

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, APRIL 18, 1840.

[NUMBER XLII.]

VOLUME III.]

Poetry.

ARCHBISHOP LEIGHTON'S GRAVE, AT HORSTED KEYNES, SUSSEX.

[Horsted Keynes, beautifully situated on the borders of the Ashdown forest, is as secluded now as it was in Leighton's time. I was pleased to hear the cottagers call him "the good archbishop," a kindred spirit, Fenelon. The family aisle or chapel in which he was buried has been demolished, and a wretched brick building used as a school-room, now occupies its place. The slab of Peterworth marble that covered his remains has been broken, probably in removing it to its present situation in the wall of the church, beside that of his brother, Sir Ellis Leighton. The family mansion is now a farm house, and part of it has been pulled down. The tone of Leighton's mind was essentially catholic. His latitudinarian views were rather the result of his extreme desire for religious peace than of the convictions of his mind. "I thought," says he, in his final address to the bigoted and untractable presbyterians of his diocese, "that in our present circumstances, episcopacy might do more for the prosperity of Christ's kingdom by relaxing some of its just pretensions than it could by keeping hold of its own cause. It is not from any mistrust of the soundness of our cause that I have offered these abatements; for I am well convinced that episcopacy has subsisted from the apostolic age of the church. Perhaps I may have wrought my own order in making such large concessions." Leighton was a diligent reader of the Fathers. The blank leaves of his French Bible, now in the library at Dublin, "are filled (says his latest and best biographer, the Rev. J. Norman Pearson), with extracts made by his own pen from Jerome, Chrysostom, Gregory Nazianzen, and several other fathers." He practised a rigorous abstinence, keeping three fasts in the week, and the example of his holy life so wrought upon his brother-in-law, that he gave up a lucrative business because of its dangerous entanglements, and made the care of his ultimate felicity his chief occupation. "Something of a cloistered complexion," says his biographer, "appears to have been wrought in him by the observance of the strictest discipline. He was mild, or, as he beautifully termed it, an angelic life was the most excellent; a life spent between ascending to fetch blessings from above and descending to scatter them among mortals. Some of the prelates and fathers of the first ages had, according to his notions, hit the happy medium; and, by mingling pastoral ministrations with devotional retirement, had carved a better model than is due to the votaries of a severe and unprofitable solitude."

Tread lightly stranger, this is holy ground!
Here Leighton dwelt. From the arch-pastor's seat,
Like Basil's friend, the sainted Gregory,
Descending, here Christ's veteran soldier came
To lead a throned life, and dedicate
A few brief years of leisure, hardly earned,
To God and heaven. Within the village church
He lies entombed. No sumptuous marble marks
The spot, to tempt the giddy throng, and draw
The gaze of idle visitors, who, lost
In ceaseless dissipation,—careless so
They from themselves may fly,—hunt pleasure thro'
The land. A plain grey slab, now broken and displaced,
Just tells the name and age of him who slept
Hard by. Within those walls he loved to speak
Christ's message, nor thought scorn to exercise
The office of a simple presbyter.
Among these circling cottages his tongue
Dropt manna, while, on heavenly themes discoursing,
He taught the peasant how to live and die.
You shadowy road that winds beside the lakelet
Leads to the ancient mansion where he dwelt,
Broadhurst, that still its sylvan name deserves.
And never, sure, seclusion better formed
For one aware of the entire,—seclusion
Most perfect and entire. Bosomed amidst
The walls, in oak-grove interminable,
Nestles the unhooded anchorite's chosen cell.
No sound intrudes, or only such as lulls
The soul to meditation; the hum of bees,
Or gentle gale's low murmurings; or, not
Unpleasing to the ear of him who loves
The forest,—sudden heard the joy's harsh scream,
Or mimic laugh of woodpecker that fits
From bough to bough; or echoing through the glades,
Sifted from distant granite the watch-dog's bay.
Mild these congenial scenes, as Leighton trod
Green lane or woodpath lone, or slowly paced
Your rocky avenue, doubtless his thoughts
Would wander to the distant diocese,
No longer his, in Calceola's land,
Where the great city lifts its minister-spire
By mountain, mere, and fell. Ye grass-grown courts
And ruin'd terraces, oft have ye heard
The aspirations of the good old man,
Serving with prayer the world he had forsaken;
While for heaven ripening, day by day he fed
His praise and contemplation—angel's food.
Happy ascetic! happy in thy life's
Mild sunset, nor unanswering in thy prayer
That asked a dying bed by weeping friends
Untended, or by love's sweet services
And unthought ministrations, (subtle links
That bind us to the world,) a dying bed
Beneath the casual shelter of an inn!
Life's weary journey o'er, thou hast received
A heavenly throne and crown of amaranth
From the chief shepherd. And were ours thy faith,
Thy mortified and holy life, what matter were
That asked the whence the disembodied spirit
Ascends to him who gave it? Or why should we
Cherish the worthless casket, so the gem
It holds beauteous the crown of many stars
That girds his brow who saith, "They shall be mine
When I make up my jewels?"

W. L. NICHOLS.

British Magazine.

THOMAS CROMWELL, EARL OF ESSEX.*

Of those eminent men to whose energy and devotedness to the cause of religious truth we are, under God, indebted for the emancipation of England from the tyranny of the see of Rome, few were more distinguished than the subject of this memoir, who was born A.D. 1498, of very humble origin, his father being a blacksmith, and subsequently a brewer, at Putney. By his firmness and assiduity, coupled with the strictest integrity, he raised himself to the highest honours to which a subject could attain; but it is chiefly on account of the service rendered to the Reformation that his character becomes an object of interest. His means of self-improvement were necessarily, from his father's situation, very limited; but, overcoming many obstacles, he obtained a fair education, and in process of time resolved to travel in foreign parts. In what capacity he did so we are not informed; but at length he was employed as secretary to the English factory at Antwerp. Whilst thus occupied, an opportunity presented itself of visiting Rome. A guild or fraternity of the Virgin Mary connected with St. Botolph's Church at Boston, in Lincolnshire, had obtained some important indulgences, for the renewal of which two persons were despatched to Rome. Meeting Cromwell at Antwerp, they persuaded him to accompany them. On their arrival they found the Pope, Julius II., exceedingly fond of the luxuries of the table. Cromwell sent him some English jelly, which so pleased him, that he willingly renewed the indulgences, while he had his cooks well instructed in the mysteries of English confectionary.

As he used to confess to Cranmer, he was but little influenced by religion. He served as a soldier under the Duke of Bourbon, and was present at the sacking of Rome; and at Boulogne he assisted John

Russell in escaping, when nearly betrayed into the hands of the French. It would appear that on this journey, Erasmus's translation of the New Testament excited the attention of Cromwell, who is said to have learned the whole of it by heart.

On his return to England, Cromwell was taken into the family of Wolsey, at that time in the highest favour with Henry VIII., and whose establishment vied in splendour with that of the richest courts. Its magnificence, in fact, had excited the astonishment of the historian, while it testifies the fearful influence of a corrupt Church. Wolsey was an exceedingly ambitious man. This ruling passion was continually manifesting itself, and to it his downfall may be traced. The vast preferences heaped upon him shew at once his power and his ambition. Cromwell was appointed the cardinal's solicitor, and charged with the superintendence of the erection of two colleges—one at Oxford, the other at Ipswich. To make room for these buildings, several small religious houses were demolished, which caused the works to be viewed with extreme jealousy, and Cromwell with considerable dislike. Wolsey, with all his faults, was a liberal patron of learning, in an age remarkable for intellectual superiority. Christ Church, to the present day, even in its reduced state—after he meditated a much nobler establishment—is a splendid monument of his munificence, though Henry is generally termed its founder, and always referred to as such by those members of Christ Church who preach before the University; while his design with respect to Ipswich was magnificent also. This latter foundation, however, which was designed as a grammar-school, the gateway, an elegant edifice of brick, being all that remains of it. It was intended that the foundation should consist of a dean, twelve secular canons, eight clerks, and eight choristers, with a grammar-school for the education of those who should afterwards proceed to Oxford.

In 1529, the cardinal fell into disgrace at court. Cromwell, mindful of his manifold obligations to Wolsey, used every effort, but in vain, to restore him to the royal favour; and when articles of high treason were sent to the House of Commons, of which he was then a member, he so eloquently defended his patron, that treason could not be proved against him. Cromwell was now taken into the King's service, chiefly by the advice of Russell and Sir Christopher Hale, master of the rolls. Henry is said to have been pleased with his noble defence of Wolsey, though he could not but feel annoyed at the demolition of the religious houses already referred to.

The principles of the Reformation were now beginning to be disseminated in England, though there was no open protest against the corruptions of popery. Henry's wish to obtain from the pope a separation from his queen, Catherine of Arragon, having been frustrated, Cranmer, who had been raised to the archbishopric of Canterbury, pronounced a solemn divorce. Such a step produced an open rupture between the courts of England and Rome. The clergy, at the convocation held in 1531, were prevailed on to acknowledge that "the king was the protector and supreme head of the Church and clergy in England," although with the addition of the following clause, "in so far as is permitted by the laws of Christ." This was not gained without much difficulty, and only while they were under the fear of a penal statute which the king held over their heads, the statute of premunure: the pains of which, it was alleged, they had incurred in submitting to the legatine courts established by Wolsey in 1518. Proceeding gradually, the parliament in a subsequent session abolished all bulls and dispensations. Bishops were to be appointed by the king alone. Monasteries were subjected to his visitation and government. A bishop inculcated the doctrine every Sunday at Paul's Cross, that the pope had no authority beyond the bounds of his own diocese; and at length the act of parliament (28 Henry VIII. c. 1) was passed, constituting the king supreme head of the Church. Cromwell continued to advance in the royal favour. He was knighted A.D. 1531, and appointed, among other offices, master of the king's jewel-office, chancellor of the exchequer, secretary of state, lord keeper of the privy seal, and created baron, under the title of Lord Cromwell of Okeham, or Oakham; and lastly, in 1539, Earl of Essex, and raised to be Lord Chamberlain of England.

The king had now, as we have seen, been declared supreme head of the Church, and Cromwell was appointed visitor-general of the monasteries, and vicar-general and vicegerent in all spiritual matters. Of the religious houses, as they were denominated, at different times "were suppressed, six hundred and forty-five monasteries, besides ninety colleges, two thousand three hundred and seventy-four chantries and free chapels, and a hundred and ten hospitals: the revenue of the whole amounting to one hundred and sixty thousand pounds." The condition of many of the monasteries was licentious in the extreme. "Many nunneries," says Southey, "were in a scandalous state; and so little were the austere rules of their institute observed, that, where the observance was insisted on by the visitors, the monks declared it was intolerable, and desired rather that their community might be suppressed than so reformed." It were wrong to pollute these pages with an enumeration of the enormities therein committed; but it may be as well, as a proof of the mental, no less than the moral degradation of the people, to notice some of their absurd notions concerning the sanctity of relics, which came under the special notice of the visitors. At Reading, for instance, there was shewn an angel with one wing, who brought over the head of the spear which pierced the side of the Saviour. At Bury St. Edmunds were found some of the coals that roasted St. Lawrence; the boots and penknife of Thomas à Becket; some of the real cross, and certain relics which had the property of preventing the growth of weeds among corn; so many pre-

* Mr. Russell having become a favourite with Henry VIII., and his companion in the French wars, was appointed to many responsible and important offices, and created Baron Russell of Cheney, 9th March, 1538-9. He was advanced to the earldom of Bedford in the following reign, and appointed afterwards by Mary ambassador to Spain, to conduct her husband Philip II. to England. He is described as having been one of the most accomplished men of his day.

† Every peer of the realm, on first passing through Oakham, is compelled to give a shoe from the foot of one of his horses, which, upon his refusal, the bailiff of the lordship may take by force, or in commutation a sum of money for a horse-shoe, to be nailed on the castle-gate, or some part of the building. Among many different sizes, in proportion to the sum paid for the purchase, and of which various are gilt and stamped with the donor's name, with which various parts of the castle are decorated, are those of Queen Elizabeth, the late Duke of York, and George IV. (Lewis's Top. Dict.)—By some, it is maintained that this privilege was in honour of Cromwell—the castle having been granted to him by Henry as a baronial seat.

tended teeth of St. Apollonia were distributed as amulets against tooth-ache; that they filled a tun; the house of West Acre had pawned a finger of St. Andrew for £40; and lastly, a crucifix at Bexley in Kent, called the "rod of grace," and which had been long held in estimation, because it had been seen to bend and raise itself, and to exercise other bodily functions, was brought to London by Cromwell's order, broke in pieces before the multitude, and the secret springs by which it was moved distinctly shewn; the Bishop of Rochester having first preached a sermon on the occasion.

Surely no man who reads such statements can fail deeply to deplore the prostration of the human intellect to the shrine of so vain a superstition. To such a mind as that of Cromwell, they were disgusting in the extreme, and he employed all his energies to emancipate his countrymen from a galling bondage. "He proceeded by his authority to do away with many of the holidays, and to prohibit pilgrimages, images, and relics; and he ordered that the incumbents of parishes should set apart a portion of their income for repairs, and for the support of exhibitioners, and the poor of the parish."

But the great benefit bestowed by Cromwell was the free circulation of the word of God. Miles Coverdale, in an authorised copy of his Bible published at Paris, dedicates it to Cromwell, and thus concludes the dedication: "I might have dedicated unto your lordship some other little treatise touching some part of the administration of the commonwealth, as prudence, policy, or some other private virtue; but (as much as in the New Testament is contained) the very path and substance of siding, also, that your lordship doth advance nothing so much as the true worship of God, the king's honour, the wealth of his realm, and increase of all virtue (which this New Testament doth teach)—I thought nothing meet to send unto you than that which ye daily occupied withal, and that all your chief study and pleasure are in."

In September 1538, he issued certain injunctions to the clergy, requiring them to provide a large Bible of the largest volume in English, to be set up in some convenient place within the church, to which the parishioners might "commodiously" resort: one-half of which to be paid by the parson, and one-half by the parishioners. No man was to be discouraged from reading or hearing "the lively word of God read." He also ordered that the Lord's prayer in English should be read, and that the clergy should examine their parishioners therein.—The king at the same time issued a proclamation, that it pleased him to permit and command the Bible, being translated into the mother-tongue should be sincerely taught, and openly laid forth in every parish-church. Cranmer also endeavoured to forward the same good work.

The priests, however, resolutely opposed those measures. It was their wisdom to do so. "They read confusedly," we are told, "the word of God, and the injunctions set forth and commanded by them to be read: humming, and hawing, and hawking thereat, that scarce any could understand them." "They bade their parishioners, notwithstanding what they read, being compelled so to do, that they should do as they did in times past, to live as their fathers, and that the old fashion is the best; and other crafty and seditious sayings they gave out among them." "Notwithstanding, however," Strype tells us, "that it was wonderful to see with what joy this book of God was received, not only among the learned sort, and those that were noted for lovers of the Reformation, but generally all England over, and among all vulgar and common people; and with what greediness God's word was read, and what resort to places where the reading of it was. Every body that could, bought the book, or busily read it, or got others to read it to them, if they could not themselves; and divers more elderly persons learned to read on purpose."

We have now traced the rapid progress of Cromwell in the royal favour, and seen the eminence to which by that favour he was raised; but the voice of calumny soon depreciated him in the esteem of Henry. To many parties he was an object of envy, and consequently of dislike. His zeal for the extension of the Reformation, as might have been expected, rendered him peculiarly obnoxious to the papists; while some of those who embraced the reformed tenets, viewed him with distrust. He was, indeed, not unfrequently compelled to act in opposition to his wishes, that he might not expose himself to the royal displeasure. His humble birth was displeasing to the nobility, who could not bear to see a man of the lowest origin exalted to the highest offices in the realm. The people were averse to him on account of the destruction of the religious houses. Another more powerful motive, however, brought about an unexpected revolution in the court. The king had fixed his affections on Catherine Howard, niece to the Duke of Norfolk; and in order to marry her, it was necessary that Anne of Cleves, whom he had espoused at Cromwell's suggestion, and whose relatives were attached to the Protestant cause, should be divorced. The duke had long been the decided enemy of Cromwell, and succeeded in obtaining a commission from the king to arrest him at the council-table, and commit him to the Tower. He was accused, among other things, of abusing the power with which he was invested—of being a heretic, and an encourager of heretics—of having used treasonable language respecting the king—and of having amassed riches in a dishonourable way. It is almost needless to observe, that the accusations brought against Cromwell were wholly without foundation. If, indeed, by his being an encourager of heretics was to be implied, that he was opposed to the corruptions of Rome, then the statement was unquestionably true. "He was condemned," says Southey, "by bill of attainder, an act for thus depriving the innocent of all means of defence having recently been passed with the consent of the judges, and with his full assent, if not by his active interference."

Cranmer alone remained Cromwell's friend, and the next day wrote to the king to the following effect:—"Who cannot but be sorrowful and amazed that he should be a traitor against your majesty—who was so advanced by your majesty—who whose surety was only by your majesty—who who studied always to set forward whatsoever was your majesty's will and pleasure—who that cared for no man's displeasure to serve your majesty—who that was such a servant, in my judgment, in wisdom, diligence, faithfulness, and experience, that no prince in this realm ever had—who that was so vigilant to preserve your majesty from all treasons, that few could be so secretly conceived but he detected the same in the beginning? If the noble princes, of happy memory, King John, Henry II., and Richard II., had had such a counsellor about them, I suppose they should never have been

so traitorously abandoned and overthrown as these good princes were."

The enemies of Cromwell, however, were intent upon his downfall; a bill of attainder was immediately framed against him. The house of peers, without trial, examination, or evidence, condemned him to death, though but a few days previously they had extolled him to the skies. Such is worldly favour.

Cromwell now endeavoured, by the most urgent entreaties, to excite the royal clemency in his behalf. He wrote a most pathetic letter to the king, vowing his constant fidelity, and clearing himself from the false accusations brought against him. It concludes thus: "Written with the quaking hand and most sorrowful heart of your sorrowful subject." But this and other like appeals, though for a time they affected Henry, yet were not successful; he was surrounded by those who would not permit him to act as he probably might have wished; and at length, after six weeks' imprisonment, a warrant was sent for his execution, July 28th, 1540.

When brought to the scaffold, Cromwell carefully avoided all loud protestations of innocence. He was afraid that such might injure his son. He thus earnestly prayed—"Lord Jesus, which art the only health of all men living, and the everlasting life of them which die in thee; I, wretched sinner, do submit myself wholly to thy blessed will, and being sure that thing cannot perish which is committed to thy mercy, willingly now I leave this frail and wicked flesh, in sure hope that thou wilt in better wise restore it unto me again at the last day in the resurrection of the just. I beseech thee, grace, make strong my faith, that thou wilt, by thy defend me with the buckler of thy righteousness, against the assaults of the devil. I see and know that there is in myself no hope of salvation, but all my confidence, hope, and trust, is in thy most merciful goodness. I have no merits nor good works that I may allege before thee; of sins and evil works, alas, I see a great heap; but yet, through thy mercy, I trust to be in the number of them to whom thou wilt not impute their sins, but wilt take and accept me for righteous and just, and make me an inheritor of thine everlasting kingdom. Thou, merciful Lord, wast born for my sake, didst suffer hunger and thirst for my sake; didst teach, pray, and fast for my sake; all thy holy actions and works thou wroughtest for my sake; thou sufferedst most grievous pains and torments for my sake; finally, thou gavest thy most precious blood to be shed upon the cross for my sake.—Now, most merciful Saviour, let all these things profit me that thou hast freely done for me, which hast also given thyself for me. Let thy blood cleanse and wash away the spots and foulness of my sins: let thy righteousness hide and cover my unrighteousness; let the merits of thy passion and blood-shedding be satisfactory for my sins: give me, Lord, thy grace, that my faith waver not, but be firm and constant to the end; that my hope in thy mercy and life everlasting may not decay; that love wax not cold in me; finally, that the weakness of my flesh be not overcome with the fear of death! Grant, O most merciful Father, that when death shall shut up the eyes of my body, that the eyes of my soul may still behold and look upon thee, and when death hath taken away the life of my tongue, that my heart may cry and say unto thee, Lord, into thy hands I commend my soul; Lord Jesus, receive my spirit. Amen."

This prayer being ended, he exhorted the people to pray for the king and his son Edward. He declared his firm faith in God, and then submitted to the blow of the executioner, who mangled him in the most hideous manner.

THE GOOD SOLDIER.

From the works of Fuller.

A soldier is one of a lawful, necessary, commendable, and honourable profession; yet, God himself may seem to be one, free of the company of soldiers, in that he styleth himself "a man of war." Now though many hate soldiers, as the twigs of the rod, War, wherewith God scourgeth wanton countries into repentance; yet is their calling so needful, that were not some soldiers, we must be all soldiers, daily employed to defend our own, the world would grow so licentious.

He keeps a clear and quiet conscience in his breast, which otherwise will gnaw out the roots of all valour; for vicious soldiers are compassed with enemies on all sides, their foes without them, and an ambush within them of fleshly lusts, which (as St. Paul says) war against the soul. None finer to go to war than those who have made their peace with God in Christ; for such a man's soul is an impregnable fort. It cannot be scaled with ladders, for it reacheth up to heaven; nor be broken with batteries, for it is walled with brass; nor undermined, for it is founded on a rock; nor betrayed by treason, for faith itself keeps it, nor be burnt by grenades, for he can quench the fiery darts of the devil; nor be forced by famine, for "a good conscience is a continual feast."

He chiefly avoids those sins, to which soldiers are taxed as most subject. Namely, common swearing, which impaireth one's credit by degrees, and maketh all his promises not to be trusted; for he, who for no profit will sin against God, for small profit, will trespass against his neighbour.

He counts his prince's lawful commands to be his sufficient warrant to fight. In a defensive war, when his country is forcibly invaded, 'tis pity but his neck should hang in suspense with his conscience that doubts to fight. In offensive warfare, though the case be harder, the common soldier is not to dispute, but do his prince's command. Otherwise princes, before they levy an army of soldiers, must first levy an army of casuists and confessors, to satisfy each scrupulous soldier in points of right to the war, and the most cowardly will be the most conscientious, to multiply doubts eternally. Besides, causes of war are so complicated and perplexed, so many things falling in the prosecution, as may alter the original state thereof, and private soldiers have neither calling nor ability to dive into such mysteries. But if the conscience of a councillor, or commander in chief, remonstrates in himself the unlawfulness of this war, he is bound humbly to represent to his prince his reasons against it.

He esteemeth all hardships easy through hopes of victory. Money is the sinews of war; yet if these sinews should chance to be shrunk, and pay casually fall short, he takes a fit of this convulsion patiently; he is contented, though in cold weather, his hands must be their own fire, and warm themselves with working; though he be better armed against their enemies than the weather; and his corset more whole than his clothes; though he have more fasts and vigils in his almshouse, than the Romish Church did ever enjoy; he patiently endureth drought for desire of honour, and one thirst quencheth another.

He attends with all readiness to the commands of his general: rendering up his own judgment in obedience to the will and pleasure of his leader, and by an implicit faith believing all is best, which he enjoineth; lest otherwise he be served as the French soldier was in Scotland, some eighty years since, who first mounted the bulwark of a fort besieged, wherupon ensued the gaining of

the fort. But Mareschal de Thermes, the French general, first knighted him, and then hanged him within an hour after, because he had done it without commandment.

He will not in a bravery expose himself to needless peril. 'Tis madness to shout in the ears of sleeping temptation, to awaken it against one's self, or to go out of his calling to find a danger. But, if a danger meets him, (as he walks in his vocation,) he neither stands still, starts aside, nor steps backward, but either goes over it with valour, or under it with patience. All single duels he detesteth, as having first no command in God's word; yet, this arbitrary deciding causes by the sword, subverts the fundamental laws of the Scripture. Secondly, no example in God's word; that of David and Goliath moving in a higher sphere, as extraordinary. Thirdly, it tempts God to work a miracle for man's pleasure, and to invert the course of nature, whereby otherwise the stronger will beat the weaker. Fourthly, each dueller challengeth his king as unable or unwilling legally to fight him, and therefore he usurps the office himself. Fifthly, if slaying, he hazards his neck to the halter; if slain, in heat of malice without repentance, he adventures his soul to the devil.

But when God and his prince call for him, our soldier had rather die ten times, than once survive his credit. Though life be sweet, he shall not flatter the palate of his soul, as with the sweetness of life, to make him swallow down the bitterness of an eternal disgrace. He begetteth not to get to his side a probability of victory, by the certainty of his own death, and fieth from nothing so much as from the mention of flying; and though some say he is a madman, that will purchase honour so dearly with his blood, as that he cannot live to enjoy, what he hath bought; our soldier knows that he shall possess the reward of his valour in heaven, and also making the world his executor, leave to it the rich inheritance of his memory.

him, he may take it with more honour than the other can give it; and if he throws up his desperate game, he may happily win the next, whereas, if he playeth it out to the last, he shall certainly lose it, and himself.)

In time of plenty, he provides for want hereafter. Yet generally, soldiers so hate covetousness, that they cannot affect providence for the future, and come home, with more marks in their bodies than peace in their pockets.

He is willing and joyful to embrace peace on good conditions. The protraction of peace, and not the satisfying of men's lusts and liberties, is the end of war. Yet how many having war for their possession, desire a perpetuity thereof! and fearing peace will starve whom war hath fattened, and to render themselves more useful, they prolong discord to the utmost, and could wish when swords are once drawn, that all scabbards might be cut asunder.

SUFFERINGS OF THE SCOTTISH EPISCOPALIANS.*

There is not to be found in any Protestant nation an example of penal laws at once so oppressive and insidious as those which this history has described. A resolution was thereby avowed to extirpate a whole communion, by rendering their worship illegal, and by depriving them of all the political privileges which are most highly valued in a free country. In less enlightened times, when death was made the punishment of an erring faith, public sympathy was in general so much excited, that the bloodiest statutes were soon reduced to a dead letter. Even in Scotland, where the influence of public opinion was probably less felt than in any other European kingdom, the attempt made to check the Reformation involved the sacrifice of but few lives, whether in civil or ecclesiastical courts. The sight of a martyr, standing amidst the faggots which are about to consume his living flesh, creates deep thoughts and serious reflections in all who witness his constancy; and hence, in most cases, the cause which has recourse to such means for support, has rushed to a speedy and irrevocable fall. But who compassionated the unseen prisoner, and the weary exile? Who traced the steps of the sufferings of him who was chased from the scene of his Christian labours, saw his chapel closed, his flock scattered, his person reviled, and the sources of an honest independence dried up? Law pursued him in the form of starvation and contempt; marking him as one excluded from the benefits of civil society, deprived of political rights himself, and carrying a similar disqualification to others. Even his meek resignation and unresisting principles exposed him to neglect; for had he, like the Covenanters, taken the field, and sounded the note of war, he would have assumed a more interesting attitude in the public eye, and his death on the scaffold would at least have thrown a deeper odium on an illiberal government.

The privations which the Scottish Episcopalians were doomed to endure, are recorded no where, except in those private histories, the materials of which belong to biography, rather than to a general narrative. All appearance of public worship was necessarily avoided, and the clergy had recourse to a method, practised by them before they enjoyed toleration, of visiting families in private, where a few faithful followers met to celebrate the rites of their Church in the utmost secrecy. Sometimes they had little chapels, in such they might be caught, in the recesses of narrow streets or alleys, where they convened the more resolute of their adherents with caution, and by stealth. Frequently these secluded places of worship were in the lofts of ruined stables and cow-houses, and were only approachable by moveable ladders and trapdoors, placed under the charge of some vigilant friend; and at one time, the existence of such retreats was carefully concealed, except from those in whom the greatest reliance could be reposed. At the present day, the traveller in one part of Scotland may visit the wild caves in which the heroes of the Covenant shunned the pursuit of Claverhouse and Dalziel; and, in another, especially in the towns beyond the Forth, he may see the rude garrets and antiquated apartments, wherein, during their period of dejection, were wont to assemble a few concealed worshippers belonging to the Scottish Episcopal Church. For the latter no indulgence appeared, and to them no terms of accommodation were even held out, and the fact that their communion was not utterly extinguished before forty-two years of such darkness passed away, can only be ascribed to the power of principle co-operating with the sense of duty.

For the Church.

ON THE IMPRECATIONS IN THE BOOK OF PSALMS.

Many of the objections which sceptics or infidels raise against the sacred Scriptures, occasion no perplexity to the Christian. He sees at once the depravity of heart, the enmity against God and the truth, from which they spring, and the vanity of those carnal reasonings which give them all their force. But when the penman of the Psalms, whether David or others, utters the most awful imprecations, denouncing not only all temporal evils, but even eternal damnation on men, it frequently creates the most distressing difficulties in the minds of pious and, in other respects, wise men. Hearing the Psalmist cry "destroy thou them, [or rather, impute their guilt to them] O God! Cast them out in the multitude of their iniquities! Let death seize upon them and let them go down quick into hell," a holy man asks, with an anxious mind and wounded feelings, how can this be consistent with religion, of

* From Russell's History of the Church in Scotland.

* From the Church of England Magazine.