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What a religion is it! that teacheth men to use good demons (deified saints) to commend them to the gods. And again; "Ad consequendam vitam beatam non tali mediatore indigere hominem, qualis est dæmon, sed tali qualis est unus Christus." To attain a blessed life man hath no need of a deified saint, but of Christ alone.

The Church of England has of late years been doomed to lament a growing declension among the members of her community. How this is to be accounted for is not for me to opine, but it has been suggested that she has lost something at the Reformation which we would wistfully look back upon, and clutch, like Macbeth clutching the fatal dagger. I speak as to facts which have been universally known in England and elsewhere.

Possibly the great names of those who began the retrograde course may account for the leaven. The *prestige* of name has a great effect; let a man acquire a great name either as a politician or a divine, and he is sure to require a wider gate for his followers to enter. And is not this fact exemplified in the case before us? Pearson, and Bull, and Beveridge, have obtained the *prestige* of a great name, but they are advocates of the dogma of intercession of saints, and therefore we must believe that doctrine—"Pearson, *our text book*, must be followed," and the not doing so would be "setting at nought the authorities of the church's great divines."

And mark how the opinions of men with great names are imbibed. We have here, (pages 47, 48,) a citation from Crakanthorp, an Oxford divine, who affirms the dogma of the intercession of saints, but draws a line of distinction between meritorious and deprecatory intercession. This, the Provost thinks "a most distinct and judicious statement of the question," and to which he invites particular attention!!

Now, this "distinct and judicious statement" is an old Romanizing sophism, designed for the nonce, to qualify the dogma, and give it some semblance of congruity with Pro-