## Poetry.

HEAVENLY SIGNS. (ST. MATTHEW XVI. 2, 3.) [From "Thoughts in Past Years," by the Author of the "Cathedral.

And can ye not perceive streaks that illume This world of sorrow, and a milder sky, (Which speaks a fairer morn beyond the tomb,) In gentleness and mercy kindling nigh? Have ye no heart, no ear, no eye,

d by this

C. E.

com.

re requesti ed toreceir

1 Y & Co.

RY,

England

of the

per dos.

H001,

IN.

Society 9

The glowing footsteps to descry,
Where 'mid this earth a Holy One hath trod,
'Mid things of man despised the better things of God? Have ye not seen Him? as that eye he raised, Beneath the guise of loveless poverty, One who hath gazing heard, and hearing gazed, Hath seen a more than Angel Majesty.

And from behind her secret screen,

Where shrouded Conscience sat unseen, She found an ear that heard th' unspoken word, And an unwonted eye, still fear'd when not adored Have ye not seen Him, where the poor have throng'd-The lisping infant on His sacred arm?
That look hath not to mortal-born belong'd;

But on your eyes there is a blinding charm,
Which Satan more and more doth lay
Upon the heart that will not pray:
Earth's cherish'd toys grow on the longing eye,
And thence shut out the worlds that fill the mighty sky.

Oh, ask no sign from Heav'n; catch but one note From Nature's lyre; from mount to listening vale, What undiscerned sounds thus dimly float? Still does she utter one unvaried tale, That man is trembling, borne at will,
Upon the verge of good and ill;
Yet tells she not why daily doth she give,

Still doth he live, still spared, still loved in vain; Yea, her appointed time the stork descries In Heav'n; and, faithful to her guide, the crane Follows an unseen hand o'er pathless skies; The stranger swallows come and go At Nature's beck; the ox doth know His owner. Thou in thine own ways dost dwell Apart; and Me thou wilt not know, Mine Israel.

Go, ask of Nature; to the pensive ear She whispers,—often widow'd souls, forlorn,

Have felt One at their side in mercy near,

Though they of fellow-men have been the scorn;

Yea, surely as God sits on high, In wondrous meekness He is nigh;
Mid paths of lowly pity to be found,
And not where pride of earth and passion doth abound.

Yea, now He comes, as summer sunset mild, And Peace, 'mid parting storms and clouds of even,
Hath look'd from her calm hermitage, and smiled: This is no time for sign in rended Heaven. There is a time when lowering sky And clouds shall speak His coming nigh;
When rended Heav'ns, stars falling, mountains torn,
Shall usher in the wheels of the eternal Morn.

KING CHARLES THE MARTYR TO HIS (From 'Εικών Βασιλική.)

Above all, I would have you, as I hope you are already, well-grounded and settled in your religion; the best profession of which I have ever esteemed that of the Church of England, in which you have been educated; yet I would have your own judgment and reason now seal to that sacred bond which education hath written, that it may be judiciously your own religion, and not other men's custom or tradition, which

In this I charge you to persevere, as coming nearest to God's word for doctrine, and to the primitive examples for government, with some little amendment, which I have otherwhere expressed, and often offered, though in vain. Your fixation in matters of religion ill not be more necessary for your soul's than your kingdom Rarroosetveu that the devil of rebemon doth and the old serpent can pretend new lights: when ome men's consciences accuse them for sedition and faction, they stop its mouth with the name and noise of religion; when piety pleads for peace and patience,

they cry out zeal. So that, unless in this point you will be well settled. you shall never want temptations to destroy you and yours, under pretensions of reforming matters of religion; for that seems, even to worst men, as the best and most auspicious beginning of their worst designs. Where, besides the novelty, which is taking enough with the vulgar, every one hath an affectation, by seeming forward to an outward reformation of religion, to thought zealous, hoping to cover those irreligious

of censuring other men's opinions or actions. Take heed of abetting any factions, or applying to any public discriminations in matters of religion, contrary to what is in your judgment and the Church one side, gains you not so great advantages in some men's hearts (who are prone to be of their king's religion) as it loseth you in others, who think themselves hated, when he shall appear no better than a wolf unand their profession first despised, then persecuted, by der sheep's clothing. you. Take such a course as may either, with calmness and charity, quite remove the seeming differences their simplicity follow those disguises; my charge their simplicity follow those disguises; my charge must stand to their courtesy, you are undone; the ser-

acob's voice, but you shall feel they have Esau's Nothing seemed less considerable than the Presbyterian faction in England for may years, so compliant were to public order; nor, indeed, was their party great either in Church or State, as to men's judghts; but as soon as discontents drave men into sidings (as ill humours fall to the disaffected part, which any novelties, adhere to that side, as the most remarkable and able and specious note of difference (then) in point of religion.

All the lesser factions, at first, were officious servants to Presbytery their great master, till time and to heal the wounds, that the smart of the cure may to heal the wounds, that the smart of the cure may military success, discovering to each their peculiar advantages vantages, invited them to part stakes, and leaving the Joint stock of uniform religion, pretended each to drive for their party the trade of profits and preferments, to the breaking and undoing, not only of the Church and State. State, but even of Presbytery itself, which seemed and hoped at first to have engrossed all.

Let nothing seem little or despicable to you in matters which concern religion and the Church's peace so as to neglect a speedy reforming and effectual supassing errors and schisms, which seem at first but as a handbreadth, yet by seditious spirits, as by strong winds, are soon made to cover and darken the whole

When you have done justice to God, your own soul, both of truth and unity in religion, the next main hinge any prosperity can be. which your prosperity will depend and move, is ingdoms, to which you are rightly heir, are the most but misinformation or misapprehension of things.

of the fruits of their industry, and the benefit of those anger upon the many. laws to which themselves have consented.

tion and ruin.

Your prerogative is best showed and exercised in there being nothing worse than legal tyranny.

In these two points, the preservation of established merit of God, but by his own mercy. proach of my sufferings, as to the world's censure, into the honour of a kind of metallic metallic ment, or lie down at night flurried with the rapture,
to the honour of a kind of metallic ment, or lie down at night flurried with the rapture,
to the honour of a kind of metallic ment, or lie down at night flurried with the rapture,
to the honour of a kind of metallic ment, or lie down at night flurried with the rapture,
to the honour of a kind of metallic ment, or lie down at night flurried with the rapture,
to the honour of a kind of metallic ment, or lie down at night flurried with the rapture,
to the honour of a kind of metallic ment, or lie down at night flurried with the rapture,
to the honour of a kind of metallic ment, or lie down at night flurried with the rapture,
to the honour of a kind of metallic ment, or lie down at night flurried with the rapture,
to the honour of a kind of metallic ment, or lie down at night flurried with the rapture,
to the honour of a kind of metallic ment, or lie down at night flurried with the rapture,
to the honour of a kind of metallic ment, or lie down at night flurried with the rapture,
to the honour of a kind of metallic ment, or lie down at night flurried with the rapture,
to the honour of a kind of metallic ment, or lie down at night flurried with the rapture,
to the honour of a kind of metallic ment, or lie down at night flurried with the rapture,
to the lie ment, or lie down at night flurried with the rapture,
to the lie ment, or lie down at night flurried with the rapture,
to the lie ment, or lie down at night flurried with the rapture,
to the lie ment, or lie down at night flurried with the rapture,
to the lie ment, or lie down at night flurried with the rapture,
to the lie ment at religion and laws, I may, without vanity, turn the reto the honour of a kind of matyrdom, as to the testi- us, and no subjects without a high degree of guilt and was promulated? It was in the Holy Scriptures as mony of my own conscience; the troublers of my sin can divest us of, then may I have better opportu- interpreted by the Church from the beginning. The those alterations they propounded.

And so, indeed, I do, and ever shall, till I am convinced by better arguments than what hitherto have

How God will deal with me, as to the removal of established in the Church of England. these pressures and indignities, which his justice, by

reason, honour, and conscience I can; reserving only

my decease, bring you, as I hope he will; my counsel all the beauty and proportions of the whole. and charge to you is, that you seriously consider the former real or objected miscarriages, which might occasion my troubles, that you may avoid them.

kingdom than any man's.

Next, beware of exasperating any factions by the crossness and asperity of some men's passions, humours, or private opinions, employed by you, grounded only upon the differences in lesser matters, which are but the skirts and suburbs of religion.

Wherein a charitable connivance and Christian toleration often dissipates their strength, when rougher opposition fortifies; and puts the despised and oppressed party into such combinations as may most enable them to get a full revenge on those they count their persecutors, who are commonly assisted by that vulgar commiseration which attends all that are said to suffer under the notion of religion.

Provided the differences amount not to an insolent opposition of laws and government or religion established, as to the essentials of them, such motions and minings are intolerable.

Always keep up solid piety, and those fundamental truths which mend both hearts and lives of men, with impartial favour and justice.

Take heed that outward circumstances and formalities of religion devour not all or the hest encourageand rewards to all as you find them for their real goodness, both in abilities and fidelity, worthy and capable of them.

This will be sure to gain you the hearts of the best, and the most too; who, though they be not good themselves, yet are glad to see the severer ways of virtue at any time sweetened by temporal rewards.

I have, you see, conflicted with different and opposite factions (for so I must needs call and count all those that act not in any conformity to the laws established in Church and State): no sooner have they by force subdued what they counted their comme enemy (that is, all those that adhered to the laws and to me), and are secured from that fear, but they are deformities whereto they are conscious, by a severity fiance against each other than against their first antagonists.

Time will dissipate all factions, when once the rough horns of private men's covetous and ambitious well settled; your partial adhering, as head, to any one side, gain your partial adhering, as head, to any one side, gain your partial adhering, as head, to any wrapped up and hidden under the soft and smooth wrapped up an the wolf is not less cruel, so he will be more justly

and offences by impartiality, or so order affairs in point and counsel to you is, that, as you need no palliations and counsel to you is, that, as you need no palliations of power, that you shall not need to fear or flatter any for any designs (as other men), so that you study realfaction: for if ever you stand in need of them, or ly to exceed (in true and constant demonstrations of pent will devour the dove; you may never expect less all those men that make the greatest noise and ostenof loyalty, justice or humanity, than from those who engage into religious rebellion; their interest is always tations of religion; so you shall nether text and mask tection, as they do who have but the face and mask de God's; under the colours of piety, ambitious policies march, not only with greatest security, but applause, see to the populace, you may hear from the ause: as to the populace, you may hear from them themselves so much good from any subject's as from the virtuous constancy of their king.

When these mountains of congealed factions shall, by the sunshine of God's mercy and the splendour of your virtues, be thawed and dissipated; and the abused vulgar should have learned that none are greater oppressors of their estates, liberties, and consciences, than those men that entitle themselves the patrons uses inflamations), so did all at first, who affected let then no passion betray you to any study of revenge let then no passion betray you to any study of revenge upon those whose own sin and folly will sufficiently

punish them in due time. But as soon as the forked arrow of factious emula-

not equal the anguish of the hurt. I have offered acts of indemnity and oblivion to so great a latitude as may include all that can but suspeet themselves to be any way obnoxious to the laws, and which might serve to exclude all future jealousies

and insecurities. I would have you always propense to the same way; whenever it shall be desired and accepted, let it be granted, not only as an act of state policy and necessity, but of Christian charity and choice.

It is all I have now left me, a power to forgive those that have deprived me of all; and I thank God I have a heart to do it and joy as much in the grace which God hath given me as in all my former enjoyments; tholic Church? and his Church, in the profession and preservation for this is a greater argument of God's love to me than

ingenuous liberties, which consist in the enjoyment above the meditating any revenge, or executing your purely Cholic; and if Rome will become truly Catho-

The more conscious you shall be to your own mer- testant. Never charge your head with such a crown as shall, its upon your people, the more prone you will be to Q. Built s said, do not what are called the Thirby its heaviness, oppress the whole body, the weak- expect all love and loyalty from them, and to inflict ty-nine Atices contain an exposition of the doctrines ness of whose parts cannot return any thing of strength no punishment upon them for former miscarriages: of the Chirch of England, and were they not first honour, or safety to the head, but necessary debilita- you will have more inward complacency in pardoning drawn up as they now stand, in the year 1562; and one than in punishing a thousand.

remitting, rather than exacting, the rigour of the laws; and my subject's affections towards you; both which | could she bea Church? and how therefore be united I hope you will study to deserve; yet we cannot in doctrine with the Catholic Church?

If God shall see fit to restore me, and you after me, dom's peace.

I have offered all for reformation and safety, that in | ny, and the meanness of fantastic anarchy.

injury to my own soul, the Church, and my people, and of England) some lines, as in very good figures, may to you also, as the next and undoubted heir of my haply need some sweetening or polishing, which might here have easily been done by a safe and gentle hand; To which, if the Divine Providence, to whom no if some men's precipitancy had not violently demand-

The scandal of the late troubles, which some may object and urge to you against the Protestant religion established in England, is easily answered to them, or Never repose so much upon any man's single coun- your own thoughts, in this, that scarce any one who Religion, and of being, so far, a New Church. sel, fidelity, and discretion, in managing affairs of the hath been a beginner or active prosecutor of this late first magnitude (that is, matters of religion and justice) war againt the Church, the laws, and me, either was these twelve articles of the Council of Trent, which as to create in yourself or others a diffidence of your or is a true lover, embracer, or practiser of the Pro- was just now alleged in behalf of the Thirty-nine Arown judgment, which is likely to be always more con- testant religion established in England; which nei- ticles? May it not be said that they also were only stant and impartial to the interests of your crown and ther gives such rules, nor ever before set such exam- declaratory, and that, though first enounced at that

> THE ANGLICAN BRANCH OF THE CATHOLIC CHURCH.

From "Theophilus Anglicanus," by the Rev. Christopher Wordsworth, D.D.) V. THE REFORMATION OF ENGLAND A REMOVAL OF

WHAT WAS NEW, AND A RESTORATION OF WHAT WAS OLD.

[CONTINUED FROM OUR LAST.]

Q. Is it not sometimes said that the Church of England, as she now exists, arose at the Reformation, and is therefore a new Church, not more than 300 years old? How than can she be united by origin with the Catholic Church?

A. The language of the Church of England, when she reformed herself, was similar to that of the Fathers at the Nicene Council, in A.D. 325, TA APXAIA EΘΗ ΚΡΑΤΕΙΤΩ, Let the ancient customs prevail. Q. But you say she reformed herself; did she not

thus become a new Church? A No. She reformed herself, because she loved what was old, and did not law. 127—139) she was was before snown, (chap. 1. n. pp. 127—139) she was of time she had fallen; and she proceeded in all this gradually and moderately, lawfully and wisely, with the joint deliberation and co-operation of the Universities, the Clergy, and the people of England in Parliament assembled; and finally with the ratification of the crown. The errors of the English Church were not the Church herself; and in quitting them she did not quit herself, any more than a man changes his skin when he cleanses it, or loses his body when he recovers from a disease. The English Church after the reformation was as much the English Church, as Naaman was Naaman after he had washed in the river Jordan: indeed, as "his flesh then came again," so was she restored to her healthful self at the reformation. She might then have applied to herself the language of the Bishop of Carthage, "In quo nutaverit Veritas, ad Originem Dominicam et Evangelicam et Apostolicam Traditionem revertamur, et inde surgat

uctús nostri Ratio unde et Ordo et Origo surrexit!" Q. But since then the English Church was, as you affirm, restored at the reformation, can we say that she could have been properly called a Church while she was infected with so many of the corruptions of Pope-

ry as she was before it? A. Yes; she was then a Church, though an erring Church. The Israelitish Church still remained a Church even under Ahab; the Jewish Church still existed under the Pharisees; the Scribes sat in Moses' seat; and were to be obeyed in all things lawful and indifferent. Jerusalem was "the Holy City," though its rulers did not receive Christ. The Christian Church existed still, when the world groaned that it had become Arian. The ark of God was still the ark of God. even when in the hands of the Philistines; and the vessels of the temple were holy, even at Babylon. So the Church of England, though she had fallen from her former purity, was still a Church while under the Pope. If she was not a Church then, we admit that she is no Church now; and we would then allow that she was founded at the reformation, that is, that she was the work of men, and not of God; that she sprang from earth, and not from heaven. But no; we believe her to have been a true Church, and the same Church, before Papal times, in them, and after them.

Q. But can you explain further, how she could be

a Church in Papal times? A. Because as both the Israelites and Jews had the Law and the Prophets and a Priesthood in the worst times, and were so God's people as we have seenand were recognized by Him and by Christ as such so so received? in Popish times the Church of England, had by God's A. Let it be allowed, for argument's sake, that the

as Christianity. Her Protestantism is indeed compa- sum; the latter were not derived from Romanists, as that of civil justice, wherein the settled laws of these who have done so, not out of malice, kingdoms to the settled laws of these who have done so, not out of malice, and this for a good reason, because the who have done amiss, have done so, not out of malice, Romish errors and corruptions, against which she pro-Be confident (as I am) that the most of all sides ratively recent, and this for a good reason, because the such, but from them as being therein reasonable and owns his people as subjects, not as slaves; whose safety, so it will never distinct property, peace, and safety, so it will never distinct property, peace, and subjection, as it preserves their property, peace, and characteristics.

Nestorius, at Chalcedon against Eutyches, so the have been guilty of the folly and of the sm of promotion and ing the cause of evil against herself. Constantinople against Macedonius, at Ephesus against had chosen to destroy, instead of to restore, she have been guilty of the folly and of the sin of promot
Nestorius, at Chalcedon against Eutyches, so the have been guilty of the folly and of the sin of promot
Restorius, at Chalcedon against Eutyches, so the have been guilty of the folly and of the sin of promot
Restorius, at Chalcedon against Eutyches, so the have been guilty of the folly and of the sin of promot
Restorius, at Chalcedon against Eutyches, so the have been guilty of the folly and of the sin of promot
Restorius, at Chalcedon against Eutyches, so the have been guilty of the folly and of the sin of promot
Restorius, at Chalcedon against Eutyches, so the have been guilty of the folly and of the sin of promot
Restorius, at Chalcedon against Eutyches, so the have been guilty of the folly and of the sin of promot
Restorius, at Chalcedon against Eutyches, so the have been guilty of the folly and of the sin of promot
Restorius, at Chalcedon against Eutyches, so the have been guilty of the folly and of the sin of promot
Restorius, at Chalcedon against Eutyches, so the have been guilty of the folly and of the sin of promot
Restorius, at Chalcedon against Eutyches, so the have been guilty of the folly and of the sin of promot
Restorius, at Chalcedon against Eutyches, so the have been guilty of the folly and of the sin of promot
Restorius, at Chalcedon against Eutyches, so the have been guilty of the folly and of the sin of promot
Restorius, at Chalcedon against Eutyches, so the have been guilty of the folly and of the sin of promot
Restorius, at Chalcedon against Eutyches, so the have been guilty of the folly and of the sin of promot
Restorius, at Chalcedon against Eutyches, so the have been guilty of the folly and of the sin of promot
Restorius, at Chalcedon against Eutyches, so the have been guilty of the folly and of the sin of promot
Restorius, at Chalcedon against Eutyches, so the have been guilty of the folly and Safety, so it will never diminish your rights, nor their subject, so the nobleness of your mind must raise you tion, in order that she might be more truly and gainst herself.

lic, then te Church of England will cease to be Pro-

if so, where was the faith of the English Church before This I write to you, not despairing of God's mercy, that time' and if she had no Articles of Faith, how A. To this objection we might reply by the ques-

tion, where was the faith of the Universal Church of

kingdoms having nothing else to object against me but nity, when I shall be so happy to see you in peace, to Church of England holds neither more nor less than this, that I prefer religion and laws established before let you more fully understand the things that belong "the faith once (for all, ana belong the faith once (for all, ana belong) the faith on to God's glory, and your own honour, and the king- saints." The Thirty-nine Articles contain no enactment of anything new in doctrine, but they are a decla-But if you never see my face again, and God will ration of wha is old. In them the Church of England been chiefly used towards me, —tumults, armies, and have me buried in such a barbarous imprisonment and affirms that NoLY SCRIPTURE "containeth all things obscurity (which the perfecting some men's designs | necessary to salvation," and that by Holy Scripture I cannot yet learn that lesson, nor I hope ever will require), wherein few hearts that love me are permit- she means "those Canonical books of whose authority you, that it is safe for a king to gratify any fac- ted to exchange a word or a look with me; I do re- was never any doubt in the Church;" in them she tion with the perturbation of the laws, in which is quire and entreat you as your father and your king, asserts that the three CREEDS, which have been rewrapt up the public interest, and the good of the com- that you never suffer your heart to receive the least ceived by the Catholic Church ever since they were check against or disaffection from, the true religion framed, "cught thoroughly to be received and believed." She reject in a sublic prayer in a I tell you I have tried, and, after much search and tongue of the Word of God, and the custom of the the very unjust hands of some of my subjects, hath been pleased to lay upon me, I cannot tell: nor and I been pleased to lay upon me, I cannot tell: nor and I the Divine all-sufficiency, we can pray with a strong find, in its blessed exercises, an ever flowing spring of the Divine all-sufficiency, we can pray with a strong find, in its blessed exercises, an ever flowing spring of the diplement of the Divine all-sufficiency. When we are so intent upon the primitive Church." They are the I retain in my soul what I believe is right before God. middle way between the pomp of superstitious tyran- Church in her Ordinal, Homilies and Canons. She is ready to be judged by the earliest and best ages of Not but that (the draught being excellent as to the the Church. But, on the contrary, the Church of petition with pressing importanity, ardent desires, and are not the wanderings of earthly pilgrims, feeble and what I cannot consent unto, without an irreparable main, both for doctrine and government, in the Church Rome, on other occasions, and especially at the Council of Trent in the sixteenth century (A.D. 1545-63), imposed Twelve new Articles of faith (which she acknowledges not to be found in Holy Scripture) to be believed on pain of damnation, on the authority of this custom hath made familiar, we have all things set down difficulties are insuperable, shall in his due time, after ed such rude alterations as would have quite destroyed Council, which was uncanonical in its convocation, illegal in its convention, and uncatholic in its constitu-

> Q. But may not the same defence be made for Council, they had been believed by the Catholic

tion; and thus she claims to herself the power of

publishing a quintum Evangelium, or rather, as may

be truly said, she convicts herself of preaching a New

Church from the beginning? A. This has indeed been said; but it is written in Holy Scripture, that "if any man speak, let him speak as the Oracles of God," and "if any man or even an Angel of heaven, preach any other doctrine" than what the Apostles have delivered, and the Apostolic Churches have received, "let him be anathema;" and the true "faith was once for all (ἄπαξ) delivered to the Saints;" and it is incredible that the Church should have believed from the beginning so many articles which it did not publicly profess till the Council of Trent; and no proof has ever been adduced of such a belief as is here affirmed. And further, the Thirtynine Articles not only do not enforce any new doctrine, but they affirm (Article xx.) that none can be enforced which is not found in Scripture; whereas the greater number of these articles of the Council of Trent were first declared then: and they, be it observed, are articles of doctrine: and are required to be believed as necessary to salvation. Now, a communion which enforces articles of faith which it does not find in Scripture, and which it allows to have been first dealered ers. Though 20 But it is farther uranged that these ways be necessary to salvation; it proves itself to have been very remiss in not having before declared doctrines which it asserts to be necessary to salvation, although it cannot show them to have been held before: it removes the Faith from the rock on which Christ has the authority of Scripture, and subjects itself to the anathema, "Adoro Scripturæ plenitudinem; si non

est scriptum, timeant V & illud adjicientibus aut detrahentibus destinatum!" Q. But, although the Church of England declares that the Scriptures contain all things necessary to salvation, yet she is often said to admit the right of private judgment also, and may not therefore novel expositions of the Scriptures be publicly propounded with

her permission by Ministers in her communion? A. The Church of England admits the right of private judgment so far as it is exercised by any one in determining whether he will engage to expound according to her public formularies; but she admits no right of private judgment to enable him, who has made such an engagement, to alter, weaken, and subvert, what he is by his own act pledged to maintain: on the contrary, she censures all impugners of her doctrine and discipline; and no minister of her communion may expound at all, unless examined, approved, and licensed by the Bishop, and all preachers are under the jurisdiction of their ordinary; and she asserts the authority of the Church "in controversies of faith." As, then, she professes no novelties herself, so she tolerates none in her ministers; and she has emphatically declared her reverence for Scripture, as exbounded by Antiquity, in her Canon of 1571, concerning Preachers; In primis videbunt Concionatores, nequid unquam doceant pro concione quod à populo religiosè teneri et credi velint, nisi quod consentaneum sit doctrinæ Veteris aut Novi Testamenti, quodque ex illa ipså doctrina Catholici Patres et veteres Episcopi colegerint; and with respect to discipline also, she says her xxxivth Article, "Whosoever through his private judgment willingly and purposely doth break the traditions of God's Church, which be not repugnant to God's Word, and be ordained and approved by common Authority, ought to be rebuked openly, that others may fear to do the like."

Q. But if the Church of Rome be chargeable with error and corruption in doctrine and discipline, is not the Church of England tainted with error and corruption, since she has derived so much from that of Rome? and if she wishes to be a pure Church, ought she not to renounce and utterly destroy what she has

mercy, the essentials of a Church, though greatly mar- Church of England has received from the Primitive red and obscured. She had the Christian Sacraments; Church many things through that of Rome, and not the Holy Scriptures; an Apostolic succession of Mi- rather through the medium of the ancient British, Irish, nisters; the Lord's Prayer; the three Creeds, and and Scotch Churches, and some few things from that Q. You speak of the Church of England as exist- for example the Sacraments, the Word of God, Holy ing before Popery, and as holding the ancient faith; Orders, Episcopal Government, Prayers, Creeds, Places but is she not called a Protestant Church, and is it for Divine Worship, the observance of the Lord's Day in the indisposition of his own heart. then consistent to say, that she is older than Popery, and of Fasts and Festivals, has not been impaired by when Protestantism is a renunciation of Popery? and transmission; and if, because they had been abused, how then can she be united by doctrine with the Ca- she had lost these, she would have lost herself; for the abuse of a thing does not take away its lawful use, A. The Church of England, as a Church, is as old but on the contrary, Is confirmat usum, qui tollit abu-

OBJECTIONS TO THE LITURGY ANSWERED.

(From Dean Comber on "Prescribed Forms of Prayer."

hindrance to zealous praying by the Spirit.

Answer. Whoever makes this objection, and affirms thus we may better pray by the spirit in the words of shrinking beneath the wintry blast. Their's is the a form, than we can do when our mind is employed in march of angels; inventing new expressions; for, having a form, which to our hands which we or others want, and we are at leisure to improve the good motions of the Spirit, having no more to do but to join our souls and affections to every petition, and follow them up to heaven in most passionate and zealous wishes that God would grant them; whereas, in extempore prayer, the petitions expire into air in a moment, for neither minister nor people knew them before, nor can remember them afterwards; the one being busy in inventing, the others in expecting a pleasing novelty: and, methinks, it argues more of the spirit of God, when we can attend the old prayers with zeal and love, than when we need variety and novel expressions, to screw us up into a devotion too much like artifice, and seeming rather to be moved by the pleasure of the fancy than the actings of the desire. We may judge of the effects of God's spirit rather by disposing our hearts to join in a well-composed form, than by filling our heads with new prayers, or opening our mouths in fluent expressions; both which may be done without the help of the spirit, but to be devout without it is most impossible. To which we shall only add, that many truly good men, and sound members of our Church, do daily serious and sincere devotion, as any in the world can do; and this they account a demonstration that the Spirit doth assist them in this form; and so it may assist these mistaken persons, if they will lay down their groundless prejudice, and strive to serve God thus as well as they can. So would the good Spirit assist their prayers, and make up our differences, giving us one mind and one spirit, that with one heart

and one mouth we might glorify one God.

Answer. We come not to the house of God for recreation, but for a supply of our wants; and therefore this might be a better reason of an empty theatre, than a thin congregation. We come to God in public to set it, and places it on the shifting sand; it overthrows petition for the relief of our own general necessities, and those of the whole Church, namely, for pardon of sin, peace of conscience, and succours of divine grace, and a deliverance from sin and Satan, death and hell; as also for food and raiment, health and strength, protection and success, in all our concerns; and, more generally, for the peace of the kingdom, the prosperity of the Church, the propagation of the Gospel, and the success of its ministers. Now, these things are always needful, and always the same, to be prayed for every day alike. Wherefore (unless we be so vain as to fancy God is delighted with variety and change as well as we) what need is there to alter the phrase every day, or what efficacy can a new model give to our old requests? Particular wants and single cases must be supplied by the closest devotions; for the public, whether by form or extempore, can never reach all those which are so numerous and variable; wherefore one form may fit all that ought to be asked in the church; and why, then, should we desire a needless and infinite variety and alteration? If we do, it is out of curiosity, not necessity. The poor man is most healthful whose labour procures him both appetite and relish in it, and a new strength from it every day.-And so it is with the sober and industrious Christian, sense of his wants, and consequently a fresh stomach the epicure and luxurious, the crammed lazy wanton, or the diseased man, that need quelques choses, or God a ransom for him." No substitute to bear the sauces, to make this daily bread desirable. And if this be our temper, it is a sign of a diseased soul, and an effect of our surfeiting on holy things. In this we resemble those murmurers (Numb. xi. 6) who despised fare no substitute? Simply because every one has to the "bread of heaven," because they had it daily, and loathed manna itself, calling it in scorn "dry meat." This was sufficient to sustain their bodies, and satisfy their hunger, but they required "meat for their soul," but a truly pious man can every day here exercise rethe Ten Commandments; and thus she was a Church. of Rome herself. But the nature of the former, as, as to obtain fresh hopes of mercy, peace of conscience, pentance and faith, love and desire, and so use them ncrease of grace, and expectations of glory: and whoever finds not this, the fault is not in the prayers, but that we see, handle, look upon, all that we witness be-

> PRAYER! waste Leavest to par (From Bowdler's Theological Essays.)

Prayer is a very considerable source of Christian experience. Many of us can remember the time when excellent rules you can govern by, which, by an admirable temperature temper feared, are conscious of considerable variations in the None will be more loyal and faithful to me and you industry, liberty, and happiness; and yet reserve who owns his people as subjects to the majesty and prerogative of the majesty and prevention of the majesty and prevention of the majesty and the spirituality of our injuries, will feel, in their own souls, most vertice. These, doubtless, arise in part from the devotions. These, doubtless, arise in part from the devotions. These, doubtless, arise in part from the devotions of health and spirits. In part, too, they may not improbably be occasioned (so far at least as respects sensible joy and consolation,) by the differing fleeting state of man, never continuing in one stay.—

wants, for our discipline and improvement. But by far the most considerable cause of the inequalities in devotion which some too frequently, and perhaps most Christians occasionally experience, unquestionably is Objection 1. It is said to be a form, and therefore a the increase and intrusion of tempers, practices, or pursuits, which are unfavourable to holiness. If the heart is soured by unkindness, or disturbed by the we cannot pray by the Spirit in the words of a form, commotion of angry passions, can we be surprised that must beware his ignorance betray him not into a dan- our prayers are attended with little profit, and no sengerous uncharitableness, and, perhaps, blasphemy .- sible delight? When the waves are swept by a Le-For the saints of the Old Testament (Num. vi. 23. vanter, will they cease to rage merely because the blue Deut, xxvi. 3. Ezra xi. 5. Dan. ix. 1.) prayed by vault above is serenc and lovely? If we rise in the forms, and so did Christ himself in the New; (Matt. morning full of eager projects for our worldly advance-Have not all churches, since the Apostles' time to our a strange thing to find that our hearts, like our knees, days, had their forms of prayer? And did not the are bowed down to earth; that the incense of devotion devoutest men of all ages compose and use such? is in our hands, but there is no fire to make it stream Was ever extempore prayer heard of in public (till of to Heaven a sweet-smelling sacrifice? Prayer is the late) unless on special occasions; and do we think no touchstone by which our lives are tried. It is the church nor no persons prayed by the Spirit till now? magic signet that changes its colour at the approach To come nearer still: have not France and Geneva of every danger. And these things, in their infinitely their forms? And did not learned Calvin, and the varying degrees and shades, are the materials of best reformed divines, use a form before their sermons? Christian experience. We become acquainted with And is not an unstudied prayer a form to the people, the order of God's good providence; with our own who are confined to pray in the speaker's words? -- corruptions, infirmities, dangers, habits, and necessi-And will you say these all pray without the Spirit of ties. Happy, happy they, in whom the spirit of real God? But sure we hug the phrase of praying by the devotion is ever increasing; who "grieve not the Holy Spirit, not attending the sense. For the meaning, Spirit of God by whom they are sealed unto the day our thoughts being composed, and our souls calmed, heavenly Father, and diligently watching their own faith and a fervent love. When we are so intent upon life, and strength, and consolation. They are the our requests that we duly weigh them, and pursue every fruitful, the joyful, the established Christians. Their's vigorous affections, this is the spirit of prayer; and way-worn, labouring up the rude mountains, and

> Indissolubly firm; nor obvious hill,
> Nor straitening vale, nor wood, nor stream divides,
> Their perfect ranks: for high above the ground Their march was, and the passive air upbore

Prayer is our chief security in seasons of difficulty and temptation. Our lives are not long; compared with the eternity that is opening upon us, they are almost nothing; yet such is our present weakness, that we are seldom able to preserve an equal tenor even through these short portions of existence. Distresses come upon us before we are aware, and find us ill prepared. Past favours render us justly distrustful of ourselves; and our happiest hours are saddened with the thought that perhaps temptations may hereafter arise too powerful for our strength; or a new state of things may insensibly turn our minds from spiritual pursuits, and steal from us the little hope and joy we have been labouring to attain. Now, Prayer is that blessed mean by which a correspondence is maintained with God Himself, and through which spiritual strength and knowledge may always be derived from Heaven, proportioned to our needs. The princess who, by touching a talisman, could summon use these prayers with as much spirit and life, with as afraid of her enemies though otherwise defenceless. A man, who has liberty to draw without limit upon a wealthy friend, will not be apprehensive of want, though his own resources may be scanty. Let us not be fearful. Elijah was faint with his journey, and requested that he might die: but angels brought him food from heaven; and in the strength of that meat he travelled forty days, even to the mount of God .-Angels are still "sent forth to minister for them who shall be heirs of salvation." God himself is ever preous by daily use, and consequently become an imberiline to describe the described the described to describe the described to described to describe the described to described to describe the described to describe the described to described to describe t medium for communication with Him. Only let us continue to improve it; let us become acquainted with all the power of prayer, and capable, by active and unremitting exercise, of proving its full energy in the day of our necessity. If this heavenly path be kept open and unobstructed, we may encamp with security though placed in the midst of our enemies. Our supplies are safe; we are in no danger of discomfiture. "I will lay me down in peace, and take my rest; for it is thou Lord only, that makest me dwell in safety."

> THE CHRISTIAN'S LAST WAR. (From " Sermons on Miscellaneous Subjects, by the Rev. W. J. E. Bennett, M.A.)

There is one way by which, in human things, the soldier may escape the fulfilment of his pledges to serve in battle-by finding a substitute. He may, in the ardour of youth, in the strength of those first feelings-of religious love with which the young man cried out to Jesus, "I will follow thee whithersoever thou goest," have enrolled himself under Christ's banner to serve in the war against death; but as his first eagerness cooled down, when he finds that the captain under whom he is to fight, "though the birds of the air have nests, and the foxes holes, yet, he has not where to lay his head;" he may, seeing this, on the princidigestion, who seldom changeth his dish, yet finds a The day of battle, as it draws nearer and nearer, seems more terrible; he would fain escape. While t was distant; while he was young and vigorous and who, busying himself in serving God, gets daily a new healthy, he thought not of its approach; he mocked at its terrors, he despised its threats. But now a deto these holy forms, which are never flat or dull to him, caying body, a sinking spirit, the dim eye, the feeble that brings new affections to them every day. It is hand, these all cry aloud to him-The war is coming. But "no man can redeem his brother, nor give to

agony of that bitter encounter can be found. There is no discharge in that war. And why is it that there can be found in this warcontend on his own account. If any were exempt, then some might serve for others, and we should have the rich, and the wise, and the mighty, and the noble, offering their fairest bribes to purchase the suffering (Psalm lxxviii. 18,) that is, to feed their fancies and of others in their stead. But it is not so. The rich

their lusts: even as we do, for whom the Church hath cannot say to the poor, "Let me purchase your serviprovided prayers sufficient to express our needs, but ces," because the poor has to serve for himself. The not to satiate our wanton fancies, nor gratify the lusts ignorant cannot say to the wise, "Your wisdom may of our curiosity; and we complain they are insipid; invent for me some means of escaping this bitter conso, perhaps, they are to such, for the manna had no flict," because he will be answered, "Alas, I cannot taste to the wicked; but it suited itself to the appe- do it for myself." The young, and the fair, and the tite and taste of every good man, as the Jews tell us beautiful, cannot say to the aged and feeble, "You in their traditions. (Wisd. xi. 21.) Sure I am, it can have no longer any pleasure in this world's glories, is true here; for if we be curious and proud, or carnal bear for me this penalty," because nature, and every and profane, there is no gust in the common prayers; day, and every night reminds them, their own hearts continually announce to them, that God looks to each man for himself; that he is no respecter of persons; that "every one must bear his own burden."

Behold the universal course of nature. Everything fore our eyes in the revolutions of the seasons, every animal which renews its coat, every tree that sheds its leaves, every seed that rots and perishes, betokens this universal war, which no man or thing can escape.-"The autumn, with its fruits, provides disorders, and the winter's cold turns them into sharp diseases; and the spring brings flowers to strew our hearse, and the reality we never prayed. Most of us, it is to be summer gives green turf and brambles to bind upon

great Redeemer, with reference to our situation and Par. Lost, Lib. vi.