

# The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.—JEREMIAH VI. 16.

TORONTO, UPPER CANADA, SATURDAY, OCTOBER 10, 1840.

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## Poetry.

### GUIDO'S HEAD OF CHRIST.

Look on the pale and bleeding brow—  
On the faint, upturned eyes;  
The Son of God, enrobed in woe  
And human agonies.

Look on the quivering lips whence sprang  
The holy words of life;  
Now pallid with the mortal pang,  
The fierce and deadly strife.

Behold where crimson blood drops roll,  
From the broad forehead spilt;  
Forced by its burden from his soul,  
The burden of our guilt.

Methinks, fair picture, were thou mine,  
Thy power would be a spell,  
To raise the soul to things divine,  
The troubled heart to quell.

If placed within the festal hall,  
That look of suffering earth,  
Holding his holy soul in thrall,  
Would check unseemly mirth.

If placed beside the couch of pain,  
When the feverish pulses thrill,  
This thought my spirit would sustain—  
His pangs were greater still.

If seen when passion's tide roll'd high,  
Stirring the inner war,  
That sad, but uncomplaining eye,  
Would be a guiding star.

Vain thought, that beauty and that woe  
Could have but little part  
To bid the spirit's tides beat low  
In their tumultuous hour.

To raise the heart from dark despair,  
Its passions to command,  
A holier image must be there,  
Drawn by no painter's hand.

*Sketches in the Manchester Gallery.*

### SAFETY OF THE CHURCH.

All things shall pass away! The glorious earth,  
Studded with lofty mountains, must dissolve  
And melt into oblivion—its towers,  
Its lofty palaces, and battlements,  
Its shining temples,—all must feel the shock  
Of the last trumpet's blast, and at the sound  
Fall into dust.

The ever-restless, wide, unbounded sea,  
Rolling in awful majesty its waves,  
Its sparkling coral caves—the tomb  
Of many a shipwrecked mariner. Its spoils  
Of treasure, sucked into its greedy depths—  
Shall be no more—and in the dread oath is sworn,  
"Time now must end!"

The glorious firmament above—the sun,  
The moon,—the hosts of glittering stars,  
Which sang enraptured at creation's dawn  
The praises of their king,—obedient still  
To His Almighty Word, fall from their spheres.  
Lo! from the East appears a brighter light,  
Eclipsing all.

Earth, sea, and sky must perish;—but God's Church  
Shall never see destruction. Christ appears  
Her Pilot in the storm. Guided by Him,  
Though on creation the last tempest beat,  
Safely she holds her course,—and in the sea  
Of fiery glass, spreading before God's throne,  
Rests peacefully.

*Milway.*

### THE SCRIPTURAL RULE FOR THE GOVERNMENT OF THE CHRISTIAN CHURCH.

BY BISHOP BEVERIDGE.

1 Cor. xi, 16.—"But if any man seem to be contentious, we have no such rule, neither the Churches of God."

How many and how great are the controversies which the English Church in these days is harassed, and how powerful and how bitter are the enemies by whom she is surrounded, we all see and painfully feel; but we are not surprised, since we are well assured that this has been the constant and continued lot of the true Church of Christ, wherever she has been situated. In the whole course of Church histories, from the Apostles' time down to our own, we shall find no period at which the Catholic Church has not been molested, either by heretics or schismatics, or by both at once. For in the field of the Lord tares have been sown together with the wheat, and both will grow together till the harvest.—But this we also see in the records of the past, that such is the love of our Lord towards this field, such the loving kindness of our Almighty and merciful God towards his Church, that he has never suffered the wheat to be choked with tares,—the true Gospel-doctrine to be overborne by heresy, or Gospel discipline by schism. And, therefore, we have no reason to fear but that our Church will abide against the attacks of so many adversaries, sustained by Almighty God, as a pure and sound branch of his universal Church.

But, indeed, the more pure, the more sound, the more acceptable to God our Church is, so much the more and more stubborn are the enemies she has among men—adversaries on either side, who set themselves entirely against her, and if they cannot destroy her life, endeavour at least to disturb her peace. On the one side the Papists, on the other the Sectarians, are trying all their arts, whether by saying or doing, by combined assault, petty annoyance, or public agitation, to thrust upon their new doctrines and ceremonies, and either utterly to undermine the foundations of our Church, or to corrupt her integrity of faith and discipline.

We, in the mean time, trusting in the protection of God, appeal to the universal Church; and against all the darts of our adversaries, be they what they may, hold forth only this shield of the holy Apostle, "We have no such custom, neither the Churches of God." There is no need of any thing more to maintain our cause: for this is the prime argument, by which all the Church's adversaries may be at once confuted.

The argument stated generally, is this: *Any Church, to be rightly constituted, and so to remain a true and sound branch of the Catholic Church, must conform itself in all things, as far as possible, to the Catholic or Universal Church, and religiously receive her discipline and ceremonies, as well as her doctrines.* It is not in the power of any particular Church either to reject the ceremonies which are observed by the universal Church, or to observe such as she rejects: the Church which does either the one or the other is guilty of schism, separating itself from Christ's body. And when we speak of the Universal Church, we mean all those provincial Churches which have been founded in the whole world from the time of our Saviour's passion, or, which is the same

thing, the greatest part of them: we are to estimate this Church, not as consisting of all the Churches existing at any particular time, but of all that have at any time existed. Those ceremonies which have been always common to the universal Church in this sense, ought now also to be observed by every particular Church. To prove this, I shall bring forward three arguments in confirmation of it.

I. First, the words of the Apostle in the text prefixed to this essay. They are addressed to the Church of Corinth, a provincial Church. Now, it appears that certain persons endeavoured to introduce a ceremony into this provincial Church, namely, for men to pray in the congregation with their heads veiled, but women with theirs exposed. The Apostle, being informed of this fact, argues at some length in this part of the epistle against that ceremony, and proves that it can by no means be admitted by that Church. And, after using other arguments, he brings forward this as his chief and final one, taken from the custom of the universal Church, that all the other Churches had no such custom, but one plainly to the contrary. His argument, stated in full, is this:—

That which is contrary to the custom, received by all the other Churches, ought not to be received by the Corinthian Church;

But this is contrary to the custom of all other Churches;

Therefore it ought not to be received by the Corinthian Church.

Now it is beyond doubt that the Apostle's argument must be true and fairly drawn. He was moved to set it down by the Spirit of God; and could not, either in the matter or in the manner of his argument, deceive or be deceived. It is plain, therefore, and the Word of God, which is the highest reason, requires that every provincial Church, such as was the Corinthian, must accurately observe the customs of all other Churches, or of the universal Church. God himself dictated this argument to his Apostle; it is therefore the Will of God, both that every provincial Church should be conformed to the model of the universal, and also, that we should always make use of this mode of argument, which he first taught, to determine the controversies of the Church.

2. Next, it is evident from the very nature and notion of the Church, that every provincial Church, to be rightly constituted, must observe the discipline and ceremonies of the universal Church. For the Church, taking the word in its general sense, is one great society, consisting of all those men in every part of the world who profess the faith of Christ; and of this community or society the separate provincial Churches are parts or branches. But in all societies of this kind, every part ought to harmonise with the whole, and every lesser part to hold agreement with the greater. Reason, natural law, and common consent, have determined this to be necessary. So that whatever is appointed by the greater part, much more what is appointed by the large majority of the whole society, is binding upon the remaining part, on penalty of otherwise ceasing to be a branch and to enjoy the privileges of the society. If this holds good in all societies of whatever kind, it must much more hold good in the Church, which ought to be the best regulated of all.

Besides, the Head of this great body, the universal Church, is Christ himself, who sheds his Spirit equally abroad on all its branches; according to the idea or notion of the Church given by the Apostle in the epistle to the Ephesians, and elsewhere. And the Spirit of Christ, being thus shed abroad among all the members of his body, the provincial Churches, guiding and directing them, whatever is done by all these members, without exception, may be justly ascribed to the influence of the Holy Spirit. For although the separate members or branches may suffer somewhat from the effect of error, natural to man, yet that which all have practised conjointly, and at all times, can only have proceeded from the common first principle of them all, the Spirit of God, by whom they are all influenced. That which has been of such universal practice must consequently now also require to be observed by the separate branches or provincial Churches: for whatever proceeds from the Holy Spirit is, for that very reason, holy itself, and necessarily to be observed by all.

Further, whatever separate Church it is which does not observe such common ceremonies of the universal Church, it betrays itself by this proof, that it is not led by the same Spirit as the Church universal, and therefore is not a true and sound branch of it. For all allow that a provincial Church, to be rightly constituted, must be a true and sound branch of the Church universal; and for this reason it must needs be requisite for it strictly to observe such common ceremonies.

3. In the third place, the argument is confirmed by the fact, that all those ceremonies which have been observed by the universal Church were originally of Apostolic institution. All Christians are agreed that the model of Church government established by the Apostles, is that by which each Church in these days also should be formed and regulated. But the ceremonies observed by the universal Church through so many ages could only be instituted by the Apostles. For how can any one suppose it possible for all the Churches, scattered far and wide throughout the world, to have agreed in observing the same rites and ceremonies every where, unless they had received them, together with the faith, by tradition from the Apostles?

It is beyond dispute, that the Apostles traversed almost all the countries in their time known to be inhabited; it is beyond dispute, that they were led by the same Spirit; it is beyond dispute, that they aimed at uniformity in all Churches; and therefore, so far from its being strange that they should have instituted the same ceremonies every where, it would rather be strange if they had done otherwise. However, if such general ceremonies were not instituted by the Apostles themselves, what other source is there from which they could have proceeded? Was it from general councils? This is the only remaining source that can be assigned: they must have been instituted either by the Apostles or by general councils; as St. Augustin observes, in his epistle to Januarius: "Those observances which we keep as founded not on Scripture but tradition, provided they are generally observed in the Christian world, must be understood to be retained as commanded to us and instituted, either by the Apostles themselves, or by general councils, whose authority is most salutary in the Church." But our argument here relates only to those ceremonies which were observed by the universal Church before general councils began to be held, and which therefore could not be instituted by them. It remains, therefore, that they can only be attributed to Apostolic

institution, according to the well-known rule of the same learned father: "An observance held by the whole Church, not instituted by councils, but always retained, is rightly considered to be a tradition of Apostolic authority."

Since, therefore, to the right constitution of any particular Church, it is necessary that it should retain the ceremonies instituted by the Apostles; and since all the ceremonies of the universal Church were instituted by the Apostles,—no one can doubt but that to the right constitution of any provincial Church, it is also necessary that it should observe these ceremonies.

And this is not my opinion only, but it is, and has always been, the common opinion of all Christians, especially the ancients. Of old, if any controversy had arisen about any Church ceremony, received by any particular Church, it was the regular practice to inquire what was the usage and custom of the universal Church on that point, and to pronounce judgment accordingly. Instances of this may be found every where in Church history; but to avoid being tedious, I shall content myself with selecting one only. It is well known that the primitive Church was long troubled with the contest about the time of celebrating Easter. For the Churches in Asia contended that it should be held, with the Jews, on the fourteenth day of the Jewish month, on whatever holiday of the holy week it might fall. But all the other Churches used to cease from fasting, and observe the feast only on the day of the Lord's resurrection.—The controversy was kept up for many years, till at length it was brought before the general council, held at Nice, where, on proof being adduced that all the other Churches, except that of the Lesser Asia, were accustomed to keep the festival on the Lord's day, "for this very reason," all the fathers assembled in the synod, judged it right and just that the Asiatic Church should celebrate it on the same day; as the Emperor Constantine, by whom the synod was convened, expressly states in his letter to the Churches. Hence it is clear that the fathers at Nice opposed the Asiatic Church with the same argument as that which the Apostle used against the Corinthian Church, namely, the custom of all the other Churches. It is the same argument which St. Cyprian used against Novatian, and St. Augustin against the Donatists, and Epiphanius against all the heretics of his time.

But I should never make an end, if I were to point out all the councils and fathers by whom this argument has been used. It is an argument constantly used by the Catholic Church, and it takes for granted that all her ceremonies must be every where retained. It is the Catholic Church alone, as Lactantius long since well observed, which retains the true worship of God. There can be nothing more necessary to the right constitution of any Church, than that it should rightly worship God; and, therefore, that it should scrupulously retain all the rites of the Catholic Church in his worship. So much for this third argument, namely, that the ceremonies of the universal Church are of Apostolic institution, and were commonly maintained as such by all ancient Christians, and by the practice and judgment of the primitive Church.

II. And I have dwelt at more length upon this argument, because we are thus furnished with a rule and method of the plainest import for checking all adversaries of whatever kind, by whom our English Church is at this day impugned. They may, for the most part, be reduced to two classes, the Papists and the Sectarians; the one objecting to the small number of our ceremonies, the other, on the contrary, to the superfluous multitude: the one charging it as a defect that we do not observe their lately-invented ceremonies, the others not scrupling to accuse of superstition those which we do observe.—But both agree, in that they are both adversaries of the Catholic Church, as well as of the English Church; and that both have invented ceremonies, which are either rejected or at least unheard of by the universal Church. For which reason we may apply these words of the Apostle to them all, that "we have no such customs, nor the Churches of God."

1. First, as to the Papists, they do, I confess, call themselves Catholic, and like to be called so by others. But they are the most unworthy of all men to be called by that glorious title. They only were anciently called Catholics, and alone can duly be called so now, who piously keep and holily observe the faith and discipline of the Church universal. But truly that Roman Church, whose faith and manners so many Papists have sworn to maintain, has invented so many new doctrines, and has of late instituted and now requires so many new ceremonies, either rejected or unknown by the universal Church, that she scarcely deserves the name of a Christian Church, unless it be the most corrupt in the world, much less the name of Catholic. For she has nothing in common with the Catholic Church, nothing with all other Churches, but every thing different and contrary, except those points on which she agrees with the Church of England.

All other Churches offer religious worship to God alone, the Father Almighty, the Son, and the Holy Ghost. But the Roman Church invokes, adores, and venerates, not only all the saints, and even their images and reliques, but also the bread used in the Eucharist, and even the wooden crucifix.

All other Churches make it their practice to celebrate their public prayers in a language understood by the people. But the Roman Church performs hers in a language not only strange to the laity, but also scarcely understood even by the priests.

Further, with what a load of ceremonies do the Papists overlay the sacraments instituted by our Lord, against the custom of all other Churches, and consequently of the Catholic Church! In the administration of baptism they use balm, salt, and spittle, and not only these, but exsufflations and strange exorcisms to expel the evil spirit. In the sacrament of the mystical body and blood of Christ, they make use of thin small portions of

\* This letter is preserved in Eusebius, Life of Constantine, b. iii, and in Theodoret, Eccl. Hist., b. c. 10. The words alluded to are these: "Our Saviour willed that his Catholic Church should be one, and delivered to us one day for our deliverance; that is, for his most holy passion." And a little further on, "It is a comely order, which all the Churches of the western, southern, and northern parts of the world observe, and some also of those in the eastern parts; for which reason all have considered it on the present occasion to be well, that you should approvingly receive the custom which is kept with one unanimous consent in the city of Rome, in all Italy, Africa, Egypt, Spain, France, Britain, all Greece, and in the Asiatic dioceses of Pontus and Cilicia." This passage is remarkable, as it seems most probable from it that there were bishops of the British Church present at the Nicene Council, as we know that there were at the Synod of Arles, called together by Constantine eleven years before.

unleavened bread, which the priest consecrates, but with such a low voice, that none of the by-standers can hear or know whether he consecrates or exorcises; and when the host, as they call it, is thus consecrated, he lifts it up aloft, that the people at the sound of a hand-bell may adore it on their knees. And again, the priest breaks one host into three parts, all of which he himself takes; but those which he gives to the communicants he does not break, but puts them whole, not into their hands, but into their mouths.

Why need I speak of the solitary masses daily celebrated by them, in which nobody but the mass-monger communicates? Or how the priest, who celebrates the communion, drinks off the sacred cup alone, distributing to none of the communicants? Or how, with them, masses and indulgences are equally to be purchased for a price? Or, lastly, how some portions of the Eucharist are always kept by them in the *pix*, that at certain set times they may be carried round the streets and public places with great pomp in processions?

To these I might add their consecrating many other things, besides the sacraments, for strange uses. They consecrate salt, to be a means of health to those who take it; water, to purify the air, expel foul fiends, and keep off diseases. Moreover, every Pope, in the first and also in the seventh year of his pontificate, consecrates certain figures of wax, called *Agnus Dei*, which are of such virtue that at the mere touch or even sight of them, rain and storms, violent winds, and all kinds of tempestuous weather are turned aside, the rage of the elements is hushed, the threatening thunder dies away, and all malignant demons tremble and are afraid.

But time would fail me, if I were to attempt to number all the ceremonies of this kind used by the Papists at this day. Indeed, they have grown to such a number, that not even the most skillful priest among them, not the most eminent cardinal, nor he who is called the chief pontiff himself, can recount them half.—But as to those which have been enumerated, and many others of the same stock, which are at this day observed by the Church of Rome, we may boldly pronounce that they are new, and by their very character betray their recent origin, having been invented not many years since. Some began to be used in the tenth century, some after the twelfth, and some scarcely before the fourteenth, after the birth of Christ; there is neither precept nor precedent for them in any other Churches, nor in the Church of Rome. So that we most clearly may infer that they ought to be abolished, and that the Church of Rome, which uses them at this day, is the worst constituted of all Churches; and for this conclusion we may rest upon this sole argument of the Apostle, that we, the true Catholics, "have no such customs, neither the Churches of God."

2. But if there is so much difference between the Catholic and the Roman Church, which has usurped the name of Catholic, what are we to think of those other adversaries of our Church, whom I have already included under the general name of Sectarians? They are classes of men whose very names were never heard of in the universal Church for 1500 years; and for that reason alone they are scarcely worthy of mention in an argument like this. But as to their new inventions, although they dissent as much from one another as from us, yet in this all sects agree, namely, in rejecting utterly the discipline of the Catholic Church, and contending for a new discipline, and one new discipline after another, every one according to his own fancy, to be substituted in its place.

For where, in the whole world, before the present age and the preceding, has there ever been a Church constituted without a bishop to preside over the elders or presbyters of that Church? Where in the world have ordination, and other chief matters of the Church, been managed by the order of presbyters? What Church is there—what Church has there ever been, which has observed no festivals, no stated fasts?—which, during the very season of Lent, has indulged in eating and drinking to excess? What Church has ever had the custom of administering the sacrament of baptism without sponsors; and the other sacrament of our salvation, without any outward sign of a humble and thankful disposition towards God? Search all the records of Christian antiquity, look into every corner of the Christian world, even in these days, and find, if you can, the Church which has no certain and prescribed form of public prayers;—which permits every blockhead, rashly and offhand, to blunder out before Almighty God whatever comes uppermost. These are the mere imaginations of the fanatics of our time; "we have no such customs, neither the Churches of God."

III. The sum of what has been said is this. I have shown that, in order to the right constitution of any Church, the discipline and ceremonies of the universal Church must be retained. I have shown that neither the Papists nor the Sectarians do observe the ceremonies of the universal Church, but, on the contrary, such as they have themselves lately invented; and that therefore the Church in their communities, if they have any hold upon it at all, is not rightly, but ill and faultily, constituted. But our own Church, on the contrary, is so suited to the model of the universal Church, that she admits nothing as doctrine, but what has been every where, always, and by all believed; nothing for discipline, but what has been every where, always, and by all observed; or, at least, by far the greatest number of Churches.—For which reason the Anglican Church is justly and deservedly to be considered as the most rightly constituted of all Churches now existing in the world.

Hence it is clear how highly we ought to esteem our Church, and how diligently to watch that we may always remain firm and constant in our attachment to her.—We can never sufficiently adore the loving-kindness of our Creator, for our birth and education in the bosom of a Church so holy, so Apostolic, so truly Christian. For by this means we have, as I may say, sucked in the Catholic faith together with our mother's milk; we have lived thus far happy and secure under the discipline of Christ himself; we have had all things necessary for our salvation as individuals, delivered and taught to our ears and understandings from our very cradles. So that there can be no doubt but that we may attain to the utmost felicity of which we are by nature capable, if only we observe, as scrupulously as their importance requires, the faith and discipline of the Church of which we are members.

Let others, then, make their boast of their new-devised inventions, and aim at heaven by a private and untried way. We must stand upon the old and well-worn way,

\* Bishop Beveridge alludes to the Geneva practice of sitting at the communion table.

by which our forefathers, by which the primitive fathers of the Church, the Apostles, and all true Christians, have finished their course and attained to eternal glory. And this way the English Church has disclosed and clearly displayed to us. If in all things we follow this, turning aside neither to the right hand nor to the left, we shall proceed right onward to the celestial paradise. The end of others is a question which concerns not us: let them look to it themselves.

Further, since our Church, as now reformed, is so rightly constituted, we must all, and each, as far as in him lies, aim to defend and rescue it from the malevolent adversaries by whom it is on both sides attacked.—Those who would be equal to such a service must not spare themselves trouble: to be well accomplished for it, it is necessary to read the records of Church history, the acts of councils, and the writings of the fathers; that from them we may be able to prove the antiquity as well as the purity of our Church. We have, I confess, prof enough how ill such studies of ecclesiastical antiquity are relished, and how little they suit the temper of these days, when nothing will go down but what is new. But since we must all be aware that we are not the first or only Christians that have ever been in the world, but that multitudes in all past ages have sought the same blessing which we seek, by the same religion which we profess; whatever there is new in the Christian religion at this day must be, on that very ground, either false, or at least vain and superfluous. So that if we can prove (and we can abundantly prove) that our Church is agreeable to the form and doctrine of the Primitive and Catholic Church, all the objections of the adversaries against it may be very easily refuted.

But let our labour bestowed upon the Church be made effectual by good works, without which it will profit nothing. It is my prayer and exhortation, that all who engage in this service, as they hope for the favor of immortal God, and their Saviour Jesus Christ, as they desire the welfare of the Catholic Church, should live as becomes the sons of so holy a mother. Let the adversaries see and admire the excellent holiness of the Anglican Church, in the holiness of life in the men whom she brings up. And thus shall we obtain the favour, not only of men, but of God, who first built up the Church, and has restored it when it was fallen; who can defend it from the madness of fanatics, from the deceit of Papists, from the fury of evil spirits, and from the cunning Jesuits themselves, and preserve it to ages yet unborn.

### MARRIAGE.\*

If they consecrated marriage as the great bond of society; if, to declare their sense of its religious obligation, they surrounded it with sacred solemnities, where is the wisdom of suffering it to be degraded into a mere rude and hurried acknowledgment of consent? Will marriage be less pure, less binding, or less blessed, for its being recorded by faithful hearts in the name of their Father and their God? Will the hut, the obscure haunt of some fanaticism almost too crude to have found a name, and which, as it has been, may be turned to the most vulgar uses, be fitter for that record than the roof which for ages has echoed to piety and prayer? Will the honour of the wife or the happiness of the husband be less amply insured by the religious bond, to be one through all vicissitudes, for richer, for poorer, in sickness and in health; if that bond is sealed in presence of the altar where they were baptized, where they shall yet bring their children to the font, and where the prayer of faith and hope will yet hallow their grave?

But is it possible to regard those struggles against the virtues, solemnities, and obligations of marriage only as the solitary suggestions of a low jealousy of the Establishment, a low avarice, or low ambition? Are we not to regard them as parts of a vast plan of overthrow, which, comprehending every institution of every civilized state, begins its attack upon the holiest of the most civilized? Who can longer doubt that the corruption of the public morals is one of the most settled preliminaries to that league of the idolater and the atheist by which England is to be bound hand and foot, and cast into the furnace of the most merciless of all superstitions? Or, if we are to remain contemptuous of the fiery signs around us, are we to be deaf to the echoes of the whole circle of Europe? Every Romish pulpit of the world at this moment rings with the approaching fall of the Church of England. If the assault is not yet made by more direct force, it is that, like an army drawn up to storm, they await the work of the mine within to wrap the citadel in flame and offer their entrance without a blow. Since the first days of the Reformation, Rome was never so intriguing, so powerful, so exulting, and so determined to make her triumph over the last people of Protestantism memorable and eternal. The cause of pure religion was never so utterly reduced to one single energy. The Protestantism of the Continent has all but perished in vulgar apathy or querulous schism. Still our cause is the most illustrious that ever elevated the heart, or rewarded the blood of man. If true to herself, the Church of England may yet laugh her assailants to scorn. Her history is but one long pledge of living realization of the promise, that against the Gospel the gates of hell shall not prevail. The Scriptures, which she pre-eminently protects and honours, are to her full of facts and memories of immortal encouragements. Like the beleaguered prophet she has seen herself surrounded with hostility, only to see the antagonist power of heaven marshalled on her side, and the horses and chariots of fire sending their withering splendour on her enemies. Nobler visitings may yet be the reward of darker inflections; and the solitary witness for the truth in the days of infidelity and idolatry, she may be urged, in the spirit of Elijah, into the wilderness, only to see the glories of the angelic presence, and hear the nearer voice of heaven. But she must exhibit the faculties of her cause; the fearlessness, holy zeal, and magnificent determination of her pure Christianity; the radiance and loftiness of character that makes the apostolical age still shine as a temple on a mount above the ruins of so many stately centuries.

The clergy have no weapons, and desire to have none, but remonstrance. Wishing, entirely wishing, to leave the personal contentions of public life to other men, they can but look upward, and in the name of their people lay the scroll, written with the bitter and insolent menaces of the enemy, on the altar. They see nothing in the changes which every day now proclaims, but the shallow pretence or impotent effort to heal grievances which no one feels, by remedies for which no one will be the better; nothing in the demand but a wild spirit of innovation; nothing in the compliance but a gratuitous slavery to clamour; nothing in the consequences but perils infinite to the rights, religion, and existence of the empire.

To recapitulate: there can be but three kinds of bond in marriage—the simple contract, the contract bound by law, and the religious contract. The first is but a mere bargain to live together during mutual will. The second is more binding, yet, not being a matter of conscience, it will be a matter of evasion when the parties desire to separate. It is open to repeal with the consent of both.

Let others, then, make their boast of their new-devised inventions, and aim at heaven by a private and untried way. We must stand upon the old and well-worn way, by which our forefathers, by which the primitive fathers of the Church, the Apostles, and all true Christians, have finished their course and attained to eternal glory. And this way the English Church has disclosed and clearly displayed to us. If in all things we follow this, turning aside neither to the right hand nor to the left, we shall proceed right onward to the celestial paradise. The end of others is a question which concerns not us: let them look to it themselves.

\* From a Sermon called "The Reformation a direct gift of Divine Providence." By the Rev. George Croly.