

The "Sun of Righteousness" which had illumined the world for a season, was not set for ever: a transitory cloud obstructed its cheering light, but soon it burst forth again with renewed splendour. Christ our Saviour died upon the Cross and his soul forsook the tortured body: his insensible remains were laid in the tomb and his spirit fled away to the regions of the dead. But the reign of death over him was not permanent. His body saw no corruption, and his soul was not left in hell. His spirit returned to its former receptacle, and his divinity was united again to his humanity. He arose, "perfect God and perfect man" from this temporary thralldom of death—awakening this voice of triumph which shall be responded by his glad Disciples till time shall be no more: *O death! where is thy sting? O grave! where is thy victory.*

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CHILLINGWORTH ON EPISCOPACY.

AFTER fixing on a certain period, as short as possible, after the days of the Apostles, when it was acknowledged on all hands, both ancient and modern, that Episcopacy did exist; and after quoting several authors inimical to Episcopacy, acknowledging that the government of the Church was such at such a period, this acute reasoner proceeds to shew: "that so great a change, as between Presbyterian Government and Episcopal could not possibly have prevailed all the world over in a little time. Had the Episcopal Government been an aberration from (or a corruption of) the government left in the Churches by the Apostles, it had been very strange that it should have prevailed in *all* so many ages after.—*Had the Churches erred, they would have varied, what, therefore, is one and the same amongst all, came not sure by error but by tradition: variasse debuerat error Ecclesiarum; quod autem apud omnes unum est, non est erratum sed traditum.* Thus TERTULLIAN argues, very probably, from the consent of the Churches of this time. But that, in the frame and substance of the necessary Government of the Church, a thing always in use and practice, there should be so sudden a change as *presently* after the Apostles time—and so *universal* as received in all Churches, is clearly impossible. For,

1stly.—What universal cause can be assigned or feigned of this *universal* Apostolic? You will not imagine that the Apostles, all or any of them, made any decree for this change when they were living; or left order for it in any will or testament when they were dying. This were to *grant the question*: viz. that the Apostles being about to leave the Government of the Churches themselves, and either seeing by experience or foreseeing by the