Province

on, who is

EET,

[423tf

[423-tf

LAW

RG,

432-tf

&c.

388-tf

&c.

RS & Co

282-ly

RTE.

330-tf

College,

2 daily.

353-tf

'S,

TREAL,

418-1

ST,

262-tf

CERS.

RS,

5,

REETS,

329-tf

ER,

IGER,

repaired, and Car-391-ly

MPANY,

383-tf

any.

OOM-

30 0

35 0

0. l to the

S,

is of

ic)

USE,

poetry.

SACRED ODE.

[The following sublime Ode to the Deity, composed by one of the most famous of the Russian Poets, has been translated into the Chinese and Tartar languages, written on rich silk, and suspended in the Imperial Palace at Pekin; and likewise into the Japanese language, and hung in the temple of Jebo, embroidered in gold. The Euglish translation possesses the utmost beauty and sublimity, so that it may be taken as a very wonderful illustration of the power with which the Divine Being has written a knowledge of his existence and attributes on the hearts of men of all nations.]

O THOU ETERNAL ONE! whose presence bright All space doth occupy—all motion guide;
Unchanged through Time's all-devastating flight,
Thou only God!—There is no God beside!
Being above all beings! Mighty One!
Whom none can comprehend, and none explore; Who fill'st existence with Thyself alone; Embracing all—supporting—ruling o'er— Being whom we call God—and know no more!

In its sublime research, Philosophy
May measure out the Ocean deep—may count
The sands, or the Sun's rays; but God! for Thee There is no weight nor measure; none can mount Up to Thy mysteries. Reason's brightest spark, Though kindled by Thy light, in vain would try To trace Thy Councils, infinite and dark: And thought is lost ere thought can soar so high, E'en like past moments in eternity.

Thou, from primeval nothingness, didst call First Chaos, then Existence. Lord, on Thee Eternity had its foundation; all
Sprang forth from Thee; of Light, Joy, Harmony,
Sole origin—all life, all beauty Thine.
Thy word created all, and doth create;
Thy splendour fills all space with rays Divine,
Thou art, and were, and shalt be glorious! great! Life-giving, life sustaining, Potentate.

Thy chains the unmeasured universe surround, Upheld by Thee, by Thee inspired with breath!
Thou the beginning with the end hast bound,
And beautifully mingled Life and Death! As sparks mount upwards from the fiery blaze, So suns are born, so worlds spring forth from Thee!

And as the spangles in the sunny rays

Shine round the silver snow, the pageantry Of Heav'n's bright army glitters in Thy praise!

A million torches, lighted by Thy hand, Wander unwearied through the blue abyss; They own Thy power, accomplish Thy command, All gay with life, all cloquent with bliss; What shall we call them? Piles of crystal light? A glorious company of golden streams?

Lamps of celestial ether burning bright?

Suns, lighting systems with their joyous beams? But Thou to those art as the noon to night.

Yes! as a drop of water in the sea All this magnificence in Thee is lost:
What are a thousand worlds compared to Thee?
And what am I, when Heaven's unnumbered host, Though multiplied by myriads, and arrayed In all the glory of sublimest thought, Is but an atom in the balance, weighed Against Thy greatness—is a cypher brought Against infinity? What am I then? Naught.

Naught but the effluence of Thy light Divine, Pervading worlds, hath reached my bosom too; Yes, in my spirit doth thy spirit shine,
As shines the sunbeam in a drop of dew.
Naught! but I live and on hope's pinions fly
Eager towards Thy presence; for in Thee
I live and breathe, and dwell, aspiring high,
Even to the Throne of Thy Divinity! I am, O God, and surely Thou must be!

Thou art! directing, guiding all; Thou art! Direct my understanding, then, to Thee;
Control my spirit, gaide my wandering heart;
Though but an atom 'midst immensity.
Still I am something fashioned by Thy hand
I hold a middle rank, 'wixt Heaven and earth,
On the last wage of mortal being stand On the last verge of mortal being stand
Close to the realm where Angels have their birth,
Just on the boundary of the spirit land.

The chain of being is complete in me; In me is matter's last gradation lost. And the next step is Spirit-Deity! I can command the lightning, and am dust! A monarch, and a slave; a worm, a god; Constructed and conceived, unknown? This clod Lives surely through some higher energy; From out itself alone it could not be.

Creator! Yes! Thy wisdom and Thy Word Created me. Thou source of life and good!
Thou Spirit of my spirit, and my Lord! Thy Light, Thy Love, in their bright plentitude Filled me with an immortal soul to spring The garments of eternal day, and wing Its heavenly flight beyond this little spher

Even to its source, to Thee, its Author, Thee. O thought ineffable! O vision blest! O thought ineffable! O vision blest!
(Though worthless our conception all of Thee)
Yet shall Thy shadowed image fill our breast,
And waft its homage to Thy Deity.
God! thus alone my lowly thoughts can soar;
Thus seek Thy presence. Being wise and good!
'Midst Thy vast works, admire, obey, adore;
And when the tongue is eloquent no more,
The soul shall speak in tears of gratitude.

THE HISTORY OF THE PRAYER BOOK. (By the Ven. Archdeacon Berens, M.A.)

CHAPTER I.

Origin of the Prayer Book of the Church of England-English Translations of the Bible-First Prayer Book of Ed-

ward VI. The wise and pious men who, towards the middle of the sixteenth century, engaged in the work of freeing the Church of England from the blemishes and imperfections, which had crept in during the darkness of the middle ages, were obliged to proceed with wary and hesitating steps during the reign of the despotic and capricious Henry. Attached by early education and habit to most of the peculiar doctrines of Romanism, his personal vanity was enlisted in the same cause, by the praises, which, from almost all parts of Europe, had been lavished upon his book against Luther in defence of the seven sacraments maintained by the Church of Rome, for which book he received from the Pope the title of "Defender of the Faith." Henry's natural abilities were good, his attainments as a scholar and a theologian were by no means inconsiderable, and his exaggerated notions of his prerogative as king, concurred with his confidence in his own intellectual powers in rendering him little disposed to brook any opposition to his will. In the early part of his reign there was in his character much that was generous and amiable; but towards the close of it, when his temper was soured by the disappointment of his hopes of happiness from marriage, by the attempts of the court of Rome to incite his subjects to sedition and rebellion, by the practices of its emissaries, and at length by disease, he degenerated into a sanguinary tyrant. Protestants and Papists were in almost equal danger. On the one hand, Sir Thomas More, and Fisher bishop of Rochester, two of the most learned, honest, and pious men in the kingdom,* were brought to the scaffold for denying the king's ecclesiastical supremacy; and on the other, Bilney and Frith, and the noble-minded Anne Askew, together with many other conscientious and single-hearted persons, were consigned to the flames for not admitting that the actual body of Christ was present in the Holy Eucharist. In one instance, on the very same day that three Protestant clergymen,

executed as traitors, for denying the king's supremacy.† Henry the Eighth died the 28th of January, 1547, and the accession of his son Edward the Sixth gave Cranmer, who had been one of his sponsors at the baptismal font; and his education had been entrusted to

Barnes, Gerrard, and Jerom, were burnt in Smithfield

* Both Fisher and More, however, persecuted to the death those whom they called heretics.
† Collier, ii. p. 182.

supporters of unadulterated religion.

The deceased king left a will, which was drawn up to penetrate.* about two years previously, but by his direction tran-

Breviary, and the Ritual, were at that time all in La- other. tin. These books were not only in Latin, but also, The Missals and other ritual books of York and drawn away from the Church, who would certainly in the first ages; but the church itself, under the rethe though in substance they contained much that was Hereford have been printed. The "use" or custom have remained with it if they had known what it is. lation it bears to Jesus Christ, "abideth for ever." primitive and excellent and well calculated for the of Sarum derives its origin from Osmund, Bishop of Yet is our catechism not so deficient, but that it inprimitive and excellent and well carefulated for the purposes of devotion, yet many later additions had that see in 1078, and Chancellor of England. Of Chareles which distinction betwitt the world and the WRITINGS AND HISTORY OF ST. PAUL. purposes of devotion, jet than the judgment Osmund we are informed that he built a new cathe- Churci; which distinction being explained, I found of our reformers, with superstition and error. Accordral; collected together clergy, distinguished as well we were possessed of a leading idea, which gave so of our reformers, with superstation and condingly, in the first year of Edward's reign, the Confor learning as for a knowledge of chanting; and commuch ight to my young pupils that I determined to vocation inquired into the progress which had been posed a book for the regulation of ecclesiastical offices, go through the subject. made at their desire, in examining, reforming, and which was entitled the "Custom book." The subpublishing the divine service; and in the following stance of this was probably incorporated into the Misyear, the king appointed the archbishop of Canter- sal, and other ritual books of Sarum; and ere long formit in worship amongst Christians: so have I been year, the king appointed the discharge and di- almost the whole of England, Wales, and Ireland led to observe, on the other hand, the many evil convines, to draw an order for divine worship, having re- adopted it. § The other Missals and Rituals used in sequences of non-conformity, with the dangerous despect to the pure religion of Christ taught in the England differed from it very little. Scripture, and to the practice of the Primitive Church. Nearly at the same time that Osmund established preachers pretending to extraordinary gifts, while they

and prudence which characterized all their proceed- extensively in Europe, it may be expedient to explain. tual pride and false doctrine. ings. Their object was not to innovate, but rather to prune away and remove innovations. It was their wish, according to their commission, to retain whatever was sanctioned by Scripture, and by primitive usage, and to reject nothing but what savoured of superstition, or tended to encourage erroneous views, either of doctrine or of religious worship. Nothing was farther from their thoughts than the presumptuous notion of composing an entirely new form of publie devotion. They adopted in great measure the formularies, which had long been established in the country, and sanctioned by general use, merely freeing them from the blemishes which had adhered to them during a period of ignorance and superstition, and making such scriptural additions as they appeared to

the fathers supply, might be reduced. But the truth the fathers supply, might be reduced. But the truth is, there are several different forms of Liturgy now in spain, the Gothic ritual had supplanted the Roman, nion. different from each other from the most remote period. The Oriental Liturgy was established, as its name imports, in the Eastern parts of Christendom; the country extending along the Mediterranean towards the West; the Roman prevailed throughout Italy, Sicily, and the civil diocese of Africa; and the Gallican Liturgy was adopted throughout Gaul and Spain. ++ some degree of variation. The bishop of each Church seems to have possessed the authority of altering his effect, recourse was had, according to the customs of and the higher the applause more room there is for susthe same general model.

following century, the Saxons by repeated victories ally, to banish its competitor. †† had obtained possession of nearly the whole of Engand. As their conquests extended, they established their own heathenism, demolished the Christian

Poor Knights of Windsor. Hayward's History of Edward VI. † Hayward's History of Edward VI.

‡ These books were in separate volumes. The Missal or Mass Book was for the most part very ancient, and furnished the ground-work of our present Office for the Holy Communion. The Breviary, which in some degree answers to our present Morning and Evening Service, seems to have had its name from its being formed out of the several Service Books, the Antiphonarium, the Hymnarium, the Collectarium, &c. &c. used in the Latin Church. For the Latin Ritual were substituted our Offices for Baptism, Confirmation, Matrimony, Visitation

|| Fuller and Strype. Burnet gives a different list. It is not improbable that the larger number was appointed in the first instance, in the year 1547, when the Order for the Com-& Cardwell from Strype.

Strype. Burnet gives a different list. It is e a Book of Common Prayer. -Cardwell.

for combating the tenets of the Church of Rome, Abel, Fetherstone, and Powel, three zealous Romanists, were

†† Palmer. †† Collier, vol. i. p. 43, and 48.

†† Collier, vol. i. p. 43, and 48.

§§ Mozarabic, so called by a wrong pronunciation of mixt

Arabic, the Saracenic or Arab conquerors of Spain being mixed

and incorporated with the original inhabitants. That exceland incorporated with the original Ximenes, took effectual Reformation. Edward was affectionately attached to Cranmer, who had been ever file. to be fairly transcribed, and founded a College of Priests, who are bound by their constitution to say the Mozarabic service every day in a chapel belonging to the Cathedral at Toledo. city, and in a chapel at Salamanca.—Collier, ii. 253.

|||| See that excellent and most learned book, Palmer's Origines Liturgicæ, vol. i. p. 8, and 166. The same practice was continued in several parishes in that

Dr. Richard Cox, one of the ablest and most learned visible to any degree, excepting in Wales, Cornwall, and Cumberland, where the Saxons had been unable Book consists of the very words of Scripture, and the long to it are the vassals of the state. If the church

about two years previously, on a sering and sacrines. It is order scribed, signed, and attested, about a month before induced Gregory the Great, in the year 596, to send purpose of enabling the people of this land to read and economy were as perfect as in that church which his death. In this will* Henry appointed Cranmer, Augustine the monk into England, to attempt the bible in their own language. together with fifteen persons of rank, most of them conversion of its Saxon conquerors. In the year after high officers of state, to be his executors. Among his arrival, having made considerable progress in the these, the earl of Hertford was elected, and forthwith great work on which he was sent, and having been proclaimed, protector of the realm, and governor of himself consecrated at Arles as Metropolitan of the the king's person until he should complete the age of English nation, Augustine despatched messengers to eighteen years. For this office he was deemed most Rome to announce his success, and to request the eighteen years. For this difference of the people against its prestition, and the fit, as being the king's uncle by the mother's side, pope's resolution of several questions. One of these Minister is concerned, are the Word of God, the power of the people against the civil magistrate, who this connection. very near to him in blood, but yet not in any degree questions was, that since there was such a diversity becapable of succeeding to the crown. In about a fortcapable of succeeding to the suspected to be t posed to further the work of reformation; and under proper for the English Church. One of the highhis auspices it made rapid progress, though no step est authorities on this subject, however, says, "There I was led to the subject of the following essay, by was taken precipitately, or without much consideration. can be no doubt that Augustine and his companions an accident. I am a curate in the country parish; without them, a reader will be prepared to examine One of the first objects of Cranmer and his fellow- carried with them the Sacramentary of Gregory, by who make it my business, and have found it my plealabourers was to enable the people of this land to join whom they were sent." In fact, the liturgical books sure, to teach the children of my people, privately in dissenting brethren should look into this little piece, in the public worship of the Church, both with the of the Anglo-Saxon Church in subsequent times were my own house, and publicly in the Church; and I am, and find the matter so represented as to engage their spirit and the understanding, by having that worship nothing else but transcripts of that Sacramentary.— for the present, the only Sunday Schoolmaster of the attention, my prayer shall be with them, that God people at the stake, there is a way of making the spirit and the understanding. They justly argued, As, however, each bishop had the power of making place. In the course of my instructions, I had occathat "it was a thing plainly repugnant to the Word of some alterations in the Liturgy of his Church, in pro-God, and the custom of the Primitive Church, to have cess of time different customs arose, and several betood, and the custom of the triangle of the tr ments, in a tongue not under tanded of the people." respective Churches. Thus gradually the "uses" or Constitution of the Church of Christ; the knowledge any particular or national church, all temporal relian-The several separate books, however, for the public customs of York, Sarum, Hereford, Bangor, Lincoln, of which in a certain degree, is necessary to the preoffices of the Church, the Missal or Mass Book, the Aberdeen, &c. came to be distinguished from each servation of that charity which is the end of the com- away with the fashion of this world; and the church cession, &c.

With Cranmer were associated Ridley and five other in his diocese, and ultimately in the greater part of bishops, and also six distinguished divines, one of whom England, his book of Divine offices, the arrogant and was Cox, almoner and preceptor to the king, and dean imperious Hildebrand | determined that the liturgy of of Westminster, and Christ Church, Oxford. The the universal Church should be performed in Latin pearance of being converted to godliness; when they Prayer Book was probably compiled by only a few of only. For seven or eight hundred years the service the commissioners, particularly Cranmer and Ridley; of the Church was, generally speaking, performed in discussed and assented to by others; and, when enact- the vernacular or common language of every country.** ed, protested against by three of the bishops, Day, How it happened, that a custom so contrary to reason and common sense as that of celebrating the public In entering upon this important undertaking, Cran- service in a language not "understanded of the peomer and his associates proceeded with that wisdom ple" should have prevailed, and should still prevail so

The conquering arms of the Romans had introduced their language very generally into the countries of Western Europe and of the north of Africa. In these countries Latin, being generally spoken by the more educated classes, became the language of their literature, of their courts of law, and of religion. The use be first learned upon earth. of Latin, however, as in some sort the vulgar tongue, which had prevailed throughout the countries alluded to, gradually ceased in several of them during the course of the ninth century; and the language of the first conquerors was insensibly corrupted or superseded by the barbarous jargon of their more recent invaders.

It is clear from the testimony of ancient writers, sustain in their own persons,—the trial by fire. The because they had determined amongst themselves, that Spanish or Mozarabic §§ Liturgy, which had long been show of impartiality, established the use of both litur-

Church were performed generally in Latin some time personally with the Saviour of the world. before the Norman Conquest. And not only were

nounced it to be authentic. !!

* Collier, vol. i. c. 61, 62. † Collier, i. p. 48. Palmer, vol. i. § Palmer, vol. i. p. 186, 187.

M'Crie). A narrative substantially the same, but differing in a few minute particulars, is given by Robertson, Charles V.

‡‡ Hartwell Horne, vol. ii.

As by far the greater part of our Common Prayer a thing of no consequence, and that all those who bewhole of it is founded upon Scripture, it may be ex- were as pure as Abel, the envy and jealousy of Cain It was this depressed state of the Church, which pedient here to mention what steps were taken for the would hate its offerings and sacrifices. If its order

(To be continued.)

WHAT IS THE CHURCH? (By the Rev. William Jones, of Nayland.)

As I have been persuaded, ever since I began to lusion of the mind, arising from the harangues of of it. I see how some men are cheated with the apare only converted from one sin to another; from loving the world, to hating their neighbours; from the coldness of Church devotion, to an uncharitable heat against the church itself; from the moral philosophy of some of our pulpits, to the Antinomian faith, which gives men a license to sin; from the drunkenness of the body to the intoxication of the mind, with spiri-

I am well assured, that if this subject of the Church, now so much neglected, and almost forgotten by those who are most concerned to understand it, should come to be better considered; there would be more true piety, and more peace, more of those virtues which will be required in heaven, and which must therefore

Some amongst us err, because they know not the Scriptwes; and others, because they never consider-

it was universally prevalent in that Church. Soon either to the profligate sinner, or to the presumptuous after that time, by the united influence (as is said) of saint, are of no account upon the scale. In the set-Alexandrian was used in Egypt, Abyssinia, and the Richard the papal legate, and Constance queen of thing of principles, we are never to consider how the Leon, Alfonso, the sixth of Leon and the first of Cas- world hath practised, but how God hath taught. The tile, was persuaded to propose the introduction of the practice of the multitude, how great soever that mul-Roman liturgy. The nobility, and the people, and titude may be, hath no influence upon truth: yet it Can Liturgy was adopted throughout Gaur and Spant, and carries them away, as a substantial uniformity appears to have pervaded established form; and after some heats had been exwith an overbearing torrent. Happy are they who them all, though this uniformity did not precided side on the perfections of the rival ritualists. To this some degree of variation. The bishop of each Church cide on the perfections of the rival ritualists. To this applicates, highly applicates, what God abominates; seems to have possessed the authority of altering his own Liturgy by the addition of new ideas and rites: those days, to the "judgment of God;" and the trial, picion. They know that the voice of the multitude own Liturgy by the addition of new ideas and rites.

dose dely to which they were first submitted, was that by comand the exercise of this power, either individually or
to which they were first submitted, was that by comand the exercise of this power, either individually or and the exercise of this power, either individually of bat. Two knights contended, in the presence of a collectively, accounts for the variations which we find bat. Two knights contended, in the presence of a and they had hid themselves and dared not to speak The king, dissatisfied with this result, subjected the God in building the ark, for the saving of his house, the he same general model.

It is clear from the testimony of ancient writers, rituals to a second proof, which they were qualified to world was against him. To them no ark was necessary, that the religion of Christ had been preached in the British isles, and many converts made, at a very early Gothic liturgy, says the old Spanish historian, from there would be no flood; and consequently that Noah British isles, and many converts made, at a very early whom the story is taken, resisted the flames, and was period. In the fifth century, Christianity seems to whom the story is taken, resisted the flames, and was a bigot, whose undertaking, while it exposed himperiod. In the fifth century, Christianity seems to taken out unburt, while the Roman yielded and was have been generally embraced throughout England. taken out unburt, while the Roman yielded and was self, was an invidious reflection upon the age. When have been generally embraced throughout England. When, in the year 429, Germanus bishop of Aux-When, in the year 429, Germanus dishop of Trayes, were sent into to be complete, when it was discovered that the ashes there was none to stand by and encourage him; he was erre, 11 and Lupus bishop of Troyes, were sent into the country to arrest the progress of Pelagianism, of the latter had curled to the top of the flames, and this country to arrest the progress of Pelagianism, of the latter had curled to the top of the flames, and separated from his nearest relations; and wheresoever this country to arrest the progress of Pelagianism, leaped out of them. By this strange phenomenon the they are said to have brought with them the Gallican leaped out of them. By this strange phenomenon the leaped out of them. they are said to have brought with them the Gamean scales were again turned, or at least the victory was of a false persuasion. When Jesus Christ brought Rome, and was similar to, or rather identical with, the held to be so doubtful, that the king, to preserve a with him from heaven, that light which was to be the glory of his people; one ruler of the Jews came to Spanish or Mozarable 88 Liturgy, which had long been adopted in Spain. This fact, however, appears not gies. It then became very easy, by an exclusive enadopted in Spain. III I has fact, nowever, appears not to be clearly established. Towards the end of the couragement of the Roman, effectually, though graduer or come from God. So great was the authority of a blinded multitude, that a ruler of the people was It is probable that in England all the offices of the afraid of being brought into disgrace, by conversing

The times, therefore, and the people who live in their own neatherism, demonstred the Chirch performed in Latin, them, are never to be considered by us, when we are culation than the others, under the name of the "Old same persons who declaim so loudly on the fallibility pians. Italic." Towards the close of the fourth century, of all men; and yet hold themselves to be little less A like fate seems to attend the writings also which Jerome, who had previously engaged in a review of than infallible in the choice of their opinions. Let this blessed / postle and martyr left behind him. No

under from hard usage; as a sign that the church is through the negligence of friends.

covered the face of the earth in its passage to Canaan, would endeavour to bring a curse upon it, and blast with more skill than honesty. its greatness. If its governors were as manifestly supported in their commission as Moses and Aaron, the spiritual pride of Corah would set up the holiness

there were none to rise up against it. With these considerations in his mind, and not andnent; and for the want of which, so many are may be either with them, or without them, as it was

> WRITINGS AND HISTORY OF ST. PAUL. Let us try it again. Suppose him to ask for a de-(From "Essays on some of the difficulties in the writings finition—"What is a Puseyite?" Can he be conof St. Paul" by Archbishop Whately.)

> ter a persecution of the Christians, was exposed, after this man does not deny; therefore, he is a Puseyite, his conversion, to a greater variety of afflictions in the &c., &c. Jews on account of his being the Apostle of the Gen- be condemned. the perversity of his own converts; especially such of them as were corrupted by false teachers, who en-

ed the nature of the Church. Some think they can man can do;) but that he might have an opportunity who follows the teachings of the Church, and whose make ther own religion, and so they despise the Word of completely retracing his steps, and of feeling that whole theological system is not a mere "development" of God and fall into infidelity. Others think they he did so;—that he might display a zeal, and firmcan make their own Church, or even be a Church unto ness, and patience, and perseverance, above all the into the power of every unprincipled agitator. Latin thus became a subject of study, and all know-ledge of it was presently confined to the priesthood by having his own injurious treatment of Christians by having his own as there is nothing to enlighten the minds of men, in continually brought to his mind by what he himself ism? Then Apostolic succession is Puseyism:—or require.

It seems to have been often assumed by learned men, that there was originally some one apostolic form men, that there was originally some one apostolic form men, that there was originally some one apostolic form men, that there was originally some one apostolic form men, that there was originally some one apostolic form the doctrine is Puseyism; every Church doctrine is Puseyism; or the doctrine is Puseyism; every Church doctrine is Puseyism; or the doctrine is puse men, that there was originally some one apostone form of Liturgy** in the Christian Church, to which all the performed entirely in Latin, and even that sermons find room to exercise, in his dealings with unbelievers, but the Church of God. Ye are one bread, and of Liturgy" in the Christian Church, to which all the monuments of ancient Liturgies, and the notices which monuments of ancient Liturgies, and the notices which were for some time delivered in that tongue to an aumonuments of ancient Liturgies, and the notices which were for some time delivered in that tongue to an aumonuments of ancient Liturgies, and the notices which were for some time delivered in that full knowledge of the perverse prejudices of effected, what is Puseyism? Puseyism is "varioloid all that full knowledge of the perverse prejudices of effected, what is Puseyism is "varioloid all that full knowledge of the perverse prejudices of effected, what is Puseyism is "varioloid all that full knowledge of the perverse prejudices of effected, what is Puseyism is "varioloid all that full knowledge of the perverse prejudices of effected, what is Puseyism is "varioloid all that full knowledge of the perverse prejudices of effected, what is Puseyism is "varioloid all that full knowledge of the perverse prejudices of effected, what is Puseyism is "varioloid all that full knowledge of the perverse prejudices of effected, what is Puseyism is "varioloid all that full knowledge of the perverse prejudices of effected, what is Puseyism is "varioloid all that full knowledge of the perverse prejudices of effected, what is Puseyism is "varioloid all that full knowledge of the perverse prejudices of effected, what is Puseyism is "varioloid all that full knowledge of the perverse prejudices of effected, what is Puseyism is "varioloid all that full knowledge of the perverse prejudices of effected, what is Puseyism is "varioloid all that full knowledge of the perverse prejudices of effected, what is Puseyism is "varioloid all that full knowledge of the perverse prejudices of effected, what is Puseyism is "varioloid all that full knowledge of the perverse prejudices of effected, what is Puseyism is "varioloid all that full knowledge of the perverse prejudices of effected, what is Puseyism is "varioloid all that full knowl dience most imperfectly acquainted with it. But in one bread; and that can only be in the same commuis, there are several different forms of Littingy now in existence, which, as far as we can perceive, have been received existence, which, as far as we can perceive, have been received the weighing of these things, the prevailing spirit finally, that both he and the other Apostles might who are not of us, or by the notoriously dishonest, it in Spain,—and at the middle of the eleventh century of the times, and the sanction which it may have given feel that he was placed fully on a level with them, would only be the revival of an old trick, and not that God had fully pardoned him-the pledge of his renounce, under a false name, the very doctrines in even the majority of the clergy, warmly supported the even the majority of the clergy, warmly supported the staggers the minds of many, and carries them away, as cause, but to suffer more than any other, and with bottom of their hearts, they still cherish. A substantial uniformity appears to have pervaded them all, though this uniformity did not preclude cited on both sides, a day was finally appointed to detect them. They know that greater effect. He who had been accessary to the will be the end of this? mies whose fury knew no bounds, both of his own noted logic, to convict them all of Popery. countrymen, and of the senseless rabble of idolaters, He who had misinterpreted the ancient prophecies re- warfare against Arianism and Pelagianism, and Papal specting the Messiah, and despised his disciples, had usurpation, and Puritan destruction, and now braces unbelievers, but also the wilfulness and perversity of to be better understood, more heartily loved, more false brethren," who misrepresented and misinter- firmly held, more widely extended. preted the doctrines he himself taught, and of arrogant rivals who strove to bring him into disrepute willing any man should take my measure, but not with with those who had learnt the faith from him.

through Christ that strengthened" him. Trusting But that would not suit the purpose. Definitions are that his Master would enable him to go through the very much in the way of those who have purposes to work to which he had been appointed, and would turn serve. even the malice and perversity of men to "the fur- I do not believe in the Pope, or in Purgatory, or in therance of the Gospel," he "rejoiced that Christ was transubstantiation, or in the worship of the Virgin, or Churches, and suppressed the true worship of the Virgin, or the Cosper, ne rejoiced that Christ was the control of Saints, or of images or relics, or in praying for the their dominions reached. Paganism became the premonly called the Vulgate, was the only translation own proper evidence. When it was asked, with a strife," by those who "thought to add affliction" to dead, &c., &c. Bull do believe in what I am taught * The will begins thus, "In the name of God, and of the glorious and blessed Virgin, our Lady St. Mary, and of all the hely company of Heaven." It requires the Dean and Canons of Windsor "to keep yearly four solemn obits" for the deceased of the Western Church. From the testimony of Aumonarch, and then in the same clause goes on to establish the poor that the Latin (Church and at Philippi, when cruelly scourged and imprison-state to be in common use.

**The will begins thus, "In the name of God, and of the Apostle's bonds; he exulted in that very bondage, because it was made the means of introducing and the property that the Latin was generally supplanting the Greek as a gene-latin was generally supplanting to a the Apostle's bonds; t gustine, it appears that the Latin Church possessed a appearance of great sanctity, have imposed upon the ed untried, by the Roman magistrates, he joyfully It may not be easy to tell what Puseyism is, but it very great number of versions of the Scriptures, made people? "See," saith one, "how fast our doctrine trusted that Christ would make even this a means of is easy to say what it is not, and that is something, at the first introduction of Christianity, the authors of is increasing! all the learned are going after it; and for myself, Mr. Editor, I should like to see re which were unknown. One of these Latin transla- you must all submit to it in a very short time." And sequent conversion of the jailor and his family; the printed in your excellent paper, an article to this eftions appeared to have acquired a more extensive cir- who are they that thus reason with us? The very germ, probably of the exemplary church of the Philip- fect, which you published two years ago.* The arti-

the old Italic version, translated the Old Testament error rise as high as it can; and let truth sink as low part of the Scriptures of the New Testament has from the Hebrew into Latin. This version, which as a wicked world can reduce it; the difference be- been so unjustly neglected by some Christians, and surpasses all former ones, at length acquired so great tween them is the same as ever; and we shall still so much perverted by others; over and above the authority from the approbation it received from Pope find it wiser and better to follow the setting sun, as especial hatred of them by infidels, and some descrip-Gregory I., that ever since the seventh century it has Columbus did when he discovered the Indies. The tions of heretics. Still may Paul be said to stand, in first instance, in the year 1547, when the Order for the Commission mentioned by Strype, when the object was to commissio a decree of the Council of Trent, in the sixteenth not a spark behind; while the sun only sets to rise lants from the enemies' side, and to be treacherously Palmer's Origines Liturgica. N. B. Mr. Palmer uses the word "Liturgy" in the restricted sense, as denoting the word "Liturgy" in the restricted sense, as denoting the service used in the celebration of the Eucharist.

a uccree of the Council of Trent, in the sixteenth again. Such will be the fate of the church, and of the docrines of truth by which it is supported.

There never was a time from the beginning of the stabled by false friends on his own, degraded and villified by one class of heretics, perverted and misinal sermons, expositions, and disputations; and proworld, when there was not a party against the church | lected by those who are regarded as orthodox. And of God: and our Israel must have its enemies, as that still do his works stand, and will ever stand, as a church had which came out of Egypt. In the first mighty bulwark of the true Christian faith. He, This assertion is supported, says Heylin, (Hist. Ref. p. 66,) by Lyra and Aquinas, two as great clerks as any in the Church of Rome. See 1 Cor. xiv. 9. 16.

The Waddington's History of the Church, vol. ii. p. 97 (from M'Criph A paractive substantially the same, but differing in the gainsaying of Corah. If our governors were as cruel as Pharaoh, some would rejoice at it, glory laid up for him') from being overthrown by the were as cruel as Pharaoh, some would rejoice at it, glory laid up for him") from being overthrown by the mind which we know God accepts, and have an aptand upbraid us with every disadvantage we might be assaults of enemies, and from mouldering into decay

"ARE YOU A PUSEYITE, OR ARE YOU NOT?" (From the Gospel Messenger.)

This question is often asked of persons suspected of the undefined heresy of Puseyism; asked somethe self-interested spirit of the mercenary Balaam times with more honesty than skill, and sometimes

"Is it lawful to give tribute unto Cæsar, or not?" This question was once put, with much the same sort of purpose, as the above sometimes is, and it was The three great subjects, with which a Christian of the congregation against its priesthood, and the answered as it deserved. It is worth referring to in

"Are you a Puseyite, or are you not? Answer

A Puseyite is a Romanist. This man confesses himself a Puseyite.

Therefore, he confesses himself a Romanist. What next? He is hunted down; a hue and cry is raised; and although it is out of fashion to burn

Suppose him to answer "No." Does this settle A Puseyite is one who believes in Apostolic Suc-

This man believes in Apostolic Succession.

Therefore; he is a Puseyite-and, Therefore—as before, he is a Romanist.

His denial comes out rather worse than assent, for he is not only convicted of Puseyism, but lying.

victed this time? Certainly. What is the asking for a definition, but an evasion? The same Apostle, who had been originally so bit- Every body but a Puseyite would deny at once-

gospel-cause, than any of the others. He not only There was a time when the public mind, in a part had to endure a greater amount of persecution than of our country, was full of the terror of witchcraft, any of the rest from unbelievers, but was also pecu- and then, to be accused, was to be condemned. We liarly harrassed by vexatious opposition and mortifica- have all heard of the trial to which witches have tions of every kind from his Christian brethren. He been subjected-a trial which killed the innocent. was not only "in labours more abundant,"-he not and spared the guilty from the gallows. The public only endured a double portion of imprisonments, mind is now excited with fear of Puseyism, and the scourgings, stoning, perils of every kind from the many, "mad for the benefit of a few," are violent with enemies of the Gospel, being specially hated by the undefined apprehensions-and here to be accused, is to

tiles, the overthrower of the proud distinctions of A Clergyman is charged with Puseyism, and no Israel "after the flesh;" but he was also troubled by matter how pure his life, no matter how unexceptiondeavoured to bring them into subjection to the Mosaic and then, Puseyism being Romanism, he is believed law, and laboured to undervalue his claims as a true to be nothing better than an emissary of the Pope. Apostle, and to rival him in the estimation of his own No matter, if he denies it-of course he will deny it If he asks, "what do you mean by Puseyism? It is not unlikely that his Lord designed thus to That he may answer honestly and safely, why he place him foremost in the fight—thus to assign to evades, and is therefore certainly guilty. him both the most hazardous, and also the most har- he preaches sound and true doctrine. To be sure he assing offices in the Christian ministry, -on account does, says some wisacre, and there is the mischief of of his having once been a blasphemer and persecutor. it; he keeps himself concealed, that he may the better

Not as a punishment, -or again that he might atone effect his purpose. and make compensation for his former sin (which no This state of things puts every faithful clergyman,

furnish him, by reflecting on his own case; -and If this sort of flexible logic were used only by those notwithstanding, his former opposition to the cause; by enduring and accomplishing in it more than all the others, and cunningly induced them thereby to regard rest, by suffering more than he had ever inflicted, with suspicion those who have a right to their confiby forwarding the cause of truth more than he had dence, till some less pliant logic proves them to have ever hindered it-and by bearing with him this pledge forfeited it-and even to stultify themselves and to

stoning of Stephen, himself, alone of the Apostles, as On the way, many "unstable" and not well groundfar as we know, suffered stoning; he who had been so ed "souls will be beguiled;" many seduced into false zealous in behalf of the law of Moses, was destined positions, in which, like some who have gone to Rome, to encounter not only unbelieving Jews, but those they will find that their zeal has made them plenty of Christians also who laboured to corrupt Christianity work for repentance; there will be heart-burnings by mixing the law of Moses with it; he who had and jealousies, and calumnies, and falsehoods, and all been, as he expresses it, "exceedingly mad against manner of hatred and ill-will-there will be plenty the disciples, and persecuted them even unto strange of abuse of the Church, its doctrines and its Miniscities," was himself driven from city to city by ene- ters, and plenty of cunning applications of the above

In the end, the Church will triumph, and the docwho assailed him like "wild beasts, at Ephesus." trines in which she has borne testimony during her to endure not only the contradiction and derision of it against all manner of latitudinarianism, will come

As to the question, "Are you a Puseyite?" I am an India-rubber tape. Let him tell me what a Pusey-In all these troubles he was "more than conquerer ite is, and I will tell him whether I am one or not.-

cle was signed "D," and if I may guess, is worthy of

Every honest man will be glad to have the means of knowing what he is saying, when he charges his Minister with Puseyism-and all to be aided in their judgment of this so much talked about, and so little defined monster. To be sure, saying what a thing is not, is not saying what it is, but is an approximation thereto, and may satisfactorily show what very many excellent men are, who are called Puseyites.

DEVOTIONS OF THE CHURCH OF ENGLAND.

(From Dean Stanley's Condemnation of the Worship of the Church of Rome.)

Only proper expressions of devotion are commanded or allowed by our Church. For the matter of them, they are such as God himself hath required to be served by, are significant of that disposition of ness to the producing of that temper in us, which

* This will be given next week .- ED. CH.