and shall not have time enough to consult with others—and I sufficiently apprehend the danger of relying on my own judgment.'"

At the beginning of the year 1660, when there was an encouraging prospect that the king would ere long be restored, Dr. Hammond was desired to repair to London, to assist in composing the breaches of the Church. His disposition to obey any summons, as well as his inclination, resolved him to attend to this invitation. His first care was to fortify his mind against the temptations of place, business, and power. He prayed to God to help him and dispose of him entirely to his glory; and he requested one of his most intimate friends "to study and examine the last ten years of his life, and, with the justice due to a Christian friendship, to observe his failances of all kinds, and shew them to him."

The diocese of Worcester was the one destined for him; and he accordingly set about inquiring how he might best serve the cause of religion there: among

other designs he entertained was, the repair of the cathedral. He was now in a state of readiness for going to London on this important errand, when "a more importunate, though infinitely more welcome, summons engaged him on his last journey,—for on the fourth of April he was seized with an attack of a very painful disease, which had, however, some abatement for about four days, and returned on the eighth of that month with increased violence." He now foresaw that his death was not far off; and he said to his friends, that "he should leave them in God's hands, we could supply abundantly all the assistance they could either expect or desire from him, and who would so provide that they should not find his removal any loss."

Upon seeing one of them praying earnestly that he might be spared, he said with tenderness, "I observe that your zeal spends itself all in that one petition for my recovery; in the interim you have no care for me in my greatest interest, which is, that I may be perfectly fitted for my change when God shall call me: I pray let some of your fervour be employed that way!" Aware that the admonitions of the dying have a strong effect, he called together the younger members of the family, warned them of the dangers they had to encounter in this present evil world, entreated them to remember their baptismal vows, and gave them advice on the choice of friends and their conduct towards each other. Lady Pakington particularly requested him to give her the like privilege of hearing his sentiments and advice, with which he accordingly complied.

On the 20th of April, which was Good Friday, he received the holy communion; and again on Easter-day. When these words were read, "This is a true saying, Jesus came into the world to save sinners," he cried out, in a humble and earnest manner, "Of whom I am chief."

While he continued in this state, intelligence came to Westwood that General Lambert had been defeated. This event established the success of that cause which had so long engaged Dr. Hammond's affections. He did not, however, shew any unbecoming exultation at the news, but said, with tears in his eyes, "Poor souls, I beseech God to forgive them."

The twenty-fifth of April witnessed his release from his sufferings. After enduring much exhaustion from the peculiar nature of his complaint, and continuing to pray fervently until the evening, he departed, having uttered, a very short time before he died, these words, "Lord, make haste!" "It is very remarkable," (says Dr. Fell,) that the very day on which the parliament convened, which laid the foundation of our release and liberty, and brought at once this nation's return from its captivity, and its gracious sovereign prince,—this great champion of religion and pattern of all virtue, as if reserved for masteries and combats of exigence and hazard, for persecution and sufferings was taken hence, and by his loss repressed the overflowing and extravagance of those joys that awaited the reception of his sacred majesty."

Thus died Dr. Hammond, in the fifty-fifth year of his age, and was buried on the evening of the next day, the 26th of April, decently, but, agreeably to his desire, without parade, in the neighbouring church of Hampton, in the burying-place of the kind family who had afforded him an asylum. Several clergy of the county bore his coffin on their shoulders, and deposited him in that place "where now he rests in peace, and in the full assurance of a glorious resurrection."—Concluded.

SELECTIONS.

Amidst all the opposition of earth and Satan, look upward and look forward. Your General is near:—he is near to aid you—he is near to reward you.—Doddridge.

Then I said—I have laboured in vain: I have spent my strength for nought, and in vain: yet surely my judgment is with the Lord, and my work with my God.—49 Isa. 4.

We should pray for such a lively sense of God's excellency and goodness as may excite in us an earnest desire to please Him, and to be made like unto Him.—Hic.

My son, hast thou sinned? do so no more, but ask pardon for thy former sins.—Ecclesiasticus.