

# The Church.

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## Poetry.

### THE PIMPERNEL.

The Pimpernel! the Pimpernel!  
That little flower loveliest well!  
It opens its breast to receive the rays,  
And upward looks with adoring gaze,  
Whilst the sun sheds down with benignant power,  
His influence to cherish the happy flower,  
And the glory which lights heaven, earth, and sea,  
Gilds that scarlet speck on the grassy lea.  
But, ah! if a cloud should intervene  
The sun and his whippersnapper between,  
The petals close  
Of the sensitive flower,  
For well it knows  
The coming shower;  
It hides its head  
In its grassy bed,  
Then humbly patient waits awhile  
Till the sun beams out with his kindly smile,  
And the peacocks forget, as the flower they pass,  
'Twill rain, by the shepherd's weather-glass.  
The Christian pilgrim is like that flower;  
He bows his head when the storm-clouds lour;  
He closes his heart and looks within,  
For sorrow he knows is the garden of sin,  
And that as the sun withholds his ray,  
So God His face will turn away  
From His erring child, and this will prove  
A father's correction—a pledge of love.  
Oh! the Christian knows that the hour of woe  
In mercy his shadow will round him throw;  
And, shrinking in silence, he owns "his well,"  
And waits for the gleam—like the Pimpernel.

### MELANCTHON AND THE ENGLISH REFORMATION.

(From Archbishop Lawrence's Bampton Lectures.)

Escaping from a captivity, not unaptly termed the Babylonian,\* the Reformers of Germany had broken the Papal yoke, asserted their religious independence, and framed for themselves a Creed, in contempt of the Pontiff's dictates, according to the rule of reason and the Laws of God. When the bold philippic, the keen sarcasm, and the solid arguments of Luther had gained him proselytes in almost every part of the Empire; when princes and peasants, the literate and illiterate, alike perceived the necessity of reform, and rejoiced at the opportunity of it; in a public convention of the States assembled at Augsburg, the Protestant party exhibited that admirable confession of their faith, which from the name of the place where the Diet was convened, has since received its appropriate appellation. In imitation of this example, the Reformers of our own country, with piety at least equal, with talents not inferior, and with discretion perhaps in some respects greater, not only distributed to a starving multitude the food of knowledge and understanding for the short period of their own lives, but treasured up the manna of their doctrine in the ark of the Church for perpetual conservation.

It has often been asked, with whom did the plan of our Articles originate, and to whom ought their actual composition to be attributed? After the remarks which have been already made, I may probably be anticipated in the observation, that they are to be ascribed to Cranmer, who was not only officially deputed to the task on account of his rank and situation, but eminently qualified for it by his character and abilities. Indeed when interrogated on this very point by his relentless persecutors, not long before his death, he unequivocally avowed himself to be the author of them. It has nevertheless been usually conceived, that he derived much assistance from Ridley, who, as far as the paucity of his writings enables us to judge, seems to have excelled no less in perspicuity than in solidity of argument, in manliness of conception than in energy of expression. Latimer likewise has been considered as his coadjutor in the same undertaking. That each of these respectable bishops was consulted on the occasion appears highly probable. Ridley, if an anecdote recorded of him be accurate, expressly stated, that he both perused the production before its publication, and noted many things for it; that he thus consented to it, but that he was not the author of it. The venerable Latimer, who had resigned his bishopric in the reign of Henry, declining a reinstatement in it, then dwelt under the roof of the Archbishop, by whom, for his virtues and integrity, he was sincerely respected and cordially beloved. To a Divine of this description, so peculiarly circumstanced, it is impossible to suppose a design of such importance not to have been communicated; and one who had acquired the proud title of the Apostle of England, who had long been Cranmer's fellow-labourer in the work of reformation, and who was capable not only of improving it by his wisdom and experience, but of conferring upon it an old man's benediction. But although we allow this, and even more than this; although we allow that Cranmer held in the highest esteem the masculine mind of Ridley, and the plain but strong sense, as well as unshaken probity of Latimer; men, who bare testimony to the truth while in prosperity, and in adversity sealed it with their blood; yet it appears not, that from any consciousness of personal inferiority, he ever beheld them with an obsequious eye. He indeed ought alone to be considered as the real and not merely ostensible author of the production; in all cases exercising the privilege of accepting or rejecting what may have been offered to him at pleasure, and regulating his decision by a judgment to which all with submission bowed, which, matured by the most extensive reading, and formed upon the purest principles, his adversaries respected and his friends revered.

In an undertaking of this nature his active mind seems to have been engaged almost immediately after the death of Henry. Although the prospect, which had shone so bright at one period of that Prince's reign, towards the conclusion of it became almost lost in clouds and darkness; yet upon the accession of Edward, the horizon again cleared, and the same splendid scene opened, even more distinctly, to the view. At this favourable juncture, while remodelling and rechristianizing the language and ceremonies of public worship, Cranmer turned his attention to the formation of some permanent system of faith, which might prevent the diversity of opinion, otherwise to be apprehended. For scarcely had the idol of Papal infallibility fallen to the ground, before every man began to make a God of his own conceit, and to deem himself infallible. The Arian denied the Divinity, and the enthusiast deposed the Arian; while the one extolled reason above Scripture, the other disregarded both, consulting only secret voices and internal revelations. Many remained wholly, and many only in part, addicted to ancient superstitions. The depravity of human nature had been explained away by the Papist; Anabaptist: the assistance of divine grace had in effect been deemed useless by the former; it was now

totally denied by the latter, who supported his reasoning, (if reasoning it could be called) not like the Papist by a plausible and bewildering philosophy, but by the mere effrontery of unblushing assertion.—Some of relaxed morals, without regard to sect or party, engrafted upon the doctrine of God's foreknowledge the most licentious principles and most dissolute practice: others of stricter lives lost themselves in fruitless speculations upon the attributes and will of the unrevealed Godhead, worshipping they knew not what, and deifying the dark production of their own imagination. In order therefore to check discordance and promote unanimity of sentiment, and above all things to guard against the errors of the Church of Rome, which it was impossible to approve without hypocrisy, or even contemplate with indifference, it seemed important to establish an authoritative standard of public opinion. Something of this kind it was probably hoped might prevent the wavering Papist from taking disgust at the incongruous theories, which on every side presented themselves, and the half-converted Protestant, wearied with expecting the subsidence of that deluge of doctrines, which had inundated the Christian world, from returning to his wretched state of mental captivity.—But upon the precise comprehension of the original plan, at this remote period, and with such scanty materials of information, it is difficult to speak with certainty. Some circumstances however, which remain on record, seem to prove that it was neither partial nor limited.

At the commencement of Edward's reign it appears that Melancthon was consulted upon this interesting subject. Melancthon was then alone at the head of the Lutherans, universally respected as the author of their much applauded Confession; a Reformer, whose accomplishments, temper, and talents, were the admiration of all parties, and the peculiar pride of his own; a man precisely after Cranmer's own heart, indeed the only one in a turbulent age, who equalled if not exceeded that benevolent prelate, in mildness of disposition, and in moderation of principle. Deeply impressed with the importance and necessity of the bishop in contemplation, he earnestly exhorted the Archbishop (whom he directly addressed on the occasion) to attempt an extension of the benefit beyond the confines of the English Church, to form a Creed adapted to the Protestant world at large, by collecting the sentiments of pious and learned men, and thus sanctioning with high authority that, which might exist among all nations as an illustrious testimony of the wisdom of the Reformation, and become a rule of faith to posterity.

The Confession, which had formerly drawn up, would, he conceived, prove something of this description; but he wished that a few particular points had been more explicitly stated, in order to prevent the probability of future alteration. Perspicuity, above all things he recommended, anxious to have every ambiguous expression avoided, than wide dissensions might not arise, nor the apple of discord be thrown among the lovers of religious controversy. If his own assistance should be requested, he subjoined, with a modesty which characterized his feelings, and with a candour, which tinted all his opinions, that he was prepared both to hear the sentiments of other men, and to declare his own; willing while he attempted to persuade, to be himself persuaded. But always, he added, in conclusion, may the cause of truth, the glory of God, and the welfare of the Church, prove victorious over every private affection and personal partiality.

The enlarged scheme of the liberal Melancthon was, not we may suppose, disregarded or even lightly esteemed in this country. A Congress of the kind thus recommended Cranmer afterwards appears to have had in view. For although not immediately, (perhaps in consequence of the persecution, which the Imperial measure, usually denominated the Interim, then began to threaten,) yet shortly after, he communicated the design to the Helvetic Reformers at Zurich and Geneva. Scarcely however was it imparted to them, before it was completely abandoned, and a resolution adopted of compiling a system of faith solely for the Church of England.

Relinquishing then the idea respecting a congress of foreign Divines, partly perhaps on account of the general perplexities of the times, and partly perhaps from the obvious difficulties of the undertaking itself, he contracted his views, and began to frame a form of such a nature appears to have been compiled almost immediately, yet it was not until after a considerable lapse of time finally arranged and published by authority. Among other reasons, which may be assigned for this delay, is it not possible, that one might have been the hope of obtaining the valuable assistance of Melancthon, who was repeatedly invited, first in Henry's afterwards in Edward's reign, to fix his residence in this country? From the commencement indeed to the conclusion of it, he seems to have been almost continually expected in England; and while our articles were preparing, while first their completion, and afterwards their publication, was deferred from day to day, the Theological Professorship in Cambridge was kept open apparently for the chance of his acceptance. If it be too much to conjecture, that the delay was solely imputable to the wish of submitting them to his personal inspection, and of improving them by his consummate wisdom, the coincidence nevertheless of the time during which they were postponed, with that of his much hoped for arrival here cannot altogether escape observation. And when we recollect that he had been particularly consulted at the original conception of them, and that an attempt had been made to carry his advice upon them into effect, we may surely be justified in asserting, that considerable importance must have been attached to his opinions.

### MUTUAL FORBEARANCE THE DUTY OF CHURCHMEN.

(From a Charge delivered by the Ven. Archbishop Sinclair.)

These remarks on the necessity of joint efforts and mutual forbearance in one department naturally bring me to the subject of the Church unity in general.—The unhappy divisions which, within the last few years have broken out with increased bitterness, render exhortations to peace on an occasion like the present, an indispensable part of my duty. It would require more time than I can now afford, and would be a needless repetition of what you have already heard most clearly and powerfully stated by our revered diocesan, to give even an outline of the controversies which have arisen. It would also be unnecessary for me to remind you that it is only by adherence to the articles and catechism, to the rubrics and canons of our church, that unity of doctrine, or uniformity of worship can be maintained; that where the directions of the Church are clear and unequivocal, we are bound to follow them—that where latitude is allowed us, we ought to use it prudently and conscientiously, with a view to concord and edification among our people, giving none offence in any thing, that the ministry be not blamed.—(2 Cor. v. 3.)

As I have no occasion to enlarge on what relates to doctrine, so neither will it be expected of me, before the present auditory, to dwell upon the ordinary rules of maintaining peace, such as not to use intemperate or sarcastic language—not to impute evil motives—not to charge the advocate of an opposite opinion with conclusions which you consider logical, but which he rejects, not to associate solely and entirely with your own party, and thereby receive, as well as give, encouragement to exclusiveness and dogmatism—not to

deal in exaggerated statements and hypocritical expressions, with a view to mere display and effect, thereby blinding and perplexing the reader or hearer whom you profess to enlighten—not to publish anonymously what you would be ashamed or unwilling to avow—and not to patronize publications in which these rules of Christian discussion, these common safeguards of Christian charity, are violated. These, my reverend brethren, are topics long familiar to you all. There is one rule, however, frequently overlooked, but practically important, to which I would solicit your attention. It is plain and simple. It consists merely in not allowing yourselves to be misunderstood, and in preventing from the first all misconception of whatever doctrine or statement you advance. This rule applies more particularly to discourses from the pulpit. Among your own congregations, above all people in the world, it is indispensable that you should not be misapprehended. Yet we all know how frequently doctrines are so expressed, as almost of necessity to mislead the hearer. The proper cautions and limitations are not given. The opposite error is not stated. The preacher confining himself to that portion of the truth which is immediately before him, and which he is eager to inculcate, forgets, in his eagerness, those other portions which would qualify his statement, and convey a right impression to his auditory. To the younger clergy, in particular, admonitions upon this subject must be applicable. To any one of my younger brethren who has recently been admitted into the ministry, I should say, remember that it is very easy to be misunderstood, and very difficult to remove a false impression, once established. By a few unguarded statements, you may, in a few minutes, excite a prejudice against yourself, which your whole after life may not enable you to overcome. To your surprise and grief, you may suddenly find yourself accused of Popish or sectarian tendencies, which no disavowal on your part, however solemn and unequivocal, will suffice to dispel. Walk, therefore, circumspectly.—Let not your good be evil spoken of. Whatever doctrine you have occasion to enforce, always state it with the necessary qualifications and restrictions.—Anticipate mistakes. Obviate all suspicions and false deductions. If, for instance, you are inculcating the doctrine of baptismal regeneration, recollect that many persons consider it adverse to spiritual religion, tending to supersede or obscure the necessity for faith and penitence, and a renewal of the heart. To prevent, therefore, all evil surmises as to the sense in which you hold the doctrine, show your readers that baptismal regeneration is a doctrine according to godliness; that a child, arrived at the years of discretion must repent and believe the Gospel, otherwise his baptismal privileges are forfeited; that in consequence of baptism he acquires increased facilities for sanctification, and is therefore bound, not less, but more, to be renewed in the spirit of his mind; and, in short, that it had been better for him never to have been baptized at all, than having been baptized, to leave the duties unperformed to which that ordinance solemnly engaged him.

In like manner, if you are enlarging on the authority of the Church, not only in rites and ceremonies, but in controversies of faith; if you happen to be dwelling on the usefulness of ecclesiastical antiquity, the importance of the ancient creeds and liturgies, and on the deference due to primitive institutions, you will be careful to distinguish between primitive ordinances and papal innovations; between pure and apostolical usage and medieval corruption. You will so express yourself as to prevent all suspicion that you have any leaning towards that Church, against whose errors and idolatries your own Church continually protests, and which you yourself have in the most solemn manner, renounced and abjured.

On the other hand, if you are expatiating on the errors and corruptions of the Church of Rome, on the peril of idolatry, and the insufficiency of tradition to establish articles of faith; if you are insisting on the danger of exaggerating the claims of the Church, its ministers and its ordinances, let me again repeat, do not suffer your good to be evil spoken of. Let not the most suspicious hearer imagine, that in your dread of Popery you are running into the opposite extreme, that you are indifferent about Church discipline, and Church ordinances, and regard the Sacraments as mere outward signs, concerned only occasionally and accidentally with any spiritual grace or thing signified. Let it not be imagined that your inclination is toward dissent, rather than towards the Church of which you are a minister; that your churchmanship is a matter of convenience; and that you remain in its communion, not from conscientious preference of its articles and liturgy, but from the respectability which it confers.

I readily admit that your observance of these cautions will be attended occasionally with sacrifices, requiring for some minds ready in composition, and of high imaginative powers, no ordinary exercise of self-denial. You must be prepared to lose in some degree the praise of eloquence. You must not expect to rise by these rules to the distinction of a party leader. You must reckon on the mortification of frequently seeing others of inferior learning and ability more noticed and applauded. But to a rightly constituted, to a religious and manly mind, popular applause and the glories of partisanship are quite secondary things. What you desire is usefulness rather than notoriety. Your object is to fulfil efficiently and faithfully the ministry you have received. Your praise is not of men, but of God. (Rom. ii. 29.)

Such my reverend brethren is the advice I would offer, more particularly to young and ardent minds, upon the necessity of caution and circumspection, even in the enforcement of truth. To all of us it may be useful, from time to time, as now divisions and contentions unhappily abound, to recall to mind, for our own instruction, the various arguments for peace and concord, which we have so frequently and so earnestly urged in the course of our pastoral ministrations; to consider how many sources of error and self-deception on this point we have exposed—how many false pretences to a peaceable and charitable disposition we have denounced—how perseveringly we have traced a contentious spirit through all its various windings and disguises, whether of compliment, sarcasm, or insinuation; how many ensnaring incitements and provocations to strife and rivalry we have set forth before our hearers, as a warning—how affectionately we have urged upon them the irresistible christian motives to a peaceable temper; the miracles of God, the example of Christ, the graces of the Holy Spirit, dread of punishment, hope of reward here and hereafter; the ties of the holy communion, which bind us not only to our Creator, but to our fellow-creatures; not only to our Redeemer but to our fellow-sinners;—and when we have brought together in our memories all these accumulated arguments and motives, let each of us apply to his own conscience the soul-stirring question of the Apostle, *Thou that teachest another, teachest thou not thyself?*

I might here proceed to warn the laity against all indulgence of that censorious temper which renders so much caution and circumspection on our part necessary. I might exhort them to christian charity and moderation. I might remind them that whatever cause of jealousy they may have discovered or imagined in their minister, there is no individual in the world who has a stronger claim on their forbearance; none with whom they should be more unwilling to remain at variance; none whose explanations of what offends them, they should receive with greater readiness and cordiality.

### THE DUTY OF CHURCHMEN TO THE CHURCH.

(From "Sermons on the Duties of Daily Life," by the Rev. Francis E. Paget.)

Undutiful, yet, unnatural were it for the child to lift up his hand or his voice against his mother. The Church to which we belong is Christ's representative, and vicegerent on earth to us. We know that of her the pure word of God is preached, and the Sacraments are rightly administered, by a clergy holding their succession from the Apostles, and, therefore, we do not doubt that the Church of England is the Church of Christ in England—the English branch of the One Holy Catholic Church, apart from which there can be no safety.

How then, can any who call themselves her children find cause of offence in her? Are they wiser than she? or purer? or better? Is their judgement infallible, that they set it against her's? Is their life so heavenly that her ordinances are of no use to them. Perhaps some will answer that it is by no means the same thing to be offended in Christ, and to find matter of offence in His Church. But to this I reply, if the Church teaches as Christ teaches, then it is Christ's teaching; but if she does not teach as Christ teaches, then there can be no safety in her communion. But there are those who allow themselves to stay in her communion, and who yet lift up their heel against her; who outwardly are in her ranks, but assuredly are not of her, because they are offended in her.

Such on the one hand, are those who would lower her Sacraments into mere outward signs, denying their spiritual grace; who dislike and would alter her liturgy; who speak with contempt of her holy ordinances of fast and festival; who revolt at her ceremonies and will not tolerate the thought of reviving her ancient discipline. And such, on the other hand, are those who, because she has lost some privileges and some blessings which she had while yet in communion with Rome, would despise her in what they call her low estate, would cast in her teeth her loss of discipline and fellowship with other branches of the Catholic Church; and who in a Romanizing spirit, seek rather to forget the errors and superstitions, from which she was reformed, than to remember the inestimable blessings which have (by God's great mercy, and in spite of our demerits) been secured to her.

Now that both these classes of persons are in the way, at least, to extreme peril, I must needs express my belief. Depend upon it, a man is guilty of no slight sin who allows his mind to become unsettled in its allegiance to the Church. He has made the first step towards apostasy, though as yet he knows it not, and probably has no suspicion of danger, so long as he abstains from an overt act. But as he has been most truly said, "One does not begin to fall, when the fall becomes sensible." (Bp. Wilson.)

Others may take what course seems right in their own eyes, but a Churchman has no right to be offended in his own Church. If the matter of offence relates to an article of faith, in which belief may affect salvation he must reflect that he is offended, not with the Church merely, but with Christ; for the Church holds nothing to be an article of faith but what "may be read in, or proved by, Holy Scripture," the inspired Word of God. If, on the other hand, it be a form, or ceremony, or matter of discipline, then, since the Church has the power of determining such matters, for a man to be offended here, is to go altogether out of his own province. He is not to direct, but to obey. The child has no authority over the parent, but the parent has the authority over the child. When the parent has laid down the law, the affair is settled; the child has no business to question, criticize, or dispute. The thing required, is that he obey, as the duty of the child is, as I have said, to obey with a willing mind. And so it should be with us. Difficulties in our religion (independent of difficulties in the evidences) must be received as a matter of faith. The religion itself being proved to come from God, we must take what we find in it without further questioning. And so, likewise, with reference to the Church; whatever difficulties we may find in her constitution or her ordinances, so long as what is practiced is not contrary to the Word of God, we are bound to obey with cheerfulness, and a glad surrender of our own judgements.

And I will content myself with giving you a single reason why such a course will, in the end prove best. It will be most conducive to your soul's health. Look out upon the world around you, and see the case of those who find stones of stumbling, and rocks of offence (whether on this side or that) in the Church of which they are members. They never seem to advance to any exalted height of personal holiness.—They are sincere and in earnest, but their earnestness and sincerity begin and end in party feeling. They discuss, and argue, and criticize; and thereby pander to their own vanity; they make themselves heard and the world, it may be admires their energy; but where is the fruit of their exertions? Unstable as water, they cannot excel. Whatever question agitates the so-called religious world, excites them and they eagerly identify themselves with one or other set of opinions. And where the dutiful and humble-minded are glad to hold their tongues and keep silence, maintaining the even tenor of their way in the quiet discharge of daily duties, these persons spend their lives in straining at gnats, and swallowing camels, paying titles of mint and cummin, and neglecting, it is to be feared, the weightier matters of the law, self-discipline, justice, mercy, charity, and the love of God.

But let us, my brethren avoiding the snares into which they fall, whose undisciplined minds put no check upon their natural wilfulness and self-confidence, endeavour to appropriate to ourselves the blessedness promised by our Lord in the text: "Blessed is he who shall not be offended in Me."

### ABUSES OF THE PAPAL SYSTEM.

(From the Rev. J. J. Blunt's History of the Reformation.)

Nothing contributes so much to disgust the public mind with the existing order of things as the faulty administration of justice. Let the people have justice purely, unexpensively, and expeditiously administered, and what chiefly concerns them in the government of a country is obtained. "I crave the law," is the demand of any stout-hearted nation, and having gained this object, they are at peace. Now the ancient court was simple and satisfactory in its practice,—it was the natural growth of the soil; suited to the wants of Englishmen, and consecrated by immemorial usage. The judiciary system introduced by the pope, on the other hand, into the diocesan courts, wherein thou dost constantly reside, and absolutely reign! how easily dost thou, without pain or hazard, without drawing blood or striking stroke, render him that enjoyeth thee an absolute conqueror over all his foes, triumphant over all injuries without, and all passions within; for that he can have no enemy, who will be a friend to all, and nothing is able to cross him, who is disposed to take every thing well! how sociable, how secure, how pleasant a life might we lead under thy kindly governance! what numberless sorrows and troubles, fears and suspicions, cares and distractions of mind at home, what tumults and tragedies abroad, might be prevented, if we would but hearken to thy mild suggestions! what a paradise would this world then become, in comparison to what it now is, where thy good precepts and advices being neglected, uncharitable passions and unjust desires are predominant! how excellent then is that doctrine, which brought thee down from heaven, and would but men embrace thee, the peace and joy of heaven with thee!

asserted his own exclusive right of probate, and referred his cause to the pope, a third party stepped in, under the title of *legatus a latere*, or special legate, who, in his turn, contested the privileges of the *legatus natus*, and urged his own superior claim to the cognisance of all testamentary matters. Nor were the grievances touching property more onerous than those which regarded domestic relationship. The regulations of marriage were intricate and vexatious: whilst it was maintained to be in itself a sacrament, and so indissoluble, the prohibited degrees were studiously multiplied, and thereby a pretence was furnished for a dissolution, whenever it should be the pope's pleasure to pronounce it. Thus did he hold in his hands, and determine by his legate, or by the dean of the arches, the legate's deputy, the legitimacy of children, and the succession of families; separating those whom no man had a right to put asunder, and giving his sanction to unions which nature and Scripture forbade.

The progress of a cause, slow, of necessity, by reason of the forms of the court, and the contradictions of the canons, was still further and more seriously impeded by appeals. By these, episcopal decisions were set at naught; and the more effectually as the court of the arches was invested with the power of suspending the process of the ordinary till the pope's answer should be received, and often, no doubt, till one or both of the litigants would be ready to exclaim with King Henry, whose divorce presents, in its seven years' details, a splendid example of the grievances under which numbers of his subjects were suffering, with more right on their side,—

"I abhor  
This dilatory sloth and tricks of Rome."

It would be a long labour, and one, perhaps, of no great interest to the majority of our readers after all, to follow out this branch of our subject in all its extent. Suffice it, however, not to have passed over in silence so fruitful a source of popular discontent as abuses in the administration of the law—abuses which could not fail of alienating multitudes from a church with which they were identified. It is not, perhaps, a circumstance less worthy of notice from being often overlooked; and whilst the more obvious evils which clamorously demanded redress are set forth to the full, one which touched men in their private, their affections,—which met them in the affairs of "this working-day world" at every turn,—is noticed casually, or not at all.

There may be those, indeed, who think that to dwell at so much length on the secondary and more disgraceful causes of the Reformation, is to detract from the character of that great event, and to tarnish its lustre; but they who regard God's enemies as his instruments will not so account of it. They will see in the course given to those beggary elements the same superstitious hand that wrought the nourishment of Jacob's household out of the sin of Jacob's sons; so that whilst they wickedly sold Joseph to the Ishmaelites, God mercifully made it for good; sending him before them, by this means, to preserve them a posterity in the earth, and to save their lives by a great deliverance. They will see in it the same power for work that shaped the cruel decree of Pharaoh for the children to be cast into the river, into an easy provision for bringing up Moses in the royal household, and thus fitting him to be the teacher and leader of Israel, by introducing him into all the wisdom of the Egyptians. They will see in it the same that achieved the salvation of the world itself, by Caiaphas, who declared that it was expedient for one man to die for the people, and by the wretches that cried, "Crucify him! Crucify him!"

### CHARITY OF THE CHRISTIAN RELIGION.

(By Dr. Isaac Barrow.)

An honest Pagan historian saith of the Christian religion, *Nisi iustum suadet et lenis*; the which is a true, though not full character thereof. It enjoineth us, that we should sincerely and tenderly love one another, should earnestly desire and delight in each other's good, should heartily sympathize with all the evils and sorrows of our brethren, should be ready to yield them all the help and comfort we are able, being willing to part with our substance, our ease, our pleasure, for their benefit or succour; not confining their charity to any sorts of men, particularly related or affected toward us, but, in conformity to our heavenly Father's boundless goodness, extending it to all, that we should mutually bear one another's burdens, and bear with one another's infirmities, mildly resent and freely remit all injuries, all discourtesies done unto us; retaining no grudge in our hearts, executing no revenge, but requiting them with good wishes and good deeds. It chargeth us to be quiet and orderly in our stations, diligent in our callings, veracious in our words, upright in our dealings, observant of our relations, obedient and respectful toward our superiors, meek and gentle to our inferiors; modest and lowly, ingenuous and compliant in our conversation, candid and benign in our censures, innocent and inoffensive, yet courteous and obliging, in all our behaviour toward all persons. It commandeth us to root out of our hearts all spite and rancour, all envy and malignity, all pride and haughtiness, all evil suspicion and jealousy; to restrain our tongue from all slander, all detraction, all reviling, all bitter and harsh language; to banish from our practice whatever may injure, may hurt, may needlessly vex or trouble our neighbour.—It engageth us to prefer the public good before any private convenience, before our own opinion or humour, our credit or fame, our profit or advantage, our ease or pleasure; rather discarding a less good from ourselves, than depriving others of a greater. Now who can number or estimate the benefits that spring from the practice of these duties, either to the man that observeth them, or to all men in common?

O divinet Christian! charity,—what tongue can worthily describe thy most heavenly beauty, thy incomparable sweetness, thy more than royal clemency and bounty? how nobly dost thou enlarge our minds beyond the narrow sphere of self and private regard into an universal care and compliance, making every man ourself, and all concernment to be ours! How dost thou entitle us unto, how dost thou invest us in all the goods imaginable; dost enrich us with the wealth, dost prefer us with the honour, dost adorn us with the wisdom and the virtue, dost bless us with all prosperity of the world, whilst all our neighbour's good, by our rejoicing therein, becometh our own! How dost thou raise a man above the reach of all mischiefs and disasters, of all troubles and griefs, since nothing can disturb or discompose that soul, wherein thou dost constantly reside, and absolutely reign! how easily dost thou, without pain or hazard, without drawing blood or striking stroke, render him that enjoyeth thee an absolute conqueror over all his foes, triumphant over all injuries without, and all passions within; for that he can have no enemy, who will be a friend to all, and nothing is able to cross him, who is disposed to take every thing well! how sociable, how secure, how pleasant a life might we lead under thy kindly governance! what numberless sorrows and troubles, fears and suspicions, cares and distractions of mind at home, what tumults and tragedies abroad, might be prevented, if we would but hearken to thy mild suggestions! what a paradise would this world then become, in comparison to what it now is, where thy good precepts and advices being neglected, uncharitable passions and unjust desires are predominant! how excellent then is that doctrine, which brought thee down from heaven, and would but men embrace thee, the peace and joy of heaven with thee!

### PAY YOUR DEBTS.

(From the Charleston Observer.)

Mr. Editor,—The following remarks, from a Northern paper, are, I think, very appropriate to ourselves; and as this is a subject on which it is very difficult for Ministers to preach plainly, without preaching personally, I hope you will give it an insertion, and ask every reader of your paper to read it, to pray over it, and to ask, "Is it I?"

"Religion that does not make a man honest is good for nothing. If a man professes to be a Christian and defrauds his neighbor, that man's religion is vain. And he is dishonest who withholds from another that which is his due, when it is in his power to pay it."

We, in this country, have acquired a bad name abroad for our State repudiations, but it is not this which we wish to speak just now. It is of the laxness, not to call it by a harsher name, of many professors of religion, who seldom or never pay their debts until after being called upon again and again, and perhaps finally threatened with a suit at law. There are some such men in almost every community.

We have one of these men now in our eye. He is a very amiable, easy man, who never wishes to quarrel with his neighbours, and is always willing to do them a favor when they are in want of help. But he never pays his debts, if he can avoid it. His bills at the shops of mechanics, perhaps for the food which he eats, or the raiment he wears, are unpaid, and he feels not the least compunctions of conscience on the subject. He prays in his family, and in the social meeting; and some people think that he may be a Christian; but men of the world say that if he would be honest, they would have a better opinion of his religion.

We see another debtor. He has no objections to buying any thing that he can get upon trust; he will even subscribe for a religious newspaper, or a new edition of the Bible; and makes loud professions of his willingness to aid this object and that, but when called on to pay his subscription, he is unfortunately just then out of money, he will certainly pay it in a few days; but he is no more ready a month afterwards than he was before, and he never intends to pay. He pretends, nevertheless, to be a pious man, but he deceives very few.

Just now, we see another man of this always owing and never-paying class. Some time ago, he contracted a heavy debt, and he has never seen the time when he could pay the whole of it at once; and, therefore, he has paid none of it. His income has been such that he might, with a little economy and much self-denial have paid a part of the debt every year, and by this time have extinguished it; but his conscience does not seem to trouble him at all, although he lives out that which does not belong to him.

Men may sophisticate as they please, they can never make it right, and all the Bankrupt laws in the universe can never make it right for them to neglect to pay their debts. There is sin in this neglect as clear, and as deserving church discipline, as in stealing or false swearing. He who violates his promise to pay, or withholds the payment of a debt, when it is within his power to meet his engagement, ought to be made to feel that in the sight of God and of all honest men, he is a swindler. Religion may be a very comfortable cloak under which to hide; but if religion does not make a man 'deal justly,' it is not worth having.

But what shall a poor man do who is in debt? Let him work hard and pay it. Deny yourself all the luxuries and very many of the comforts of life; be willing to take a humble place in society, and mortify your pride; in dress and style of living be as simple and economical as possible; if necessary, live on bread and water, and labor diligently, until you satisfy the demands of your last creditor; but never lay up a cent of money, or spend a cent needlessly, while you owe it to another. We wish that this principle could be engrained into the hearts and consciences; at least of professing Christians. There is a looseness on the subject in the Church that is perfectly irreconcilable with the law of God and the maintenance of a good reputation in the eyes of the world.

Let no man be trusted who neglects to pay his debts. If misfortune has suddenly deprived him of the ability to pay, this is another thing; but if by his conduct he shows that he has no disposition to meet his engagements; especially small debts, let him not be trusted. He that is unjust in a little, will be unjust in much. He who defrauds, will steal, and these are scarcely any difference between stealing and willfully neglecting to discharge a debt."

### THE PRINCIPLES OF THE DEMAGOGUE.

(From Dryden's Postscript to *Pere Maimbourg's History of the League*.)

Bellarmino was himself a preacher for the League in Paris, during the rebellion there in the reign of King Henry the Fourth: Some of his principles are these following:

"In the kingdoms of men, the power of the King is from the people, because the people make the King." Observing that he says, "in the kingdoms of men," there is no doubt but he restrains this principle to the subordination of the Pope; for his Holiness in that rebellion was declared Protector of the League. So that the Pope first excommunicates (which is the outlawry of the Church,) and by virtue of this excommunication the people are left to their own natural liberty, and may without farther process from Rome depose him.

Accordingly you see it practiced in the same instance. Pope Sixtus first thunderstruck King Henry the Third, and the King of Navarre; then the Sorbonne made decrees that they have successively forfeited the crown; the Parliament verifies these decrees, and the Pope is petitioned to confirm the sense of the nation; that is, of the rebels.

But I have related this too favourably for Bellarmino; for we hear him in another place positively affirming it as matter of faith, "If any Christian prince shall depart from the Catholic religion, and shall withdraw others from it, he immediately forfeits all power and dignity, even before the Pope has pronounced sentence on him; and his subjects, in case they have power to do it, may and ought to cast out such an heretic from his sovereignty over Christians."

Now consonant to this is Buchanan's principle, "the people may confer the government on whom they please;" and the maxim of Knox, "that if Princes be tyrants against God and his truth, their subjects are released from their oath of obedience." And Goodman's, that "when Magistrates cease to do their duties, God gives the sword into the people's hands; evil Princes ought to be deposed by inferior magistrates; and a private man, having an inward call, may kill a tyrant."

'Tis the work of a scavenger to rake together and carry off all these dunghills; they are easy to be found at the doors of all our sects, and all our atheistical commonwealths' men. And, besides, 'tis a needless labour; they are so far from disowning such positions that they glory in them; and wear them like marks of honour, as an Indian does a ring in his nose, or a Souldan a belt of garbage. In the mean time I appeal to any impartial man, whether men of such principles can reasonably expect any favour from the government in which they live, and which viper-like they would devour.

\* One of Luther's early publications was entitled "De Captivitate Babylonica."  
A. D. 1530.  
According to Strype, Cranmer received an order to prepare commentaries to the bishops in the year 1551, which, when compiled, was the Articles thus drawn up were laid before the Privy Council, in a different order; they received titles which had not been before affixed to them, and were considerably augmented. Thus November; and in the early part of the year 1553, were ratified and published.  
As for the Catechism, the book of Articles, with the other books against Winchester, &c. he granted the same to be his doing.—Fox's Martyrology.