The Church.

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Poetry.

THE PREACHER.

I.

Full strange to worldly men it seems
To hear thy speech of flame;
To them thy hopes are idle dreams,
Existing but in name.

II.

How should they feel as thou dost feel?
Thy hopes how should they share?
Earth is the shrine at which they kneel,
To which they raise their prayer.

III.

The past to them a lifeless page
For ever must remain:
The wisdom of each by-gone age,
For them is stored in vain.

IV.

No glorious hope their life's dull sky
Chequers with sunlike ray;
Nor vision fair, nor purpose high,
Brightens their cloudy day.

V.

Yet faint not thou! but nerve thy heart
To bear their senseless sneers,
And still thy tidings high impart,
E'en to unwilling ears.

VI.

What though the great thy labours scorn,
And statesmen mock thine aim,
Though plumeless crest and banner torn
No victory proclaim,—

VII.

Again that banner raise on high,
Renew the doubtful fight!
'Tis not for thee to faint nor fly—
And God will show the right!

LORD JOHN MANNERS.

THE DUTIES OF CHURCHMEN.

(*By the Rev. J. B. Pratt, M.A., of the Scottish Episcopal Church*).

No. II.

Question.—But we shall suppose that the peace of the family, to which you belong, depends on your leaving the Church, and attending some other religious communion: would not such a circumstance be a sufficient reason to justify your attendance at the place which would restore peace to the family?

Answer.—The religion of Jesus is certainly the religion of love; and it binds me to do every thing in my power to cultivate peace with all men. I am, therefore, never to make religion a means of dissension through any fault of mine, nor pertinaciously to adhere to any principle not sanctioned by the word of God; but still I should not consider myself at liberty to leave the communion of the Church, even if my adherence to it should unhappily prove the means of domestic dissension; moreover, the peace of the family, which would thus be cemented by division in the Church, would be unhallowed. It is not agreeable to my principles to be unfaithful to God, in hopes that I shall thereby reap advantage among men, although it is my great desire to cultivate peace with all men, as part of my duty to God. I should certainly blame myself, did I obtrude my religious opinions in a way calculated to ruffle the temper or wound the prejudices of those among whom I live; but, on the other hand, I should not feel myself at liberty to depart from a positive duty to God, in hopes of being more esteemed among men.

Question.—But are you convinced, in your own mind, that this strict line of conduct is really agreeable to the will of God?

Answer.—I am so convinced; otherwise I should not feel so confident concerning the line of conduct I ought to pursue. Our blessed Lord and Master has expressedly assured me, that He came not to send peace on earth but a sword, on account of religion. "Suppose ye that I am come to give peace on earth? I tell you nay; but rather division: for from henceforth there shall be five in one house divided, three against two, and two against three.—(St. Luke xii., 51 and 52: St. Matt. x. 34). This plainly proves to me, that He clearly foresaw the divisions concerning His holy religion, which would take place among men; even such divisions as we have now been considering, divisions interfering with the peace of families. But his warning to His followers is, "He that loveth father or mother more than Me, is not worthy of Me; and he that loveth son or daughter more than Me, is not worthy of Me."

Our blessed Lord gives no sanction to apostacy from the true faith of his holy name, nor from the sacred communion of his holy Church; nay, not even for the sake of the nearest and dearest relations in life; but warns those who would venture on such a step, that they are not worthy of Him. How little soever this may be attended to in the present day by many, who, for the sake of father or mother, husband or wife, would never hesitate to change their creed, and forsake the Church; yet I cannot believe that our Lord's words concerning this matter have passed away, or that I should be worthy of him, if I treated his solemn admonitions, and even his heavenly doctrines and sacred institutions, with disrespect. No, no; if I love father or mother, brother or sister; if I esteem any one, be his relation to me what it may; if I value any object in the wide range of creation more than the heavenly truths which he has revealed, and the communion of that Church which is indeed our Lord's body, (Eph. i. 23; iv. 12), I am not worthy of him, and should run the greatest possible risk of being disowned by him at the last day. The general practice of the world has indeed thrown this truth into the shade. Let one look around and observe how little it is regarded; but neither is the danger nor the truth less on this account. Although all men should fall away, yet would the word of God stand sure; and with the Divine word I dare not trifle.—If I be not thought worthy of our blessed Lord and Saviour, it will profit me little if I gain the whole world besides. In allusion to the false notions concerning religion, which should prevail in these latter times in which our lot is cast, our Lord also tells me, that many shall be deceived; that the very elect shall be in danger; and it is only those who endure to the end that shall be saved. I know that our Saviour loved me, even to the laying down of his life for my sake; and so I must consider every advice of his as meant for my good. I therefore feel confident, that my conduct is agreeable to the will of God, and the spirit of the Christian religion, if I hold fast the profession of my faith without wavering; but, at the same time, never forgetting that I am bound not purposely to give offence, by the manner in which I maintain my principles. I am rather to submit quietly to my unhappy fate, when those principles prove the cause of offence; to pray earnestly to God to turn the hearts of my adversaries, and to beseech him to grant me strength to endure my trials with patient fidelity, and grace to behave with that meekness which will put to silence those who would condemn my principles; so that I may, like the Lord and Giver of life, finish my course, if not with joy, at least with a clear conscience.

Question.—Do you not think, that these principles tend to impede the spirit of love and charity, which the Christian ought to feel towards all men, to what sect or denomination soever they may belong?

Answer.—I certainly do not think that the highest regard for the truth, can have the least tendency to diminish that love and charity for all men, which the Christian ought to feel. Our blessed Lord, on every occasion, shewed the highest regard for the truth, both by revealing what was right, and by reproving what was wrong; and yet he so loved the world, that he laid down his life for all,—for enemies as well as friends. The beloved disciple, in his epistles, recommends love for each other as the very characteristic of a true Christian, and yet he expressly reminds us of the duty of continuing steadfastly in all the doctrines and ordinances of the gospel; and sternly reproves those who, in any respect, depart from these. All the apostles were, without doubt, imbued with the greatest love for their brethren of mankind, and with that most excellent gift of charity; they spent their days, and were willing even to lay down their lives, in order that the truth might be made known to all the nations of the earth; yet they sharply rebuked error, wheresoever they found it, and unequivocally condemned divisions in the Church wheresoever they perceived them. On these holy examples, I build my practice; and hence must conclude, that the strongest proof of charitable love that I can exhibit, is to warn men of their errors, and to point out to them, as far as I am able, the narrow path in which our Lord trode, and in which his disciples, to the end of time, ought to follow. "Charity rejoiceth in the truth;" and, therefore, would not justify me in leading any one to believe, that error or indifference, in regard to things sacred, is harmless or safe. As a member of Christ's holy Church, I am taught to pray for all sorts and conditions of men, "that God would be pleased to make His ways known unto them, His saving health unto all nations;" and "that it would please Him to bring into the way of truth, all such as have erred and are deceived;" and "that He would have mercy upon all men." In short, as Christ loved all and died for all, so I, as a member of Christ, consider myself bound to love all, and to do good to all; and this, I am persuaded, I can in no way more effectually accomplish, than by using every lawful and prudent means to bring it about; "that all, who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life." I frankly admit that, in my opinion, Christian love, or charity, does not go the length of deceiving any one, by speaking peace, when there is no peace; or of alluring the unwary into danger, by calling evil good, or good evil; or of making any one indifferent to things sacred, by the groundless and unscriptural assertion, that it will make no difference at the day of judgment, whether a man has endeavoured, in all respects, to keep the unity of the spirit in the bond of peace; or has, on account of convenience, or interest, or prejudice, or some such carnal motive, separated himself, and thus lent his aid to promote dissension, and strife, and all sorts of bitterness among those who bear the Christian name. Such charity is, in my estimation, no charity at all, but a disgraceful laxity of principle, of which every one, who calls himself a Christian, ought to be heartily ashamed. With such spurious charity I have no sympathy. Its tendency is to mislead, not to guide into the narrow path of truth, those who, through ignorance or indifference, or such like cause, are wandering in the bye-paths of error. But to that charity, which our blessed Lord and his apostles recommended, I certainly do lay claim. The principles of the Church of which I am a member, would utterly condemn me, were not such charity mine. These principles, if rightly understood, teach loving kindness to all, as well as reverence for every doctrine, and precept, and ordinance of the gospel.

Question.—What advantages do the members of the Church enjoy from embracing these principles?

Answer.—The advantage of being able to appeal to the *whole* word of God, as the standard of their belief. They, and they only, who hold these principles, can embrace the truth in its fulness. Others must take only such parts of it as are not repugnant to their own peculiar systems. No greater mistake can well be imagined than their's, who suppose that the distinguishing characteristics of the Catholic and Apostolic Church, are her Episcopal form of government, and her Liturgical mode of worship. "It would not be amiss," says an American writer, (vide New York Churchman, vol. 8, No. 15) "for those who entertain such an opinion, again to walk about our Zion, and mark well her bulwarks." If there be one thing more than another, by which the Church is distinguished from all sects and communities in the world, it is this; that she embraces the *whole* word of God, revealed in the Old and New Testament, as it branches out into a system of theology, and an ecclesiastical history; and duly venerates *every* means of grace which the Gospel unfolds, and declares to be profitable to salvation; and fully acknowledges the Divine authority in *all things*, by giving the highest honour to God, and shewing the most implicit submission to His will. These are the principal characteristics of the Church; and so peculiarly are they her own, that no sectarian community can lay claim to them all, but must, in part, be without them. Hence, none but the Churchman dare view, as one *grand system*, all the doctrines, precepts, and institutions of Revelation; and appeal to the testimony of ecclesiastical history from the patriarchal ages to the present; and, at the same time, entertain the sincerest love and most boundless charity for all for whom Christ died, even for all mankind. The Churchman has no system but that of the Bible to support; he, therefore, rejoices greatly, if he can make men sensible of how much it is their interest to embrace this system; but when he fails in this, he may, and ought to be, sorry for those who follow another course; but he has no cause whatever to entertain towards such any other feeling than that of true Christian love and charity.

Question.—There is another case, respecting which I should be glad to know your opinion: we shall suppose, that the Minister, to whose flock you belong, is a careless Pastor, who gives himself little disturbance, although he sees the wolf coming; or, who is so ill qualified for being a guide to the blind, and a help to the lame, that he leaves them to perish; or, who is so unprincipled and base, that he attempts, by advice or by example, to diminish their respect for one or more of the marks of the true Church. Would you not, in such a case, consider yourself as justified in leaving the fold of such an unfaithful Pastor?

Answer.—I should consider it a most grievous misfortune to be under the care of such a Pastor; but still his infidelity would be but a poor excuse for my apostacy. God may, perhaps, mean to prove my fidelity by this severe trial. I would, therefore, I trust, pray earnestly to God, to keep me steadfast under such trying circumstances; but I should never once think of forsaking the communion of the Church. I am well aware, that I am but too apt to err, and to stray from the way of truth, even like a lost sheep; and that I have, therefore, great need of a faithful Pastor to watch over my ways, and to bring me home to the fold of Christ, whenever I may wander from its sacred border. But if my Pastor be not thus faithful, this very circumstance would put me more on my guard, and excite me to redoubled diligence, lest I should lose the narrow way, and finally perish. If he, who ought to guide my steps aright, were careless or ignorant, or even positively disposed to mislead me, still there is one circumstance which, I trust, would preserve me in such a season of trial. The portion of the Church to which I belong, has taken care that the whole counsel of God shall be made known to her members, by means of her public services, and thus I am, in some measure, rendered independent of the peculiar conduct of my Pastor. St. Paul tells me, that I am to account of my Christian Minister as a servant of Christ, and steward of the mysteries of God, (1 Cor. iv. 1.); and this he does without reference to the minister's personal character or qualifications, with which I, as a layman, have very little to do. On looking into the ordination service, I find that no one is admitted into the sacred office, until every means within the reach of man have been used, both to ascertain his fitness, and to remind him of the awfully responsible nature of the ministerial office. He is solemnly ordained to be the servant of God, and cautiously entrusted with the commission of our Lord. It is his *ministerial* not his *personal* character, with which I, as a layman, have to do. Be the latter what it may, if he have Christ's commission, he is to be esteemed by me, as an ambassador for Christ: as one clothed with that authority, which alone gives validity to all his official deeds. A man may have authority to preach to others, and yet himself be of a reprobate mind. We have no reason to suppose, that the acts of Judas, in his apostolical capacity, were not accompanied by the Divine blessing, and as efficient to the salvation of souls as those of Peter or John. To esteem the ambassador for Christ by his own personal qualifications, is to put the servant in the place of his Lord, to set up *man* as the idol of veneration, instead of giving the glory to our God and Redeemer.—But God is jealous of his honour, and will doubtless visit upon their own heads, the sins of those who thoughtlessly or impiously do so; and, perhaps, the greatest punishment that can be inflicted on such, as thus in a manner put their trust in man, and in their heart go from God, is, that they be given up to the effects of their folly, and led to prize *personal qualifications*, instead of the *authority of Christ*, through whom alone is salvation. It is thus that this sin, like every other, will be found to involve in some measure its own punishment. It is not, therefore, from the minister, as a man, that I have been taught to seek for salvation, but from Christ, through his duly authorized servant. Hence, if my Christian Pastor have his Lord's commission to teach the law of the Lord, and dispense the means of grace, that is enough for me. If he is God's servant it is not my part to judge him, whether he be faithful or not, (Rom. xiv. 4,) but to receive him, even as I would receive the Lord Jesus. (St. John, xiii. 20.) He can neither give nor withhold the blessing on his labours (1st Cor. iii. 7): he may preach to others, and call them to repentance, and yet be himself a cast-away. (1st Cor. ix. 27.) It is only those who idolize man and degrade the Redeemer; only those who lack faith in Christ, and suppose that He can convey His blessings through none but what they judge to be proper channels, that can think otherwise. But I would ask such, What are human qualifications, in comparison of the Divine blessing? What is the ambassador, in comparison of his commission? What is the steward, in comparison of the master, whose bounty he dispenses? The servant may be unfaithful, but the Lord of the servant is faithful, and will, undoubtedly, perform what he has promised. The servant may be a traitor—a devil (St. John, vi. 70); but He, whose apostle he is, and whose message he bears, can neither lie nor repent, and will be with those whom he has sent, even unto the end of the world. I am thus emphatically taught that the efficacy of the Christian minister's official acts, depends entirely on the commission which he holds from Christ, and not—as the language and practice of multitudes would lead us to suppose—on his own personal character and qualifications. My duty, therefore, is to obey them that have the rule over me in the Lord; and I no where read, that this duty is to be relaxed on account of the faults of the minister. He could scarcely omit the reading of the ordinary Services, and, at the stated seasons, the dispensing of the means of grace; and were he so negligent, his Bishop would in all probability adopt means either to have the abuse corrected, or the unfaithful Pastor suspended from his sacred charge. I do not choose my religion by the character of my minister, but by the marks, the indelible marks, of truth which it exhibits; and I am guided much in the same manner, in my opinion concerning my Pastor. I recognize him as such, not because he is good or bad, but because he has the Redeemer's commission to act in that capacity. Such is the doctrine of Scripture. Such too is the doctrine of the Church, who, in her 26th Article, thus speaks: "Although in the "visible Church, the evil be ever mixed with the good, "and sometimes the evil have chief authority in the mi-"nistration of the word and sacraments; yet, forasmuch "as they do not the same in their own name, but in "Christ's, and do minister by His commission and autho-"rity, we may use their ministry both in hearing the "Word of God, and in receiving of the Sacraments. Nei-"ther is the effect of Christ's ordinance taken away by "their wickedness, nor the grace of God's gifts dimi-"nished from such, as by faith and rightly, do receive "the Sacraments ministered unto them; which be effect-"ual, because of Christ's instituton and promise, though "they be ministered by evil men. Nevertheless, it ap-"pertaineth to the discipline of the Church, that inquiry "be made of evil ministers, and that they be accused by "those that have knowledge of their offences; and, finally, "being found guilty, by just judgment be deposed." Thus if he be in fault, he will have to account for his conduct; but I should certainly be guilty before God, were I on any pretence whatever, to slight the Divine Laws, or forsake the communion of Christ's Church. I should regret the conduct of my Pastor, if unfaithful; but I should have no right to make his errors a plea for abandoning my principles. If I would enjoy a crown of life, I must be faithful unto death.

Question.—But will it not be said, that these principles lead you to condemn all others?

Answer.—If it is so said, the assertion is gratuitous and false. As a member of the Holy Catholic Church, I am taught to believe that Christ "gave himself a ransom for all," (1 Tim. ii. 6,) and that "he is the Saviour of all men, especially of those that believe." (1 Tim. iv. 10.) Hence on account of His merits, "who tasted death for every man," (Heb. ii. 9,) I believe that every one will receive "according to that which he hath done, whether it be good or bad," (2 Cor. v. 10: Col. iii. 25): for God "will render to every man according to his deeds:" *eternal life* to those who do well: *tribulation and anguish* to such as are contentious: to the Jew first, and also to the Gentile; for there is no respect of persons with God." (Rom. ii. 7, &c.) But I also believe, that as one star differeth from another star in glory, so also is the resurrection of the dead; and that, as in the Father's house there are many mansions, (St. John, xiv. 2,) so will the reward, even of those who are admitted into the Father's kingdom, vary in proportion as they know their Lord's will and do it. I, therefore, cannot shut my eyes to the clearly revealed truth, that those who build wood, or hay, or stubble, even on the true foundation of Christian faith, must be losers. (1 Cor. iii. 15.) But to what extent they shall suffer loss I cannot tell, nor do I pretend to conjecture. My principles, therefore, lead me to *condemn* no man; but they certainly lead me to conclude, that they who are careless in seeking the truth, and in embracing it in all its purity and fulness, and in continuing faithful unto death, will have great cause to repent of their folly and indifference in the day of the Lord; whilst the plain declarations of the revealed word, place it beyond mere conjecture, that there may be some who have done many wonderful works in the name of Christ, but who, on account of the spirit in which these works were done, will be shut out from the kingdom of heaven. (Jude xix.: Matt. vii. 23.) My principles, as an Episcopalian, therefore, lead me to warn all to strive to enter in at the strait gate, and to work out their salvation with fear and trembling, and to continue steadfastly in the Apostles' doctrine and fellowship, lest, through carelessness, in any of these respects, they be accounted workers of iniquity, when they expect to receive the reward of their labours; but if any slight such advice, and follow their own ways, and disregard one or more of the *marks** of the Church of Christ, it is not my province either to acquit or to condemn, but to leave them in His hands, who will assuredly administer justice in mercy.

THE FIRST AND SECOND ADVENT.

(*From "Plain Sermons" by the Rev. A. M'Caul, D.D., of Trinity College, Dublin.*)

To conceal the first advent, would be to hide the inconceivable condescension of God; for the mystery of the first advent was God clothed in humanity: to omit the second advent, would be to veil the equally inconceivable wonders of redemption; for the mystery of the second advent is man revealed in the glory of the Godhead. At the first advent God appeared as man; at the second, man will appear as God: for it will be "the glorious appearing of the great God, even our Saviour Jesus Christ." That poor portion of mortal clay with which the great God shrouded his glories when he took upon Him flesh and blood, shall be exhibited before all creation in the majesty of Deity; and that poor fallen race, whom Satan would have destroyed, and did actually pull down from their high preeminence, shall be seen not only redeemed, but exalted and inseparably united to the Creator, through Him who is the seed of the woman; who therefore calls us "his brethren," and whom we worship as our Lord and God. This, brethren, is redemption; this is indeed a gospel, good tidings of great joy. Rebellious man not merely forgiven—mortal man not merely immortal—corruptible not merely clothed with incorruption, but manhood received into everlasting union with God. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" But without the doctrine of the second advent this mystery is concealed, the display of the Gospel is incomplete, and the Saviour himself robbed of his chief glory. If we preach only the first advent, we do indeed recount many of his glorious achievements; how He redeemed man by the shedding of his blood, and by death overcame him that had the power of death, that is, the devil,—how he led captivity captive, and sent down the gift of the Holy Ghost. But if we do not preach the second advent, we refuse to put the crown upon the Saviour's head, and exalt the means above the end; for the first advent was only the means, the second advent is the end. The sufferings of Christ were the means, the glory which should follow the end. St. John expressly testifies, "that for this purpose the Son of God was manifested, that he might destroy the works of the devil." (1 John iii. 8.) Sin is a work of the devil: yet until the Lord's second advent sin and iniquity shall abound. Death is a work of the devil; but, until the Lord come again, death cannot be swallowed up in victory. Curse is a work of the devil; but until the Lord appear in glory, must those blessed words "There shall be no more curse," remain unfulfilled. In a word, the great end for which the Saviour came—namely, to be a perfect Saviour—must remain an object of faith until the glorious appearing of the Lord: until then, therefore, His glory as Saviour will remain incomplete. At the first advent of the Lord he was despised and rejected of men; he lived in a state of the deepest humiliation, and died as a criminal. From the first advent until now, he has been, by the majority of mankind, dishonoured and blasphemed. His love is visible only to the eye of faith, and therefore discerned by the fewest. But God hath declared that he will give him a reward for his sufferings; and that because he humbled himself to death, even the death upon the cross, "at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father:" and "for this joy that was set before him he endured the cross, despising the shame:" but this joy is incomplete, this promised glory imperfect, until "he appear in his own glory, and the glory of his Father:" for then, but not until then, will all men honour the Son as they honour the Father. Whether, then, we consider the glory of Christ, in reference to the restoration of man, to the work of salvation, or as a reward of his sufferings, it is equally imperfect without the doctrine of the second advent: from all which it follows that the doctrine of the second advent is an essential doctrine of the Gospel. If we consider the Gospel in reference to our own salvation, we shall find this doctrine equally essential; for to us it is "that blessed hope," as the Apostle calls it. Great, inconceivably great, are the blessings which we enjoy in this world. Forgiveness of sins, peace with God, sanctification through the Spirit, are blessings which demand in return an unbounded gratitude; so that, had we nothing more to expect, we are bound to consecrate our whole life to the service of God for that which we now enjoy. But it is not to be dissembled, that the enjoyments of the most advanced saint in this life fall far short of that felicity which the word *salvation* holds out to our faith. His present life, however advanced he may be, is a life of struggle, of sorrow, of chastisement. The warfare with sin, with the world, with the devil, never ceases. The sorrows incidental to mortality are unavoidable, for "many are the afflictions of the righteous." The chastisements of His heavenly Father are sure, and for the present grievous; so that he who came the nearest to the blessed pattern of his Saviour, and enjoyed most of his grace, is forced to declare, "If in this life only we have hope in Christ, we are of all men most miserable." So that a Gospel which contains not that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, would leave even true Christians the most miserable of mankind. But let us introduce the doctrine of the second advent, "that blessed hope," or, as St. Paul elsewhere calls it, "the hope of the Gospel;" let us contemplate "the hope that is laid up for us in heaven;" let us lay hold on "the hope that is set before us;" and then, instead of being of all men most miserable, we shall have cause to cry out with St. Peter, "Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead. To an inheritance incorruptible, and undefiled, and that fadeth not away; reserved in heaven for you who are kept by the power of God unto salvation, ready to be revealed in the last time."

[* "The true Church is an universal congregation or fellowship of God's faithful and elect people, built upon the foundation of the apostles and prophets, Jesus Christ himself being the head corner-stone. And it hath always three notes or marks, whereby it is known: pure and sound doctrine, the sacraments ministered according to Christ's holy institution, and the right use of ecclesiastical discipline. This description of the Church is agreeable both to the Scriptures of God, and also to the doctrine of the ancient fathers, so that none may justly find fault therewith."—*Homilies.*]

A SCHISMATIC.

(*From a Charge delivered, in* 1728, *by Bishop Hough*).

A Schismatic is one, who, having no just exception to the rule of faith and good life in the established Church where he lives, separates from its communion, upon dislike of something in its discipline, or form of worship. The name of Schismatic is on all sides disowned, and they who estrange themselves most from us, take it most heinously when we apply it to them.—But they must pardon us if we cannot forbear the use of a word, because they dislike it; for if by a Schismatic we all understand one who unnecessarily separates himself from that body of Christians among whom he resides, then he who does the thing must not take it ill that we give him the name. If Christians are really a visible society, there must be rules and orders to hold them together; for without these the notion of a society is lost: and we may as well call a loose number of people, who have no relations, dependencies, or engagements among themselves, a commonwealth, or kingdom, as say that Christians are a Church in such a state: for the word Church is a political* term, and denotes the collected body of such as own themselves to be Christ's followers; but to what purpose are they brought together, if every one may walk in his own way? This absurdity is so apparent, that we do not read of in the history of former times, nor have we seen in our own, any separate assemblies, that have not immediately set up a government among themselves, and held their members to it with more rigour, than was ever practised in the Church from which they have departed. This therefore is denied by nobody, that in a society, some must rule, and others obey, in order to which known laws must be established, and they who, without sufficient cause, refuse obedience, are justly charged with making a breach in the body, which when done in the body of Christ, i. e. his Church, is what we call Schism. Here then lies the controversy betwixt the Established Church and other separate assemblies. It is not only asserted by us, but granted on their side, that a corporation must be visible, and that in the nature of it subordination and distinction are implied; some settled laws must regulate their actions, and that a man rejecting the government under them, dismembers himself from the society. But where (say they who dissent from us) is the power of rule and legislature placed? To which we answer, that we must seek for that in the annals of the Church: it has now subsisted almost 1700 years, and the banner of the cross has never been without its known order and discipline. If we look up to its beginning, we shall find, that the apostles took upon them to settle it under a particular economy, and that not of their own heads, but by direction of their Master; who, when he conversed with them forty days after his resurrection, speaking of the things pertaining to the kingdom of God, did, we may reasonably conclude, furnish them with particular instructions on what foot to settle and establish his kingdom here on earth. For as to his doctrine, it was the business of his life to teach them that; but as his Church took not place till after his resurrection, the proper time was then to appoint its form and government. Accordingly we find it was actually done in all parts of the world as the Gospel spread itself. What this was is best known by the characters of it, and THE SUCCESSION IT HAS HAD EVER SINCE. And it is our business, my brethren, to study this point well, and to insist upon it; nor shall we repent our pains. The evidence is so clear from the apostolical Epistles, as they are explained and illustrated by subsequent practice and history, as will keep our establishment unshaken. We there learn, that THREE ORDERS OF MINISTERS IN THE CHURCH WERE ALWAYS LOOKED UPON AS NECESSARY TO ITS CONSTITUTION; of which the ancient heretics and schismatics themselves were so sensible, that they still were careful to preserve them. It was this that set up altar against altar, and made Novatus think it absolutely necessary to have them; when he refused to communicate with those unfortunate weak brethren, who had sacrificed to idols under the persecution of Decius, and whom upon their penitential submission the Church's indulgence had again received. He decoyed three silly obscure Italian Bishops (so Nicephorus Callistus calls them) into his assembly, upon pretence of using their mediation, whom his followers compelled to lay their hands on him, and then, and not till then, he thought he might call his congregation a Church. To set aside the first order, [i. e. Bishops] by placing the powers of it virtually in the second, [i. e. Presbyters] is a novel device, so unknown to antiquity, as not to be heard of 1400 years after Christ, supported only by the promiscuous use of names in the Epistles, which we are sure had their proper significations and distinct administrations before the second century: and thus much may suffice to have been said concerning schism.

* [The word *political* is here used in its classical sense and evidently means *corporate*.—ED. CH.]

DR. GRABE.

(*From Nelson's Life of Bishop Bull*).

In the year 1703, Dr. Bull's Latin works, which had been published by himself at several times, and upon different occasions, as hath been already related, were collected together into one volume in folio; and printed by Mr. Richard Smith, bookseller in London. Dr. Bull being now advanced in years, and oppressed with the load of many infirmities, the revising and correcting this impression was voluntarily undertaken by his particular friend, as well as mine, that truly great man, Dr. John Ernest Grabe, who adorned and perfected this new edition with his own many learned Annotations, and introduced it into the world with an admirable Preface, which did great justice to our excellent author, as well as to his learned and judicious writings. And it will appear by a letter of Dr. Bull's, that he had a very grateful sense of this great favour of Dr. Grabe's, though he was not able to requite it.

But who can mention Dr. Grabe without a deep and particular concern for the loss of so great a man, in the very prime of his age, when we expected to reap the fruit of his indefatigable studies, which were chiefly conversant about Christian antiquities; and who by an eminent author, is very aptly compared "to a great and mighty prince, who dying, leaves behind him many plans of noble and curious buildings; foundations of others; others erected above ground; some half, others almost, and others perfectly finished. Such are the remains left us by this great master-builder, as may appear by the catalogue of his Manuscripts." (Dr. Hickes.)

All the learned, who could best judge of his great talents, readily offer him that incense of praise, which is justly due to his profound erudition; whereby he was qualified to enlighten the dark and obscure parts of Ecclesiastical history, to trace the original frame and state of the Christian Church, and to restore the sacred volumes, the pillars of our faith, to their primitive perfection.

He had so great a zeal for promoting the ancient government and discipline of the Church, among all those who had separated themselves from the corruptions and superstitions of the Church of Rome, that he formed a plan, and made some advances in it, for restoring the Episcopal order and office in the territories of the King of Prussia, his sovereign; and proposed, moreover, to introduce a Liturgy, much after the model of the English Service, into that King's dominions; and recommended likewise the use of the English Liturgy itself, by the means of some of his friends, to a certain neighbouring court. By which means he would have united the two main bodies of Protestants, in a more perfect and Apostolical reformation, than that upon which either of them did yet stand, and would thereby have fortified the common cause of their protestation against the errors of Popery. But yet his learned studies did not so engross his mind, as to prevent his daily attending the hours of public prayer, to which purpose he always chose his lodgings near a church: neither did the applause he received from the greatest men of the age so exalt him, but that he readily condescended to converse with those of the lowest understanding, when he could be any ways serviceable to them in their spiritual concerns.

He was justly esteemed one of the greatest Divines of the age; yet the great modesty of his temper, and the profound humility of his mind, made him prefer others before himself. He laid the chiefest stress upon the constant practice of the virtues of the Christian life, and was also a strict observer of all the rules of the Apostolical times, and of the Catholic usages of the first Christians. He bore his last sickness, which deprived the world of so great a treasure, with most exemplary patience and submission to the will of God; and exercised all those acts of devotion, which the best of men are zealously intent upon in their last labours for immortality. He was very severe upon himself, even for those common human frailties, which are apt to cleave to those of the greatest eminence for their sanctity; and, with true compunction, bewailed the neglects and omissions of his duty, which, from the unseasonable resort of company, he sometimes was forced to. And yet he thanked God from the bottom of his heart, that, through the assistance of His grace, he had so far overcome those temptations which he had met with in life, that he never prostituted his conscience for the sake of gain, or defiled his body, which he always had kept pure from the mortal sin of uncleanness. He had constantly every day, and frequently several times in the day, the Office of the Visitation of the Sick, with some proper Collects of his own choosing, used by his bedside, and he commonly desired the imposition of the Priest's hands, when the absolution or blessing was pronounced over him. He received the Communion of our Lord's Body and Blood with great devotion several times during his severe visitation, to fortify him in his passage to eternity; and was at last set at liberty from the bondage of his mortal body, upon the 3rd of November, 1711, in the 46th year of his age. The occasion of his death was a bruise which he got in his side, at the place of his liver, when he made his last journey to Oxford in the stage-coach, in prosecuting the noble work he had in hand; which accident, being neglected at first, upon his return to London became thus fatal.

He was buried a few days after, according to his order, in the parish church of St. Pancras, near London, by his much-valued friend, the Reverend Dr. Smalridge, Dean of Carlisle, who hath that justice paid to his merit, that he is the great favourite of all learned and good men throughout the nation. And it must be acknowledged, to the honour of the present Vicar of St. Pancras, the Rev. Mr. Nathaniel Marshal, that he refused those fees which were due for burying in the Chancel, and which are there very considerable, purely out of respect to the great character of the person who was interred.

There is one circumstance which related to this excellent man, that must not be omitted, because it tended so much to alleviate the burden of his last sickness; and for which he was very thankful to God, and his generous benefactor. The present Lord High-Treasurer, Earl of Oxford and Mortimer, that great patron of learning and learned men, was in a particular manner a Mæcenas to Dr. Grabe; and during his lifetime encouraged his great work of publishing the Alexandrian copy of the Septuagint, not only by generously contributing to it himself, but by procuring for the Doctor a large proportion of the royal bounty; and when the Doctor in his sickness applied to his Lordship for that part of his annual pension which was due to him, and had been constantly paid him; his Lordship