

SUPPLEMENT TO THE CHURCH,

OF JULY 9, 1847.

A CHARGE

DELIVERED to the Clergy of the Diocese of Toronto, at the Visitation, in June, 1847, by JOHN, Lord Bishop of Toronto.

[CONCLUDED.]

Such is a very faint outline of the nature and constitution of the Church of God and her ministry, of which great numbers of nominal Christians speak so lightly, and we have dwelt the longer upon the subject, because we consider the disregard of the Sacramental character of the Church, and the rejection of the Episcopate, to be the most fruitful source of division among Protestants. Nor can we look for any thing like an approach to real union among them, till the Episcopal government is restored. For this, among many other important reasons, the sacred character of the Church,—the body of Christ,—her divine authority and Apostolic succession ought to be prominently brought forward in our addresses to our people, as constituting her claim to their care and obedience. If we never teach the Apostolic commission of the Church, why should we be surprised should our people think her an institution of earth, an instrument or creature of the State?—Under such neglect, the next generation, thus left in ignorance of the true nature and character of the holy Catholic Church, will become more Dissenters than Churchmen, and their blood will be upon their heads, and they will be held responsible that to believe in the holy Catholic Apostolic Church, has been part of the creed in all ages—that she is the spouse and the body of Christ—that she is mentioned nearly one hundred times in the New Testament—we may infer the guilt of those who do not again and again impress upon the people that she is their protector, their consolation, their true home, and their mother in Christ, and that it is no less important to know and believe in her than in the other articles of the Christian faith, for she is the appointed witness and dispenser of them all.—Soon after the day of Pentecost the Apostles, by virtue of their Divine commission, went and taught all nations, teaching every where the same thing, and every where leaving the same government by Bishops; and the body of Christians so converted, and living in different parts of the earth, was called the Church, and was every where in perfect peace and unity, branch with branch, all over the world. This was the beautiful model which our Reformers had before them, and upon which they formed the Church of England. We have, therefore, the Church of the Apostles among us in all her purity of doctrine, discipline, and order. You see her before you in her full efficiency at this moment. As she was of old, so is she now, the witness of the truth, not only as commissioned by our Lord to preach the Gospel, but also in her profession of the true faith, as maintained in her Creeds and Articles, and in her Prayer Book and Catechism, as the instructor of the people and trainer of youth in the way they should go.

Now, my brethren, we are the lawful Ministers of this Church, selected and sent out to impart her blessing and privileges to this great country, and to teach our people the whole truth, as it is in Jesus, not however according to any private views which any may unhappily entertain, but in accordance with the system of the Church herself; which, after honest and deliberate inquiry, with prayer, we believe to be the truth, the whole truth, and nothing but the truth. Every Clergyman of the Church ought to consider the doctrines contained in our Articles, Creeds, and Common Prayer Books not merely the voice of our Church, but of the Church Catholic, and as fixed doctrines, like the axioms of geometry, from which we have no liberty in the smallest degree to depart.

But here it may be asked, why impose such a complicated system of belief on a youthful Divine? The contents of the Thirty-nine Articles and Book of Common Prayer involve subjects of the deepest importance, requiring the study of many years, and which, even in that time, the greatest intellects are unable to exhaust. Now we answer, we believe in the inspiration of the Holy Scriptures, because we have been taught to believe it by those we love and esteem, and in whose abilities and learning we can safely confide, for thus has it ever been, and ever must be, in the Church of God, and such lips have ever accompanied revelation, as a reference to the Bible will abundantly prove.

In the same manner, we require a belief in the Articles and Prayer Book. Not that we place them and the Scriptures on an equal footing; but by so believing, we are obeying a law wisely given us in our present imperfect condition, without which all things would fall into inextricable confusion. It is a voluntary deference to our instructors and to what we believe to be the higher mental endowments of others. The Prayer Book, being invested with the highest authority, professes to be a true summary of the doctrines and practices of Christianity, and, in deference to this authority, it is thus received by all who feel themselves unable to trace out the necessary proofs. A subscription, therefore, to the truth of the Scriptures, and the Articles, and Prayer Book, is in general made upon the same principles, and in obedience to one of the most useful and imperious laws of our moral constitution. That the unlearned should depend upon the learned, whether minister or others, for religious knowledge, is not an ordinance of man, but of God, and our natural condition. Of the advantage of possessing such formularies, and requiring subscription to them, there can be no doubt, when it is considered that none can be safely admitted to be a teacher of Christianity in any Christian society, who does not affirm his belief in the Christian Scriptures, although many parts of them are beyond his comprehension. But as opposite interpretations and opinions are frequently founded on the same passages of Scripture, this subscription must be farther defined, for a Socinian subscribes to a belief in the New Testament, hence every Christian society must define Christianity. This much is absolutely imperative, that the younger may know its essential doctrines, and not be left victims to their own unfurnished minds, and imperfect information, and weak judgments, upon points of doctrine, rites, and discipline. Thus, some such documents as our Articles and Prayer Book may be proved to be essential to the existence of Christianity. On this principle of conviction our Church has acted. She professes to take all her religious belief from the Scriptures. When a candidate for the Christian Ministry comes forward, he is asked, what are his opinions of Christianity? He replies, that he believes the Christian Scriptures. He is farther asked, will you subscribe to the Thirty-nine Articles and the Book of Common Prayer? Does he hesitate, he is told that it is reasonable that he should confess to their truth, because they define the creed of the society of which he is desirous to become a member, and that, as a teacher, he must be prepared to teach only what they contain. Now, it may be asked, what is the meaning and value of such subscription? We answer, that though, in all such cases, the attention of the candidate has been doubtless honestly and prayerfully turned to the subject, yet the true value of his subscription at this early age arises from his conviction of the judgment, learning, and piety of others, his parents, sponsors, and the Church, by her Ministry. It is one of the most beautiful exhibitions of faith—the highest act which the reason of the individual is capable of giving. He feels, from the testimony of those whom he reveres, that the Prayer Book is the gathered wisdom of ages, and, like the Scriptures, requires more from our faith than from our knowledge. In fine, subscription to the truth of the Articles and Prayer Book may, in general, be considered as grounded jointly on knowledge and faith, trusting that when time and study, with thought and experience, have matured the judgment, this faith, to which we have subscribed, will be completely justified and confirmed with more full knowledge. Hence a latitudinarian or qualified subscription, which some desire, can neither be admitted nor defended. Subscription to the truth of certain definite doctrines is required, because no society can be held together, without it. As therefore the

Church of England is a distinct society, and, as such, holds distinctive principles, agreed upon by her Reformers, these she must continue to maintain, in order to secure her integrity and efficiency.

It was the duty of the founders of our Church to provide the people with a repository of Scriptural truth; and this they did by the compilation of the Book of Common Prayer, which contains the essence of the Gospel in the form of devotional compositions. But this was not of itself a sufficient protection from erroneous doctrine and heretical perversion; against these provisions is made in the Articles, which are to be used as an antidote against special religious maladies such as the corruptions of Romanism, and the errors of Dissent; both of which existed at the period of the Reformation, and are more than ever rife and vehement at the present day; and these safeguards provide that nothing shall be taught our people by their Ministry which shall in the smallest degree vitiate or nullify the Book of Common Prayer; which, when rightly and devoutly used, puts them in possession of the whole council of God in the redemption of man, and together with the Articles, are sufficient to secure all fundamental truth, and exclude every possible error. But as we are surrounded by enemies who seek the destruction of our Church, it is of the utmost importance that every one of our Clergy, who is responsible for the creed of his flock, should be sure of the grounds of his own belief, and not only be able, when occasion requires, to give a reason of the hope that is in him, but be prepared to remove the scruples which may at any time disturb the members of his congregation. Never was there a time when this was more necessary than at the present; for holding the truth between Romanism and Dissent, it behoves us to be well acquainted with the weapons of defence supplied by the Church to silence and repel them both. Now these weapons are most abundantly furnished in the Articles and Book of Common Prayer.

FIRST, OF ROMANISM.

In speaking of the Roman Church we have to remark that her doctrine is a mixture of truth and error; she retains as well as the three primitive Creeds, and thus possesses the fundamental doctrines of Christianity; but she has mixed them up with so much pernicious error, as almost entirely to destroy their influence on the heart and understanding. This however she has done with so much skill and ingenuity, that for a long time it was not easy to answer the question, what is Popery? She appeals to her creeds and confessions as handed down from the primitive Church, to prove that she cannot be corrupt or idolatrous, and thus she succeeds with many in softening down the features of errors which justly call forth the abhorrence of God and man. But her success in thus multiplying her manifold corruptions is now much more difficult, and cannot so frequently prevail with the thinking and serious as before the Council of Trent and the publication of the Creed of Pope Pius the Fourth. That Council, in certain of its proceedings, which were afterwards embodied in this Creed, pronounced the vagaries of the schools, and the dreams of enthusiasts which had been long floating in the Church, Articles of Faith. Till this was done, such tenets might or might not be held by the members of the Roman Church; but since that time, they must be believed by all as necessary to salvation. Before the publication of this Creed, much of the influence of Rome lay in her care not to bring forward, in dealing with persons of understanding, her corrupt principles, without great mystery and preparation, and when she met with resistance, and was anxious to gain the convert, she was ready to modify or evaporate and little or nothing of a dangerous nature seemed to remain. There was certainly a tenuity in the promulgation of this new Creed, at variance with the habitual caution of the Roman Church, and she has since attended with great embarrassment in her discussions with the Church of England. The Creed of Pope Pius the Fourth is clear and perspicuous, and being an authoritative condensation of the principal points on which the two Churches differ, it has very much narrowed the controversy and rendered it comparatively easy for our Clergy to guard their people against its fallacies. The Articles of our Faith are contained in the three Creeds, which have been in the Church from its purest times; but we receive them not merely because they have been sanctioned so long by the Church, but because every portion of them can be clearly proved from Scripture. Now take up the Creed of Pope Pius the Fourth, and ask on what authority it stands. It was unknown as a profession of Faith till 1562, so that for more than fifteen hundred years no such articles were considered of importance; they are consequently novel, and whatever is new in the Christian religion must be false, for it was delivered to the Apostles in all its fullness, and the truths it reveals were neither to be added to nor diminished. It would therefore be more than sufficient, to refute this new Creed, that it was till recently unknown to the Church; but it also contradicts the received Creeds, and has no countenance or sanction from Holy Scripture. I do not feel it necessary to enumerate to you, my brethren, the leading principles of Popery as contained in this Creed and other documents of admitted authority, because to all of you they are well known; it may therefore suffice to say, that we have no proofs, from Scripture or antiquity, to ascribe infallibility to the Pope—to believe in transubstantiation—to offer religious worship to departed Saints—to render external homage to images—to withhold the cup in the Eucharist—to believe in Purgatory, and the power to grant indulgences; and as far as this is a real portrait of Popery, it has no foundation in truth or in the Holy Scriptures. But however much we may condemn and abhor their principles, they are not to be refuted by violence and abuse; nor should we permit them to hinder us from doing acts of kindness to their adherents, for love is the great law of the Gospel; and we may firmly impugn Roman doctrine and yet exercise Christian charity to its professors. And after all I am inclined to believe, that our greater danger and inconvenience in this Diocese is not from Romanism, but from the implacable bitterness of Dissent. The open avowal of the pernicious tenets of Popery at the Council of Trent, and their embodiment in the form of a Creed, the belief of which is declared necessary to salvation, has inflicted a blow upon it from which it can never recover. Moreover Rome appears still to continue this bold policy; and instead of endeavouring as formerly to sap the principles of her opponents, by bewildering them with sophisms and explaining away her more revolting doctrines, she comes publicly forward with her threats and denunciations, and avows her object to be the destruction of the Protestant Faith. A remarkable instance of this occurred very recently, which is well worthy recording, and which, while it proves that Romanism is unchangeable, also proves, that we have less to fear from its present boldness than its former insidious proceedings. In the discussion on the Roman Catholic Relief Bill, in the House of Commons, on Wednesday the 14th April last, the Earl of Surrey, a Roman Catholic, defended the bill on the general ground of religious freedom; and in the course of his observations, he let fall the following expressions: "He perfectly agreed with the right hon. gentleman (Sir Robert Inglis), who had just sat down, that the Church of Rome was antagonistic to Protestantism. It was and it would be so long as the world stood, or rather, till Protestantism was extinct. He agreed in the anticipation which had been indulged in by some, of the authority of the Sovereign Pontiff outliving that of the Anglican Protestant Church." Now this was manly. The noble lord avowed what he considered the true object of the Bill, but abjured a better spirit the craft and dissimulation which others of his faith employ. He thinks that the end of the struggle now going on will be the extinction of Protestantism. And now that the object of the struggle is honestly announced, we

reply, that our belief is the struggle will terminate in the extinction of Popery, and in the ardent hope of such a termination let us engage boldly in the conflict. All," says the able journal from which I am quoting, "that we ask is this fair admission of the object aimed at on both sides; but hitherto it has been attempted to cajole us with bland assurances of Rome's tolerant and amicable disposition." This Church, Sir Robert Inglis. He proved in an able and luminous speech, that the Bill was one of a series of measures tending to un-Protestantize England, and to degrade the Church; and it is delightful to think, that on that occasion his opposition was successful, and that the measure was thrown out. Doubtless Lord Surrey's speech was of some assistance in producing this result; but we are indebted for it chiefly to Sir Robert Inglis, to whom the Church owes so much. There is always something refreshing in his speeches; with a fearless honesty and complete knowledge of the subject, they never fail to command attention. They have also a piety and purity of object which are well calculated to make a salutary impression. Were a very few such men in the House of Commons the Church need be under no apprehensions; and indeed as it is she is daily becoming more alive to the faithful discharge of her high and holy functions. In dealing with Romanism and Dissent, we make use of much the same weapons; though there will be some difference in the mode of their application. We hold, for our Church, the true faith; we possess the ancient Creeds, the Articles, and the Book of Common Prayer; which are all founded on Scripture, and in perfect accordance with the belief of the Catholic Church in her purest days. These we justly assume as axioms or first principles, and, standing upon them as an impregnable foundation, we protest against the Church of Rome because she adds to the faith the inventions of men, and hides and confines it by her many corruptions; and we protest against Dissent, because it cuts away some of the most essential verities of the Gospel. Thus protesting against Romish superstition, and Dissenting anarchy, the Church is odious to both; and, though hating each other, they readily unite for her destruction. And so it has ever been; the true Church protests against every corruption of error or perversion of the truth, from whatever quarter it may come; and for this cause the wicked are ever found in combination against her. This protesting principle is therefore not new, it has been the great and dangerous privilege of the Catholic Church in all ages. In the ancient Church it was the peculiar vocation of the Prophets, and to bear witness against the idolatry of their countrymen, and to protest against every deviation from the Law of Moses. What indeed was the great occupation of the Apostles, but to journey into all lands protesting against Paganism and dissenting from the truth; of this St. Paul's whole life was an eminent example. He was continually witnessing to the truth and protesting against error. Thus will the true Church ever be found protesting against the corruptions and wickedness of the world, a standing pledge of God's never-dying love; a light to the nations buried in darkness. And nobly has our Church discharged this holy function of the Church Catholic since the Reformation to the present day; standing between Romanism and dissent, protesting against both as corrupting and destroying the truth as it was once delivered to the Saints.

SECOND, OF DISSENT.

The errors of Dissent may be all traced to the reckless use of private judgment. They will admit of no authority whatever to guide or direct them in the interpretation of Scripture. Now it must be confessed, that to submit our judgment to control is distasteful to the carnal mind; and to cut off all questions by the unlimited exercise of private reason, is very seductive and agreeable. It is comfortable, to our fallen nature, to think that we need no other helps than our own judgment, no guides but our own wishes and tastes. But what is not a little remarkable in those who demand such absolute freedom of judgment in matters of religion is, that they allow it in nothing else. They would feel as keenly as others the absurdity of preferring their own opinion in a complicated question of jurisprudence to that of an eminent lawyer; or in medicine to that of a skilful physician; or in any art or science, to those who had carefully studied them. But in the interpretation of the Scriptures, though perhaps entirely unacquainted with any literary attainments, totally ignorant of the original language in which they were at first written, the Dissenters admit of no master. In the things of time they are willing to defer to those who are deemed competent judges, but in those of eternity they disdain help or interference. The consequence is, infidelity, or the denial of some of the principal articles of the Christian Faith. Now we do not blame any one for the proper exercise of private judgment; because we are commanded to give a reason of the hope that is in us with meekness and fear; and it is our duty to make use of our faculties in the discovery and elucidation of truth. What we blame is their improper use. The Dissenter admits revelation, and yet he proceeds to modify and correct it according to his own views; and he looks into the Bible, not to learn the truth, but whether God is of his opinion. This was not what the Bereans were praised for by the Apostle, but they were commended for examining the Scriptures with a candid and honest heart; not for the purpose of controversy, but to see whether the doctrines taught them by St. Paul were indeed so, and if they were so, then to obey them. The Churchman finds the great truths of revelation in the three Creeds, and he may with great propriety inquire, as the Bereans did concerning the doctrines of St. Paul, whether they are agreeable to and supported by the Scriptures. The Dissenter, on the other hand, takes up the Creeds as human compositions, pays no attention to their antiquity or the authority they derive from their long use in the Church of God, and the belief accorded to them by the most learned, wise, and pious men during nearly two thousand years, all of which are strong presumptive proofs, but explains or rejects them as he happens to interpret the Scriptures to which they refer. Even this much is seldom done, for the Creeds are by many denunciations thrown aside as useless lumber. This no doubt arises from the fact that they find them a check upon private judgment—that they place a limit upon rash inquiries and endeavours to give them a salutary direction. Most Dissenters, for example, deny the grace of Baptism. One baptism for the remission of sins, is a doctrine which they will not admit, because they do not comprehend the connection between the outward visible sign, and the inward spiritual grace, hence they stigmatize baptismal regeneration as a relic of Popery. And because they cannot see the connection between the water of baptism and the grace of the Spirit, they pronounce it a carnal ordinance, of no other value than so far as it is a form of admission into the Church. It is nothing to them that Christ himself said, "Except a man be born of water and of the Spirit, he cannot see the kingdom of God." They demand, like Nicodemus, "how can these things be?" Now, although this Article of our Faith is so distasteful to Dissenters and, what is commonly called, the religious world, yet, when you press the more moderate of them, who are not rationalists, for a distinct opinion concerning its nature, it will be found not so much at variance with the teaching of the Church as might have been anticipated, and warrants the belief that much, if not the whole, difficulty arises among the honest and well-intentioned, from their using the same word in different senses. This view is corroborated from the fact that no two opinions will be found among them exactly the same, and all will betray a evidences and hesitations little calculated to satisfy the humble mind.

How much better to submit to the doctrine of the Church, which she has believed and taught through her whole history, than to the Church of England does hold, and does teach,

Baptismal Regeneration," says the Rev. Mr. Melvill, "would never, we must venture to think, have been disputed, had not men been anxious to remain in her communion and yet to make her formularies to square with their own private notions. We really think that no fair, no straightforward dealing, can get rid of the conclusion, that the Church holds what is called Baptismal Regeneration. You may dislike the doctrine, you may wish it expunged from the Prayer Book; but so long as I subscribe to that Prayer Book, and so long as I officiate according to the forms of that Prayer Book, I do not see how I can be commonly honest and yet deny that every baptised person is on that account regenerate." Concurring, as I do, in these observations, it may be useful to remark, that the doctrine of the Church is, that in baptism the penalty attached to the first transgression is removed, and the sin forgiven; but she does not maintain that all baptised persons are by virtue of this sacrament placed in a path which must of necessity lead them to eternal life; or, that the end of our Christian calling is accomplished. The Church does not teach that every branch engrafted on the mystical body of Christ shall bear fruit unto everlasting salvation. Many of those who deny the doctrine of regeneration, so clearly taught by the Church, are carried away with the opinion that she teaches that those who are once regenerate must ever continue so, and advance in holiness; but this is an error. Baptism is the commencement of a new life, hence it is called a new birth; but it is not the whole of that new life, and must be sustained by a living faith, working through love. The gifts and privileges which it confers may be lost; men may resist and do resist God, and hold his grace in unrighteousness; they become withered branches, though still attached to the vine; and this is their condemnation, for the sins of men baptised are far worse than the sins of the heathen.

There is another principle connected with the Sacrament of Baptism, which has been held by the Catholic Church in all ages, and the denial of which by the Dissenters and others in modern times has been productive of infinite evil; it is this: that baptism into the Church of God, is the same with Scriptural election, and that the Catholic Church is the Church of the election; that it is the choosing of individuals out of the corrupt mass of mankind, into the pale of the visible Church, with God's morally acting purpose and intention that such individuals as profit by these privileges of election should finally attain everlasting life. The doctrines of the New Testament are not the offspring of reason, but truths, revealed by God himself, with his special promise that he will be with his Church to the end of the world. It is therefore of unspeakable importance to know what truths the Church has really held in all past ages as revealed; because this general acceptance, combined with the remembrance of God's promise, makes them binding upon us. Whatever in our religion is new, must be pronounced false; and whatever can be proved by Scripture, and has been handed down from the Apostles, must be pronounced true. Now it is universally admitted, that the doctrines respecting predestination and election, as understood by St. Augustine and afterwards fearfully carried out by Calvin, was not the doctrine of the Primitive Church, which esteemed all elected who were admitted into the Church by Holy Baptism, and therefore that the Catholic Church at large is the Church of the election, because it comprehends the whole body or people of the Elect, gathered individually out of every nation upon the face of the earth.

The Epistles of St. Paul are addressed to whole Churches, all the members of which are treated as elect,—all sinners, all believers,—all a holy priesthood. If there be sinners among them, it is man's work, or Satan's work. But though treated as elect, their election was not unconditional, much less irrevocable, but an election to visible and corporate privileges. The parable of the net and the tares, and all the teaching of the Scriptures throughout, declare this truth.—Those that are received into Christ's Church, that is, the baptized, are the elect. God commands the Gospel to be preached to every creature, and gives them grace and power to believe, so that no one will be able to say, at the last day, "I was not elected, and therefore could not believe;" but the conscience of every lost soul will constrain him to declare, "God called me, but I would not hearken; He stretched out His hand to me, but I regarded him not; He would that I should come unto Christ and be saved, but I would not." This appears, from the Seventeenth Article and other places, to be the doctrine of the Church of England. She teaches the predestination of the faithful, and that they shall be endowed by the Holy Spirit with the grace of obedience, and that all shall be done for them, that is necessary for their salvation, by the free mercy of God, and after a life spent in His service here, they shall enter into His glory hereafter. The Article then proceeds to speak of the doctrine as full of sweet and unspeakable comfort to all the godly. It then warns carnal persons, lacking the spirit of Christ, of the danger of having before their eyes the sentence of predestination, as it respects themselves, and that it must lead to misery or desperation. The Article then concludes with one of those gentle and calm displays of quiet wisdom, which are the glory and blessing of the Church. Knowing how fruitless it is for man to speculate on free-will, election and predestination, as regards individuals, and having given warning against such a vain attempt, it reminds us that it is our duty and our wisdom to take God's promises for the regulation of our lives, as they are set forth in Scripture, and to leave our eternal interests in the hands of Him, who loves us with a love passing the love of our earthly parent, and desires, above all things, to bring His children home to His bosom. How the freedom of the human will can be reconciled to the doctrine of predestination, we are unable to comprehend; they are of the hidden things of God; but as they are both assumed as true by the Holy Scriptures, we should receive them both in faith, as not incompatible with God's moral government. Nor does the book of revelation fail to help us in cherishing this faith.—When St. Paul was wrecked near the Island of Melita, it was revealed to him that every soul in the ship should be saved. Now, did this revelation hinder the Apostle from using every human exertion to secure the safety of himself and those who were with him? On the contrary, he acted as if he had received no such revelation, and as if every thing depended upon the wisdom and exertions of the people. Finding that the sailors were about to seize the boats, that they might escape and leave the passengers to perish, he tells the centurion to the necessity of employing their skill in saving the lives of all on board when they found themselves in the same jeopardy.

Here we see that God's Sovereignty does not interfere with human agency; and, as it is with the works of nature, so is it in the works of grace. St. Paul calls upon the Philippians "to work out their salvation with fear and trembling;" but he adds, "for it is God which worketh in you both to will and to do of his good pleasure." Here both doctrines are included: we are called upon to obey, for the power has been given us in baptism; and yet we are told that God worketh within us: "See, I have set before thee this day life and death, therefore choose life, that thou mayest live." The parable of the talents implies the power of action and obedience; and our diligence in doing good is made the ground of our sentence at the last day. God invites men to judge of the equality and righteousness of his ways—placing himself, as it were, at the bar of their consciences, and claiming from them a judgment testifying to his righteousness and impartiality. Jesus Christ is set before us as our pattern, the object of our imitation; we are called upon to walk in his footsteps. Moreover, of this freedom we are all conscious; no person of a sound mind seeks an apology for his crimes on the plea that he had no choice. Again, we read that without

* John Bull, 17th April, 1847.

* Melvill's Sermons, Vol. 2, Sermon 8.