### Poetry.

TRANSLATION OF THE ANCIENT HYMN, DIES IRÆ, DIES ILLA.\*

Day of wrath! that awful day Shall the banner'd cross display, Earth in ashes melt away!

The trembling, the agony, When His coming shall be nigh Who shall all things judge and try!

When the trumpet's thrilling tone, Through the tombs of ages gone, ons all before the throne. Death and time shall stand aghast;

And creation, at the blast,

Rise to answer for the past. Then the volume shall be spread, And the writing shall be read, Which shall judge the quick and dead.

Then the Judge shall sit; O then, All that's hid shall be made plain, Unrequited nought remain.

What shall wretched I then plead? Who for me shall intercede When the righteous scarce is freed?

King of dreadful majesty, Saving souls in mercy free, Fount of pity, save Thou met

Bear me, Lord, in heart, I pray, Object of thy saving way, Lest thou lose me on that day.

Weary, seeking me, wast thou, And for me in death didst bow— Be thy toils availing now!

Judge of justice, thee I pray Grant me pardon while I may, Ere that awful reckoning day.

O'er my crimes I guilty groan, Blush to think what I have done; Spare thy suppliant, Holy One. Thou did'st set th' adultress free-

Heard'st the thief upon the tree-Hope vouchsafing e'en to me. Nought of thee my prayers can claim;

Save in thy free mercy's name, Save me from the deathless flame. With thy sheep my place assign, Separate from th' accursed line;

Set me on thy right with thine. When the lost, to silence driven, To devouring flames are given, Call me, with the blest, to heaven.

Suppliant, fallen, low I bend, My bruised heart to ashes rend; Care thou, Lord, for my last end.

Full of tears the day shall prove, When, from ashes rising, move To the judgment guilty men; Spare, thou God of mercy, then!

Lord all-pitying, Jesu blest, Grant them thine eternal rest! Amen.

## UNIVERSALISM TRACED TO ITS ORIGIN. IN A SERMON BY THE REV. LEMUEL HAYNES.

Sermon, was for many years the minister of a Presbyterian congregation in the State of Vermont. Of humble parentage, his in his day, —2 Tim. iii, 6, "For of this sort are they father being of unmingled African extraction, and reared in which creep into houses, and lead captive silly women, Poverty, he had but few advantages of literary cultivation; and laden with sins, led away with divers lusts." The same acquired the rudiments of his education, by the light of the fire, Apostle observes, Romans xvi, 17, 18, "Now I beseech when the labours of the day were ended, in the house of a New you, brethren, mark them which cause divisions and England farmer, where he was apprenticed as a servant! His offences contrary to the doctrine which ye have learned, "chimney corner," were much increased in after years; and his Lord Jesus Christ, but their own belly; and by good love of study and strong devotional bias naturally led him to a words and fair speeches deceive the hearts of the simple. preparation for the ministry of the Gospel. In the course of his preacher of the Universalist heresy; and Mr. Haynes was obliged text,—"And the SERPENT said unto the woman, Ye so far to yield to the "liberal" spirit of the people and the times, shall not surely die." But how came the devil to as to concede to the disseminator of this awful doctrine the use of preach through the serpent? his pulpit. He was induced, however, to attend the preaching of discourse, made a sort of challenge to Mr. Haynes, to impugn his personally and unmasked, they would have more easily doctrine, if he could. The challenge was accepted on the spot; seen the deception. The reality of a future punishment and the following Sermon was delivered impromptu.-ED.]

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SELL,

GENESIS iii, 4 .- "And the serpent said unto the woman, Ye shall not surely die."

The Holy Scriptures are a peculiar fund of instruction. They inform us of the origin of creation; of the and save his own character. primitive state of man; of his fall, or apostacy from God. It appears that he was placed in the garden of Eden, fruits that were to be found, except what grew on one serpent, before he set up preaching universal salvation,

that way, and disturbed their peace and tranquillity, by thy belly shalt thou go, and dust shalt thou eat all the endeavouring to reverse the prohibition of the Almighty, days of thy life." There is therefore a kind of duplias in our text-"Ye shall not surely die."

"She pluck'd, she atc;
Earth felt the wound; nature from her seat,
Sighing through all her works, gave signs of wo,
That all was lost."—MILTON.

We may attend, To the character of the preacher—to the doctrine inculcated—to the hearer addressed—to the medium or

instrument of the preaching. I. As to the preacher, I would observe, he has many names given him in the sacred writings; the most common is the Devil. That it was he that disturbed the felicity of our first parents, is evident from 2 Cor. xi, 3, and many other passages of Scripture. He was once an

angel of light, and knew better than to preach such doctrine; he did violence to his own reason. But to be a little more particular, let it be observed, 1. He is an old preacher. He lived about one thousand seven hundred years before Abraham—above two thousand four hundred and thirty years before Moses—four thousand and four years before Christ. It is now five thousand eight hundred and nine years since

he commenced preaching. By this time he must have acquired great skill in the art. 2. He is a very cunning, artful preacher. When

Elymas, the sorcerer, came to turn away people from the

seeking whom he may devour. When God inquires of only if substance repeat can't seeking whom he may devour. When God inquires of only if substance repeat can't seeking whom he may devour. When God inquires of only if substance repeat can't seeking whom he may devour. When God inquires of only if substance repeat can't seeking whom he may devour. When God inquires of only if substance repeat can't seeking whom he may devour. When God inquires of only if substance repeat can't seeking whom he may devour. When God inquires of only if substance repeat can't seeking whom he may devour. When God inquires of only if substance repeat can't seeking whom he may devour. When God inquires of only if substance repeat can't seeking whom he may devour. When God inquires of only if substance repeat can't seeking whom he may devour. When God inquires of only if substance repeat can't seeking whom he may devour. When God inquires of only if substance repeat can't seeking whom he may devour. When God inquires of only if substance repeat can't seeking whom he may devour. When God inquires of only if substance repeat can't seeking whom he may devour. When God inquires of only if substance repeat can't seeking whom he may devour in the substance repeat can't seeking whom he may devour in the substance repeat can't seeking whom he may devour in the substance repeat can't seeking whom he may devour in the substance repeat can't seeking whom he may devour in the substance repeat can't seeking whom he may devour in the substance repeat can't seeking whom he may devour in the substance repeat can't seeking whom he may devour in the substance repeat can't seeking whom he may devour in the substance repeat can't seeking whom he may devour in the substance repeat can't seeking whom he may devour in the substance repeat can't seeking whom he may devour in the substance repeat can't seeking whom he was a subst camest thou?" he "answered the Lord and said, From of the devil's old notes that he delivered almost six going to and fro in the earth, and from walking up and thousand years ago. down in it." He is far from being circumscribed within the narrow limits of parish, state, or continental lines; but his haunt and travel is very large and extensive.

4. He is a heterogeneous preacher, if I may so express myself. He makes use of a Bible when he holds forth, to new inventions and exertions to build up hs cause. as in his sermon to our Saviour, Matt. iv, 6. He mixes truth with error, in order to make it go well, or to carry

his point. 5. He is a very presumptuous preacher. Notwithtive terms, "Thou shall die,"—yet this audacious wretch had the thou shall die,"—yet this audacious wretch had the impudence to confront Omnipotence, and say, "Ye shall be so kind as to point it out, and I will most heerfully the king my father taught me. not surely die!"

6. He is a very successful preacher. He draws a great number after him. No preacher can command hearers like him. He was added to parents—with the old world. Noah once preached to those spirits that are now in the prison of hell, and told them from God that they should surely die; but this preacher came along, and declared the contrary—"Ye shall not surely die." The greater part, it seems, believed him, and went to destruction. So it was with Sodom and Gomorrah-Lot preached to them; the substance of which was, "Up, get ye out of this place; for the Lord will destroy this city."—Gen. xix, 14.— But this old declaimer told them, No danger! no danger! "Ye shall not surely die." To which they generally gave heed; and Lot seemed to them as one who mocked, -they believed the Universal preacher, and were consumed,-agreeably to the declaration of the Apostle

Jude, "Sodom and Gomorrah, and the cities about them, suffering the vengeance of eternal fire." II. Let us attend to the doctrine inculcated by this preacher, "Ye shall not surely die." Bold assertion! without a single argument to support it. The death contained in the threatening was doubtless eternal death, -as nothing but this would express God's feelings towards sin, or render an infinite atonement necessary. to uninspired men. meant to preach was, that there is no hell; and that the

wages of sin is not death, but eternal life. III. We shall now take notice of the hearer addressed by the preacher. This we have in the text,-"And the serpent said unto the Woman, Ye shall not surely die." That Eve had not so much experience as Adam, is

stores of knowledge, the foundation of which was laid in the and avoid them. For they that are such serve not our

IV. The instrument or medium made use of by the inistrations, the place in which he resided was visited by a noted preacher will now be considered. This we have in the

1. To save his own character, and the better to carry his point. Had the devil come to our first parents is at times so clearly impressed on the human mind, that even Satan is constrained to own that there is a hell, although at other times he denies it. He does not wish to have it known that he is a liar; therefore he conceals himself, that he can the better accomplish his designs

2. The devil is an enemy to all good, to all happiness and excellence. He is opposed to the felicity of the brutes. He took delight in tormenting the swine. The tree: if he ate of that he should surely die, was the declaration of the Most High.

serpent, belove the set ap process difficulty and happy creature; but now his glory is departed. "And the Lord said unto the Happy were the human pair amid this delightful serpent, Because thou hast done this thou art cursed paradise, until a certain preacher, in his journey, came above all cattle, and above every beast of the field; upon and hearers also.

kingdom, and stand ready to go at his call.

to preach as well as ever, "Ye shall not surely die." 2. Universal salvation is no new-fangled scheme,

but can boast of great antiquity. 3. See a reason why it ought to be rejected, because it is an ancient devilish doctrine.

"And he said unto them, "And he said unto the preach the Gosper to every stream. He that believeth and is baptized shall be saved; but he that believeth have been likewise altered if there had been cause; which opinion deduced from the apostles to be the constant universal practice of not shall be damned."

much to constant universal custom of the primitive Church; and because the denunciation of the Almighty was true, and to be the constant universal custom of the primitive Church; and because the definition of the primitive church, and to be the consequence as, by the alteration of it, we \* This paragraph is interlined in the original.

not in the least superannuated; and every effort against where there was never any other government since Christianity

retract; for it has ever been a maxim with me "Render unto all their dues."

#### CORRESPONDENCE BETWEEN HIS MAJETY KING CHARLES I. AND MR. ALBELIDER HENDERSON.

important subject.

Greater authority for theological dogmas might perhaps be derived from the name and character of lone prelate of deep learning and tried principles; but when the ppeal is to argument, and not to the personal weight of the authr, and when the proof is so complete as that which is here present, the authority even of the greatest name is comparatively unaportant. To borrow and adapt a happy illustration, authority is the shaft from the long-bow, which depends for its force up the strength of the bowman's arm; argument, like the bolfrom a cross-bow, is of equal force, whether it be launched by a child or by a man. equal force, whether it be launched be child or by a man. When the arguments are so powerful ashose which King Charles here employs, the authority even of the reatest name might be overlooked; and the interest of his namis valuable, not to blindfold the reason against truth, and to cay it away captive in spite of itself, but simply to conciliate attoion to sound reasons, and to rivet upon the mind and upon the lart of the reader the conclusion of a demonstration of a greater uthority, beyond comparison. son, than any human name, or any offic which was ever committed

To suppose it to be spiritual death is to blend crime and punishment together. To suppose temporal death to be the curse of the law, then believers are not delivered from it, according to Galatians iii, 13. What Satan from it, according to Galatians iii, 13. What Satan from it according to Galatians iii, 14. The circumstances under which the papers were written are followed when the two houses of parliament, being under Presbyterian influence (anno 1646), were urging upon King Charles an unprincipled submission a their demands, and among others the taking of the "solemn leave and coverant," Alexander Henderson a Presbyterian divine, we had already have considered to the circumstances under which the papers were written are followed when the two houses of parliament, being under Presbyterian influence (anno 1646), were urging upon King others the taking of the "solemn leave and coverant," Alexander the circumstances under which the papers were written are followed when the two houses of parliament, being under Presbyterian influence (anno 1646), were urging upon King others the taking of the "solemn leave and coverant," Alexander the papers were written are followed by the circumstances under which the papers were written are followed to the two houses of parliament, being under presbyterian influence (anno 1646), were urging upon King others the taking of the "solemn leave and coverant," Alexander the papers were written are followed to the papers when the two houses of parliament, being under presbyterian influence (anno 1646), were urging upon King others the taking of the "solemn leave and coverant," Alexander the papers when the two houses of parliament, being under presbyterian influence (anno 1646), were urging upon King others the papers were written are followed to the papers when the two houses of parliament, being under presbyterian influence (anno 1646), were urging upon King others the papers were under the papers were written are followed to the papers when the papers were written are followed to t as a commissioner of parliament tediscuss certain th questions with his sacred majesty at Urbridge, dealt with the king, questions with his sacred majesty at ubridge, dealt with the king, who was then at Newcastle, to cororm to the wishes of the parliament. The king was destitute of every single advantage which the fairest controvertist may justy demand. He was without leisure, without books, without apteounsellors; his mind was harassed with all the danger and bitternss of his situation, and he was in the power of those whose symposius were all engaged on evident; and so not equally able to withstand temptation. This doubtless was a reason why the tempter chose her, with whom he might hope to be successful.—
Doubtless he took a time when she was separated from the properties of the true materials of the controversy wich they display. They have been described in the danger and interess of his stuarion, and he was in the power of those whose sympahies were all engaged on the other side: and yet the following appers fairly challenge the admiration of the world, not only for this convincing reasoning, but for their calm and dignified tone, and/or the perfect command of the true materials of the controversy wich they display. his coronation-eath, and upon his own delibeate and well-grounded conviction, that episcopacy was the form f Church-government which had been handed down to us from the apostles. To those erown. To this determination he adhered in the extremity of his

Henderson, soon after this time, retired to Edinburgh; and it is said, on the authority of a contemporary, (Heylin), that he was greatly chagrined at his manifest defeat. There is, however, so uch between an actual discomfiture, and the consciousness of it,

The following letters (reprinted from the Hague edition of King Charles's work, 1651) have been carefully collated (by permission) with the autograph originals preserved among the Lambeth MSS.]

—Voice of the Church.

#### For Mr. Alexander Henderson. HIS MAJESTY'S FIRST PAPER.

Mr. HENDERSON,-I know very well what a great disadvanwhich really was the cause that made me desire to hear some Moses destroyed the golden calf, the good kings of Judah reformed learned man argue my opinion with you, of whose abilities I might the church in their time; but that such reformation hath been be confident that I should not be led into an error, for want of perfect I cannot admit. As a took away idolatry; but his refor-

believe, in relation to these present miserable distractions.

to the apostle's defence (Acts xxiv, 18), "neither with multitude Mordecai (Esth. iv, 14), nor what Savonarola told another 4. See one reason why it is that Satan is such a nor with tumult," but legally and orderly, and by those whom I 4. See one reason why to is that Satan is such a mortal enemy to the Bible, and to all who preach the Gospel, because of that injunction, Mark xvi, 15, 16,—Gospel, because of that injunction, Mark xvi, 15, 16,—induced and the state of the control of shall be aumated.

5. See whence it was that Satan exerted himself so perceived that in this particular (as I must say of all the rest) we the alteration of it, we should deprive ourselves of the lawfulness 5. See whence it the according to the anothing but according as it was deduced from the apostles of priesthood (I think your Majesty means a lawful ministry),

of the devil, —not only because he was an enemy of all of was it only a convince men that there is none. It is righteousness, but on account of his carnal cunning and liver and element to liver and at the speaketh a lie, he speaketh of his own, for he is a liar, and the father has been in the ministry almost six thousand years, and has been in the ministry almost six thousand years, and has been in the ministry almost six thousand years, and has been in the ministry almost six thousand years, and has been in the least abated. The least abated that ministry almost six thousand years, and his real is not in the least abated. The least abated the deduction them. We say in Scotland, "It cannot be brought there b'utt that is not b'en;" but (not to insist now in a liturgy, and things of that kind) are least abated. The least abated the least abated the least abated the deduction them. We say in Scotland, "It cannot be brought there b'utt that is not b'en;" but (not to insist now in a liturgy, and things of that kind) are least abated to the least abated the deduction them. We say in Scotland, "It cannot be brought there b'utt that is not be abated to the least abated to t yet his zeal is not in the least abated. The Apostic repeat their preaching. If they preach the true Gospel, they Peter compares him to a roaring lion, walking about,

Now consider, ought I not to "keep myself from presumptuous 7. It is probable that the doctrine of universal salva- though he should gain the whole world, and lose his own soul?" Satan, he trusts no one will feel himself presonally subjects to endeavour to force their king's conscience, or to make

### For His Majesty.

MR. ALEX. HENDERSON'S TIRST PAPER.

that hath made your Majesty to conceive any opinion of my ministry, which are commanly entired some power and are the party of order and abilities; which, were they worthy of the smallest testimony from jurisdiction," are by the apostles declared to be common to the It is impossible to mention a name while should invest a theological work with greater interest than that of King Charles theological work with greater interest than that of King Charles the First, our royal martyr; and we now present to our readers a series of papers from the hand of this mourch, upon a most important subject. which drew my mind to the dislike of episcopal government, not, tell it the bishop; there is no place left to a retrogradation wherein I was bred in my younger years in the university. Like from more to one, were he never so eminent. If these consideraas I did apprehend that it was not your Majesty's purpose to have tions do not satisfy, your Majesty may have more, or the same the question disputed by divines on both sides, which I would further cleared. never, to the wronging of the cause, have undertaken alone; and which seldom or never hath proved an effectual way for finding of of the fallacy of that argument from the practice of the primitive truth, or moving the minds of men to relinquish their former | Church, and the universal consent of the Fathers. It is the tenets: dum res transit à judicio in affectum; witness the polemics argument of the papists for such traditions as no orthodox divine between the papists and us, and among ourselves about the matter will admit. The law and testimony must be the rule.\* We can now in hand, these many years past.

hands of such a father; the length of time wherein your Majesty much. The learned Josephus Scaliger testifieth, that from the hath been settled in your principles of Church-government; the end of the Acts of the Apostles until a good time after, no cerarguments which have continually, in private and public, espe- tainty can be had from ecclesiastical authors about Churchcially of late at Oxford, filled your Majesty's ears for the divine matters. It is true, Diotrephes sought the pre-eminence in the right thereof; your coronation-oath, and divers state-reasons apostles' times, and the mystery of iniquity did then begin to which your Majesty doth not mention; —I do not wonder, nor work; and no doubt in after-times, some puffed up with ambition, think it any strange thing, that your Majesty hath not at first given place to a contrary impression. I remember that the famous Church-government; but that all the learned and godly of those Joannes Picus Mirandula proveth by irrefragable reasons, which times consented to such a change as is talked of afterwards, will no rational man will contradict. "that no man hath so much never be proved. power over his own understanding as to make himself believe what 6. Thirdly, I will never think that your Majesty will deny the he will, or to think that to be true which his reason telleth him is lawfulness of a ministry, and the due administration of the sacraor command can constrain me to determine otherwise than my by a presbyter, although not ordained by a bishop, are not one and reason teacheth me. Yet, sir, I hope your Majesty will acknow- the same thing. ledge, for your paper professeth no less, that, according to the 7. Concerning the other argument taken from your Majesty's That this preacher has had the greatest success in the dark and ignorant paths of the earth, is evident; his thingdom is a kingdom of darkness. He is a great kingdom of darkness. He is a great kingdom is a kingdom of darkness. St. Paul gives us some account of him enemy to light. St. Paul gives us some account of him the dark and ignorant paths of the earth, is evident; his difference of rebels. "Charles was not be shaken," says the less violence of rebels. "Charles against the change now than they had in former times,

committed to the prelates, who have greatest need to be reformed tage it is for me to maintain an argument of divinity with so able themselves; not left to the multitude, whom God stirreth up and learned a man as yourself, it being your, not my profession; when princes are negligent: thus did Jacob reform his own family, imagine suffers for the weakness of those that maintain it, always brake the brazen serpent; and Josiah destroyed the idol-temples, thinking that equal champions would cast the balance on the other who therefore beareth this eulogy, "that like unto him there was part; yet since that you, thinking that it will save time, desire to go no king before him." It is too well known that the Reformation another way, I shall not contest with you in t, but treating you of King Henry VIII. was most imperfect in the essentials of as my physician, give you leave to take your own way of cure; doctrine, worship, and government; and although it proceeded by only I thought fit to warn you, lest if you, not I, should be mistaken in this, you would be fain, in a manner, to begin anew. Then know that, from my infancy, I was blest with the king my limbs of the antichristian hierarchy retained—upon what snares father's love, which, I thank God, was an unvaluable happiness to and temptations of avarice and ambition, the great enchantress of days of thy life. There is therefore a kind of dupli-cate cunning in the matter—Satan gets the preachers me all his days; and among all his cares for my education, his the clergy, I need not express. It was a hard saying of Romathe clergy, I need not express. It was a natu saying of Romato those that loved better the simplicity of the Gospel than the
norum Malleus Grosted of Lincoln, that reformation was not to which he made himself so eminent to all the world, that I am sure which he made himself so eminent to all the world, that I am sure be expected, nisi in ore gladii cruentandi; yet this I may say, that which he had be expected, not in ore gladic cruentana; yet this I may say, that point and ceremonies of the Charles of the Cha And more than sample conquest in the reason why Satan employs instruments in

Another reason why Satan employs instruments in 3. Another reason why Satart employs instruments in his service is, because his empire is large, and he cannot his service is, because his empire is large, and he cannot his service is, because his empire is large, and he cannot have the grounds of Christianity, which to this day I have been constant in; so that, whether the worthiness of my e every where himself.

4. He has a large number at his command, that love instructor be considered, or the not few years that I have been instructor be considered, or the not few years that 4. He has a large number at his command, that love and approve of his work, delight in building up his and approve of his work, delight in building up his and approve of his work to pul.

(Churches, which God did bless with greater purity of reformation. The Lora give your Majesty and discerning spirit, to choose that in time which is right. hitherto I have, according to St. Paul's rule (Rom. xiv, 22) been Josiah may be made yours; which yet will be no dispraise to your 1. The devil is not dead, but still lives, and is able happy in "not condemning myself in that thing which I allow." royal father, or Edward the Sixth, or any other religious princes Thus, having shewed you how, it remains to tell you what I before you; none of them having so fair an opportunity as is now by the supreme Providence put into your royal hands. My soul No one thing made me more reverence the reformation of my trembleth to think and to foresee what may be the event, if this mother the Church of England, than that it was done according opportunity may be neglected. I will neither use the words of

Gospel, because of that injured, mark xvi, 15, 16, other had a strongly have expressed) "And he said unto them, Go ye into all the world, and very perfect as to essentials; of which number, Church-governbriefly, and yet so fully and strongly have expressed) "that very perfect as to essentials; of which number, Church-governof mine was soon turned into more than a confidence, when I the primitive Church; and that it was of such consequence as, by

faith, he is said to be "full of all subtlety, and a child belief of it. Was there no truth in future punishment, should deprive ourselves of a lawful priesthood; and then how the sacraments can be administered is easy to faith, he is said to be "luit of all subtlety, and a child of the devil,"—not only because he was an enemy of all or was it only a temporary evil, Satan would not be so of the devil,"—not only because he was an enemy of all or was it only a temporary evil, Satan would not be so or was Peter compares him to a roaring non, wairing about, seeking whom he may devour. When God inquires of seeking whom he may devour. When God inquires of seeking whom he may devour. When God inquires of seeking whom he may devour. When God inquires of seeking whom he may devour. When God inquires of seeking whom he may devour. When God inquires of seeking whom he may devour. When God inquires of seeking whom he may devour. When God inquires of seeking whom he may devour. When God inquires of seeking whom he may devour. When God inquires of seeking whom he may devour. When God inquires of seeking whom he may devour. When God inquires of seeking whom he may devour. When God inquires of seeking whom he may devour in the seeking whom he may devour in t difference of office, power, or degree, betwixt the one and the other, sins?" and you know who says, "What doth it profit a man, but a mere identity in all. 2. That the apostles, intending to set down the offices and officers of the Church, and speaking so often tion will still prevail since this preacher is yetalive, and Wherefore, my constant maintenance of episcopacy in England, of them and of their gifts and duties, and that not upon occasion, but of set purpose, do neither express nor imply any such pastor him only enrages him more and more, and etcites him was in this kingdom, methinks should be rather commended than or bishop as hath power over other pastors, although it be true wondered at, my conscience directing me to maintain the laws of that they have distinctly and particularly expressed the office, To close the subject. As the author of theforegoing the land; which, being only my endeavours at this time, I desire gifts, and duties of the meanest officers, such as deacons. 3. That discourse has confined himself wholly to the character of to know of you what warrant there is in the Word of God for in the ministry of the New Testament there is a comely, beautistic discourse has confined himself wholly to the character of the New Testament there is a comely, beautistic discourse has confined himself wholly to the character of the New Testament there is a comely, beautistic discourse has confined himself wholly to the character of the New Testament there is a comely, beautistic discourse has confined himself wholly to the character of the New Testament there is a comely, beautistic discourse has confined himself wholly to the character of the New Testament there is a comely, beautistic discourse has confined himself wholly to the character of the New Testament there is a comely, beautistic discourse has confined himself wholly to the character of the New Testament there is a comely of the New Testament ful, and divine order and subordination; one kind of ministers, injured by this short sermon. But should any mbibe a him alter laws against his will? If this be not my present case, I both ordinary and extraordinary, being placed in degree and degree of friendship for this aged divine, and tlink that shall be glad to be mistaken; or, if my judgment in religion hath dignity one before another; as the apostles first, the evangelists, standing God had declared in the most plain and positive terms, "Thou shalt surely die,"—or, "In dying I have not treated this universal preacher with that tive terms, "Thou shalt surely die,"—or, "In dying I have not treated this universal preacher with the been misled all this time, I shall be willing to be better direct; till pastors, doctors, &c., in their own ranks; but we cannot find, in unless in moral respects; no evangelist above other evangelists; or deacon above other deacons; why, then, a pastor above other pastors? In all other sorts of ministers, ordinary and extraordinary, a parity in their own kind; only in the office of pastor S.r., -1. It is your Majesty's royal goodness, and not my merit, an inequality. 4. That the whole power and all the parts of the

5. Secondly, I do humbly desire your Majesty to take notice have no certain knowledge of the practice universal of the Church 2. Sir, when I consider your Majesty's education under the for many years; Eusebius, the prime historian, confesseth so

false; much less is it possible for any man to have his reason ments, in the reformed Churches, which yet have no diocesan commanded by the will or at the pleasure of another." It is a bishops; sith it is not only manifest by Scripture, but a great many true saying of the schoolmen, Voluntas imperat intellectui quoad of the strongest champions for episcopacy do confess, that presbyexercitium, non quoad specificationem: mine own will, or the will ters may ordain other presbyters; and that baptism administered of another, may command me to think upon a matter; but no will by a private person wanting a public calling, or by a midwife, and

Roman empire, and from the laws of the land—to persuade them humbleness and sincerity, to lay before your Majesty's eyes this To those to constancy in the ancient pagan profession of the Romans against one thing, which perhaps might require a larger discourse, that which had been handed down to us from the apostles. To those who pressed him with argument, he answerd with sound learning, sound judgment, and the strength of tath; and to ill-advised friends, he replied, that his conscience was dearer to him than his friends, he replied, that his conscience was dearer to him than his friends, he replied, that his conscience was dearer to him than his popers and for the papacy itself against the referencing of religion juramenti pertinet ad forum divinum, yet in some cases it popers and for the papacy itself against the referencing of religion juramenti pertinet ad forum divinum, yet in some cases it popers and for the papacy itself against the referencing of religion juramenti pertinet ad forum divinum, yet in some cases it popers and for the papacy itself against the referencing of religion juramenti pertinet ad forum divinum, yet in some cases it popers and for the papacy itself against the referencing of religion juramenti pertinet ad forum divinum, yet in some cases it popers and for the papacy itself against the referencing of the Romans against the research and the strength of tath; and to ill-advised the embracing of the Christian faith. The like reasons were used the embracing of the Christian faith. The like reasons were used the embracing of the Christian faith. The like reasons were used the embracing of the Christian faith. The like reasons were used the embracing of the Christian faith. The like reasons were used the embracing of the Christian faith. The like reasons were used the embracing of the Christian faith. The like reasons were used the embracing of the Christian faith. The like reasons were used the embracing of the Christian faith. The like reasons were used the embracing of the Christian faith. The like reasons were used the embracing of the Christian faith. The like reasons were used the embracing of the Christian faith. The like reasons were used the embracing of the Christian faith. The like reasons were used the papers are the christian faith and t and Church-government; and therefore can have no more strength we swear homage and obedience to our lord and superior, who afterwards ceaseth to be our lord and superior; for then the formal 3. But your Majesty may perhaps say that this is petitio cause of the oath is taken away, and therefore the obligation, principii, and nothing else but the begging of the question; and I sublatû causû tollitur effectus; sublato relato, tollitur correlatum. confess it were so, if there can be no reasons brought for a reformation or change. Your Majesty reverences the Reformation of to whom I make the promise, if we have their desire or consent, the Church of England, as being done legally and orderly, and by the obligation ceaseth; because all such oaths, from the nature of those who had the reforming power; and I do not deny but it the thing, do include a condition. When the parliaments of both were to be wished that religion, where there is need, were always kingdoms have covenanted for the abolishing or altering of a law, reformed in that manner and by such power, and that it were not your Majesty's oath doth not bind you or your conscience to the tive power. This, I conceive, hath been the ground of removing episcopal government in Scotland, and of removing the bishops out of the parliament of England. And I assure myself that your Majesty did not intend, at the taking of your oath, that although both houses of parliament should find an alteration necessary, having all which could be said laid open unto ne; for indeed, my mation was not perfect, for Jehosaphat removed the high places; although, which God Almighty avert, you should lose yourself and mation was not perfect, for Jehosaphat removed the high places; humour is such, that I am still partial for that side which I yet was not his reformation perfect, for it was Hezekiah that matter of the oath is necessary and immutable, that doth not belong to this, but to the former argument.

8. I have but one word more concerning your piety to your royal father and teacher of happy memory, with which your Majesty does conclude. Your Majesty knows that King James never admitted episcopacy upon divine right; that his Majesty did swear and subscribe to the doctrine, worship, and discipline of

# SWEDISH MILITIA.

A company of soldiers, as I thought from their appearance, of the footguards, marched into the town yesterday, and the captain and six men were billeted upon my landlord. They were remarkably fine looking grenadiers, well dressed in white round jackets with yellow epaulets, and blue trowsers, and all their appointments seemed substantial, clean, and soldier like. The only part of their equipment, perhaps, not altogether as good as in our service, was copper instead of block tin canteens. The soldier's ration may often contract acidity, which renders a copper vessel for his soup less suitable. These men were well set up, evidently well drilled, and

\* How closely do the above Presbyterian remarks resemble those of some professedly Church publications on the same subject in the present day!

\* From "Thoughts in Past Years," by the author of "The