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.

VOLUME IV.

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Poetry.

THE FUNERAL OF CHARLES L PERFORMED AT NIGHT, IN ST. GEORGE'S CHAPEL, WINDSOR.

The castle-clock had toll'd midnight,-With mattock and with space And silent, by the torches' light, His corse in earth we laid.

The coffin bore his name, that those Of other years might know, When earth its secret should disclose, Whose bones were laid below.

"Peace to the Dead" no children sung, Slow pacing up the nave; No prayers were read, no knell was rung, As deep we dug his grave.

We only heard the winter's wind, In many a sudden gust, As, o'er the open grave inclin'd, We murmur'd, "Dust to dust!"

A moonbeam, from the arches' height, Stream'd, as we plac'd the stone; The long aisles started into light, And all the windows shone. We thought we saw the banners then

Shake dim along the walls, While the sad shades of mailed men Were gazing from the stalls. 'Tis gone! again, on tombs defac'd,

Sits darkness more profound, And only, by the torch, we trac'd Our shadows on the ground.

And now the chilly, freezing air, Without, blew long and loud; Upon our knees we breath'd our prayer Where He—slept in his shroud.

We laid the broken marble floor-No name or trace appears— And when we clos'd the sounding door We thought of him with tears. REV. W. L. BOWLES.

THE THIRTIETH OF JANUARY.*

"Then prostrate lay,-the rightful monarch slain-

The throne's proud majesty and ancient reign: The diadem that crown'd th' anointed head Crush'd by the vulgar foot dark blood-drops shed. Law's just restraint, once fear'd, was vilely spurn'd, And the state's fabric into dust return'd, When each at will grasp'd at imperial power, And strove to reign the despot of an hour." Translation of Lucretius.

if judiciously and properly studied, not less instructive fury of rebellious man, for every than interesting. Like the bosom of the deep they are at times invested with the awful grandeur of war, and at others arrayed in the unassuming, though not less attractive, garments of peace. The reader, whose affections are chained to earthly objects, and who enters upon the gratifying perusal with a mere desire of feeding his intellectual appetite, views them in both these forms, of majestic terror and tranquil beauty, without experiencing those spiritual feelings that teach the heart in which they repose to trace in sublunary affairs the jurisdiction of the King of kings. But not so with the considerate Christian: he takes up the book with the conviction that it contains lessons, not only of secular, but religious knowledge; and with a mind trained to serious contemplation, he realizes the beneficial effects at history is intended to convey. It is to him delightful beyond measure to drink copiously from the invigorating streams of historical narrative, when they rise from the fountain of sacred truth, and are imbued with its sanctifying power. He loves to follow the Church of God through the periods of her prosperity and adversity; to rejoice with her when the Almighty was pleased to bestow upon her temporal blessings, and to weep with her when, bathed in tears, she sorrowed for her faithful children who died in her defence, and lamented the blind infatuation of a depraved world. Among the occurrences that are peculiarly calculated

to attract attention, and awaken deep interest, are those, round which are cast the undying splendour that surrounds the names of the martyred sons of the Church. Who can read the sufferings of these victims of intolerance, and not admire the meek resolution with which they were endured, while he beholds with horror and aversion the furious bigotry that mercilessly inflicted them? Who can contemplate their success over the malignant efforts of the powers of darkness, and not cherish gratitude towards the Omnipotent Being who gave them the victory? And more especially, at this melancholy but memorable season, should every member of the Church of England nourish this sentiment, when a KING cheerfully vielded up his life in defence of the holy cause in which he was engaged, and gave his blood to strengthen that goodly structure which is, and may well be, the national blessing and the national pride. Many circumstances conspire to force the martyrdom of CHARLES THE FIRST on our notice, and it is a crime of no slight heinousness to turn a deaf ear to invitations so numerous and impressive. Our Church, in her admirable ritual, has provided for the solemn occasion a suitable form of prayer, and the edict of the law has added its sanction for its observance. Surely, then, since so much has been done by Parliamentary authority on the one hand, and ecclesiastical regimen on the other, to rescue from oblivion the name of the Royal Martyr, it is a fault, of complicated culpability, if a peculiar distinction is not conceded to this momentous day. It might justly be supposed that the name of a Sovereign so distinguished for his virtuous life, but still more illustrious for his glorious death, needed no decoration from the historian's pen to preserve its celebrity, but that it lived in the hearts of grateful members of the Church. There are many, it is to be hoped, who, though two centuries have well-nigh fled since his execution, yet fondly cherish his revered memory; but, alas! how rapidly is a vicious desire of immoderate conciliation stifling the nobler impulses of many a Churchman's heart! In how many cases are the most striking national mercies and chastisements of the Almighty voluntarily forgotten, lest the world should take offence at their commemoration! A propitiatory sacrifice is annually offered to Popery in the frequent neglect of the 5th of November; and the inattention with which the 30th of January is often treated, is the manifestation of a servility, no less reprehensible and dangerous, to dissent. Do the advocates of this false liberality deem it possible that the rage of intolerance can be pacified by this self-humiliation? do they suppose that the vassals of Rome are not as ready

they maintain opinions visionary in the extreme. The England to be tried.

over her foes shall have arrived. of James; and under his unfortunate son it seized the ignominy and guilt of the atrocious murder. favourable opportunity afforded by the inexperience of a

"Reverend pile lay wild and waste, Profan'd, dishonour'd, and defaced. Through storied lattices no more In soften'd light the sunbeams pour, Gilding the Gothic sculpture rich Of shrine, and monument, and niche. The civil fury of the time Made sport of sacrilegious crime; For dark Fanaticism rent Altar, and screen, and ornament."

How pleasant to turn from the dreary spectacle of indards, continually violated her most solemn precepts, to it certainly deprived the republicans of that satisfaction the devoted, though often repulsed, armies of the Royal- they had anticipated in clothing their infamous deeds ists; what a relief to the mind to pass over the misguided valour of a Cromwell, a Fairfax, an Ireton, or a Harrison, to dwell upon the persevering courage of a rity that tried him it was tetermined — after a few wit-Falkland or a Montrose! But let us hurry over the melancholy drama to its bloody epilogue.

subjects, on whose loyalty he had unhesitatingly relied, had sold him to his foes, reached the persecuted Charles, he betrayed no symptoms of the indignation he might justly have felt at the treachery, but with great mildness and composure expressed his deep regret that they could be guilty of such deception, "being sorry", to use his own words, "that they should do it, and that his price should be so much above his Saviour's." The Presbyterians afterwards asserted that, had they previously known the fatal results that were to follow, neither entreaties nor coercion should have prevailed with them. But though it is highly probable that they never anticipated the full extent of Cromwell's barbarity, yet they must at least have been sensible that, in delivering Charles to the infuriated Puritans, they were consigning him to perpetual imprisonment.* It was a prominent weakness in the character of the unhappy monarch that he was too sanguine and confiding; and it was his misfortune to fall into the hands of artful and designing men. In happier times this virtuous frailty, if we may be allowed the expression, would have been an ornament;

lecision, it was a serious defect. The advantage afforded him by the possession of the King's person was fully improved by the arch-rebel Cromwell. The famous expulsion of the obnoxious members of the House of Commons, known by the familiar name of Pride's purge, -an act of unparalleled despotism which, if not performed by Cromwell's direction, at least obtained his warm approbation,-left in the inferior branch of the Legislature but eighty members, and these blind adherents to the cause of the regicide. Their first step was to pass an act investing themselves with power to arraign their sovereign on a charge of treason, the Statute Book containing no warrant for the King's impeachment. This bill, when submitted to the consideration of the House of Lords, was rejected without one dissentient voice. Finding that the oison with which they were infected had not contaminated their more loyal Parliamentary colleagues, the House of Commons, ascending from one grade of iniquity to another, abolished the House of Lords, and declared themselves,—as the representatives of the people, from whom they maintained that all power was derived,—the only legislative body in the kingdom. Self-constituted n this manner, they proceeded to erect a High Court of Justice for the trial of the King. This consisted of 135 persons, any twenty of whom were authorized to act. As was naturally to be expected, the commissioners were principally selected from the army; the hardened soldier being deemed more fit by Cromwell for his wicked purposes, than the more peaceful citizen. Bradshaw, a man of great talents, a staunch republican, but not advanced to any distinguished legal situation before this time, was chosen President; for the twelve Judges, whose names were inserted in the list, declined taking any part in the nefarious transaction, having previously

* "Presbyteriani ligaverunt, Independentes trucidaverunt," as

Salmasius correctly expresses himself.

Elizabeth; revealed itself more fearlessly in the reign military myrmidons alone; and let them alone bear the reposed beneath.

or warranted by the constitutions of the kingdom, and I his own subjects from testifying his love in any other The king, by thus maintaining the ille- way than by dying for her!" gality of the court, asserted a truth to which Bradshaw was utterly incapable of giring a satisfactory reply. He attempted to gloss over the injustice by sophistry, but the attempt was a signal failure. His cause was a bad THE CAUSE OF EPISCOPACY BRIEFLY STATED. one, such as no abilities could strengthen. It is supposed that this course of proceeding had been suggested to the King by Matthew Hale, afterwards the celebrated Lord Chief Justice of England. But be this as it may, When the unexpected intelligence that his Scottish ruffians might procure some few facts to convert into evidence for their justification in the eyes of the world, -to pass sentence of death on the "contumacious criminal." This was done on the 27th of January, preceded by a long speech from Bradshaw remarkable for pedantry, sophistry, and vituperation. Among his precedents for the deposition and execution of the reigning monarch, instances the barbarous assassination of Edward the 2nd, and the dethronement of the hapless Richard by Bolingbroke. They were perhaps more applicable to the case in point than he intended them to be.

Charles was peremptorily denied the privilege of sayng a word in his defence. When he was being removed from the Hall to his place of confinement he experienced the most disgusting and brutal jusults from the lawless soldies. But all at a bone with the patient serenity and forgiving spirit of a Christian. His interview with his children was touching in the extreme; it noved even the iron heart of Cromwell, and proved that his domestic character was as estimable, as his love for nis people, -whom he ever regarded with the tender eelings of an affectionate parent, was heart-felt and sincere. On the fatal morning of his death,—that malice and rebellion were to be met with caution and morning which beheld the consummation of Cromwell's He was minutely particular in his apparel, and in giving directions to his attendant he said, "Let me have a shirt on more than ordinary, by reason the season is so sharp as probably may make one shake, which some observers

† The treaty in progress between the moderate members of the House of Commons and the King, for the restoration of the Con itution with certain limitations, which was stopped by Cromwell. † Let not the fastidious reader start at this comparison between the life and sufferings of our Lord and Charles the First. It is

the duty of every Christian to imitate his Redeemer, and this ex-cellent Monarch was, by the grace of God, enabled to perform his duty with success. A charge of impiety has been made against the composers of the form of prayer appointed for this day, because they have made this comparison, but the accusation is so absurd as scarcely to merit serious notice.

now, as ever they were, to weave conspiracies, and de- protested in strong terms against its novelty and ille- sure. His last words were addressed to the persons vise dark schemes for the subversion of Protestantism? gality. Fairfax, though included among the number of surrounding him. When the executioner's task was arise he would not meet with deluded followers, at least meetings.* By this military conclave, dignified with spectators, and there were heard the sobs of loyal grief, phesied the speedy vengeance that was to follow the administrator. sting of Popery and the fangs of Latitudinarianism will The 20th of January, 1649, witnessed the opening murderous deed. Archbishop Ussher viewed from a to the fearful torrent. The spirit of disaffection was in accordance with the wishes, of the people of England. was the sculptured monument raised over his sepulchre benefits which he has promised to the worthy receivers of them. the growth of years; it embarrassed the government of Charles the First was the victim of Cromwell and his to tell to posterity that the body of a Christian King

Thus died Charles the First, but his memory perished for the Church of modern Rome makes the validity of the When the ill-fated monarch entered the Hall of trial, not with him. Cold indeed will be the Churchman's youthful Sovereign, to display itself in its native hideous- he manifested no discomposure; his countenance was heart when his name can conjure up no tender associaness. Concession after concession on the part of the calm, and no agitation was visible in his firm step and tions; awaken no generous sentiments of grateful recolking wholly failed to appease it; and finally the execu- steady gait. He demeaned himself with the majesty of lection. Protestant Episcopacy owes him a debt that tion of the magnanimous Strafford, with the subsequent a King, and the collectedness of coascious innocence. may be remembered and appreciated, but can never be barbarous murder of the venerable Laud, proved that it The high and holy cause in which he was engaged suswas only to be satiated with blood. Its disastrous effects are familiar to all acquainted with the history of perishing for his Church only taught him to cling the most erroneous impressions, if we judge it abstractedly, this sanguinary revolution. The pen of Clarendon, and more closely to her side. He stood, as it were, on the without connection with the peculiarities of the times. of other eloquent writers, has depicted in accurate and brow of some lofty mountain, beholving the lightnings | Charles was placed in a dangerous position, and "if his glowing colours the horrors of this period. The fury of republicanism, augmented by the madness of distorted minds, urged the Puritans to the commission of the most inhuman cruelties. Their ferocity spared not the living, himself, for his hopes and affections were centered in his errors, one is at a loss to determine what conduct, in his and their malevolence extended even beyond the grave. God. Many expressions of sympathy were exhibited circumstances, could have maintained the authority of The slumbers of the dead were disturbed, that revenge towards him, on his entrance, by the spectators in the the crown, and preserved the peace of the nation. Exmight be satisfied with a refinement of barbarism that gallery. When the charge, in which he was indicted as posed to the assaults of furious, implacable, and bigoted would have done credit to the savage ages of the Goths a tyrant, a traitor, and murderer, was read by Bradshaw, factions, it was never permitted him, without the most and Vandals. Modern times furnish us with one com- his answer to it was demanded. It was given in terms fatal consequences, to commit the smallest mistake; a plete parallel of this dreadful rebellion, the French Re- at once decisive, and becoming his situation. "Remem- condition too rigorous to be imposed on the greatest huvolution! The sole difference between the more promiber I am your King, your lawful King, and what sins you man capacity."* His domestic character was perhaps nent characteristics of these two fearful events, both of bring upon your heads and the judgment of God upon unexceptionable. As a husband, he was "a rare exwhich, after paralyzing the rest of Europe, and shaking this land; think well upon it,-I say, think well upon ample of purity and conjugal fidelity"; as a father, he to its centre the civilized world, ended in the same dire it, before you go further from one sin to a greater. Let was affectionate and discreet, "and with regard to the result, was, that the latter of them was excited by the me know by what lawful authority I am seated here, and irascible passions, his soul partook of the nature of those legions of infidelity, the former by the champions of la- I shall not be unwilling to answer. In the mean time I superior regions whither she so often resorted, where the titudinarianism. Society was convulsed, and its obliga- have a trust committed o me by God, by old and lawful storms and tempests that disturb the peace of this lower tions destroyed; the ties of consanguinity were too fre- descent, -I will not beray it, to answer to a new un- world are not known, and no spirit is stirring but that of quently severed without any feelings of compunction; lawful authority; there'ere resolve me that, and you universal love."† Of his affection for his Church we the hand of the father was not unfrequently directed shall hear more of me. I see no House of Lords here have abundant evidence; and his writings; sufficiently against his offspring; while the son often sought for the that may constitute a parliament, and the King too attest his ability to serve her with advantage. Well life of his parent. Imagination fails to paint the repulshould have been. Is this the bringing of the King to may we exclaim in the feeling language of an excellent sive scene, and humanity shudders at the contemplation. his Parliament? Is this tle bringing an end to the treaty prelate; "How greatly is it to be lamented, that a prince The pages of history are rich in fascinating lore; and, Nor did even the temples of the living God escape the in the public faith of the world? Let me see a legal authus qualified to adorn the Church by his life, and dethority warranted by the Word of God, the Scriptures; fend her by his writings, should find himself disabled by

Toronto, January, 1841.

BY THE REVEREND CHARLES LESLEY, M. A. [Concluded from our last.]

7. And the consequences of it [this schism] are of manifold and fatal destruction.

(1.) This unsettles all the assurance we can have in God's promise to assist his own institution; for if the virtue, or any part

(Matt. xxviii. 20,) to be with his ministers in the execution of his commission; to baptize, &c. "always, even unto the end of the world." For if the holines of the instrument be a necessary qualification, this may fail, say always must fail, so far as we can be sure of it; and consequently Christ has commanded baptism be continued; which he has not done, if the holiness and has not administrator be a necessary qualification; and the set another: left us a certain rule whereby to judge of the noliness of another; and thus have you rendered the command of Christ of none effect through your tradition.

administration, if the effect of Christ's institutions did depend will be bold to say, that in our doctrine, worship, and hierarchy, either wholly or in part upon the personal holiness of his priests. nothing can be objected that is contrary to the rule of holy Scrip This would put us much more in their power than it is the ture, or any thing enjoined which is there forbid to be done; and intention of those who make this objection to allow to them; this nothing less can warrant any schism against our Church. magnifies men more than is due to them; therefore I will apply 12. Now to come to a conclusion upon the whole matter. If the apostle's words to this case (1 Cor. iii. 21, 5, 7): "Let no man you cannot get baptism as you would have it, take it as you can glory in men. Who is Paul, and who is Apollos, but ministers? get it. If you cannot find men of such personal excellencies as So then neither is he that planteth any thing, neither he that the apostles, take those who have the same commission which watereth; but God, who giveth the increase."

imputation. I fear not death—death is not terrible to peace of the Church, upon an opinion of their own sanctity above lives and conversation as any others. These are all the securities mc. I bless God, I am prepared." After he was that of other men; for which reason they rejected all baptisms you can have (without new miracles) for receiving the sacraments dressed he remained for about an hour in private conversation with Bishop Juxon, at the expiration of which who came over to them from the Church; for they said that the will accept of your obedience in receiving them from such hands, period, his faithful friend Sir Thomas Herbert was holiness of the administrator was necessary towards conveying the much rather than your disobedience of his command to be bapcalled in, and the services of the Church were performed, spiritual graces of baptism: thus they argued, Qui non hubet tised, because you are not pleased with those whom his providence -the 27th chapter of St. Matthew being read, which quod det, quomodo dat? i.e. "How shall a man give that to has at this day left in the execution of his commission to baptise; so affectingly and eloquently describes the passion of another which he has not himself?" But Optatus answers them, as if the weakness of his minister could obstruct the operations of our Saviour. The King expressed his thanks to the that God was the giver, and not man; Videte Deum esse datorem. his Spirit, in making good his part of the covenant which he has Bishop for his judicious choice of a portion of Scripture And he argues that it was preferring themselves before God to promised. so applicable to his own circumstances; thut he was think that the virtue of baptism did come from them: that they gratified and encouraged beyond measure to learn that were nothing but ministers or workmen; and that, as when a an answer; but that I would condescend to the meanest, and was the lesson appointed for the day. On the scaf- cloth was dyed, the change of the cloth came from the colours leave nothing behind which might be a stumbling-block to any. fold, the same invincible fortitude that had hitherto sup- infused, not from the virtue of the dyer; so that in baptism the ported him in his afflictions, did not desert him. He change of the baptised came from the virtue of the sacraments, baptisms; that men remain wicked and loose notwithstanding; net his cruel destiny with the joy and confidence af- not from the administrator; that it was the water of baptism forded by the cheering conviction that he surrendered which did wash, not the person who applied the water; that the his life for his faith, and that his everlasting reward was personal sanctity of the administrator signified nothing to the that none do receive any benefit by it: for if some do receive efficacy of the sacrament: therefore says he, Nos operemur, ut ille det, qui se daturum esse promisit, i.e. "Let us work, that God, disposition of the recipient, according to the known rule, that

+ Bp. Horne.

† Several of his papers in defence of Episcopacy have appeared wrote these depressed with sorrow, grown grey not with years, but with harassing cares, and opposed by the ablest casuists of the day,

And thence he exposes that ridiculous principle of the Donatists, which they advanced to vain glory to themselves, that the gift in or can they believe that if another Cromwell were to commissioners, purposely absented himself from their completed, a deep horror pervaded the mighty mass of baptism was of the administrator, and not of the receiver; but he shews that the gift was conferred by God proportionably to the in the destruction of the Church? If they do think thus, the title of a High Court of Justice, was the King of and the muttered threats of secret indignation, that pro-

The discourse is large to which I refer the reader: I have given continue to wound the Church, till her final triumph scene of this solemn tragedy. The inhabitants of Lon- window the mournful scene, and when the fatal blow was this taste of it to let these see to whom I now write, that they don were thunderstruck at Cromwell's audacity: so lost struck that rudely severed from him the object of his have (though unaware) stumbled upon the very notion of the The great Rebellion that poured its desolating flood were they in astonishment, that they scarcely knew what respect and attachment, he fainted. Nature was unable Donatists, which divided them from the Catholic Church, and like a burning tide of lava through the British Isles, character to attach to these extraordinary proceedings; to sustain the agonizing infliction. The remains of the which, with them, has been long since exploded by the whole withering every thing it touched, and carrying destruction racked martyred monarch were obtained by a few weeping adtion and death with it in its terrible course, owed its many an anxious breast. There never was a more herents, and interred by night in the chapel of Windsor, mind, to consider from whence and with whom they have fallen; origin chiefly to phrenzied enthusiasm on subjects of glaring fallacy than the position assumed by the comreligion. Alleged political wrongs were only tributaries mission, that they represented the feelings, and acted his requiem. No epitaph adorned his quiet grave, nor tion of the blessed sacraments of Christ, and the inestimable

Lastly, let me observe that this error of the Donatists and Quakers borders near upon popery, nay, rather seems to exceed it: sacraments to depend upon the intention of the priest; but his intention is much more in his own power, and there are more evident signs of it, than of his holiness

8. I would not have the Quakers imagine that any thing I have said was meant in excuse for the ill lives of the clergy of the cause we plead against the sanctity of the administrator as essential to the sacrament.

No, that is far from the reason; I do not love to make comparions, or personal reflections: if all men be not as they should be; pray God make them so. But I think there is no modest lissenter will be offended if I say, that there are of our hishops and clergy, men, not only of learning and moral honesty, but of devotion and spiritual illumination, and as much of the sobriety of religion, and can give as many signs of it, equally at least (to speak modestly) as any of our dissenters, of what denomination

9. And I hope that what I have said will at least hinder the succession of the bishops from the apostles to be any objection against them: and they being possessed moreover of all the other pretences of our dissenters, the balance must needs lie on their side, and security can only be with them; because there is doubt in all the other schemes of the dissenters, if what I have said can amount but to a doubt. If the want of succession and outward ommission, upon which Christ and his apostles, and the whole Christian Church in all ages, till the last century, and in all places, even at this day, except some corners in the west, and the Mosaical institution before them, did, by the express command of God, lay so great a stress; if all this make but a doubt (it is strange that it should, at least that it should not) in the mind of any considering persons, then can they not with security communicate with any of our dissenters, because, if he that eateth and doubteth is damned (Rom. xiv. 13), much more he that shall do so in religious matters, wherein chiefly this rule must stand; that "whatsoever is not of faith is sin."

10. But now, to argue a little ad hominem: suppose that the succession of our bishops were lost; and suppose, what the Quakers and some others would have, that the thread being broke; we must cast a new knot and begin again, and make an establishment among ourselves the best we can. Well, when this is done, ought not that establishment to be preserved? Ought every one to break in upon it without just cause? Should every one take upon him (or her) to preach or baptise contrary to the rules established? This, I think, no society of men will allow; for the members of a society must be subject to the rules of the society, otherwise it is no society: and the Quakers of Grace-church-Street communion have contended as zealously for this compliance

Now, then, suppose that the conscientious Quakers, to whom I bishops, and consider our constitution no otherwise the so. heestablishment by agreement among ourselves: auit with our their own confession, while the yot to make a schism in this doctrine or worship, the found established, and they ought to constitution whif a new knot was cast upon the broken thread and his supper to continue "to the end of the world," till "his return to son at the reformation from popery, that knot ought not coming again," and yet has not afforded means whereby they may to be unloosed without apparent and absolute necessity, lest, if we cast new knots every day, we shall have no thread left unknotted, and expose ourselves to the derision of the common adversary.

11. Consider the grievous sin of schism and division—it is no less than the rending of Christ's body; and therefore great things (3.) This is contrary to all God's former institutions: the ought to be borne rather than run into it; even all things, except wickedness of the priests under the law did not excuse any of the only that which is apparently sinful, and that by the express people from bringing of their sacrifices to the priests; the priests words of Scripture, and not from our own imaginations, though able for it, or their offern. But we were in a much worse condition under the Gospel taken away (the Lord of his mercy quickly remove them!) yet I

they had, derived down to them by regular ordination; who re-(4.) This was (with others) the error of the ancient Donatists, formed from popery, and have been the established Church of this those proud and turbulent schismatics, the great disturbers of the nation ever since; and moreover are as unexceptionable in their

13. There is an objection against baptism which is not worth

I have heard it urged that there is no visible effects seen by our

Ans. To make this argument of any force, it must be proved benefit by it, and others do not, this must be charged upon the flicted and troubled mind for it, and my earnest endeavours to prevent it, will, I hope, sufficiently attest my dislike and abhorrence of the fact. And what will they not do with the shrubs, having out down the cedar?"

det, qui se daturum isse promisit, i.e. "Let us work, that God, who has promised it, may be stow the effect;" and that when we work, that God, who has promised it, may be stow the effect; and that when we work, that God, who has promised it, may be stow the effect; and that when we work, that God, who has promised it, may be stown the effect; and that when we work, that God, who has promised it, may be stown the effect; and that when we work, that God, who has promised it, may be stown the effect; and that when we work, that God, who has promised it, may be stown the effect; and that when we work, that God, who has promised it, may be stown the effect; and that when we work, that God, who has promised it, may be stown the effect; and that when we work, that God, who has promised it, may be stown the effect; and that when we work, that God, who has promised it, may be stown the effect; and that when we work, that God, who has promised it, may be stown the effect; and that when we work the effect; and the contract of the contrac mach. Simon Magus received no benefit by his baptism; and after the sop, the devil entered into Judas; yet the other apostles received great benefit by it. To some it is the savour of life, even the communion of Christ's body and blood; to others of condemnation, who "discern not their Lord's body" in it, but receive it as a common thing (1 Cor. x. 16; xi. 29). Therefore