

Poetry.

THE LAST JOURNEY.

[Michael, in his description of an Egyptian funeral procession, which he met on his way to the cemetery of Rosetta, says:—“The procession was slow, stopped before certain houses, and sometimes receded a few steps: I was told that the dead stopped thus before the doors of his friends, to bid them a last farewell, and before those of his enemies, to effect a reconciliation before they parted for ever.”—Bioscope’s Magazine.]

Slowly, with measured tread,
Onward we bear the dead
To his lone home.
Short grows the homeward road,
On with your mortal load,
Oh, Grave! we come.

Yet, yet—ah! hushed not
Past each remembered spot
Where he hath been;
Where late he walked in glee,
There from henceforth to be
Never more seen.

Rest ye—set down the bier;
One lie low! dwell here;
Let the dead lie
A moment that door beside,
Went to fly open wide
Ere he drew nigh.

Hearken!—he speaketh yet—
“Oh, friend! wilt thou forget
(Friend—more than brother!)
How hand in hand we’ve gone,
Heard with heart linked in one—
All to each other?”

“Oh, friend! I go from thee,
Where the worm feasting feeds,
Darkly, to dwell;
Giv’st thou no parting kiss?
Friend! is it come to this?
Oh, friend, farewell!”

Uplift your load again;
Take up the mourning strain—
Pour the deep wail
Lo! the expected one
To his place passeth on—
Grave! bid him halt!

Yet, yet—ah! slowly move,
Beneath the form we love
Past from our sight
Let the air breathe on him,
And the sun beam on him
Last looks of light.

Here dwells his mortal foe,
Lay the departed low,
Even at his gate.
Will the dead speak again?
Uprising proud boasts and vain,
Last words of hate?

Lo! the cold lips unclose—
List! list! what sounds are those,
Plaintive and low?
“Oh, thou, mine enemy!
Come forth and look on me,
Ere hence I go.

Curse not thy foeman now—
Mark! on his pallid brow
Whose seal is set!
Pard’ning I pass thy way—
Then—wage not war with clay—
Pardon—forget.”

Now all his labour’s done!
Now, now the goal is won!
Oh, Grave, we come!
Seal up the precious dust,
Lead of the good and just,
Take the soul home!

THE HISTORY OF THE PRAYER BOOK.

(By the Ven. Archbishop Beres, M.A.)

CHAPTER IV.—(Continued.)

Previously to the introduction of the new restoring the English Liturgy, it was thought expedient that a public disputation should be held upon certain points, which were most likely to occasion opposition. The disputants were to be four Bishops and five other learned men on the part of the Romanists, and nine distinguished Divines on that of the Reformers. The advocates for the Romanists were White, Bishop of Winchester, Bayne, Bishop of Lichfield, Scott, Bishop of Chester, Watson, Bishop of London, Cole, Dean of St. Paul’s, and Langdale, Archdeacon of Lewes. Those for the Reformation were Scory, late Bishop of Chichester, Cox, late Dean of Westminster, Horne, late Dean of Durham, Aylmer, late Archdeacon of Stow, Whitehead, Grindal, Guest, and Jell.

The disputation was to begin on the 30th of March, and was to take place in Westminster Abbey, in the presence of as many of the Lords of the Council, and of the Members of both Houses of Parliament, as were desirous, in this manner, to gain information respecting the state of the question to be discussed. The disputation for that reason was to be held in the English language, and to be managed by a mutual interchange of writings upon every point; those writings which were given in one day, to be reciprocally answered on another, and so on, from day to day, till the whole was concluded. To this arrangement the Bishops gave consent, for themselves, and for the rest of their party. The points to be discussed were these:—

First, “That it is repugnant to the Word of God, and the custom of the ancient Church, to use a tongue unknown to the people in common prayer, and in the administration of the Sacraments.”

Secondly, “That every Church hath authority to appoint, take away, and change ceremonies and ecclesiastical rites, so the same be done to edification.”

Thirdly, “That it cannot be proved by the Word of God, that there is in the Mass offered up a sacrifice for the living and the dead.”

The day being come, and the place prepared for so large an audience, the Lord Keeper Bacon took the chair as moderator; not for the purpose of determining any thing in the points discussed, but solely to preserve order, and to take care that the disputation should be managed in the form agreed upon. Contrary to expectation, the Bishops and their party brought nothing in writing to be publicly read and then delivered to their opponents, but contended for a viva voce discussion, appointing Cole, Dean of St. Paul’s, to be their spokesman. Cole accordingly made a long discourse in defence of the Latin Service, the greatest part of which he read from a book or paper, a copy of which he refused to give to the advocates of the Reformation. The arguments which he used certainly appeared singularly weak. When this was done, the Lord Keeper turned to those of the other side, and desired them to read their paper. Horne, late Dean of Durham, was appointed to do this. He began with a short prayer to God to enlighten their minds, and with a protestation that they were resolved to follow the truth according to the Word of God. He then read his paper, in which he said, “that they founded their assertion on St. Paul’s words, wherein in the 14th chapter of his first Epistle to the Corinthians, he had expressly treated of the subject, and spoken in it, not only of preaching, but of praying with the understanding; and said that the unlearned were to say Amen at the giving of thanks. From that chapter he argued, that St. Paul commanded all things should be done to edification, which could not be by an unknown language. St. Paul also charged them, that nothing should be said that had an uncertain sound; and that, as the sound of the trumpet must be distinct, so the people must understand what is said, that so they might say Amen at the giving of thanks. St. Paul also required those that spoke in a strange language, and could not get one to interpret, to hold their peace, since it was an absurd thing for one to be as the speaker of a foreign language to others in the worship of God. They

added, that these things were so strictly commanded by St. Paul, that it is plain they are not indifferent, or within the power of the Church. In the Old Testament the Jews have their worship in their own language, and the new dispensation being more spiritual than the old, it was absurd that the worship of God should be less understood by themselves than it had been by the Jews. The chief end of worship is, according to David, that we may show forth God’s praises, which cannot be done, if it is in a strange tongue, &c. &c. The most barbarous nations perform their worship in a known tongue, which shows it to be a law of nature. It is plain from Justin Martyr’s apology, that the worship in his time was in a known tongue; and a long citation was quoted from St. Basil, for the singing of Psalms, duly weighing the words with much attention and devotion; which, he says, was practised in all nations. They concluded by expressing their wonder, how such an abuse could at first creep in, and should still be so stiffly maintained; and why those, who would be thought the guides and pastors of the Church, were so unwilling to return to the rule of St. Paul, and the practice of the primitive times. When he had concluded, the assembly expressed their approbation of his arguments by a shout of applause; and the paper, signed by himself and all his colleagues, was given to the Lord Keeper, to be delivered to the other side, as he should think fit. But he kept it until the other side should bring in theirs. The Romanists now alleged, that they had more to offer upon the first question. This was contradicting their former answer; for, when Cole had ended his first discourse, the Privy Council asking him if he had anything to say further upon that head, he answered, No. However, to take off all pretences of complaint, the Conference was adjourned till the Monday following, and the Romanists were ordered to bring in their paper relating to the second proposition, with a promise that what they had further proposed upon the first question, should likewise be heard. To this both parties agreed. But when the day came, the Romanists insisting upon reading the supplemental paper on the first question, and refusing to abide by the terms of the agreement, the Conference, after some dissension, broke up. Watson, Bishop of Winchester, and White of Lincoln, went so far as to threaten the Queen with excommunication. The Romanists contended that they were restrained in time; that it was beneath them to go through a disputation of this kind, where Bacon, a mere layman, was to sit as a judge; and finally, that the points to be argued had been determined already by the Catholic Church, and therefore were not to be called in question without leave from the Pope. It was by this last consideration, probably, that they were chiefly influenced.

To the Commissioners who, towards the conclusion of the preceding year, had been appointed to review King Edward’s Liturgy, Cecil had added Guest, afterwards Bishop of Rochester, a man of great learning and of sound judgment; directing him carefully to compare King Edward’s two books together, and from them both to frame a book for the use of the Church of England, correcting and altering according to his judgment and the ancient Liturgies. The alterations which were made by these prudent and pious men were not many. With regard to the vestments, it was now ordered, that the Minister “at the time of the Communion, and at all other times in his ministrations, shall use such ornaments in the church, as were in use by authority of Parliament, in the second year of King Edward the Sixth.” In the Litany, the petition for deliverance “from the tyranny of the Bishop of Rome, and all his detestable enormities,” was left out; and the Prayer, that the Queen might be “strengthened in the true worshipping of God, in righteousness, and true holiness of life,” was added.

At the end of the Litany, the Prayer for the King or Queen, and that for the Clergy, were added, as was the Collect, beginning, “O God, whose nature and property is ever to have mercy.” &c. The collect last mentioned occurs in the sacramentary of Gregory, and in the most ancient monuments of the English offices.

In the first Litany of King Edward, the Priest, upon administering the Sacrament to each communicant, was directed to say, “The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life;” and words to a similar purport upon administering the cup. This, being thought by some of our Reformers to give some countenance to the doctrine of Transubstantiation, was omitted in Edward’s second Prayer Book; and the words, “Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving,” were substituted. The revisors of the Prayer Book under Elizabeth joined both forms together, lest, under colour of rejecting a carnal, they might be thought also to deny such a real presence, as was defended in the writings of the ancient Fathers. They struck out also the Rubric at the end of the Communion Service, which said, that the direction that the communicants should receive the elements kneeling, was meant “for the humble and grateful acknowledging of the benefits of Christ given to the worthy receiver,” &c. and was not meant to imply, “that any adoration is done or ought to be done, either unto the sacramental bread and wine then bodily received, or unto any real and spiritual presence then being of Christ’s natural flesh and blood.”

A Bill for restoring the English Prayer Book, with these slight alterations, was read the first time in the House of Commons on the 18th of April, and passed on the 20th. On the 25th it was brought up to the House of Lords. Feckenham, the Abbot of Westminster, and Scot, Bishop of Chester, spoke against it at considerable length. On the 28th, however, it passed under the title of “An Act for the Uniformity of Common Prayer and Service in the Church and Administration of the Sacraments,” and was to come into operation on the day of St. John the Baptist (June 24), then ensuing.

This restoration of the Prayer Book naturally gave great offence to the zealous advocates of the Church of Rome both abroad and at home, and the Prayer Book itself was assailed from many quarters. Bishop Pilkington, who had been an exile for religion during the Marian persecution, replied to these assailants, that “our service hath nothing in it, but what is written in God’s book, the Holy Bible (where no lie can be found), saying Te Deum, and a few collects and prayers; which, although they be not contained in the Scriptures, yet differing in words, they agreed in sense and meaning with the Articles of the Faith, and the whole body of the Scriptures.” The more moderate of the Romanist laity, however, found the Prayer Book so free from anything calculated to give them just ground of offence, that for the first ten years of Elizabeth they came frequently to church, and to the Lord’s Supper.

The case of the Romanist Bishops, who by the Acts of Supremacy and Uniformity were deprived of their preferment in the Church, was not neglected abroad. The Queen was solicited by the Emperor, and by other

Roman Catholic Princes, to deal favourably with them; and to allow the Papists some churches in cities, and great towns. To this the Queen replied, “that notwithstanding those Bishops disobeyed the laws, and disturbed the quiet of the kingdom; though they refused compliance with that doctrine, which in the reigns of her father and brother they had publicly recommended and maintained; notwithstanding this inconsistency and misbehaviour, yet in regard to those Princes, she was willing to treat them gently though this could not be done without disgracing the rest of her subjects. But to grant them churches to officiate in their worship, and keep up a distinct communion, were things which the public interest, her own honour and conscience, could not allow. Neither was there any reason for such an indulgence; for there was no new faith propagated in England; no religion set up, but that which was commanded by our Saviour, practised by the primitive Church, and unanimously approved by the Fathers of the best antiquity.” In fact, both from inclination and from policy, Elizabeth, at the beginning of her reign, was well disposed to conciliate the Romanists; and it must be acknowledged, that Pius IV. who, in August 1559, succeeded Paul IV. in the Papacy, was not deficient in his endeavours to win back the Queen and country to allegiance to the Church of Rome.

The See of Canterbury had been vacant since the death of Cardinal Pole, who died almost on the same day with Queen Mary. Parker, a man of distinguished learning, was selected by Elizabeth for this high office. Parker had, in the reign of Queen Mary, been deprived of all his church preferment on account of his marriage, and in “those years lurked secretly within a house of one of his friends; leading a poor life, without any man’s aid or succour; and yet so well contented with his lot, that in that pleasant rest and leisure for his studies, he would never, in respect of himself, have desired any other kind of life, the extreme fear of danger only excepted.” He says himself, “After my deprivation, I lived so joyful before God in my conscience, and so neither ashamed nor dejected, that the most sweet leisure for study to which the good providence of God recalled me, created me much greater and more solid pleasures, than that former busy and dangerous kind of living ever pleased me. What will hereafter happen to me, I know not; but to God, who takes care of all, and who will one day reveal the hidden things of men’s hearts, I commend myself wholly, and my godly and most chaste wife, and my two most dear little sons. And I beseech the same good and great God, that we may for the time to come with unshaken minds bear the reproach of Christ, that we may always remember that we have here no abiding city, but may seek one to come, by the grace and mercy of our Lord Jesus Christ.”

On one occasion during his concealment, strict search was made for him, which heaving some notice of, escaped in the night in great danger, and was so severely hurt by a fall from his horse, that he never recovered it. Upon the first intimation of the Queen’s intention to place him in the high and responsible situation of Archbishop of Canterbury, he manifested deep and unfeigned reluctance to accept it. In answer to two successive summonses from the Lord Keeper Bacon, who did not, as yet, mention precisely the dignity intended for him, and again, in reply to a third more peremptory, from Cecil, the secretary, in the Queen’s name, he excused himself from coming to London on the plea of bad health. A fourth letter, from the Lord Keeper, in January, brought him to Court, but it was not till the 17th of May, that he was consecrated by the Archbishop of York, who had been conferred upon him. Upon this Parker addressed an earnest letter to the Queen herself, humbly imploring her “to discharge him of that so high and chargeable an office, on account of ‘his great unworthiness,’ his disability, his poverty, and also his infirmity of body.” “But nothing would do,” says his biographer, “and Dr. Parker must be the man pitched upon, for his admirable qualities, and rare accomplishments, to fill the See of Canterbury.”

Accordingly, on the 17th of December, 1559, Parker was with much form and ceremony consecrated in Lambeth Chapel by the four Bishops, Barlow, Scory, Coverdale, and Hodkins, according to the ordinal of King Edward the Sixth, then newly printed for that purpose; only the ceremony of putting the staff in his hand was left out in this reign. The Confirmation of his election had taken place on the 9th, at the Church of St. Mary Le Bow, (de Arcibus, the Court of Arches), in Cheapside, with exact attention to all the minute forms prescribed by law.

ST. JEROME AND THE POPE’S SUPREMACY.

(From Dr. Isaac Barrow’s Treatise of the Pope’s Supremacy.)

St. Jerome, reprehending the discipline of the Montanists, hath these words: “With us the Bishops do hold the places of the Apostles; with them a Bishop is in the third place; for they have for the first rank the Patriarchs of Peplusa in Phrygia; for the second, those whom they call Canones; so are Bishops thrust down into the third, that is, almost the last place; as if hence, religion became more stately, if that which is first with us be the last with them.” Now doth not St. Jerome here affirm, that every Bishop hath the place of an Apostle, and the first rank in the Church? Doth he not tax the advancement of any order above this? May not the Popish hierarchy most patently be compared to that of the Montanists? and is it not equally liable to the censure of St. Jerome? Doth it not place the Roman Pope in the first place, and the Cardinals in the second, detaching the Bishops into a third place? Could the Popish patriarch, or his canones, either more overtop in dignity, or sway by power over Bishops, than doth the Roman patriarch and his cardinals?

THE CONVERSION OF THE HEATHEN.

(From Grant’s Dampston Lectures.)

A question will arise, as to the order in which the Gospel truths and precepts should be set before the inquiring heathen, not merely to convince his understanding, and obtain a hearing for Christian truth, but to awaken in his heart a belief upon salvation. A method seems lately to have prevailed among many Protestants, so largely as to be almost the received rule of action, to appeal at once to the inward work of the Spirit upon the heart, to aim at rousing the spiritual affections by urging their necessity, and demanding their excitement, and to make these the test of fitness for Holy Baptism; to require an experience, rather than an acceptance of the truth, a desire rather than a purpose of the will to obey.

A specimen of what is referred to is supplied by Mr. Medhurst, who was “sent out by the London Missionary Society” to labour for the benefit of China, and who presents in the following extract “the substance of the questions proposed to the candidates at

the time of their baptism.” (China and its Prospects, page 322).—

“Why do you wish to receive Christian baptism? Because I feel myself to be a great sinner, and now desire to repent of my sins, that I may obtain forgiveness.”

“Do you think that baptism alone is able to save you? No; but I believe that Jesus Christ, who commanded believers to be baptized, is able to save me.”

“What has Jesus Christ done for you? He suffered and died, to atone for my sins and procure my salvation.”

“Do you wish to follow the doctrine of Christ, in preference to that of the Chinese sage? I do, because I believe that Christ alone can guide me to happiness and heaven.”

“Can you truly say, that you have forsaken the vain superstitions of your countrymen? I have hitherto foolishly worshipped idols, but now I desire to worship the living and true God only.”

“Do you feel that you are a great sinner, and deserving of eternal punishment? I know that I am a sinner, and ought to suffer the punishment due to sin.”

“Do you think that any good performance of your own will will be sufficient to save you? All I can do will be insufficient to save me, and I pray for salvation through the merits of Christ alone.”

“Is it with the view of advancing your worldly interests that you wish to be baptized? No; my sole reason for desiring baptism is, that I may become a disciple of Jesus Christ.”

Surely the meagre and unsatisfactory character of these questions, as the test of the “faith” and “repentance,” which are to be promised at the holy rite of baptism, is most apparent. In what great virtues of the Christian faith is belief here engaged? Where is there the profession of a settled will and purpose, through the Divine grace, to keep God’s commandments? Actually, on the first head, there seems mention of nothing but that “Jesus Christ is able to save me” and on the second, there are but the shallow expressions of “I know that I am a sinner,” “I desire to repent of my sins,” “I wish to follow the doctrine of Christ.” There is no mention of belief in God the Father; none in God the Holy Ghost; no assertion of repentance beyond—I know, I feel, that I am a sinner; no engagement to obey beyond—I wish to do so.

Contrast then with these the solemn questions which, in substance, the Church has ever proposed to her catechumens at baptism, and which I venture even here to transcribe, if haply the words should chance to meet the eye of any one ignorant of her Divine system:—

“Minister.—Dost thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?”

“Answer.—I renounce them all.”

“Minister.—Dost thou believe in God the Father Almighty, Maker of heaven and earth?”

“And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?”

“And dost thou believe in the Holy Ghost, the holy Catholic Church, the Communion of Saints; the Remission of Sins; the Resurrection of the flesh; and everlasting life after death?”

“Answer.—All this I steadfastly believe.”

“Minister.—Wilt thou, with a pure heart, and a clear conscience, and in awe of God, thy Lord, and of the holy Apostles, his servants, and walk in the same all the days of thy life?”

“Answer.—I will.”

Similar to this was the mode of questioning employed in all the early Churches of the East and West. Thus, at Constantinople, the question was asked of the candidates, “*ἀναζητᾶτε τὸν Σατανᾶν;*” “Have ye separated yourselves from Satan?” and it was answered, “*ἀναζητᾶμε;*” “we have separated ourselves.” Again, after the solemn profession of faith as above, it was asked, “*ἐνεστάθητε τῷ Χριστῷ;*” “Have ye enrolled yourselves in the service of Christ?” and again, it was replied, “*ἐνεστάθημε;*” “we have enrolled ourselves in His service.” (See Palmer’s Origines Liturgicæ, ii. pp. 178, 183.)

It might thought difficult to be shown, how really powerless such an attempt to force into ripeness the higher graces of the Spirit is likely to be,—how subversive, too, of the true character of faith, which has its basis laid in the reception of specific truths, on which it gazes, till the inward affections of the heart are kindled by them into living energy. It will be enough to contrast it with the plan of teaching recommended by St. Augustine, in his treatise on Catechizing the Uninstructed, in which he sets forth the scheme of Divine truth in its due proportions, in order to lead the inquiring soul to the reception of Christ; and throughout which he exhibits the redemption of the Church of God, by the recital of His manifold counsels or dealings with man, and of the life and death of the Redeemer.

ST. AUGUSTINE’S TREATISE DE CATECHISANDIS RUDIBUS.

This treatise is peculiarly valuable, as containing a concise and more than commonly systematic course of instruction, by which St. Austin recommended that those, who wished to become Christians, should be initiated in the doctrines of the Christian faith. It was written, indeed, as a kind of directory for Catechizing, at the request of a deacon at Carthage. I put down the heads of the topics advanced, in the order in which they occur, that the leading idea, which runs throughout, and the skill, with which a train of evidence is worked in with the other instructions, may be the more clearly perceived.

After an inquiry into the motives of the Catechumen in professing his desire to become a Christian, the line of argument and instruction is as follows, commencing at section 24 of the treatise:—

“The absence of rest in all worldly pursuits, and the worthlessness of the motive for desiring to become a Christian, viz., in order to obtain eternal rest.”

“This rest is typified by God’s resting after the creation of all things through the Word, Jesus Christ. Man lost this rest by the fall, and recovers it through the coming of the Son of God in the flesh. Man created and placed in paradise; then he fell. The character of God not injured thereby, nor by so many choosing wickedness, since there are two kingdoms from the beginning, one of saints, the other of the wicked, mixed here, but to be separated hereafter.”

“In the Ark, ‘the sacrament of the deluge,’ was typified the Church.

“Concerning Abraham and the Jewish people, in whom was typified the Church of Christ.

“The Israelites in Egypt; the exodus through the Red Sea, a type of Baptism, as the Paschal Lamb was of the atonement.

“In the New Testament, the spiritual life of man delineated.

“The history of the human life of Jesus Christ, an example of contempt for worldly things.

“His Ascension and the gift of the Holy Ghost, that His disciples might be able to fulfill His law.

“The conversion of the Jews, and the early unworshipful state of the Church.

“St. Paul preached to the Gentiles, and founded Churches among them; whence persecution arose against the Church.

“The Church is spread, and pruned by persecutions and heresies.

“Since these things have turned out true, other declarations of God will also; such as the future judgment.

“An exhortation to trust in Christ on the ground of the resurrection, and of the future life.

“An exhortation to avoid the temptations of Satan, who tempts not only through Pagans, but also through Christians, heretics, and schismatics, and especially the depraved and ungodly;

“And to cling to the good.

“The Catechumen, on professing belief in these things, is to receive initiation, the nature of the visible signs of invisible and divine things being explained to him.”

ST. AUGUSTINE’S SHORTER ADDRESS.

“Present things are transitory and lead to death. But God has rescued man from it, by giving His Son to save them from Adam’s fall.

“All things that happen in the Church were foretold. It was signified at the deluge by the ark—(Sacramentum Ecclesie.) The chosen people foretold to Abraham, and were formed. Christ was foretold to that people, His birth, His crucifixion, His resurrection, His ascension; the descent of the Holy Ghost upon the Apostles; and all which has happened. It was foretold by prophets and Jesus Christ, that His Church should spread throughout the world; through the sufferings of martyrs, as we see; that heresies and schisms should arise, which has happened; hence faith is confirmed as to what is to come, viz., the judgment and the resurrection of the body.

“An exhortation to beware of temptations from Pagans and heretics, and the wicked, and to seek the society of the good.”

It can scarcely be needful to observe, upon reading this line of address, how, in dealing with an uninstructed but intelligent heathen, the external facts both of God’s providence and grace are dwelt upon; how a summary of the creed, as detailing our blessed Lord’s history, is intermixed with the argument; and how the idea of the Church, the City of God, is brought out as the visible witness of God’s having visited the earth. Hence proceeds the whole course of exhortation to godliness.

In accordance with this method of objective teaching were the rules given, from time to time, to missionaries in the middle ages, which might profitably be examined. The solemn series of external truths contained in the Creed, and professed ever at baptism, confirms this mode of proceeding; and an instance of its efficacy is recorded in the conversion of the disputant at the first Nicene Council, who, after fruitless discussions, on hearing the symbol of faith recited, yielded himself up to the virtue that went forth from the lips of the speaker, nor could without withstand God. Nor is it a principle of slight import that is involved in a point, on which the acceptance or rejection of the Gospel, the salvation or ruin of a soul, may depend.

The comprehensive works provided for a code of missionary institutes, to furnish with his due treasure of “things new and old” the “scribe which is instructed unto the kingdom of heaven;” but there seems yet to be no sufficient guide to which the missionary of our communion may refer with confidence for the solution of his doubts.

IN QUIETNESS IS OUR STRENGTH.

Submissive faith is not the spirit of those bodies of Christians which have sprung up in modern times.—They teach men not to believe submissively, but to doubt and inquire boldly. With most of them the Church is no reality. Each one stands alone to think and judge and decide for himself. Among them, doubtless, are many meek spirits of submissive faith. Of such as these not a few are led by an unseen Hand, and so feel after Christ and find him in his Church. Or if left still without, they are yet by that submissive temper shielded from most of the evils in which they seem to be involved. Having not seen they believe; and surely a blessing awaits them.—And when upon any such trustful soul there breaks the light of true Church history, we think that such an one cannot well fail to see in our communion the home where faith may rest undisturbed by doubt.—This change, of course, involves disturbance to such a spirit; but this can be only where one so trustful has been resting in error. What I would say is this—that such a spirit cannot, without some sinful forsaking of itself, ever be seriously disturbed in the Church; much less be lured away from her pale. The impatient and unbelieving can no where be safe. Not even in the Church then can there be any quiet rest, any full assurance or any vigorous growth of the soul, if there lurk within any doubt, any fear as to the character of her home. Such fears, we must believe, may naturally arise in the most humble and trustful member of a modern sect. Such societies fail to meet the wants and cravings of the soul. They offer the soul nothing on which to rely; they history nothing, they perpetrate nothing. “Fried by historic tests, too, they fail; they appear at once to be the changeful, perishing creatures of human device. Increasing piety, self-knowledge and learning will then, we believe, bring many—the purest and most trustful of the sects, over to us. “Those of a different temper we should not seek; they can never prove a blessing or a gain to us; they will only bring their restless dispositions with them. And by like sound influences, do we also believe, that faithful spirits may and do come to us from the corruptions of Rome. They have in her a Church, and she stays their souls the longer. Rome has all that the sects lack; but then she has added besides much that her Lord does not sanction. She binds impediments upon the faith and practice of her members, from which pure spirits may well seek to escape to us. This of a different temper we should not seek; they can never prove a blessing or a gain to us; they will only bring their restless dispositions with them. And by like sound influences, do we also believe, that faithful spirits may and do come to us from the corruptions of Rome. 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