

Poetry.

THE TOWER OF LONDON.

A Poem, which obtained the Chancellor's Medal at the Cambridge Commencement, 1844.

BY EDWARD H. BICKERSTETH, Of Trinity College.

ἀλιον, ἀλιον ἑρῖ, τὸ εἰ κέραιον.

I stood beside the waters—and at night— The voice of thousands now at last was still; Silent the streets, and the wan moon's pale light...

The heart must catch at omens, and must weave From passing meteors dreams of hope or fear; And some, my country, speak a mournful eye...

The nations are disquieted—the heart Of princes ill at ease—the fearful howl Their heads and tremble—with hush'd voice apart...

ENGLISH SECTS IN THE SEVENTEENTH CENTURY.

(From Bishop Short's History of the Church of England.)

In the account of this period it will be necessary to say something of the fanatics who were now numerous, and who had rendered themselves conspicuous during the previous distractions of the country.

George Fox was a sincere Christian and harmless sort of person, who, having long indulged in mystic and solitary reveries, commenced the task of instructing the world by means of a divine light peculiarly imparted to himself, which led him to despise the ordinary benefits of education, an advantage which...

LABOURS OF THE FIRST MISSIONARIES IN AMERICA.

(Continued from our last.)

Before proceeding to give an account of the efforts made by the Society for the conversion of the native North American tribes, it may be well to cite the following extracts from a letter addressed to Sir William Ashurst, Governor of the Corporation for Propagating the Gospel in New England, on the present state of Christianity among the Christianized Indians...

If the doctrine of an inward light be so modified as to mean no more than the necessity of divine aid, it becomes a tenet of Catholic Christianity; but whenever it is allowed to be paramount to the Scriptures, and to set aside the express commands of Holy Writ, as in the instance of the sacraments, it is difficult to say how it can be esteemed compatible with Christianity...

This same observation will apply to the Anabaptists, a name which may comprehend any denomination of Christians who are adverse to infant baptism, and who will therefore deem a subsequent admission, by baptism, necessary, in cases where persons have been originally presented at the font as infants.

Christianity contemptible; pretending to be guided by an inward light, they despised the ordinary advantages of knowledge and learning, and were frequently most abusive in upbraiding such ministers as exerted themselves in their professional callings.

The Antinomians, too, disturbed the Church during the usurpation, inveighing against the necessity of obedience to the written law of God, and ultimately destroying the distinction between good and evil.

The family of love made all religion to consist in an inward love to Christ, and were guilty of so many abominations, that Baxter calls them infidels; but these were not a new sect.

The fifth-monarchy men expected the coming of King Jesus, during whose reign they should themselves be made kings and priests; they were men who had experienced, who looked forward to being reformed to perfection, but overlooked the means by which these ends might be promoted.

This sect owes its origin to Henry Nicolas, a mercer of Delft, who broached his errors about 1540. They were brought to England, probably, by one Vitella, about 1574.

THE SCHOOLMEN.

(From Archbishop Lawrence's Bampton Lectures.)

When reformation began to appeal from the fallible judgment of man, to the infallible Word of God, an abstract system of divinity prevailed, cultivated with enthusiasm by many, and respected by all, which was grounded upon the minute distinctions and subtle deductions of the Schoolmen, whose empire was no less universal in Theology than in Science.

But although a more rational as well as more practical system has long superseded their once applauded but now forgotten labours, we ought not to withhold from them merit of every kind, esteeming their mental powers scarcely above contempt.

MISSIONS TO THE INDIANS.

(Continued from our last.)

That much good was effected among the Indians by men like Eliot we are not at liberty to doubt; and yet it would be unsafe to accept the testimony of writers such as those we have quoted, without balancing it with the very different statement of others.

There were in the southern parts of this province, about four or five years ago (when your commissioners here sent a couple of English ministers, who were masters of the Indian tongue, to visit them) no less than thirty several congregations of Indians, who commonly assembled themselves every Lord's day, and a great part of them, to lectures on other days also, for the worship of the great God and our Lord Jesus Christ.

What follows, however, may serve to show both to what extent the aborigines desired Christian instruction, and how far they profited by it.

four or five years ago) about thirty-seven Indians who were the constant preachers of the gospel unto them in their own language, in which they have Catechisms, and Bibles, and Psalm Books, and other books of piety translated by the vast labours of worthy Englishmen.

Besides these, there are seven or eight English ministers, who have learned the Indian tongue, and visit the Indian assemblies, and pray and preach among them, and give such directions as they see needful for their affairs.

How the ordinary congregations among the Indians are inclined, and how instructed, may be a little apprehended from some lines in a letter now lying before us, dated not many weeks ago, from a very valuable servant of God, namely, Mr. Samuel Danforth; he says, 'They met me at Little Copton, about two months since, to hear me preach.'

Though there are some congregations of the Indians which are now not advanced unto all the privileges of the evangelical church state, combining for and enjoying of all special ordinances, yet a considerable number of them are so.

We shall here insert an extract of a late letter from Mr. Josiah Torry, a hopeful young man, who had learned the Indian tongue, and begun to preach to them in their own language; he having been an eye-witness of their proceedings, writes to us in words following—

'The gravity and diligent attendance in the time of worship, with the affectionate confessions of such as are admitted into the church, make me hope that many of them may have the Spirit wrought in them, according to the working of the mighty power of God.'

About the manner of performing the more stated exercises of religion in public among the Indians, there needs no account but this. They were conformed unto the English.

But we have now before us a letter very lately received, from as knowing and as faithful a person as could be engaged of, wherein he speaks a little more particularly.

Some others, you may remember that yourself, with some others were pleased once to bear me company to a lecture to Assawampset, and were an eye-witness of their grave, attentive, deportment in their exercises, and of their excellent singing of psalms with most ravishing melody.

There were in the southern parts of this province, about four or five years ago (when your commissioners here sent a couple of English ministers, who were masters of the Indian tongue, to visit them) no less than thirty several congregations of Indians, who commonly assembled themselves every Lord's day, and a great part of them, to lectures on other days also, for the worship of the great God and our Lord Jesus Christ.

What follows, however, may serve to show both to what extent the aborigines desired Christian instruction, and how far they profited by it.

In the year 1700, the Earl of Bellmont, Governor of New York, memorialized the Lords of Trade and Plantations on the want of some ministers of the church of England to instruct the five nations of Indians and to prevent their being practised upon by French priests and Jesuits; whereupon the said lords submitted a representation on the subject to Queen Anne, who, by an order in council, sanctioned their proposal for the appointment of two clergymen, and referred the accomplishment of the plan to the Archbishop of Canterbury.

He does not appear to have met with any marked success. The Indians to whom he was sent were unprepared to profit by his instructions, and ingenious in finding excuses for not going to hear him—Disheartened, as it would appear, at the little progress which he made, Mr. Moor embarked for England after about three years' residence in America. It is supposed that he was drowned at sea, for neither himself nor the vessel in which he sailed was ever heard of afterwards.

One instance of his history deserves record, both as shewing the arbitrary conduct of a governor frequently spoken of in high terms, for the support he afforded to the church, and the grievances to which the clergy were subjected for want of episcopal protection. On some charge of irregularity, Mr. Moor was summoned by Lord Cornbury from Burlington to New York, and on his declining to obey what appeared to be an illegal warrant, was arrested by order of the governor, and imprisoned in Fort Anne, (New York). The only irregularity which he supposes may have provoked Lord Cornbury's anger was his having the sacrament too often, (once a fortnight when he well could); which frequency the governor was pleased to forbid, without effect.

Mr. Moor concludes his account with these words: 'I can't forbear making an humble proposal to the society, which is, that they would be pleased to use their interest with her Majesty in order to their obtaining leave for the recommending proper persons to be governors of these parts; men of good morals, if not of true religion. But alas why not the latter?'

In 1709, four sachems, or chiefs, came to England to confirm the peace which had been made by their nations with the Governor of New York; and to request her Majesty would be pleased to take measures for the instruction of their subjects in the truths of Christianity.

This request having been submitted by the Archbishop of Canterbury to the society, it was agreed to send two missionaries, together with an interpreter and schoolmaster, to the Mohawk and Oneida Indians; and the Queen gave directions for the erection of a fort, with a chapel and house for the clergyman, in the country of the Mohawks.

The Rev. William Andrews, the first missionary selected, arrived at Albany in 1712; and in giving an account of his reception, he says, 'When we came near the town, we saw the Indians on the banks, looking out for my coming. When I came ashore, they received me with abundance of joy; every one shaking me by the hand, bidding me welcome over and over.'

After some further account of his proceedings, he gives the following particulars as to the customs and mode of living of the Indians:—'The number of adults of this nation is about 260. They have a great many children. There are seldom half of the Indians at home together, but always going and coming; their chief town or castle, as it is called, stands by the fort, consisting of forty or fifty wigwags, or houses, palisaded round. . . . Their houses are made of mats and bark of trees together with poles about three or four yards high. Their clothing is a match coat, like a mantle, either a blanket or a bear's skin; their bed is a mat or skin; they paint and grease themselves much with bear's fat clarified, cut the hair of one side of their heads, and some of that on the other they tie up in knots upon the crown with feathers. . . . The men are slothful and lazy enough; the women laborious, true servants to their husbands, carry all the burdens, fetch the venison home out of the woods their husbands kill, the wood they burn, carry the children about on their backs, hoe the ground, plant the corn, wait upon their husbands when they eat, and take what they leave them; yet for all this they say the women court the men when they design marriage.'

In a subsequent letter he paints the serious inconveniences of a residence in that country: 'There is no manner of pleasure to be proposed by living here, but only the hopes of doing some good among these poor, dark, ignorant creatures; for, in the winter season for four or five months we can scarce stir abroad by reason of the extreme coldness of the weather and deep snows; and in the summer [we are] tormented with flies and mosquitoes, and cannot stir abroad without being in danger of being stung with snakes, here are so many of them. In the next place, the transporting of provisions to this place is very chargeable; the nearest towns to us of Christian inhabitants, where we buy what we want, are Schenectady and Albany—the one about twenty-four, the other about forty-four miles; the road by land for the most part is a small, rough Indian path through the woods, where we cannot ride without a great deal of danger, by reason of the foulness of the road with fallen trees, roots, stones, high hills, and swamps.'

In 1715, that is, about three years after his arrival, he had twenty children pretty constantly at school, but acknowledges that they were principally induced to attend by the food which he distributed to them. 'Victuals is a great motive with them; for the Indians are very poor, and fare hard.' The ordinary attendants at church were from sixty to seventy, and as many as 150 when the great body of them were at home. The number of communicants altogether was thirty eight.

If Mr. Andrews be a fair and competent witness as to the character of the Indians in his times, they were far from deserving the praise that is sometimes lavished upon them. He describes them as both treacherous and cruel. He says, 'There is no trusting bad Indians, for they, having no laws among them, make no more to kill a man, if they have opportunity, to get a coat or a shirt, than to kill a dog, and eat him when they have done; for it is common among most of the Indians not only to eat dogs, horses, or any carrion in the world, but man's flesh.' They are constantly begging, and were so much addicted to drunkenness, that it was almost impossible to make any moral impression on them.

Indeed, Mr. Andrews, so far from falling into the common way of exaggerating the success of his own labours, writes thus to the society in 1718: 'Their lives are generally such as leave little or no room for hopes of ever making them any better than they are—heathens. Heathens they are, and heathens they will still be. There are a few, and but a few, perhaps about fourteen or fifteen, whose lives are more regular than the rest.' They showed no devotion in church, where they came to get a dinner, and slept most of the time. They frequently spent the Sunday in a hunting excursion. He sums up their character in the following words, which certainly have all the airs of exaggeration arising from personal dislike:—'They are a sordid, mercenary, beggarly people, having but little sense of religion, honour, or goodness, among them; living generally filthy, brutish, lives; they are of an inhuman, savage nature, kill and eat one another.'

THE PRIVILEGES AND POSITION OF CHURCHMEN.

(From Bishop Beveridge's Sermons.)

In the first place, I observe, how much we are all bound to acknowledge the goodness, to praise, to glorify, and adore the name of the most high God, in that we were born and bred, and still live in a Church, wherein the apostolical line hath through all ages been preserved entire, there having been a constant succession of such bishops in it, as were truly and properly successors to the apostles, by virtue of that apostolical imposition of hands; which being begun by the apostles, hath been continued from one to another, ever since their time, down to ours. By which means, the same Spirit which was breathed by our Lord into his apostles, is together with their office, transmitted to their lawful successors, the pastors and governors of our Church at this time; and acts, moves, and assists at the administration of the several parts of the apostolical office in our days, as much as ever. From whence it follows, that the means of grace, which we now enjoy, are in themselves as powerful and effectual as they were in the apostles' days; and if they prove not always so successful now as they were then, that cannot be imputed to any want of efficacy in them, but to some defect or other in those who use them. For they who are duly prepared cannot but always find the same effect from them, because there is always the same cause, even the Spirit of God moving upon his word and sacraments, when administered by our Church, as well as when administered by the apostles, to whom it was first given.

And here it may not be amiss to observe, what I have often thought of, not without admiration, how strangely the spirit of the apostles hath run through our Church, all along, ever since the Reformation, diffusing itself from the head, which first received it, into all her real members; as may easily be seen, not only in the discipline of our Church, but likewise in its doctrine, manner of worship, patience under sufferings, universal charity, and particularly in its loyalty and submission to the civil magistrate; which the Apostles, assisted by the Spirit of God, did not only press upon others, but practised themselves. And the same Spirit hath enabled our Church constantly to do the same; inasmuch, that malice itself could never fasten anything of rebellion upon our Church, as now constituted, nor upon any of her members that lived faithfully in her communion. Many of them have suffered imprisonment, sequestration, yea martyrdom itself, as the apostles did; and yet all have been as free from rebellion and treason as they were; which to me is a great instance of the same Spirit still working in our Church, which wrought so effectually upon them.

And this I verily believe is the great reason why the devil hath such a spite at our Church, still stirring up adversaries of all sorts against it; Papists on the one hand, and sectaries on the other, and all, if possible, to destroy it; even because the spirit which is ministered in it is so contrary to his nature, and so destructive of his kingdom, that he can never expect to dominate and tyrannize over the people of the land, so long as such a Church is settled among them, and they continue firm to it. And, therefore, seeing he cannot by all his secret plots and contrivances totally overthrow it, he still uses the utmost of his skill and power to draw as many as he can from its communion, and so make them schismatics; that so being separated from the body, they may not partake of the Spirit that is in it, nor by consequence receive any benefit from this promise of our blessed Saviour, to the governors of his catholic and apostolic Church in all ages, 'Lo! I am with you always, to the end of the world.'

COVETOUSNESS.

(From the Rev. J. G. Dowling's Sermons.)

'Let your conversation be without covetousness.' The Christian may not entertain the love of money; it is altogether contrary to his profession. He may exert himself to supply his wants by his labour, he may lawfully enjoy the possessions entrusted to him by Providence, but he may not set his heart on gain. It would seem to be forbidden by the whole tenor of the New Testament, that we set ourselves to the heaping up of riches. It is not only lawful, but our duty, to lay up out of our superfluity what may be required for the time of need. A provident regard for the future is absolutely necessary in all who would not disgrace the Gospel; and it is but proper and seemly that we should, if we have the opportunity of doing so in the fear of God, provide a decent aid for such as are dependent upon us. But it would seem to be pretty evident that the Christian cannot safely labour to make a fortune, such as is desirable only for purposes of luxury, ostentation, or ambition. That is an employment only suitable for children of this world. And to them it should be left.

But this is not the view which is usually taken of the matter. It is generally thought that the Christian is never unsuitably employed, when he is engaged in the pursuit of honest and honourable gain. Many who bear the fairest fame as persons of religious principles, are conspicuous for their activity in the various walks of business, and are foremost in the various ways of acquiring property. They scruple not to lay out the energy, which more thoughtful persons consume in idleness, or waste in the indulgence of the sensual passions, for the increase of their worldly fortunes. So that they pay all their due, and bestow some portion of their substance in benevolence, and observe the outward requirements of religion, they are conscious of no violation of the Divine law in giving themselves to the active pursuit of money. They feel the fatigue of body and waste of spirits which their employments occasion; they are aware that they engross their thoughts that they are not able to set apart sufficient time to the great business of self-cultivation, meditation and devotion. But they are always able to excuse the course which they are pursuing. They do it all, forsooth, to obtain a future season of leisure, or to place themselves in a condition of doing more good—or to supply their families—or to secure themselves against want. Though there is much in all these pleas, where they are employed consistently, they are more sophisms when they are employed as apologies for covetousness. We cannot but fear that they are often so employed. They certainly are, when preferred by those who are in a state of mind contrary to that which is described in the next words of the text, in which the Apostle states the feeling required in the Christian.

DIOCESAN THEOLOGICAL INSTITUTION, COBURG, CANADA WEST.

EXAMINATION QUESTIONS, 1844.

Tuesday, August 13.—9½ to 1½ o'clock.

NATURAL THEOLOGY.

- 1. What is meant by prospective contrivances? State a few instances of such? And of what are they an evidence?
2. What peculiar properties do we discover in the eyes of birds and fishes, respectively, adapted to their peculiar wants?
3. In what way is a partial deviation from the general economy of the animal frame, a proof of design? And how is such manifest in the covering of animals?
4. What is meant by "compensation," as adduced by Paley? and state some instances of such compensation in animals?
5. What is the principle of centripetal forces? Wherein does it show contrivance? And what would have been the effect of a different proportion between attraction and distances?
6. What is the objection to the doctrine of agencies? To what special cases can it be shown to be inapplicable?
7. How do you reply to the objection, that so much that bears the appearance of chance is visible in the world? And what cases can be adduced in which the benefits of such apparent chance are manifest?
8. How is the Unity of the Deity to be demonstrated from the structure and operations of the universe?
9. What is the difference between a direct and an indirect Revelation?
10. Why is there no inconsistency in the belief that God should communicate an extraordinary revelation of himself? and how is its reasonableness asserted by Lord Bolingbroke?
11. How do you meet the affirmation, that philosophers of modern times have inculcated sound views of morality, even while they denied revelation?
12. What would be the objection to a direct revelation to every person individually? and by what example in the Old Testament is the force of such objection strengthened?
13. What argument is to be drawn from the circumstantiality of the records of the Old Testament, and how do they, in this respect, contrast with profane writings?
14. Trace back the continuity of the chain of evidence in reference to the Pentateuch, from the time of our Saviour, through successive stages of the Jewish history, to the days of Moses.
15. What circumstances support the belief that Moses must have composed the Pentateuch during an unsettled state of the Jews?
16. What is there in the nature of the laws of Moses which proves that they would not have been accepted by the Jews without a persuasion of their Divine authority?
17. What objections are drawn from the use of expressions in the Pentateuch, indicating a later date than the alleged time of its composition; and how are such to be explained?
18. What remarkable coincidence are we presented with in the alliance of Abraham's son to a granddaughter of his brother? and what bearing has this fact upon the extraordinary parts of Isaac's birth?
19. In what peculiar respect do we observe an individuality in the character of Jacob? In what instances is it shown? and what is the inference from it, as developed in the sacred history?
20. What minute coincidence do we discover in reference to the carrying of the vessels of the Ark, as stated in the 7th chapter of the Book of Numbers?
21. What remarkable coincidence are we presented with in the account of Rahab's covering the spies with stalks of flax?
22. What circumstance in the sacred history serves to explain the fact of David's sending his family to Moab, out of fear of Saul? and what do we infer from this?
23. What circumstances can be discovered in the Sacred History which appear to afford a clue to the hostility entertained by Ahithophel against David? and what does this discovery serve to show?
24. What circumstance accounts for the reluctance of Elijah, when persecuted in Israel, to take shelter in Judah? And of what is this a proof?

AUTHENTICITY AND INSPIRATION OF THE OLD TESTAMENT.

- 1. What is the difference between a direct and an indirect Revelation?
2. Why is there no inconsistency in the belief that God should communicate an extraordinary revelation of himself? and how is its reasonableness asserted by Lord Bolingbroke?
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EVIDENCES OF CHRISTIANITY.

- 1. What would be the effect of the species of experience to which it is alleged by Hume that miracles must coincide?
2. What were the grounds of objection to Christianity, at its first propagation, on the part of the Jews and Heathens, respectively?
3. What notice is taken by profane writers of the sufferings of the first Christians? How do you account for the obscure and accidental character of such notices? and how does this affect the value of their testimony?
4. What can be adduced from the Apostolical Fathers to prove that Christianity was a persecuted religion?
5. What testimony in relation to Christ is found in Josephus? and if such be spurious what does it infer to us?
6. How does it appear that the religious rites and usages of the early Christians sprang out of the narrative now in our hands, and that they were not framed subsequently to the publication of such narrative?
7. How is the authenticity of the Scriptures of the New Testament proved by the testimony and conduct of heretics in the first three centuries?
8. Of what nature are tentative miracles? State some instances of such? and how do they differ from the miracles of Christ?
9. Under what suspicion does the alleged miracle of Vespasian at Alexandria labour? and in what respects does it differ from the Christian miracles?
10. Why is it unreasonable to suppose that the prophecies contained in the New Testament in reference to the destruction of Jerusalem, were inserted after that event?
11. State some instances of the candour of the writers of the New Testament, and the impression to which these must naturally lead.
12. What marks of identity in the character of Christ can be produced from the four Evangelists, where the narratives are not founded upon the same occurrence?
13. State a few instances in which the morality of the Gospel differs from any which had previously been inculcated, and show how this supports the divine authority of the Christian religion?
14. What coincidences, incidental and obviously undesigned, can you point out between St. John's Gospel, and those of the other three Evangelists?

THE LATIN FATHERS.

- 1. Who was Tertullian? When did he live? What are the peculiarities of his style? And what erroneous opinions did he adopt in his later days?
2. Translate the following from his "Liber Apologeticus"—
"Si certum est denique nos nocentissimos esse, cur a vobis ipsi alter tractamur, quam pares nostri, id est, ceteri nocentes? cum ejusdem noxae eadem tractatio debet intervenire. Quodcumque dicimus, cum alii dicuntur, et proprio ore et mercenaria advocacione utuntur ad innocentis scie commendationem. Respondendi, alterandi facultas patet, quando nec licet indefensus et inauditus omnino damari. Sed christianis solis nihil permissum loqui, quod causam periculi, quod veritatem defendat, quod iudicem non faciat injuriam."
(1.) To what custom does the expression "alterandi facultas" refer, and can you illustrate it from any profane author?
(2.) In using the word "nocentissimos," to what calumnies does he allude?
(3.) Translate the following:—
"Secundum edictum, antiquissimis Judaeorum instrumentis sectam istam esse suffulcitur, quam aliquando novellam, et Tiberiani temporis, perique sequenti, profitentibus nobis quoque; fortasse an hoc nomine de statu juris retractatur, quasi sub umbraculo insignimur religionis, certe licite, aliquid proprie presumptionis abscondat, vel quia praeferat, neque de victis exceptionibus, neque de solemnitatibus diemur, neque de ipso signaculo corporis, neque de consortio nobiscum cum Judaeis agimus, quod utique oportere, si eidem deo mancipemur?"
(1.) To what does he allude in the expression "certe licite"? and how is the same thing referred to in the Acts of the Apostles?
(2.) When did Christianity become a "religio licita"?
4. Translate the following passages from LACTANTIUS—
"Cum deum Deum patrem, et Deum filium, non diversum deum, nec utrumque secerimus, nec filium patris sine filio potest; nec filius a patre secerni; si quidem nec pater sine filio unquam, nec filius potest sine patre generari. Cum igitur et pater filium faciat, et filius fiat, una utriusque mens, unus spiritus, una substantia est; sed ille quasi exuberans fons est; hic tanquam defluens ex eo rivus: ille tanquam sol; hic quasi radius a sole portans; qui quoniam summus pater et fidelis et carus est, non separatur, sicut nec rivus a fonte, nec radius a sole; qui et aqua fontis in rivum est, et solis lumen in radio: quae neque vox ab ore sejungit, nec virtus, aut manus a corpore divelli potest."
"Fuertur quidam nostrorum vel minus stabilita fide, vel minus docti, vel minus cauti, qui dissidium facerent unitatis, et ecclesiam disperderent. Sed id, quod fides fuit lubrica, cum Deum nosse, et colere simul, et augenda opibus, et honori studentes, affectabat maximum sacerdotum; et a potioribus victi, secedere cum suffragatoribus suis maluerunt, quam eos ferre prepositos, quibus concupiscunt ipsi ante preponi."
(1.) To what class of separatists does Lactantius refer in this latter passage?
(2.) In what way are his words applicable to present circumstances in the Church?
(3.) What is the general character of the writings of Lactantius? and how is this elucidated by his history?
5. When did CYPRIAN flourish? What gave rise to his treatise "de Unitate Ecclesiae"? and what renders his testimony to the necessity of unity particularly valuable?
6. Translate the following passages from this treatise—
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"Caevenda sunt autem, fratres dilectissimi, non solum quod sunt aperta et manifesta, sed et astute fraudis subtilitate fallentia. Quid vero astutus, quid ne subtilis, quam ut Christi adventus detestetur ac prostratis inimicis (postquam lux gentibus venit, et suscipiuntur hominibus salutare lumen effulsit, ut audent dicitur gratie spiritalis admittent, spernent ad ducendum oculos suos caeci, infirmi aeterna sanitate revelarent, claudi ad Ecclesiam eurrent, multi claris vocibus et precibus orantem) videns ille idola derelicta, per nimiam credentium populum sese suas ac templa deserta, excogitaverit novum fraudem, ut sub ipso christiani nominis titulo fallat incipientes? Hereses inventit et schismata, quibus subvertent fidem, veritatem corrumpent, scindent unitatem. Quos detinere non potest in viae veteritate, circumscripti et decipit non tamen erroris. Rapit de ipsa Ecclesia homines, et dum sibi appropinquasse iam lumen, atque evasisse seculi nocentium videtur, alias nescientibus latens rursus infundit; ut cum Evangelio Christi, et cum observatione eius, et lege non stantes, Christianos se vocent; et ambulantes in tenebris, habere se lumen existant."
"Nemo existimet bonos Ecclesia posse discedere. Triticum non rapit ventus, nec arborem solida radice fundatam procella subvertit. Inanes paleae tempestate jactantur, invalide arbores turbis incursione evolvuntur."
(1.) To what class of separatists does Lactantius refer in this latter passage?
(2.) In what way are his words applicable to present circumstances in the Church?
(3.) What is the general character of the writings of Lactantius? and how is this elucidated by his history?
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