FNUMBER 24.

## Original Poetry.

For the Church.

THE EXILES OF ZILLERTHAL Leaving their homes, on their expatriation from the Tyrol in 1832, for separating from the Romish Church, and embracing the Reformed Faith.

The morn has come, that pilgrim band, Must leave their fathers' home, And exiles to a foreign land, For peace and safety roam, Their heads are bowed, their eyes are dim, For thoughts of years gone by Are struggling with their love for Him, Whose truth shall never die.

Home, kindred, friends, oh! what are they, If free thoughts wear a chain, If minds are bound by bands of clay, They strive to loose in vain. Oh! what is country, what the sward Our sires for ages trod, If swords are drawn, but cannot guard, The worship of our God.

The sun shines bright, no tear has earth To shed upon their way, The birds are joyous in their mirth From every leaf and spray, The flowers pour incense at their feet, The breezes waft their song, And earth and air unite to greet Their exiled pilgrim throng.

Why leave they thus their ancient place, The homes they called their own, To dwell among a stranger race, Unfriended and alone? Can love of country bind them not, That thus their hearths they spurn, And thus forsake each well-known spot, Where they shall ne'er return?

Not so, a spirit mightier far, Their waking thoughts has kept, That led of old the natal star To where the Saviour slept: That broke the adamantine chain, Which bound the Gospel word, And gave great joy to earth again, The Spirit of the Lord.

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SELL,

Their homes, what are they, if the night Of darkness wraps them round, Their country what, if there no light Of Faith or Hope be found? Oh! better far, a stranger land, Should be their country now, Than fettered should that pilgrim band, To image worship bow.

"Let there be light," Jehovah said, And all creation heard, And light upon the earth was spread, Obedient to his word. "Let there be light," the thirsty soul Drinks in the sound with joy, Shall then the bitter waters roll, And mental light destroy?

Rome, 'tis through thee those exiles mourn, Through thee their hearths are cold, Through thee their silent steps are borne From their loved homes of old; They felt the precious soul within Against thy counsels stirred, Whose priesthood taught 'twas mortal sin To read God's holy word.

Then came thy edicts, none should brave Thy ever fearful power, Thy hatred ceased not with the grave Nor at the burial hour, No hallowed ground entombed their dead, No funeral hymn was sung, But curses loud and deep were said

Yet still they strove; then Romish wrath Proclaimed the last command, That they should seek their ancient path, Or lose their fatherland; They wavered not, no murmurs told How deeply felt the rod, They yield their cherished things of old,

But yield not up their God.

As earth on earth was flung.

Oh! England, be their spirits thine, In these thy dark'ning days, When infidels with Rome combine, Thine ancient Church to raze; Gird on thine armour, loud proclaim How martyrs shed their blood That Christian men might know thy name,

A rainbow o'er the flood. Toronto, 8th December, 1840.

ALVAR.

THE CHURCH OF ENGLAND, AND THE CHURCH OF ROME, IN REFERENCE TO ENGLAND AND IRELAND.\*

The Church of Rome claims the glory of having been the first preacher of Christianity in the British Islands by her Missionary St. Augustine, who landed in Kent A. D. 597, and founded the Bishopric of Canterbury A. D. 598; and resting on this assertion, she charges the Church of England with being heretical and schismatical, because that "after the way which [Rome] calls heresy," so England worships the God of her fathers. We acknowledge Augustine to have been only the first Papal Missionary, he having been sent by the Pope to bring England, hitherto independent, under subjection to him. Early tradition hands down A. D. 60 as the æra of the first preaching of Christianity in Britain. About that time, Joseph of Arimathea is said to have built the church of Glastonbury in Somersetshire; and, (if I remember right) St. Paul to have founded the Bi- manism. shopric of Caer Leon, now Llandaff. Even if this early and interesting tradition be rejected, it is beyond a doubt, that long before Augustine's time, there existed

London, York, and Caerleon.

Man, founded 270 years before Canterbury, A. D. 328; Bangor follows, dating 70 years later; and next in antiquity is Armagh, or Ardmath, founded by St. Patrick, the apostle of Ireland A. D. 468, 140 years after Man.

Bishopric, there is reason to suppose that the infant Church in Man fell into decay; for it is recorded that St. Patrick landed there A. D. 440 in his second voyage to Ireland, and, after some stay, left St. German Bishop, a prudent and holy man, and one of the first assistants of Patrick in the conversion of Ireland; by whose wisdom and conduct the Christian Faith was firmly established in the Island. On his death, St. Patrick sent over two Bishops in succession, -Corrindinus and Romanus; on whose death, St. Manghold was elected Bishop A. D. 498, four years after the death of St. Patrick.

Now, all these dates are earlier, (the most recent one an entire century) than A. D. 598, the year in which Augustine founded the See of Canterbury. The Papists name Pope Gregory IV. as the founder of the See all the powers of the earth for its extinction of Man A. D. 840, and it is likely enough, that the first Popish Bishop of Man was of that date. Rome is consistent in this assertion, as also in the still more important one that the Pope and St. Augustine\* were the founders, and A. D. 598 the date of the foundation of the pope Antichrist, had the honour of anticipating Luther near a Christianity in England;—the plain truth being, that thousand years."—Edgar's "Variations of Popery," pp. 154, 15%. Rome claims to be exclusively catholic and apostolic,charges with heresy all who reject her claim, -and, consistently therewith, refuses to acknowledge the long line of British Bishops, who successively governed the ancient Church of England, and who derived their orders, not from the Pope, but from the early Catholic missionaries, if not from the catholic and apostolic hands of the great Apostle of the Gentiles himself.

The case is even plainer in Ireland; because as history advances, more light is thrown upon events. In A. D. 1172, King Henry II. conquered Ireland, under the express authority of a Papal bull, in which the Pope sanctions the conquest, on condition of bringing Ireland under his yoke, an historic fact, alone sufficient to prove the independence of the Irish Church until that time. The truth is, that St. Patrick preached the pri- curred but once in a quarter; the naval yard, though in who once had it. mitive catholic faith, which was preserved pure by his an insulated position, had no chaplain; the gaols successors; and the Irish Bishops did not recognise any ecclesiastical authority superior to that of their national metropolitans, until King Henry II. by force of arms, imposed upon them the supremacy of the Pope of Rome, and the heresies of that apostate Church.

The name of "Sodor," borne in conjunction with "Man," as the episcopal title, is, I believe, derived from the time when the Bishopric included the Southern Hebrides, whence it was styled the Bishopric of "Sudor". (or southern) and Man. The northern Hebrides constituted another Bishopric, whose cathedral was in the island of Iona, where the ruins still exist. Both these bishops were under the Primacy of the arch-bishop of Drontheim in Norway; a metropolitan who, in those days, would certainly have refused to allow any claim of the Roman Pontiff to exercise jurisdiction over him.

From all this it appears to be evident, if the dates are correct, (as I believe them to be) that Apostolic Christianity was the religion of the early church of England, and that the Fathers of our Reformation were no innovators, as falsely alleged by Rome; but when they dethe Church to its primitive independence; and in expelling Papal superstitions did but restore to her that Primitive, Catholic, and Apostolic Faith taught by her, centuries before the Pope and his emissaries were heard of.

When Rome accuses us of novelty, she forgets the maxim, that they who live in glass houses should not throw stones. Compared with the duration of the Church of England, the Pope's claim to be universal Bishop is itself a novelty. Where was this universal episcopacy during the first five centuries? The papists cannot produce a shadow of proof of other than existing churches acknowledging such claim,-which in truth had no existence. The churches of Antioch, Constan-

\* "Britain continued independent of papal authority, till the end of the 6th century. The English, dissenting from the Romish institutions and communion, disclaimed the Papal supremacy. Baronius himself, practised in all the arts of evasion and chicanery, admits, on this occasion, a long and dreadful schism.

The British, cayo Bede, differed from the Roman christians in the celebration of Baptism, the paschal solemnity, "and m many other things." The points of difference, according to the Anglo-Saxon statement as Bede. The English, said the Roman Missionary, 'acted in many respects, contrary to the Roman usage.'
In multis quidem nostræ consuetudini contraria geritis. Beda

Perplura ecclesiasticæ castitati et paci contraria gerunt. Beda Spon. 604. VIII.

"Bede's report has been corroborated by Goscelin, Ranulph. and Malmsbury. The Britons, says Goscelin, 'differed in their ecclesiastical ritual from the common observance of all other churches; while, formed in hostile array, and opposing the request and admonition of Augustine, they pronounced their own usages superior even to those of pontifical authority.'

Non solum repugnant, verum etiam suos usus omnibus prœe-minentiores Sancti Papæ Elutherii auctoritate pronunciant.

Goscelin c. 24. Wharton, 2. 65.

"Dinoth and his companions, though men of learning in their day, seem to have known nothing of the Roman hierarch. The English bishops, at the end of the 6th century, had never heard English bishols, at the child of and, what was nearly as bad, cared no more about his infallibility, after his name had been mentioned, than about any other man.

Dinoth also informed Augustioned, than about any other man. Dinoth also informed Augustine, that the British church was governed by the bishop of Cærleon, and, therefore, had no need of the Roman missionary's service or superintendency. The obstinate people refused the archibishop ready provided them by his Roman holiness. Augustine reasoned and remonstrated, but in vain. His auditors, who actually a preferred their own traditions to the property of the property of their own traditions to the property of the proper cording to Bede, preferred their own traditions to the universal church, were deaf to entreaty and reproof.

"Ireland maintained its independency still longer than England.
This nation rejected the Papal supremacy and indeed all foreign domination, till its conquest by Henry at the end of the 12th cenomination, the Scottish and Irish communions, Baronius admits, vere involved in the same schism. Bede accuses the Irish of fostering hatred to Romanism, and of entertaining a heterodox pro-fession. Laurentius, Justus, and Mellitus, in 614, in their episfession. Laurentae, values, to the Irish clergy and laity, identified the Hibernian with the British church. Dagan, an Irish bishop, refused to eat, sit in company, or remain under the roof with the

oman Bishops.
"Ireland, for many ages, was a school of learning for the European nations; and she maintained her independency, and re-pressed the incursions of foreign control during the days of her pressed the incursions of foreign control during the days of her literary glory. But the Danish army invaded the kingdom, slew her sons, wasted her fields, and demolished her colleges. Darkness, literary and moral, succeeded, and prepared the way for Roness, literary and including the native sovereigns augmented the misery of the distracted nation, and facilitated the progress of misery of the distracted nation, and latentated the progress of popery. King Henry, patronized by Pope Adrian, completed the system of pontifical subjugation. The vicar-general of God transferred the whole island to the monarch of England for many

unscriptural pretensions, but would have assembled his "learn whatsoever things Christ hath commanded them," Bishops of Rome, then, were better laught; and it is heaven." Though A. D. 328 is assigned as the date of the Man remarkable that one of the greatest among them, Gregory the Great,\* in his writings, (probably suspecting the evil about to come) calls any who should pretend to an universal Bishopric, "the precursor of antichrist." His immediate successor was the first to make the claim.

> \* "His great aim ("the sainted Gregory's") was to repress the Byzantine Patriarch, and to exalt the Roman pontiff. During Gregory's reign, the Constantinopolitan patriarch, actuated by a silly vanity and countenanced by the Empero Mauricius, assumed silly vanity and countenanced by the Empero Mauricius, assumed the title of universal bishop. This appellation, noisy and empty, was unattended by any new accession of power. But the sounding distinction, unmeaning as it was in itself and suitable, as the Emperor seems to have thought it, to the bishop of the imperial city, awoke Gregory's jealousy and hostility. His holiness, accordingly, pronounced the dignity vain-gloious, proud, profane, impious, execrable, heretical, blasphemous, liabolical, and antihristian: and endeavoured, with unremitting activity, to arouse the spirit of prophecy been among the number of his accomplishments, would, in all probability, have spoker with more caution about a title afterwards arrogated by his successors. The usurper of this appellation, according to Gregory, was the harbinger and herald of Antichrist. His infallibility, of course, in designating

## BERMUDA.\*

Who, that looks on the state of this portion of the diocese, and compares its present flourishing condition God has been exceeding gracious n its signal amelioration? Eighteen years ago, notwithstanding the then recent enactment of a law providing for the better in Bermuda, there were but three clergymen officiating throughout the colony. Some o' the parish churches were dilapidated, and had been for years altogether was common; the bond of marriage was generally dis- as it was prophecied of these most degenerate times (2 Tim. iv. 3). couraged; and the admission of any of them to the But as to those well-disposed Quakers, for whose information

and there certainly is no true lover of his country go for baptism. sanctuaries; and with nine hundred communicants, nearly one-third of whom is of the coloured class.

These are benefits and improvements, my reverend brethren, for which much gratitude is due. It is due to you who have laboured diligently and indiciously in the work of instruction committed to your hands: it is due to the pious and zealous catechist and school-masters who have acted under your directions; it is due to the influential people of the colony, who have co-operated with you in the labours and gifts of charity; it is due to the noble associations of the Societies for Promoting Christian Knowledge, and for the Propagation of the Gospel, by whose munificence we have been so largely helped; and it is due, above all, to the blessed Disposer of events, who has made all things conspire and work together in the production of these happy results.

"It is my earnest desire to elevate the character, and to raise the standard of education in the schools which have been organized for the instruction of the poor, whether white or coloured, throughout the islands of Bermuda. It is my firm belief that these schools, basing as they do the instruction which they communicate on the truths of the bible, as taught by the national church, will be the humble but safe engines of reformation of manners, and of diffusing religion and virtue, industry and temperance, contentment and happiness, more widely through the land. For the improvement, and certainly for the regulation, of these schools, I must look mainly to the parochial minister. Every hour that he can spare from other and more urgent avocations, for this charitable purpose, will be well bestowed. In this field his piety and judgment will be most beneficially exercised; and it will always give me great satisfaction to consult his wishes, and to aid him, to the utmost of my power, in the formation and strengthening of institutions which have so high a claim on the fostering care of the church. The provision already made by the ecclesiastical societies for the Christian instruction of the labouring classes, and the occasional assistance which they have derived from the colonial legislature, and from the tutelage of our enlightened governor, will, I doubt not, be increased, and assume a more permanent character in proportion as the real usefulness of our schools shall be developed. Education of some kind or other must go forward, the voice of the times unequivocally demands it; we cannot stand still while all the world are advancing.

\* From a primary charge, delivered by the honourable and right an ancient British church, whose Bishops acknowledged

\*By a Correspondent of "the Church."

Transferred the whole island to the librarie of England for many pious ends; and especially for the payment of an annual tax of one penny from each family to the holy Roman see."—Edgar's "Variations of Popery", pp. 153, 154.

\*By a Correspondent of "the Church."

\*From a primary charge, delivered by the honourable and right reverend the bishop of Newfoundland, to the clergy of Bermuda, at St. John's Church, Pembroke, on the 13th of May, 1840.

Extracted from the "Bermuda Royal Gazette."

the Primacy of three Metropolitans, -Arch-Bishops of tinople, and Africa then existed, as independent of Rome, Be it ours so to influence and direct this education, at all | nimbleness in prayer, that the most wicked men are capable of as England now is. Athanasius, metropolitan of the events as it regards the poor, that the gospel shall be this perfection; none more than Oliver Cromwell, especially when The most ancient Bishopric is that of the Isle of church of Egypt, would never have submitted to such preached to them from their infancy, that they shall early hundred Bishops, and openly anathenatized any one that they shall be christianly and virtuously brought up, who had then sought such bad pre-emmence. But the as "heirs of God, and inheritors of the kingdom of

> THE CAUSE OF EPISCOPACY BRIEFLY STATED. BY THE REVEREND CHARLES LESLEY, M. A. Continued from our last.

7. But, to leave the fruitless contest about these words, let this matter be determined as other matters of fact are

If I pretend to succeed any man in an honour or estate, I must name him who had such an estate or honour before me, and the man who had it before him, and who had it before him: and so up all the way to him who first had it, and from whom all the rest do derive, and how it was lawfully deduced from one to

This the bishops have done, as I have shewn, and can name all the way backward, as far as history goes, from the present bishop of London, for example, to the first plantation of Christianity in this kingdom? so from the present bishop of Lyons up to Irenæus the disciple of St. Polycarp, as before is told. The records are yet more certain in the great bishoprics of Rome, Antioch, Alexandria, and others, while they lasted in the world. And though the records may not be extant of every small bishopric which was less taken notice of, as the names of many kings are lost in obscure nations, of many mayors or sheriffs, who notwithstanding have as certainly succeeded one another, as where the records are preserved; I say though every bishop in the world cannot tell the names of all his predecessors up to the apostles, yet their succession with the deficiencies and anomalies which it presented is certain: and in most Christian nations there are bishops who on my first visit to these islands, but must admit that | can do it, which is a sufficient proof for the rest, all standing upon the same bottom, and being derived in the same manner.

Now to balance this, it is desired that the Presbyterians would shew the succession of any one presbyter in the world, who was maintenance of the incumbents of the several churches not likewise a bishop, in our acceptation of the word, in the like manner from the apostles,

Till when, their small criticisms upon the etymology of the words bishop or presbyter is as poor a plea, as if I should pretend closed; in others, the celebration of divine service oc- to be heir to an estate from the likeness of my name to somebody

And here I cannot choose but apply the complaint of our Sahad no appointed ministers; the hospitals were unvisit- viour (John, v. 43), "If any come in the name of Christ," that ed; the schools in connection with the established is, by a commission from him derived down all the way by regular church, and forming an integral part of its machinery, ordination, "him ye will not receive:" nay, though he be otherwere, with the exception of a Sunday school in this wise a man without exception, either as to his life and conversation, the coloured population was confessedly deplorable. his commission an objection against him; for that reason alone in heaven-Some of the slaves who were amployed as domestics, or you will not accept him. But if another come in his own name, lived as children in the more religious households, were, that is, with no commission but what he has from himself, his own it is true, benevolently instructed by their proprietors, opinion of his own worthiness, "giving out that himself is some but free schools they had none Christian baptisms great one," (Acts, viii. 9,) him ye will receive, and follow and among them were unfrequent; promiscuous concubinage admire him; "heaping to yourselves teachers, having itching ears,"

sacrament of the Lord's supper, was scarcely contem- chiefly I have wrote this discourse, I must suppose that their inquiry is wholly concerning the several titles of bishops, presbyte-Such was the aspect of the clurch of Bermuda at the rians, independents, &c. to the true succession from the apostles: had,) but set up for themselves, and drew parties after them, who period of my first acquaintance with it in the year 1821; that it may thereby be known to which of all these they ought to

however, in other respects, lauiator temporis acti, that This I have shewn in behalf of episcopacy, and put the Presbyof three prison-ships, and of the gaols of Hamilton and more, no not in all the world, who can give a roll of his predeces- of them were conveyed (Acts, iii. 12). St. George's: with ten clergymen on the list of the esta- sors in that parish half way to the apostles, or near it: for from And this, as it turned from God to trust in man, so, as a Promoting Christian Knowledge, rendered popular and account of their stewardship, or were visited and changed by him tend, and will care for themselves. efficient; with lending libraries in almost every parish; as he saw cause; and therefore, though one might come after anwith crowded congregations demanding yet more accom- other in the place where he had ministered before, yet they could Paul, another for Apollos, another for Cephas, &c., much against none of them are said to succeed him.

> only, of all our dissenters, have any pretence to succession. And tending to divide Christ and his apostles, as all schisms do. what I have said as to them must operate more strandly and the later Independent, Baptist, &c., who have not the face to pre-

8. But what are these gifts which they so highly boast? graces of the Holy Spirit.

out, to amuse the people; but (as the Quakers) have let it drop

it the Holy Spirit of which these men did partake, who filled these whithersoever it has vet come.

to great readiness in that sort of talent.

more, but less, if there be either method or sense in the dis- to its unity, all is nothing, will profit him nothing at all. course; which shews their passion to proceed, not from reason,

of this, but not so many as you may have from eye and ear- of heaven (Jude, 6).

so has it contributed in a very great measure to that wild atheism | principals of unity next and immediately under Christ in their which has always attended these sorts of inspirations; it seeming respective Churches, upon pretence of their own personal gifts and to many more reasonable to worship no God at all, than to set up qualifications, and thereby make a schism in the terrestrial hieone on purpose to ridicule him.

sermon upon this subject by Dr. Hicks, called The Spirit of Enthusiasm Exercised: and I desire those to consider who are most and an assurance that is never out of countenance for ten thousand taken up with these seeming extraordinary gifts of volubility and | blunders which would dash and confound any man of sense or

he was about some nefarious wickedness: he continued most fluently in this exercise all the time that his cut-throats were murdering his royal master; and his gift of prayer was greatly admired. Major Weir of Edinburgh was another great instance, who was strangely adored for his gifts, especially of prayer, by the Presbyterians of Scotland, while at the same time he was wallowing in the most unnatural and monstrous sins. See his most stupendous story in Ravillac Redivivus.

There are many examples of this nature which shew that this gift is attainable by art. Dr. Wilkins (the father of the Latitudinarians) has given us the receipt in his Gift of Prayer.

Yet none of the performances of these gifted men are any ways comparable (as to the wonderful readiness in which they boast) to the extempore verses of Westminster School, which Isaac Vossius could not believe to be extempore till he gave the boys a theme, which was Senes bis Pueri; and he had no sooner spoke the words, but he was immediately pelted with ingenious epigrams from four

So that this volubility in prayer, which is the gift our dissenters do most glory in, may be deduced from an original far short of divine inspiration.

But suppose that they had really those wonderful gifts which they pretend to, yet were this no ground at all to countenance or varrant their making a schism upon that account.

The case has been ruled in a famous and remarkable instance of it, (which God was pleased to permit for the future instruction of his Church,) at first setting out of the Gospel, in the very days of

Then it was that Christ, having ascended up on high, gave many and miraculous gifts unto men, which was necessary towards the first propagation of his Gospel, in opposition to all the religious and governments then in the world, and under their

But these gifts of miracles did not always secure the possessors from vanity, and an high opinion of themselves, to the disparagement of others, and even to break the order and peace of the Church, by advancing themselves above their superiors, or thinking none superior to themselves.

The great apostle of the gentiles was not freed from the tentation of this, whom the "messenger of Satan was sent to buffet, lest he should be exalted above measure, through the abundance of the revelations which were given him" (2 Cor. xii. 7). Nay more, our blessed Saviour tells of those who had miraculous gifts bestowed upon them, and yet should be finally rejected (Matt. vii. 22, 23). Therefore he instructs his disciples not to rejoice in those miraculous gifts which he bestowed upon them, but rather "that their names were written in heaven" (Luke, x. 20); which supposes parish, almost unknown. The spiritual destitution of or as to his gifts and sufficiency for the ministry, you make this that they might have such gifts, and yet their names not be written

> And when he taught them how to pray, he added no petition for such gifts, but only for the remission of their sins, and the sanctifying graces of the Holy Spirit; which are, as most profitable to us, so most precious in the sight of God.

Now some who had those miraculous gifts made ill use of them, and occasioned a great schism(the first in the Christian Church) at Corinth; they were exalted above measure in their own gifts, and therefore refused to submit themselves to those who were their superiors in the Church, (who perhaps had not such gifts as they were charmed with their extraordinary gifts, thinking that the participation of the saving graces of the Holy Spirit must here chiefly be communicated where God had bestowed such wonderful does not rejoice in the alteration. I now leave the terians to prove their succession in the form of presbytery, which gifts; and they laid more stress upon the personal qualifications of colony, (not without a hope, Gol permitting me, of soon they can never do, because, as I have said before, the chronology these ministers of God than upon the observance of that order and clared that "the Bishop of Rome hath no jurisdiction revisiting it) with nine parish churches enlarged and of the Church does not compute from the successions of the preswithin the realm of England", did no more than restore embellished to a degree which would be highly creditabyters, but only of the bishops, as being the chief governors of the licensed for the performance of livine service; with ad- their bishops is preserved from the apostles to this day, yet there liness of the administrators of God's institutions, and not from equate provision for the chaplaircies of the naval arsenal, is not one bare presbyter, that is, the minister of a parish, and no him alone, the graces which were promised to the due observance

blishment; with sixteen schools, in which, under the the first plantation of Christianity the Church was divided into necessary consequence of it, it begot great emulations among the superintendence of the rectors and missionaries, more bishoprics. This was necessary for the government of the Church; people for one teacher against another, even (sometimes) when than eight hundred pupils are gratuitously instructed in but it was not so early subdivided into parishes. The presbyters it was not the fault of the teachers; for people being once let the truths of the gospel, and in the formularies of the at first attending upon the bishop were sent out by him to such loose from government and order to follow the imaginations of church of England; with a branch of the Society for places, and for such time as he thought fit; and returning, gave their own brain, will run further than their first seducers did in-

Thus, in the schism of the Church at Corinth, one was for St. modation for increasing worshippers in their respective nut properly be said to succeed one another, or (to speak intelligibly to the Quakers) many of them do preach after G. Fox, yet by the pride and ambition of seducers, they heaped to themselves teachers, having itching ears, and made divisions among themselves I have been thus long upon the Presbyterians, because they pretendingly in behalf of Christ and his apostles, but in effect

> tend to succession, but set up merely upon their own pretended to these same Corinthians, wherein, from the parallel of the unity of members in the same body, he admirably illustrates that the many different and miraculous gifts which were then dispensed all First, An inward and more than ordinary participation of the from the same Spirit, could be no more an argument for any to advance himself beyond his own station in the Church, than for Secondly, A fluency and powerfulness in preaching and pray- one member of the body, though an eye or a hand, the most useful or beautiful, to glory itself against the inferior members (who I know of no other gifts that any of our dissenters pretend to, are all actuated by the same soul), or not to be content with its unless they will set up for miracles, as G. Fox, &c. And other office and station in the body, and due subordination to the head. dissenters did likewise pretend to the same at their first setting | Thence the apostle goes on and makes the application in the thirteenth chapter, that the most exalted, spiritual, or even miracuafterwards, to stop any further examination of it, having already lous gifts, could not only not excuse any schism to be made in the body, that is, the Church; but that if any who had such gifts did But, as to these pretended gifts, if we may trust to our not employ them for the preservation of the unity of the Church Saviour's rule of knowing the tree by its fruits, we cannot think | which is very properly expressed by charity, i. e. love for the whole body, such gifts would profit him nothing, lose all their virtue and hree nations with blood and slaughter, and whose religion was efficacy as to the possessor, and be rather an aggravation against never otherwise introduced than by rebellion in any country him than any excuse for him, to withdraw his obedience from his lawful superiors and usurp the office of the head, and so make a And as to that volubility of tongue which they boast as the schism in the body upon the account of his gifts; which though pain proof of their mission, we have found it by experience that they were as great as to speak with the tongues of men and angels, little confidence and custom will improve very slender judgments to understand all mysteries and all knowledge, to have all faith. even to remove mountains, and such a zeal as to give all his goods And the powerfulness which is found in it by some who are af- to the poor, and his very body to be burned; yet, if it be done in fected with a dismal tone, wry face, and antic gestures, is not schism, out of that love and charity which is due to the body and And no wonder: when all that heavenly glory in which Lucifer

was created could avail him nothing, when he kept not his first The Scots' presbyterian eloquence affords us monstrous proofs principality, but aspired higher, and made a schism in the hierarchy

How then shall they who have (as St. Jude expresses it) left Such coarse, rude, and nasty treatment of God as they call de- their own habitation, or station in the Church, and advanced themvotion, as in itself it is the highest affront to the divine Majesty, selves above their bishops, their lawful superiors, the heads and rarchy of the Church, which is the body of Christ, the "fulness of But this sort of enthusiasm presumes upon a familiarity with him who filleth all in all" (Eph. i. 23): how shall they be ex-God which breeds contempt, and despises the sobriety of religion cused for this, whose pretended gifts are in nothing extraordinary, as a low dispensation. I recommend to the reader that excellent except in a furious zeal without knowledge, and a volubility of