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COBOURG, CANADA, FRIDAY, JUNE 6, 1845.

[WHOLE NUMBER, CCCCXII.

Joetry.

THE BIRDS OF SPRING.

Sing on, by fane and forest old. v tombs and cottage-caves, And tell the waste of coming flowers, The woods of coming leaves ;-The same sweet song that o'er the birth Of earliest blossoms rang, And caught its music from the hymn The stars of morning sang.

It hailed the radiant path of spring, By stream and valley fair, And o'er the earth's green hill-tops, when No steps but hers were there; Like to the laurel's gift of green, The violet's depth of blue, It hath survived a thousand thrones, And yet the song is new;

New as we heard it in the years hose memories still are young, When life's first rainbow o'er our path Its arch of glory flung ; That visioned light hath melted long

From hearts whose hopes have met The shower and shadow; but your strains Are loved and trusted yet. They come when sunset's dying rose,

Church."

were both of them Archbishops.

And if they had done this, as the English Bishops did,

Again: at a conference appointed by the Emperor,

Or morning's waking smiles Light up the mountain's rocky shrines, The lonely forest aisles. Our souls, from all their early store, Have kept one answering tone Of joy, to greet each gushing song With gladness like its own.

There have been harps among us sung-It seemed, beside "the tree Of life," where all the flowers we sought. On each unwearied string, That caught, though from afar, the dew Of everlasting spring.

Oh blest in true and tearless love ! O free of earth and air ! For whom the past hath no regret, The all to-come no care: Still, from its summers far away, To the worn heart ye bring Its early store of love and hope-Sweet prophet-birds of spring ! -Nottingham Journal.

ADMISSIONS OF ADVERSARIES ON THE EPISCOPAL GOVERNMENT AND SUCCESSION. (From "Notes on Episcopacy," by the Rev. T. W. Marshall.) [Continued from our last.]

(3.) Our third assertion-that the acts of the Calvin would have "acknowledged" them, or else must reformers' were nevertheless defended as necessary, by have stood convicted out of his own month. reason of the intolerable corruptions and tyranny of ome-has been already partly proved, and will no at which Bucer, Melancthon, and John Pisterius asoubt be very readily admitted. Yet there is no cir- sisted, the question of Episcopacy was one of the six cumstance, perhaps in their whole history which serves subjects upon which they came to full accord with the abre effectually to distinguish them from the separa- Catholics; it was on others, as the true doctrine of tists of our own age than the fact of their having so the Eucharist, that they differed. 11 The whole constrenuously urged this simple and obvious plea; for troversy, from first to last, turned not upon discipline, this reason some further illustrations shall now be ad- but upon doctrine. ded, of the use which they were accustomed to make of it. I will quote first some additional remarks of vehemently approved by Calvin, Luther, Melancthon, the eloquent M. Claude.

of Catholic Unity, and lamenting the subtleties with keep traditions which cannot with a good conscience be which the court of Rome was still combating the al- observed." §§ most universal prayer for ecclesiastical reform,* he says: "But what could be expected from a body which ilar language, "that as they bear the names and titles, had almost entirely abandoned the care of religion and so they would in very deed show themselves to be the salvation of souls, which was absorbed in intrigues Bishops of the Church. How willingly, if they would and secular pursuits, and which studiously kept the faithfully rule the Churches, and with what joyfulness ple in ignorance of the mysteries of the Gospel? of heart, should we (in that case) consent to acknow-Our fathers were persuaded that Christianity was ledge them as Bishops, to reverence them, to comply tending to utter decay, and, moreover, they had no with their authority, to recognize their rightful jurislonger any hope of remedy, neither from Rome nor from diction and ordination, and without any reluctance to the Prelates; for the Court of Rome, with all its par-

tisans, had firmly pronounced against the Reformation, The Bishops being, however, such as they were, or

with his own, and adds, "how, indeed can we lawfully son for his opinion, by showing that when the Bishops men, and the heralds of those graces consequent upon Playford has set it to the seventh tone, second ending, round every individual, and takes part in every busiviolate the government of the Church, if the Bishops | did consent to that improvement, they were gladly re- his Incarnation. grant to us what it is just that they should concede?"* | ceived as their rulers by the Protestant party.

Now Melancthon declared that the English Bishops had And here-not for lack of witnesses, but for leisure the contrary course being generally adopted. This merly it was sung to an ornate double chant of Sir the palace and the cottage; guiding and upholding done this; and judged that, "if there were more such to hear them-we must conclude." And the only is the unwillingness to lengthen the Service. This John Stevenson's; but this absurd arrangement has alike the poor and the rich; ministering to the king Bishops, there would be no difficulty in maintaining comment on their evidence shall be in the words of reason would not have place, were there none of the long been reformed, and the usual chant of Tallis is in his councils, and to the merchant in his commerce, unity, nor in preserving the Church."† Our breth- their own friends. "They who read with attention," ordinary interpolations of metrical Psalmody before employed. ren, however, are of another mind.

"That we have not received the imposition of teentb) are fully satisfied that this latter form of go- Morning Anthems and Voluntaries of less inordinate as at Trinity College, Dublin, the Athanasian Creed pation, at no moment am I withdrawn from the eye of hands," was Beza's answer to the Catholics, "nor were vernment (the presbyterian) was introduced for this length than is generally the case. The correction, is parochially read; but this is most anomalous, and Deity, in no lawful endeavour am I left to myself, in appointed by those ye style the ordinary pastors, ought reason only-because the Bishops would not allow to however, of these incongruities, is at present happily arises from the false notion that creeds are not hymns, no secret anxiety have I only my own heart with which not to appear at all wonderful, seeing that in so great them, who contended that the doctrine and manners gaining ground. disorder of all things in the Roman Church, we were of Christians stood in need of necessary amendment, There are two Chants for the Benedictus in Marunwilling to receive imposition of hands from them, that those things should be reformed which they com- beck, one being the fifth Gregorian tone, with the first whose vices, superstition, and false doctrine we con- plained were corrupted. Otherwise, if the Bishops ending; the second being the eighth tone, first enddemned, and who were the open enemies of the truth." i every where, at that time had been willing to do, of ing: melodies which for majestic gravity are exceeded But this same Beza said of the English Church, "As their own accord, what was not long after done in by none. There is something very peculiar in his arto what concerns your faith and doctrine, received by England, that Government had prevailed even to this rangement of the Chant: each verse of which is noted public consent and confirmed by royal authority, I day amongst all those who separated from the Romish at length in his book. The intonation is preserved suppose that there is no man that thinks rightly of Church; and the numberless calamities which hap- throughout: the melody in some verses is more varied these matters but will embrace it as true and certain." pened, when all things were disturbed and confounded, than in others, in his second Chant; and in both, the not found in the original order for Evening prayer. besides could have had no beginning himself. And And further, "he inveighs against those, as 'impudent | had then been prevented."†

any thing from the dignity of Episcopacy in this to use the reasonings of our moderns, nor to assert note. The latter is generally but not uniformly the choirs as in parish churches; but, it is to be feared, best eloquence is silence. But whilst the universal

J. Brentius, a leading man amongst the same per- ble necessity. "We do embrace all faithful Bishops vations apply to his settings of the Magnificat and Deus Misereatur might perhaps be resons, referring to the decree of Theodosius, that "men with all reverence," was their own repeated declaration; Nunc Dimittis, as will be shewn in their place. Those served for occasions of great national rejoicing, and nothing in it but what commends itself to the warmshould embrace that religion which was taught by the "neither do we, as some falsely object against us, pro- variations from the regular structure of the Chant for the evening of Easter-day; when the ninety-eighth est feelings of our nature. And we seem to have Apostles, and confessed by holy Bishops," says "this pose our example to any other Church to be follow- suggest the notion of the more varied arrangements, Psalm comes in with magnificent effect, as a triumwas wise, for the Bishops alluded to-Pope Damasus ed." And so well was this understood, both by technically called the Service; and indeed, as before phant song, after the fourteenth chapter of Exodus, astonishment and delight, to produce the deepest reand Peter of Alexandria-were holy men; but we now Romanists and Anglicans, that we find intelligent remarked with respect to the Te Deum, the ancient commemorating the overthrow of Pharaoh and his verence and yet the fullest confidence, when we have speak of Pontiffs and Bishops who teach and profess and well informed persons expressing their astonish- Services preserve a good deal the character of the host, the whole being typical of Christ's benefits; who an impious religion. Let them give us men like Da- ment at the rise of the new opinions. "I have often Chant. Nor is this without ancient precedent. Se- by his resurrection, has at the same time made the in his infinite domain-guiding the roll of every plamasus and Peter, who follow the true and pure doc- wondered," says Sir Henry Yelverton, "how comes it veral eminent musicians of old time, and of the unre- waters of baptism available to us, and has overcome net, and the rush of every cataract, and the gathering trine of the Apostle Peter, and they shall find us not to pass that the sacred order of Bishops should in this formed Churches, have adapted the Canticles to the for us our strongest enemies. only hearers, but fellow-workers too." And that if island meet with so many unreasonable adversaries, descant, as it is called, upon the plain Song, or Grethe Roman Bishops had been such men, this contro- when in all the reformed churches beyond the seas we gorian Chant, making variations somewhat after the great favourites, and are performed to the almost total exquisiteness, which is only to be obtained from those versy about discipline would never even have been are counted the only happy nation who enjoy the purity manner of our Services, though less free in their deraised, is plain enough from the next words of Brentius. of doctrine with the primitive government." And partures from the original structure of the melody. "The Theodosian law," he says, "commends that Hadrian Saravia—who by his familiar acquaintance The Benedictus of Tallis and of Orlando Gibbons Rubric is altogether overlooked, and the two Psalms add, that he is with the sick man on his pallet, and Apostolic discipline which the Apostle Peter delivered, with the continental divines, and his long residence are perhaps the noblest our Church possesses, and are perhaps the noblest our Church possesses, and are and which Damasus and Peter of Alexandria follow- amongst them, was still better qualified to speak on in the best style of the respective composers. The month ed;"** but Damasus and Peter, who administered this subject-professes himself quite taken by surprise, rare performance of these is indeed a loss to the Church. what Brentius truly calls this "apostolic discipline,"

"If they wish to be acknowledged for Bishops," contrived only as a temporary makeshift." But is in general too light and noisy, and wanting in that same as the second Chant for the Benedictus. The and all the while hearkening to every cry which goes said Calvin, "let them discharge their office by feeding enough, surely, has now been said to show, that in this meditative repose with which the Benedictus is so Nunc Dimittis is set to the fifth tone, (which is the the people. If they would retain the power of insti- respect, as in others already noticed, the separatists of nobly tempered. It is, however, suited to the noisy first chant for the Benedictus,) and to a Chant resem- very picture sketched by the Psalmist, when after the tution and ordination, let them restore that just and our age are almost as far removed from those of the stops, trumpets, and reeds, of which organists are com- bling that of the seventh tone, being the same as Play- sublime ascription, "Thy kingdom is an everlasting for many ages ceased to be practised among them."^{††}

THE CANTICLES,

From the Choral Service of the United Church of England and Ireland, by the Rev. John Jebb, M.A. London, Parker, 1843.)

[Concluded from "The Church," of May 23.]

THE BENEDICTUS AND JUBILATE.

By the Rubric of the present Prayer Book, the Benedictus is given the precedence above the Jubilate. "The Bishops," says another document, which was And indeed it will be seen that throughout Morning and Evening prayer the same is the case with the and all the heads of their party, "may easily retain the Hymns of the Gospel, alternating with the Lessons After professing an earnest desire for the restoration submission due to them, if they would not compel us to which they peculiarly illustrate : the Psalms now used as Canticles being merely their permitted alternatives. In the first edition of the Prayer Book, these Psalms "I wish," said another eminent person, in very simwere wanting. On every account it is to be wished that the preference of the Evangelical Canticles were made the rule of the performance, not the exception, as is now the case with the Benedictus. The occasional substitution of the Jubilate is indeed a wise provision of the Church, for the purpose of avoiding

any other ground of justification but that of invinci- case, when the word is a trochee. The same obser-

pause; in some Prayer Books it is made after the descant, or Service. words "the Lord he is God," in others after "we ourare to be recited.

THE CREED.

There is something remarkable in the direction prefixed to the Apostles' Creed in our present Prayer Book. It is directed to be "sung or said." The

and Marbeck to the eighth, first ending. But Tallis's ness, and is concerned with every sorrow, and acces-An unworthy reason, it is to be feared, exists for is most appropriate. In Christ Church, Dublin, for- sory to every joy. We believe that it encircles equally

at Matins: namely, that the preference is plainly filling the vast void with magnificent structures. We pause of the Chant falls sometimes upon its regular The same reason as that before alleged, is to be found there are other characteristics and properties of Deity, slanderers,' who should report him to have detracted These earlier separatists, then, did not even pretend note, sometimes upon the dominant, or prevailing for their preference, which indeed is usual, as well in whose very mention excites awe, and on which the on the unworthy ground of their being shorter. The Providence of God is to the full as incomprehensible

> exclusion of the Magnificat. And it often happens home-touches which assure us that we have ourselves to the disgrace of the Capitular authorities, that the an interest in what is so splendid and surprising, we

when Beza first ventured to defend on principle that And unfortunately the setting of the Jubilate, even by Magnificat. The first is, the Gregorian Chant, sixth what better can I do than declare him mustering Genevan policy which, as he observes, "was avowedly the best musicians (as Aldrich), is seldom happy. It tone: the second is the eighth tone, first ending, the around him the vast army of suns and constellations, grave scrutiny of doctrine and manners which has now sixteenth century as they from the Catholic Church. monly fond, and affords scope for shewing execution. The same irregularity pre-I have already observed upon the corrupt practice vails, as that already noticed in the structure of the generations," he adds the comforting words, "the of breaking up the Jubilate when it is sung to a Chant, Morning Canticles. Indeed the reciting note is some- Lord upholdeth all that fall, and lifteth up all those into more verses than the Prayer Book enjoins. In times altogether omitted, and the melody undergoes that be bowed down ?" AND ON THE METHOD OF THEIR BEING SUNG IN THE the second verse some ambiguity prevails as to the so many variations, as plainly to give the idea of a

> On the subject of Services little remains to be said. selves." Whatever may be the proper reading, at For Evening Prayer, the Magnificat and Nunc Dimitleast the members of the same choir or congregation tis of Tallis and Orlando Gibbons, are deserving of ought to be agreed, as to the manner in which they that especial notice due to every composition of those venerable masters.

> > THE UNIVERSAL PROVIDENCE. (From a Sermon by the Rev. H. Melvill.)

Book. It is directed to be "sung or said." The direction as to singing occurs first in the Scotch Li-turgy, where "said" precedes "sung"; it was altered to its present form at the last Review, the direction in all the preceding éditions being simply "said." How beautifully simple does every thing appear, to its present form at the last Review, the direction in all the preceding éditions being simply "said." How beautifully simple does every thing appear, in all the preceding éditions being simply "said." energies are extended through earth and sea and air, lencies the Ministers, General v. Thile, and M. Eichhorn There is no other instance of the word "sung" being causing those unnumbered and beneficial results which applied to any part of the Service except those which we ascribe to nature. It is God by whom all those arranged to the satisfaction of the committee. It will be are usually sung to the Organ, as the Psalms, Canti-cles, Nicene Creed, and Hymns; or occasionally, as the Litany; or which, like the latter, are set to an in the second by which are directed, so that events, brought round by what the Litany; or which like the latter, are set to an in the second by which are directed, so that events, brought round by what the Litany; or which like the latter, are set to an in the second by which are directed, so that events, brought round by what the Litany; or which like the latter, are set to an in the second by which are directed and the second the s air. Now there is no record of the Apostles' Creed fore irreversible appointment. It is God by whom being so performed in the Church of England. It is the human will is secretly inclined towards righteous. a repetition of the same portion of Scripture in se-quence. But except upon the days mentioned in the quence. But except upon the days mentioned in the Rubric, it seems most desirable that the Jubilate should never be used. The Hymn of Zacharias is so eminently prophetical, is so full a summary of the blessings consequent upon His coming, the records of whose life have just been read, is so full of religious paragraphs, as the Nicene Creed: the first relating to the Father, the second to the Son, the third to the Holy Ghost, and to those particulars of the Christian faith which have reference to the dispensation of the Subit birit. Hardly any part of divine service is usually per-interview in the service is usually per-framework of civil institutions from being rapidly dis-located. It is God—but why attempt to enumerate? formed in choirs with greater carelessness or confusion than the Creed. It would be well if in reneating it where is the solutide which God does not sustain? than the Creed. It would be well if, in repeating it, where is the solitude which God does not fill? where he Mission in Poland rest not only upon the permission a slight pause were made between each of the para- is the want which God does not supply? where is the granted by the Emperor Alexander, and renewed by the graphs above mentioned, sufficient to discriminate the motion which God does not direct? where is the ac- Emperor Nicholas, but also from an article of the statute subject matter. This, indeed, seems to be hinted at by the manner in which it is printed. The custom of turning to the Fast during the weu and make our bed in bell; if we could ascend up to hea-The custom of turning to the East during the ven, and make our bed in hell; if we could take the portunity is embraced of offering a testimony to the very they protest they are not guilty of the diminution of Episcopal authority." The Serpent Salve, p. 604. Because it would be endless even to refer to the unnum-Creed, immemorial in many parish churches, in the country especially, and universal in cathedrals and of the sea; in all this enormous travel, in this journey country especially, and universal in cathedrals and of the sea; in all this enormous travel, in this journey across the fields of unlimited space, we could never and whose name is had in grateful remembrance by every seemed to us to be opposed to the Gospel, or to be less profitable to the Church, or less suitable to the condition of the Lord's true fold"—all these modern condition of the Lord's true fold the lonely condition of the Lord's true fo a_{a} are such, in our judgment, as affect the very substance of the Faith." And then—that there may be no room for doubt as regards the point upon which he is here ited, after enumerating certain matters of belief, in which is included with is the most honourable place in the nouse of God, and strictly watched by the ever watched by the ever watched by the form of the strictly watched by the ever watched by the ever watched by the form of the strictly watched by the ever watched by primitive Christians towards the most holy part of We have an assurance which nothing can shake, betheir Churches. The Christian Churches are gene- cause derived from the confessed nature of Godhead, led me to believe that the day of Israel's visitation from their Churches. The Christian Churches are gene-rally placed with the Altar end to the East, as to the place whence the Day-Spring from on high visited us. But this is not universal; and it is remarkable that in But this is not universal; and it is remarkable that in Churches which are placed North and South, the cus-tom of turning to the Altar during the Creed has im-memorially prevailed. Some expressive posture or memorially prevailed. Some expressive posture or gesture has ever been assumed, during the confession another immeasurably distant; and covering with the when I was in Berlin, had six under instruction, excluof faith. Thus we are told that in old times the no- wing of his Providence whatever he hath formed, and sive of a whole family who have just arrived. I was swords while they repeated it, as if willing to jeopard And if we bring our thoughts within narrower comtheir lives in its defence. We turn to the Altar, to pass, and confine them to the world appointed for express more strongly our faith in Christ, whose death men's dwelling, it is a beautiful truth, that there canis there specially commemorated, and whence those not be the creature so insignificant, the care so inconoly elements are dispensed, which are peculiar means f grace to refresh our souls, and to strengthen our ith. At the name of Jesus in the Creed, the universal ustom of the Church has here to here the head of the Church has here to here the head of the Church has here to here the head here to here the here there the here there the here the holy elements are dispensed, which are peculiar means siderable, the action so unimportant, as to be overof grace to refresh our souls, and to strengthen our looked by Him from whom we draw being. I know custom of the Church has been to bow the head.— This, however, is more than a custom. It is a posi-an individual becomes an object of the attention of Bellson, remarking that he desired to converse with him This, however, is more than a custom. It is a posi- an individual becomes an object of the attention of his willingness to submit to the Bishops; and says, that it was only "when he despaired" of procuring their sanction of his and the following reply: "That they had a great honour for the good order and discipline in the Church of Eng-hand, extending, however, to every occasion on which his Maker. I know rather that the poorest, the mean-hert, the reader of a synagogue in a small town, not far from Berlin, arrived with his family, to be received into $\frac{1}{2} \frac{1}{2} \frac{1}$ ture with the divine. The same act is not prescribed when the designation of his office, Christ, is employed. In very many country churches, the congregation have been long accustomed to act in obedience to this canotes not, nor breathe the wish which God hears not. own means; his field of labour in Berlin itself is immense. Roman Church at the period of the Reformation were unspeak-ably great, it is not, indeed, difficult to prove; but this fact, whether it justified the first Protestants or not, serves only the roven pretend to such a defence of their separation. On the way in which it used to be urged, see Brentii Prolegom. p. 75; The Creed of St. Athanasius is used by the Church The man indeed of exalted rank, on whom may de- and of peculiar interest. Students, school-masters, Jewof England on the great Festivals, and at other times, pend the movements of an empire, is regarded with a esses, crowd around him-attend his services. so as to secure its repetition about once a month. In vigilance which never knows suspense, by Him "who out the means of temporal assistance, he will have a mortification of seeing his little flock drawn aside. retains with us, in the mode of its performance, the whatever wisdom he displays, and whatever strength $\frac{1}{100} \frac{1}{100} \frac{1}$ Divine origin of Episcopacy should be formally asserted, it was answered by one of the Cardinal Legates, that it was unneces-sary to do so, as that point was not amongst those which were disputed by the Lutherans. Vide Ruchat, *Historie de la Ré-formation de la Suisse*, tome vi. p. 527; and Father Paul's *History*, lib. vi. ch. xi. See his *Preface* to Bn, Morton's *Episcopacy asserted Apos*-The Chant usually employed for this Creed is thatto which are turned on this earth interfere not with thoseas to present a poetical character, fit for choral reci-tation.The Chant usually employed for this Creed is thatto which are turned on this earth interfere not with thosewhich are turned on this earth interfere not with thosesolution.The Chant usually employed for this Creed is thatto which are turned on this earth interfere not with thosesolution.The chant usually employed for this Creed is thatto which are turned on this earth interfere not with thosewhich are turned on this earth interfere not with thosesolution.The chant usually employed for this Creed is thatto which are turned on this earth interfere not with thosesolution.The chant usually employed for this Creed is thatto which are turned on this earth interfere not with thosesolution.The chant usually employed for this Creed is thatto which are turned on this earth interfere not with thosesolution.The chant usually employed for this creed is thatto which are turned on this earth interfere not with thosesolution.The chant usually employed for this creed is thatto which are turned on this earth interfere not with thosesystems, so, whilst the chieftain is observed and at-tended with the assiduousness of what might seem anundivided guardianship, the very beggar is as muchthe object of divine inspection and succour, as though.In the last charter the choice state of the provinces, children were in attendance.

and to the scholar in his study, and to the labourer in says Le Clerc, "the histories of that century (the six- the Service and the sermon : were the Te Deum and In some choirs where the responses are not sung, his husbandry-so that, whatever my rank and occucontrary to the universal acceptation of the Church. I may commune. Oh! it were to take from God all that is most encouraging in his attributes and prero-THE CANTICLES IN THE EVENING SERVICE. gatives, if you could throw doubt on this doctrine of The same remark is to be made with respect to the his universal Providence. It is an august contempla-Canticles in the Evening Service, as to the Canticles tion, that of the Ahnighty as the architect of creation, given to the Scriptural Canticles, the Magnificat, and are presently confounded when bidden to meditate on the Nunc Dimittis, above their permitted alternatives, the Eternity of the Most High: for it is an overthe ninety-eighth and sixty-seventh Psalm, which are whelming truth, that He who gave beginning to all of every cloud, and the motion of every will-and With some choirs, however, noisy Cantates are when, in order that the delineation may have all that in her agony. If I would exhibit God as so attending In Marbeck's book, two Chants are given for the to what is mighty as not to overlook what is mean,

Jewish Intelligence.

JOURNEY OF THE REV. DR. M'CAUL TO BERLIN AND WARSAW.

(From the Jewish Intelligence.)

The Missionaries of the London Society having met with some difficulties in a Province of Prussia and in Poland, which tended to circumseribe the sphere of their usefulness, and which required immediate attention, Dr. M⁴Caul was deputed by the Committee to proceed at once to Berlin and Warsaw, to take such measures as

ored, in RVE AND Co. on it. sores lication. &c. are entirely or old as the ornaments of Christendom. Let it be considvill take PILES. Church which they so warmly commended ; whereas they themselves would not have separated even from de. All Rome, if a Reformation had been granted them.

Again; having protested that it was "neither upon questions of discipline, nor upon scholastic questions, for upon personal interests," that their separation had been founded, he adds, "the articles which separate us are such, in our judgment, as affect the very substance which is included "the superiority of bishops over Presbyters by divine right"-he says expressly, "these

could not have sufficed to produce a rupture of unity."§ Lastly, when engaged in the formal defence of the final act of separation, the precedent upon which he Professes to rely for justification is this,—that the Cath-Olice a to rely for justification is this,—that the Catholics of the fourth century thought it their duty to 157 separate from the Arians! " And if," he adds, "it should be replied, that that movement was sanctioned by many Bishops, we may say the very same thing of he party of the Reformation, in which it is well known Prelates." For ourselves we have no wish, as we have certainly no need, to appeal to M. Claude, or to any of his school; what others will answer to him, who have been accustomed to claim his alliance, is their concern. Melancthon may be heard next. "That I may

avow my own opinion," said he, "I wish that I were able, not indeed to confirm the tyranny, but to restore the government of the Bishops : for I see what sort of a Church we are likely to have, if the Ecclesiastical Polity be disolved. I see that there will be hereafter a far more intolerable tyranny than there ever was before."** He then refers to the judgment of certain out them."

me partie, chap. i. p. 210.

Ibid. pp. 218-222. And the comparison, whatever we hay now think of it, was in those days considered a just one. Cooling confidently applies it; *Hæret. Papat.* p. 161; ed. Bas-lice: and Pfeffinger defends the application of Gal. i. 8, and Mindred paper defends the application of Gal. is and the second indred passages of Holy Scripture, to the Roman Church ; Disput, de Grad. Minist. Art. xxxi. Cf. Melaneth. Script. bent. Schmalcaldens. and Calvin, Institut. lib.iv.cap.ii. § 9. P. 122.

It is scarcely necessary to say that Melancthon's predic-discipline has been fulfilled in every country where the Genevan teristic of the second sec did not approve of it, yet that being well settled by a long ntinuance, he did not think it was rashly and of a sudden to abolish a abolished; and that this was a burthen so much the more ily to be borne, by how much men's necks had been long

Independents and Sectaries, Epistle to the reader.

asserting that the Church of Rome could not err; and as they were conceived to be, "unless we separate ouras to the Prelates, they had all a servile attachment to selves," said Bucer, "from such false and impious the will of the Popes."† There was nothing, therefore, to hope from either quarter. But what if there the most infamous crimes, ¶¶ we should transgress the to the service of the morning, where it speaks of the had been? "I confess," says Claude, "that if the commandment of the Lord. So judged and wrote Court of Rome and its clergy would have joined with with great severity that blessed martyr and bishop, good faith in the work of the Reformation, our fathers Cyprian; and in this all the holy Fathers agree with ought to have received it at their hands." Now it was him, as well in the decrees of the Councils as in their uniformly maintained by these divines, as we shall see, own private writings."1 But what said Bucer of that that "work" was gloriously consummated in England our spiritual rulers? "We shall diligently supplicate and the Prelates of that Church were lauded by them the Lord," was his declaration to one of their number, "that your happy lot, in rejoicing in true Bishops, He ered, then, what sort of sympathy they would have may both daily confirm in your own realm, and also professed with men who are schismatics from that very extend it in common to other kingdoms."²

"Our churches," writes another distinguished Protestant teacher, "did not embrace the presbyterian discipline from dislike of Episcopacy, or because it

* Hist. Confess. August. ap. Durell. Cf. Art. xx. of that Confession

+ "... quales si haberet Ecclesia aliquanto plures, non diffi-

Vide Comment. de Statu Relig. sub Carolo IX. lib. iii. p.

 Epist. viii. cited by Bingham, vol. viii. bk. ii. ch. i.
See Morton's Episcopacy asserted Apostolical, ch. i. § 1.
J. Brentii De Officio Principum, Prolegom. p. 77, ed. Francofurt, 1556.

** Ibid, p. 80. And in accordance with this their Apologist, there was a great number of *pious and learned* in reply to the question, "If they allow the state of Bishop, ates." For ourselves we have no wish, as we have why then did they banish their Catholic Bishops?" says "they why then the unit of particular there of an operator of the ministers of the Reformed Churches beyond the seas maintained against the Romanists. Cf. Deve-there are the sease of the the States of the States of the Reformed Churches beyond the sease maintained against the Romanists. Cf. Deve-there are the sease of the the Romanists of the Reformed Churches beyond the sease maintained against the Romanists. Cf. Devenant. De. Pace Ecclesiastica, p. 8. †† De Reformanda Ecclesia.

statements against which exception is to be taken. We are, however, only concerned here to show that they did make these statements in their own defence. That the corruptions of the Roman Church at the period of the Reformation were unspeak-

De Animarum Cura, Præfat. p. 162.

In sacra Evangelia Præfat.; and see his Gratulatio ad Ecclesiam Anglia

istories to be obme, by how much men's necks had been longnot only a new but an intolerable yoke." Quoted by Durell, cap.xxxv.holls, Defence of the Church of England, p. 35. And when,beir turn, the Independents got the upper hand, that "whereas formerly this nationby terians complained, that "whereas formerly this nationcalled the Pone's and Pone's Pone's and Pone's and Pone's and Pone's Pone's and Pone's and Pone's Pone's and Pone's and Pone's and Pone's and Pone's Pone's and Pone's and Pone's Pone's and Pone's and Pone's Pone's and Pon

hope and joy, and of that freshness of devotion so fitted Day-Spring from on high, and the light of the Gospel, typified by the light of the early sun, and forms such a noble and inspiriting climax to what has gone before, that its omission materially impairs the significancy and unity of the Matin office. The Canticles too, as they occupy a different place, so they discharge a different office from the Psalms. The Psalms are prophetical of Christ's coming in the flesh : the Canticles are the witnesses of his actual abode among

that Bishops might easily retain their places if they would ;---

God, and suffer it to be taught, ought to ordain, and to receive the submission and obedience of all other Ministers of the churches." The same thing was declared in the name of the whole Pro testant party at the Ratisbon Conference, in the year 1541;

and the language then employed in recognising the Episcopa pre-eminence is so emphatic, that it would abundantly suffice for the purpose of this argument to refer to that one example alone : vide Goldast. Constitut. Imperial. tom. ii. p. 204, ed, Francofurt.1673. Seckendorff gives it as the general sentiment of the Protestant theologians, that the Bishops must retain their office, if they would discharge it purely; *Histor. Luther*anismi, tom. i. p. 176. Cf. Sleidan. lib. xiii. ann. 1540. p. 213. And see the Professio. Fidei Fratrum Waldensium, De Sacer-dotii Ordine; and the Confess. Fratr. Bohemorum, apud. F.

De. Pace Ecclesiastica, p. 8. De Reformanda Ecclesia. Vide Maimbourg, Histoire du Luthéranisme, ann. 1541. Confess. Augustan. cap. DePotestate Ecclesia. Secken: To which may be annexed, as a final testimony, the well-known confession of the Protestant divines at the Synod of Dort; who, when Bishop Carleton frankly told them, that the This. dorff quotes Luther's approval of this Confession, as a token of his willingness to submit to the Bishops; and says, that it was

Calvini Institut, lib. iv. cap. ii. § 10; Viret De Minist Verbi De et Sacrament. lib. viii. cap. iii.; Zuinglii De Vera et Falsa that, speaking of the affairs of the Archbishop of Cologne, he

blemen in Poland were accustomed to draw their whatever he hath animated.

by terians complained, that "whereas formerly this nation called the Pope's and Prelate's asses, we may now justly independents' mules." Bastwick's Utter Routing in the melody of two notes, so as to be fittle more called the Independents got the upper hand, then the called the Rode's asses, we may now justly independents' mules." Bastwick's Utter Routing it extends itself to every household, and throws itself. Low's harmonized chant, called the Canterbury tune. it extends itself to every household, and throws itself son Church is open to our Missionaries.

"Having thus detailed the mercies of our gracious God py to be able to state, that everything I saw and he present at the baptism of three persons, two young Jew-esses and a Jewish youth. The mothers of both, who are both baptized and truly pious Christians, were present. The father of one is dead; of the other, a highly respectively because Mr. B. was himself a Jew. Two days before I out the means of temporal assistance, he will have the

"It is said that a person lately assembled all the con-verts and inquirers whom he could collect and plainly said, "The London Society leaves its converts to starve. Come to us, and we will provide for you.