

THE YOUTH OF LUTHER.

(From Dean Waddington's History of The Reformation on the Continent.)

Martin Luther was descended from a family of very moderate condition, which had long dwelt in the domains of the Counts of Mansfeld, in Thuringia. "I am the son of a peasant," he used to say; "my father, my grandfather, and my great-grandfather, were honest peasants."

John Luther had improved a naturally strong understanding, by such application to books as was possible to one of so little leisure, and in those days, Margaret, his wife, was a devout and good woman, and was looked upon by her honest neighbours as a pattern of all virtue.

Martin's first instructor was one George Emilius, the pedagogue of the place, from whom he received the foundation of his religious education, in the Catechism, the Decalogue, the Apostles' Creed, the Lord's Prayer, with some other prayers and hymns; and also the rudiments of Latin.

When he had exhausted the literary resources of Mansfeld, as he had given some promise of proficiency, he was sent at the age of fourteen to a considerable school at Magdeburg.

The severity of Luther's education did not cease with the days of his childhood, or his removal from the paternal roof and the rude hands of Emilius. He was withdrawn from Magdeburg through the inability of his parents to maintain him there, and sent to Eisenach, the native place of his mother, where he had many relatives, and where he might hope to find some friends.

One day, as Luther was returning from his labours, after various rebuffs, and a special interposition of his heavenly protector; and it became to him a never-failing motive for gratitude and confidence. The gratitude which he felt towards heaven he testified on earth by his conduct to his benefactors; and some years afterwards, when the poor mendicant was exalted to dignity at Wittenberg, a son of Cotta went to study at that university, and received in his turn the hospitality of his father's guest.

Luther continued his studies in the Franciscan School, at Eisenach, for four years. He displayed extraordinary powers, especially, as Melancthon relates, that of eloquence; and he surpassed all his fellows in all his exercises and compositions, both in prose and verse. Having thus tasted the sweetness of literature, he was eager to drink a deeper draught—his mind was inflamed by nature with a thirst for learning; it was still further excited by his early triumphs; and he panted for more extensive means of intellectual advancement and distinction.

Erfurt was at that time the most distinguished university in Germany; and there, in the year 1501, Luther entered into the studies of manhood. "My father maintained me there with much love and faithfulness, and supported me by the sweat of his brow;" and assuredly all the volumes of the history of mankind contain no record of a parent's manual toil being recompensed by so glorious a harvest as that which sprang from the persevering industry of that man.

It is through what strange circumstances this purpose brought to its accomplishment! When Luther arrived at Erfurt, he found the students occupied by the lectures of an eminent dialectician, named Jodocus. Immediately his talents were turned to acquire the necessary proficiency in the philosophy of the schools. The name of Aristotle was proposed as the object of his deepest reverence. The system was represented as the best, or rather the only, discipline by his reason. The works of the great scholastics of former ages were recommended as the very oracles of piety and learning, and their arguments impressed as the most perfect effort of the intellectual power of man.

studies, and presently acquired the reputation of an acute and skilful disputant. Yet even this was necessary, that he might afterwards have the better right to despise that which he was so thoroughly conversant; and also, that in his frequent conflicts with scholastic adversaries, he, in his frequent conflicts with the glittering of weapons, of might not be perplexed, and he had proved the frailness, which with his own arm he had proved the frailness.

He was admitted to the degree of Bachelor of Arts in 1503, and to that of Master of Arts, or Doctor in Philosophy, in 1505. Meanwhile, it would appear, that in obedience to his father's wishes rather than his own inclination, he was beginning to direct his attention to the study of the law. He had made, besides, considerable proficiency in several branches of literature: he had read with increasing pleasure and assiduity the productions of the best Latin authors, not excepting the poets. He possessed a strong natural taste for music, which he valued and cultivated, so as to play with skill, the lute and flute, and understand the principles of the science.

Yet was there much more passing, even at that time, in the bosom of the student, than appeared to common observers. Even then he was inwardly convinced of his entire dependence upon God, and sought him with perpetual prayer. Even then he was tremblingly anxious to secure his salvation; and engaged in deep and frequent meditations on the judgments and wrath of God, and on the vengeance which He had sometimes taken upon the sins of men. It was in this mood that, as he was one day searching the library at Erfurt, among other works which curiosity led him to examine, he casually opened the Bible. He had not so much as seen the Bible before; his knowledge of it was confined to such extracts as were used to contain its substance and essence. He was then twenty years of age; he had received the most perfect education which the church permitted to her faithful sons, and he had eagerly availed himself of all its advantages: he was familiar with the writings of Scotus and Aquinas, of Occam and Buonaventura; but the foundation on which his faith was built, the sacred oracles of promise and regeneration, had never been disclosed to him, had never entered in any way into the course of his instruction.

The Bible was in Latin, the only language with which he was yet acquainted; and he devoured it with avidity. It was astonished at the mass of knowledge contained in it; he was delighted by its simple narratives; he admired its majestic precepts; he felt the beauty of its holiness; and he turned all that he admired and felt to his profit. He returned to his treasure and unfolded it again and again, and expressed a humble wish that some day a similar possession might be vouchsafed to him. Those feelings, that holy prayer, were the beginning of the reformation. That book contained, though he knew it not, the fate of his future life. All the toils, and comforts, and conflicts, and triumphs of his anxious existence lay concealed among those leaves. Had he regarded them with indifference; had he passed them coldly by, like his brother-students, or like the monks and ministers of his church, he might have lived as ignorant and died as obscure as they.

About this time a dangerous sickness befel him, occasioned by the severity of his application; he feared the supposed approach of death; he feared still more the judgment which was to follow. In this tribulation he laid bare his secret terrors to an aged and holy priest, whose consolations sank deep into his breast; for not only did he assure the sufferer, with a confidence almost prophetic, of his recovery; but he comforted him, and he would have him to dispense to mankind, but at the same time taught him, "That the Lord loveth whom he will," and that he lays on them sometimes his holy cross, wherein, "through resignation is much knowledge." The knowledge of the cross was thus, for the first time, presented to his feelings; and it appeared as a blessed peace-maker in the troubles which disturbed his spirit. Thereafterward he had some refuge in his rudest agitations; he had some light to guide him in the darkest commotions of his soul. But we must not suppose that his religious principles had yet assumed any definite character, or rested on any very certain foundation. He feared the wrath of God; he was desirous, above all earthly things, to be saved; he had even sought for knowledge in his Bible; but he was not yet assured of the essential means of salvation.

About two years afterwards his destiny was decided by an extraordinary incident. He was deprived of an intimate friend by a sudden and probably a violent death. The name of the latter was Alexis: some relate that he was killed by lightning in the very presence of Luther; others, that he died by assassination, while a thunderbolt fell at the same moment before the feet of the survivor; others, that the thunderbolt descended some time afterwards, as it were in repetition of the previous warning, while Luther was in the habit of his associate. These particulars are of little consequence; but the result of the visitation is certain and important. Luther trembled. He began to inquire whether his own soul might be hurried away, if the same untimely fate should overtake him. The terrors which had affected him before, now returned with redoubled violence and took possession of his whole spirit; and he was at once engrossed by one single consideration, the means of best securing his eternal welfare.

Need we wonder that, in such a moment, with a soul so troubled, at so early an age, with a temperament so warm and a mind so earnest, so deeply imbued with the learning and principles of the church, he should decide on seizing that, which was reputed the nearest path to Paradise, and embracing the monastic life? He interpreted the voice of the thunder to be a call from heaven. It was not through any previous desire or inclination that he took his resolution, still less through any hope of worldly comfort. But being compassed about by the fear and agony of a sudden death (they are his own expressions) he made a forced and necessary vow, and proceeded at once, before any change could be wrought in his feelings, to accomplish it. His father, as he well knew, was strongly opposed to such a proceeding. Repeated examples had taught him that the monastery was not always the abode either of piety or happiness. Besides, he destined his son to an honourable and wealthy marriage, and trusted to see him eminent in the profession of the law. Accordingly Martin concealed from him his design; and having called his friends together, on the 17th of August, 1505, to a social meeting, he entertained them with gaiety and music during the evening, and the same night, in spite of their astonishment and remonstrances, entered into the Augustinian convent at Erfurt.

ON THE EARLY FATHERS.

No. I.

(By The Rev. J. J. Blunt, B. D., Margaret Professor of Divinity in the University of Cambridge.)

I consider it much to be desired, that our young Divines should be directed to turn their attention, next after the Scriptures, to the Primitive Fathers; not with blind allegiance, as authorities to which they must in all things bow, but with such respect as is due to the only witnesses we have, of the state and opinions of the Church immediately after the Apostles' times; and such as the Church of England herself encourages. Who indeed could dispute this, who considered that what venerable antiquity is the substance of her ritual; who compared it in numerous places with short and incidental fragments of a primitive one, to the same effect, and often identical with it in expression, to be gathered by a careful reader out of these earliest writers; who looked to the ancient liturgies in which such fragments are embodied; and which have so many features in common (even where the churches which used them were remote from one another) as to bespeak a settled form that have prevailed from the foundation of the Church? But if this be not enough, call to mind what were actually the directions by which Archbishop Cranmer and his colleagues were to be guided when they prepared the First Book of Common Prayer in the second year of

King Edward the Sixth; and when Popery, he it remember, was the great abuse against which they had to contend; and against which they had to make their own cause good. They were these: that they should "draw an order of divine worship, having respect to the pure religion of Christ taught in the scripture, and to the practice of the Primitive Church." And accordingly when they had completed their work, they recommended it to the people in a preface which is still retained, saying, "here you have an order for Prayer, as touching the reading of Holy Scripture, much agreeable to the mind and purpose of the old Fathers."

In another preface, that to the service for the Ordering of Deacons, we are told, "it is evident to all men diligently reading the Holy Scripture and ancient men's writings, that from the Apostles' time there have been these orders of Ministers in Christ's Church." In the twenty-fourth Article the language used is this,—"It is a thing plainly repugnant to the word of God, and the custom of the Primitive Church, to have public prayer in the Church, or to minister the Sacraments in a tongue not understood of the people." Again, in her Communion Service, "Brethren," says she, "in the Primitive Church there was a godly discipline, that at the beginning of Lent such persons as stood convicted of notorious sins, were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord."

Further: in her Homilies (these again still written very mainly to counteract popery, and to confirm the reformed faith) reference is perpetually made to the Primitive Church. In the Homily on Salvation,—"After this wise to be justified only by this true and lively faith in Christ, speak all the old and ancient authors, both Greeks and Latins." In the Homily against the idolatry of Images,—"Contrary to the which most manifest doctrine of the Scriptures, and contrary to the usage of the Primitive Church, which was the most pure and uncorrupt, and contrary to the sentences and judgments of the most ancient, learned, and godly doctors of the Church, (as hereafter shall appear) the corruption of these latter days hath brought in, the use of the beginning of the first part was promised, that this truth and doctrine concerning the forbidding of images and worshipping of them, taken out of the Holy Scriptures, as well of the Old Testament as the New, was believed and taught of the old Holy Fathers, and most ancient learned doctors, and received in the old Primitive Church, which was most uncorrupt and pure." In the Homily on Fasting,—"Fasting, then, even by Christ's assent, is a withholding of meat, drink, and all natural food from the body, for the determined time of fasting. And that it was used in the Primitive Church, appeareth most evidently by the Chalcedon Council, one of the four first general councils."

In the Homily concerning the Sacraments,—"In respect of which straight knot of charity, the true Christian in the Primitive Church called this supper, Love; as if they would say, none ought to sit down there that were not of love and charity. This was their practice." In the same,—"Before all things, this we must be sure of especially, that this supper be in such wise done and ministered, as our Lord and Saviour did and commanded to be done; as his Holy Apostles used it; and the good Fathers in the Primitive Church frequented it." In the Homily for Whitsunday,—"The true Church hath three notes or marks, whereby it is known; pure and sound doctrine; the Sacraments ministered according to Christ's holy institution; and the right use of ecclesiastical discipline."

The description of the Church is agreeable both to the Scriptures of God, and also to the doctrine of the ancient Fathers, so that none may justly find fault therewith. Now if you will compare this with the Church of Rome, not as it was in the beginning, but as it is presently, or hath been for the space of nine hundred years and odd, you shall well perceive the state thereof to be so far wide from the nature of the true Church, that nothing can be more." So clearly does the Church of England, when she had to purge herself of popery and to make good her own revision, resort to the Scriptures and the Fathers of the Primitive Church, by the language she adopts in her Homilies.

Scarcely of less authority than these, as representing the sentiments of our reformers, was the Apology of Bishop Jewel; and here again, from first to last, the Defence of the Church of England, a defence still to be remembered, against the Romish party, proceeds on a reference to Scripture and the Primitive Church.

"We undertake to show that the most glorious Gospel of God, and the ancient bishops, and the Primitive Church, are on our side; and that we have not withdrawn from the Church of Rome, and returned to the Apostles, and the old Catholic Fathers, without a just cause; and that we shall do, not obscurely, or disingenuously, but in good faith, as in the presence of God, truly, clearly, perspicuously." "Wherefore, seeing that they think us mad, and traduce us as heretics, who have no longer any thing to do with Christ, or the Church of God, we have considered it not a useless undertaking, frankly and fully to declare the faith in which we stand fast, and all that hope which we have in Christ Jesus; in order that all may be made aware what our sentiments are upon every point of the Christian religion, and so may be able to determine for themselves, whether a faith which they find confirmed by the words of Christ, the writings of the Apostles, the testimonies of the Catholic Fathers, and the examples of many generations, can be a mere delirium of raving men, or a conspiracy of heretics." Again:—"And, whereas they leave nothing unsaid which can be urged against us, however false and calumnious, this, at any rate, they cannot assert, that we have withdrawn either from the Word of God, or from the Apostles of Christ, or from the Primitive Church. For we have ever considered the Primitive Church of Christ and the Apostles, and the Holy Fathers, to be the Catholic Church; nor do we scruple to call that the Ark of Noah, the Spouse of Christ, the pillar and ground of the truth; or to place in it the whole scheme of our salvation." And again:—"But if their religion is so ancient as they would have us suppose, why do they not prove it from the examples of the Primitive Church, from the early Fathers, from the old Councils?" How is it that a cause of such antiquity should be so long neglected, and without a patron? Sword and faggot they have always had at hand, but touching ancient Councils and Fathers they keep still silence." Again:—"Finally, we have withdrawn from the Church as it now is, not as it was of old; and we have withdrawn from it, as Daniel withdrew from the lions' den; or the Three Children from the fire; nor, indeed, can we be strictly said to have withdrawn, but we have rather been cast out with imprecations and curses. Then we have added ourselves to a Church, in which, they themselves confess, if they will candidly speak the truth, that all things are conducted chastely, reverently, and as far as is attainable, closely after the model of the primitive times,—for let them but compare our Church with theirs." Again:—"For, although we have withdrawn from that Church which they call Catholic, and thus fasten upon us the odium of those who are incompetent to judge, still it is enough for us, and ought to be enough for any prudent and pious person who has eternal life before him, that we have withdrawn from a Church which could err; of which, Christ, who could not err, foretold that it would err; and which, we ourselves with our own eyes saw clearly, had departed from the holy Fathers, from the Apostles, from Christ himself, from the primitive and Catholic Church; and we have approached, as near as we could, to the Church of the Apostles and old Catholic Bishops and Fathers; a Church which we know was then uncorrupt, and, as Tertullian saith, a virgin undefiled." And in another passage, Jewel observes, that when Ezra was about to restore the temple, he did not send to Persia for a model, although there was a very beautiful temple there; neither, when he was about to renew the rites of that temple, did he send to Rome, although rites enough were there to be had; but contented himself with regarding and copying the old temple which Solomon built as God taught him, and the old rites which God prescribed to Moses.

Such was the language of the champions of the Church of England whilst they had to defend her against the

Romanists; and to vindicate against them the position they had taken up for her. And we may rest assured, that if our Church is in fact constructed upon one principle, and we undertake to advocate her cause as if she was constructed upon another, we shall soon find ourselves involved in more difficulties than we contemplated.

THINKING OF THE DEAD.

(By The Rev. F. W. Faber.)

Thinking of the dead would keep us from worldliness and selfishness. While our thoughts and affections are set steadily on the things of an unseen world, we shall be safe from the dangers and temptations of things seen and temporal. We should be gradually drawn from the love of money and of honours, and too great attention to business, drawn from these and led to Christ crucified, by whom and through whom alone, the holy dead have fought the good fight, and are now passed further into the bosom of the Church, and the hopes of heaven. Thinking of the dead will keep us from bad thoughts and unclean sins, which this age is full of and cares little about and treats as venial, though they are deadly sins. Who among us, if he were left alone with a dead body, could feel the risings of lust or anger or pride? Would not the calm, white, motionless face of the dead keep down the risings of sin? Would it not have power to make us full of thoughts as quiet and solemn, as its own solemn self? When any of us lose a father or mother, a brother or sister, or a dear friend, do we not for a long while after feel that sadness keeps us from sin? We are not proud, we are not angry, we are not lustful when we are sad.—Sorrow is better than laughter. Sorrow keeps us from sin. Immediately after the death of one we love, we feel, if we may say so reverently, as we feel after we have been at the holy communion: silent and thoughtful, quiet, gentle and full of good will to every body who comes near us, and inclined to prayer. The devil seems to depart from us for a season, and not to trouble us with temptation; as knowing that we have been with Christ, and that now even our weak sinful bodies are no longer a place for him. Thinking of the dead will make us kindhearted, meek, and forgiving. Rudeness, anger, pride, ridicule, noisiness, and envy, have no room for all these when our hearts are filled with thoughts of the quiet and peaceful dead. We move softly about a room where a dead body lies; not as though our footsteps could awaken it or disturb it, but still it comes natural to us to move softly; it would seem rude to make a noise. It is the strong power the dead body has over us. So it is in our souls when we are thinking of the dead.

Thinking of the dead sets forth the power of the cross of Christ, the power to heal, to save, to make the dead alive. What was there the cross of Christ did not strain their love to do so. Did not drive them from one end of this broad earth into the other? Was not the Gospel heard, as the sound of good church bells, in every coast of the poor dark heathen, in our coast, the heathen English? In sun and frost, in wind and rain, in the searing cities and colleges of the rich and wise, as well as in the rude huts and mud-built villages of the cruel savage, did they not bear the cross, and lift it up on high, and plant it in the earth, and water it with prayer, and oft-time feed it with their blood? The cross then is no word, no name, no sweet imagination. People do not die for the sake of the cross, but the cross is the power of God. The power, the very mighty power of God, deep wood, high hill, cold sea, and sandy desert, all have seen and heard the cross. The dead took it there, the great, brave hearted cross. And then shall we forget them, as if they cared not how the cross faded now on earth? Christ is the head of all of us, the dead and living, the Holy Ghost knits dead and living into one fellowship and holy communion. He joins us to our Head by joints and bands, full of heavenly nourishment, poured in and out of each other, like veins in our bodies, which are a shadow of Christ's body; increase flows out from Christ into the dead and living; we increase together, while we increase in him. Let not one member say or think it can increase without another. Let not the living think it can increase without the dead; the dead and living are one; they are with us in the spirit, even the Holy Ghost, joying and beholding our order, and the steadfastness of our faith in Christ.

Thinking of the dead brings other blessings yet. It leads us by Christ's grace to follow their examples. We see nothing but strife and struggle here. The best man's good deeds are mingled with much amiss. They are men; and so have sins. They are pious now; but we do not know whether it will be given them to persevere unto the end. We see them sometimes angry and out of temper, unforgiving, hasty, proud, thinking too much of their religiousness, disobeying God, and so on. But then we see how they have lived all along, and how death passed over them like a white cloud in a summer afternoon, and took them into the shade, and gave them no fear at all. If any of my younger readers are striving to keep to the cross of Christ, if any of you are counting Christ dearer than the strength, and lusts, and mirth of your young years, if any of you feel how your heart beats to be in the world, to have pleasures like other men, to go where you will, to be merry and careless-hearted and unchecked by serious thoughts, hold on still, as they who went before, the dead in Christ, held bravely on. They lived, they died, their life, their death were for us. And Christ will be theirs for ever. Precious indeed does the merciful God vouchsafe to regard the sacrifice of a young heart to His will and holy ways. Beautiful above all bright things on earth is a young soul stripping itself of its wild wishes, its over-lit spirits, its strong loves, desires, and appetites, and sweetest earthly feelings, and flying heavenwards, to receive for its strength and liberty and youth, which it has sacrificed, the youth and freedom and lustiness of an eagle. The world loves youth, for youth is strong to sin. The world would fain count you among her sons. But be not afraid,—in the name of Christ be not afraid. When you are struggling wearily against the pleasures that are about you, when you faint with keeping impure thoughts down with all your might and main, let the dead in Christ cheer you. Their very voices call out to you from the earth that thinly veils them. Lift up your hearts Christianly; lift up the knees feeble with being bent in prayer, feeble with prayer and fasting, against the lusts of the flesh and the world's gay pumps. Let the dead in Christ cheer you.

SPIRITUAL SACRIFICES.

(From Dr. Waterland.)

If our blessed Lord condescended to make a sacrifice of himself to God for the general good of mankind, we ought likewise to make the like tender of ourselves, our hearts, wills and affections, and all our services, to the same God, and on the same account, namely, for the general good of all our brethren. Such a tender as I now speak of is that sacrifice which the Gospel every where points out to us, and which God expects of us; to sacrifice the old man, with the affections and lusts, and to put on the new man, devoting ourselves wholly to the glory of God and the happiness of our fellow creatures. In this respect, all Christians are represented in the New Testament as making one "holy priesthood," (saying to God's commissioned officers their peculiar presidency in it,) "to offer spiritual sacrifices acceptable to God by Jesus Christ." (1 Pet. ii. 5.) Those "spiritual sacrifices" are reducible to two heads, to the two great commandments, the love of God, and the love of our neighbour. To the first head belongs the sacrifice of prayer, which is the Gospel incense, (Rev. v. 8; viii. 3, 4); as also the sacrifice of praise, which St. Paul exhorts us to offer up continually, (Heb. xiii. 15.) To the second head belongs the sacrifice of almsdeeds, and of all other friendly offices towards one another. "To do good and to communicate," (Heb. xiii. 16.) There are other spiritual sacrifices recommended in the New Testament, which are expressive of the love of God and of man, both in one: as the sacrifice of an "humble and contrite heart," (Ps. li. 17.) and the presenting our "bodies a living sacrifice, holy, acceptable unto God," (Rom. xii. 1.) We cannot do greater honour to our Lord's sacrifice, than by thus copying after it in the best manner we are able; and following it (though at an infinite distance) in our own religious offerings and sacrifices, such as I have been mentioning. Be we thus "followers of God, as dear children" of God, and true disciples of Christ.

But more particularly, as often as we come to commemorate our Lord's high sacrifice at his holy table, be we

mindful to make a tender of ourselves to him, as he made a tender of himself to God. While we plead the merits of that sacrifice in our offices here below, (which he also pleads in his intercession on our behalf above,) let us throw in our own secondary sacrifices to it; not to heighten the value of it, which already is infinite, but to render ourselves capable of the benefits of it. As there is merit sufficient on his part, so there must be competent qualifications on ours: while Christ, by the visible signs of bread and wine, conveys to us the fruits of his natural body and blood; so ought we, by the same signs, to present to him the mystical body whereof we are a part. By the Levitical law, there was to be a meat offering and a drink offering thrown upon the lamb in the daily service, and both together were reputed but as one and the same sacrifice. The lamb, without question, signified Christ and his sacrifice; and why should not those secondary oblations thrown upon the lamb, be supposed to signify or prefigure the secondary sacrifices or services of Christians, thrown, as it were, upon Christ's sacrifice, to strengthen our claim to it, and to fix our interest in it? Therefore, while our Lord's sacrifice is represented and pleaded before God on our behalf, in the Holy Communion; take care to send up our devout prayers and praises, our humble minds and contrite hearts, our almsdeeds, and our forgivenesses of all who have offended us, our holy resolutions and pious vows; and in a word, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto God. So may the sacrifice of Christ commemorated, and our own sacrifices therewith presented, be considered as one sacrifice of the head and members, in union together; and so may the united offering be received above, as an offering and a sacrifice to God of a sweet-smelling savour, "acceptable unto him, through Jesus Christ our Lord."

GROWTH OF THE CHURCH IN THE DIOCESE OF CHESTER.

(From the Bishop of Chester's late Charge.)

Since our first meeting, now twelve years ago, the measures already commenced for increasing the efficacy of the Church have come into fuller operation, and the spirit which excited them has spread in many unexpected directions. Our inward strength has been increasing in an unexampled degree. One hundred and fifty churches have opened their doors to admit our overgrown and still growing population. Thus, in many a spot where hundreds of families were congregated without any regular provision for their spiritual culture, the children are permanently settled in their parishes, ministers are now the aspect of a Christian community. In other places, if there is not yet a church, there is the threshold of a church; there is that in a double sense, if I may use the term, in those licensed buildings, which are alike preparing the way for churches, and serving as substitutes for them, in which thousands of the poorer classes are receiving instruction, which they cannot obtain elsewhere, at the hands of curates, supported partly by private liberality, but chiefly by the two noble Societies which have relieved our urgent wants by supplying the salaries of regular clergy were previously wanting. Through this united aid, the Church has gained a vast accession of strength in those districts where her weakness had been previously most prominent, and where the existing population, in attempting to fulfil the task assigned to them.

Another important means of usefulness and influence has advanced with corresponding success,—the department of education. Through the indefatigable exertions which have established the Diocesan Board for this object, we have returns approaching to perfect accuracy from every division of the diocese. It would be tedious to enter here into details; but the exertions which have been made to provide the machinery of education for our increasing population, may be estimated from the fact that, during the last ten years, within the parish of Whalley alone, forty-three school-rooms have been erected, at an expense of £13,000. I will not here allude to what I have before alluded, the exertions made in the place from which I now speak for the same great object. And if we were to estimate what has been done through the whole extent of the diocese, and calculate it from the example I have just been citing, we should fall below the truth if we thought that the result would be less than 350 schools, and the expenditure, including grants from the National Society and from Government, not more than £130,000. It is no less important that through the successful institution of the training school at Chester, the character of popular education bids fair to be brought within the reach of as high a standard as the practice—I fear I must say the increasing practice—of early labour will permit it to be, in the way of education.

The effect of these various means is proved in a growing attachment to the Church, in an acknowledgment of its excellency, and, in a practical sense, of the value of its services. The number of attendants upon public worship, the number of communicants, the number of candidates for confirmation, have increased far beyond the growth of the population. In some of our most extensive parishes, and especially in the two great towns of the diocese, [Liverpool and Manchester,] the communicants have nearly doubled since the first accounts I have received, and the candidates for confirmation have trebled, and thus our clergy—especially those whom I am now addressing—have the reward of knowing that the labour, the anxiety, and the personal sacrifices which have procured an increase of means of grace, have not been employed in vain.—Proofs, moreover, are thus beginning to be given, that opposition and indifference towards the Establishment, and even separation from it, have not generally arisen from any distrust of its discipline or its doctrines, but from the difficulty, or rather, the practical impossibility of obtaining instruction within its pale. This has been so long suffered to exist, that the effects cannot be healed. Interest and prejudice have had time to take deep root, and to ramify extensively; and we must be strangers to the nature intended if we suppose these will not, like the surf which disturbs the sea long after the storm has subsided, sway the judgment and influence the conduct, though the cause has ceased to which they owed their origin.

A WARNING AGAINST POPERY.

(Addressed by Bishop Jeremy Taylor to a Lady who had been seduced by the Church of Rome.)

You are now gone to a Church that protects itself by arts of subtlety and arms, by violence, and persecuting all that are not of their minds—to a Church, in which you cease to be a subject of the king, so long as it pleases the Pope; in which (it is asserted) you may be absolved from your vows made to God,—your oaths to the king,—your promises to men,—your duty to your parents, in some cases,—a Church, in which men pray to God—and to saints, in the same form of words in which they pray to God, as you may see in the Offices of Saints, and human nature intended if we suppose these will not, like the surf which disturbs the sea long after the storm has subsided, sway the judgment and influence the conduct, though the cause has ceased to which they owed their origin.