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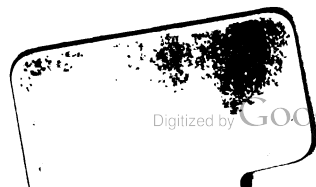


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A LEGACY TO GREAT BRITAIN.

...CY
...RITAIN.

BY
...S BILLET,
...TAUNTON.

... THE WATCH OF THE LORD."—*Chr. Cranmer's B.*
... THAT HEAR THE WORD OF GOD . . . AND KEEP IT."—*Luke ii.*

LONDON: WILLIAM MACINTOSH,
24, PATERNOSTER ROW.
1865.

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This Book is necessarily one of a miscellaneous character, as the Author, warned by age and infirmity that his night is at hand, felt desirous of introducing into it as much useful matter as possible. December 30th, 1864.



Dedication

TO THE

PROTESTANTS OF GREAT BRITAIN.

A PROTESTANT IS SIMPLY ONE WHO PROTESTS AGAINST THE RELIGION OF
ROME, AND EMBRACES THE RELIGION OF THE BIBLE IN ITS STEAD.

GENTLEMEN,

The signal hoisted by our naval Hero, just before the memorable and momentous battle of Trafalgar, was as noble in thought as it was commanding and impressive in effect. But you, Gentlemen, must ascend yet higher in the coming contest, by taking for your ensign this unalienable and imperishable truth—

GOD EXPECTS EVERY MAN TO DO HIS DUTY!!!

For it is His battle that you will have to fight. Know you well, and doubt not, that Protestantism and Christianity are essentially the same. If there be a distinction,

there is no difference between them at all. By Protestantism is meant, not only a protestation against the errors of Rome, but an unreserved reception also of the doctrines of the Reformation, which are clearly and unquestionably the doctrines of Christ. This is the ONE FOUNDATION on which the constitution of Old England, her greatness and her glory were all built up.

Will you, Gentlemen, consent that it should be destroyed now, and thus blast your country's fame, and give posterity a right to stamp your name with infamy? No, no; you will not, cannot act with such ignoble degeneracy. Wherefore raise again the Protestant standard, not with senseless clamour, but with the voice of very faithfulness. Then will be found to rally round it a host, which under that same Providence which has so long, so often, and so eminently proved to the Protestant cause "a cloudy pillar by day," and "a pillar of fire by night," must prevail.

The gauntlet has been thrown down by the hierarchy of Rome, before your face. Will you refuse to take it up? Truly your forefathers lost no such opportunity. Full well they knew that Popery was, and is, and ever will be, the great antagonist to Divine Revelation, and the common curse of all nations in which it bears sway, they themselves being witnesses. Then emulate their righteous example. Stand up, Gentlemen, as one man,

and convince the world that the people of England have not yet cast off the prestige of their noble and high ancestry, by making their heart ready to embrace Popery.

The law once so patriotically passed by the wise Solon against neutrality, is now brought by moral necessity into decisive operation amongst all true Protestants and true patriots of this realm. Wherefore, Gentlemen, "arm yourselves unto the war" with the whole armour of God. Be ye true to the faith once for all revealed. Give a firm and flat denial in all courtesy to every candidate that will not pledge himself to yield no support—no countenance to Popery in any shape, however much you might personally esteem, as I myself sincerely do, those that profess it.

To advocate toleration and liberty of conscience is one thing, but to foster the errors of others by Legislative enactment, to their immortal hurt, is quite another thing. One is a good act, the other a bad one. We question the moral right, as well as the policy, in any Prime Minister or other Statesman to endanger the souls of those whom Providence has placed under his jurisdiction, by the desertion of first principles. Charity herein, falsely so called, is the worst of all uncharitableness.

Then shun the evil, but choose the good. Decide for

the honour of God and your country purely, by maintaining the Protestant—or, what is synonymous, the Christian ascendancy of the United Kingdom, inviolate.

I am, Gentlemen,

With true respect,

Your faithful servant,

JAMES BILLET.

TAUNTON, 1847.

A LEGACY TO GREAT BRITAIN.

“Hoc saltem fungor, inani munere.”

THE perils of the nation all centre in one, that is Popish Idolatry, which God hates, and fails not to punish in every land where it reigns, as shewn by evidence as decisive and clear as any judgment against Idolatry recorded in the Old Testament.

Throughout the eventful period of Jewish History, is there a crime stamped in guilt with so deep a dye, denounced with so great abhorrence, or visited with such unsparing severity, as Idolatry?

Be it remembered also, that time has made no change in the character of this sin. It is essentially the same now as it ever was, and ever will be, abominable in the sight of God; for it implies a wilful and absolute surrender of the heart to other gods, and a deliberate preference of their service.

Idolatry, it is said, is the beginning, the cause, and the end of all evil. What difference is there then, in principle, between the worshipping of “Ashtaroath,” the goddess of the Zidonians, by Solomon, for the which he incurred the hot displeasure of the Most High; and the

worshipping of the Virgin Mary, by Papists? Not the fraction of a shadow. However good a woman the Virgin Mary might have been—which nobody doubts—this fact does not affect the question of Idolatry in the least. Yet according to documents presented to the House of Commons, some hundreds of thousands are voted annually by that honorable assembly, in support and maintenance of this wicked superstition.

If the money were given to feed the hungry, relieve the distressed, or rescue the captive debtor from his cell, not a murmur would I breathe against it.

But when it is given to add fetters to their chains, and darkness to their night, silence would be cruel, and could not be guiltless. Happen whatever may to myself, I will never cease to protest against this unconstitutional and unrighteous inconsistency, to the last gasp of my life.

From the Pope to the beggar I wish them all well; and I do cherish the hope that Parliament, seeing the utter failure of its policy, will reverse it, and give the Bible fair play in Ireland, and eventually turn its darkness into light.

It is a striking and an instructive fact, that the charge against St. Paul, of being a heretic, is precisely the same as that made by Papists against Protestants, and for the same reason, as shewn by Pope Hocstrate in the following definition:—"He is a Heretic that cleaveth to the Scriptures." See his book against Luther.

Here is a distinct proof on high authority, in combination with many others, that Popery is a direct antagonism to the Word of God. It would be a libel upon revelation, to call it Christian. No wonder, therefore, that the vengeance of Heaven falls so conspicuously upon

all countries reprobated by its sway. Was it chance that smote down Rome, Naples, Tuscany, Mexico and Poland? Alas, unhappy Poland! What profit did it reap by banishing the Gospel from its land, and all the Protestants who preached it; burning down fifteen of their churches, and waging open war against England, in the reign of Elizabeth, only because it was Protestant, and for no better reason, many times since?

The whole rural and political atmosphere of Poland was bad, for want of that which alone could give it salubrity. Study was limited to a few, and the pleasures of sense absorbed the whole attention. Religion was but a superstitious mockery; in short, Poland sunk to a complete specimen of Popish authority, constitution and rule.

No wonder that the Almighty fiat went forth, "Down with it, down with it, even to the ground": yet its fall elicited pity from every breast, and presented an awful warning to all nations against Popish domination; and particularly to the British Government, against the enthronement of Idolatry in our gaols, and its dread consequences. Likewise in choosing Popish unconverted men as Bishops, in our Protestant Church, as far off from Christ as Saul of Tarsus was, or as the article says, *quam longessimē*, without any power of expelling them. This irresponsibility of Bishops is become a national grievance, which upon the highest of all authority demands correction, to guard the King's highway and make impassable the *Pons assinorum* leading to Rome. It is no light matter to wage war against the Protestant Religion (revealed in Holy Writ), which our Lord bequeathed to mankind, and sealed with His own blood.

Shall Old England, so highly, so signally blest, fall by apostacy? God forbid. Of all the public acts which have stained the history of England since the Reformation, I cannot recognize one so fraught with evil, so insulting to the Almighty, and so absolutely inexcusable, as that of casting out the Word of God from the Irish and Indian Schools. The poor ignorant savages, who gave vent to their feelings by firing a volley into the heavens at the loss of their crops from unfavourable weather, were not nigh so daring and so desperate as those statesmen who thus flung the Bible out of doors.

That book is the birthright of every one, without exception. No monarch, earl, parliament, or person has any moral right to take it from him. To rob children of their common food is a heartless act, but to rob them of living immortal food, or the means of acquiring it, is immeasurably worse.

Next in enormity to this act, is the Prison Ministers' Bill, designed to convert our Gaols into Mass-houses, in open defiance to God's holy law, and strong commandment against Idolatry. Our Protestant neighbours on the continent might well be excused, if they should infer that our leading politicians have been visited with strong delusions, or fallen into a trance of reason. Is it not palpable and plainly demonstrable, that Idolatry is the destroyer of nations, kingdoms and people? Yet it prospers, alas! in Great Britain; the land of light, liberty and true religion. Thus has our constitution, the admiration and stay of so many centuries, and the bulwark of all that is great and good—received in 1864 the deepest thrust into its vitals that was ever inflicted. By this hurl down the rapids from Scylla to Charybdis, the

Christian integrity of parliament has been swamped, and the whole nation put into mourning; for the people at large, God be praised, are not yet become insensible to the blessings of the great and glorious Reformation, nor unmindful of the principles which placed the House of Brunswick upon the throne. Throughout the whole of Her Majesty's dominions, no people have been managed so unwisely and unsuccessfully as the Celtic portion of the Irish, amounting, I apprehend, to about three millions.

Naturally amiable, warm-hearted, and intellectual; capable of learning anything, doing anything, they are still prisoners of darkness, fettered with the bonds of a long night. Despairing of success or satisfaction, no statesman will advance a step, or move a finger for their deliverance.

Without intending to be obtrusive, far less offensive, may I be allowed to suggest the enquiry, why not build them a College, adapted to their capabilities and predilections; in which an unacquaintance with the Irish tongue should constitute a disqualification in all candidates for office within its walls? Choose its officials out from among them which would ensure popularity, gratify their feelings, and prove to a demonstration that the one intention of the establishment was to do them good. Win their hearts, you would win them altogether. Make the Bible in Celtic, the base, centre, and capital of all education. Herein, some difficulty might be experienced, but it must be met firmly and faithfully, without compromise. The Institution should be under Protestant rule, but most liberal and free in the admission of all parties within its doors.

A printing press should also be given them, to afford full scope for their genius, advance in knowledge, erudition and diligent study. Perhaps also some trade or manufacture could be created for them, and a cheap line for one carriage ran into their midst. Without entering into minute detail, which others are so far more competent to do than myself, it does appear to me that some experiments of this kind would be worth making, and not improbably be received with gratitude and augmented attachment. I wrote Sir R. Peel to this effect, when the Queen's Colleges were first proposed, intimating that one of them might be adapted to these purposes. My communication was well received, and politely answered, but rejected. It is not too late! If the principles of living truth could be once planted in the hearts of those well-meaning people, they would become a happy and prosperous community. There is more virtue in the twelve apostles, to control the evil passions of our fallen nature and lead minds into the ways of peace, than there is in twelve hundred policemen.

It is patent to all men, that the successive increase of liberality towards the advance of Popery, made with the best intention but the worst judgment, by one Government after another, has but served to magnify and exasperate the evil; of course the more money is given, the more agents, agitators and ribbon-men may be employed. It would be interesting to know how much of the £5 given to Beckham, for shooting Mr. Fitzgerald, came out of the Parliamentary grants. But it may be prudent not to push this enquiry too far, lest it should appear that every member who supported these grants made himself unconsciously a subscriber to ribbonism.

How far more satisfactory and successful it would be,

to spend the money in doing good in a Christian manner to those naturally gifted people, by freeing them from the bondage of Popery, a slavery of body and mind quite as oppressive and ruinous, as any practiced in South America. Let freedom begin at home, and the slave be no longer known on British ground, either in the Convent or the Confessional. Their entire abolition would be the purest charity, the most intrinsic benefaction, and highest honor that Papists could receive. I direct my aim chiefly to Popery, because I regard it as the "Takoo" fort of Infidelity, which out-tops and commands all the rest, and therefore ought to be assaulted first, by all who profess and call themselves Christians. See Bishop Stillingfleet on Romish Idolatry.

Pelagianism, Arianism, Socinianism, and Popery, are all radically one; namely, the religion of "fallen nature" performed by the external senses, in which God has no part, and the soul no interest. Popery is nothing more than Socinianism, arrayed in ecclesiastical costume; and Socinianism is nothing less than Popery in plain dress. Their identity in principle, is demonstrable by clear and conclusive argument. I once had a book which worked this problem fairly out, but I lent it and lost it.

One of the Popes openly confessed himself a Unitarian, and no man reproached him for it. The Papist and the Unitarian usually work together in Parliament, upon the hustings, the platform, etc., nor can I perceive any inconsistency in their doing so. The end of the whole question and argument is this.—Once that the foot is taken off holy ground, it is quite a matter of uncertainty whither, or to what extent it will wander from the truth. "The Bible is the religion of Protestants," and by it we are content to stand or fall. The throne would not be

safe a single day upon any other foundation ! It behoves Parliament to keep a jealous eye on that sacred and august throne standing before them in the upper house, and see that it do not totter the fraction of a hairs-breadth. But totter it will, if the Pope be suffered to put a foot upon British ground. Five kings at once, be it remembered, were hurled off their thrones by the hand of the Almighty, for practising and encouraging Idolatry.

The Schools of Priestly, Bentham and Arnold have done infinite mischief to the aristocracy of this country. Their end is always Popery, of which their departure from Scripture is but the beginning. The supremacy of revelation must ever be maintained inviolate.

The *vis a tergo* made by Papists, is scarcely more powerful than the *vis inertix*, displayed by Protestants, to their indelible shame. They seem to have forgotten the dying words of the noble Lord William Russell, "If I may not be permitted to live a Protestant, I am resolved to die one." But when roused to the proper pitch, Protestants would doubtless act with invincible fidelity, God being their helper. A Protestant is simply one who protests against the religion of Rome, and embraces that of the Bible in its stead. Therefore he is bound to defend that religion, and never be ashamed of it, nor slow, covert, or effeminate in avowing it. True honor follows it like a shadow. It is a holy cause. To this simple, sublime system of divine revelation, Arminianism stands ever opposed. Indeed, Popery is but Arminianism, run to seed. You might as well attempt to physic a corpse to life, as to expect any saving health from either; they are both outside the canon of Holy Writ. Within this ark all is safe.

It is a royal calamity that the Gospel is so industriously kept from its presence. The true preachers of it are rarely, if ever, allowed to put a foot in the pulpit of the Palace Royal. There is something unkind, heartless and disloyal in this mal-practice.

If we have done the Celtic people of Ireland a serious and immortal hurt, by pandering to their superstitions, and ourselves no good; why not reverse our policy, and give them a Celtic Bible, with competent teachers of it chosen out from among themselves. It would be an inexpensive and easy experiment, which could not fail of doing them some good. They are a fine people, vivid, open and intellectual; worth any trouble, expense, or pains, to bring their minds into right cultivation and win their affections aright. Fettered with long and rooted prejudice, their regeneration can only be effected by gradual, wise and Christian perseverance.

An argument has been raised by Dr. Adam Smith and other political economists, upon the question as to what constitutes the wealth of a nation. One suggests the number of its people; another the magnitude of its riches; another its commerce, and another the strength of its navy and army, etc., etc. I respectfully, but flatly deny them all. What have multitudes done for Asia and Africa? Did riches save Mexico, or commerce America? Did the mighty Armada of Spain, proudly called invincible, overthrow the great and good Queen Elizabeth? Or the chosen army under James the Second, in person, take Londonderry, though it was defended only by Walker and a few 'prentice boys? Did the idolatrous expedition for the invasion of Ireland, under Wolfe Tone, ever put a foot upon that land, or save one-tenth of its lives; although the

rest were destroyed—without the help of man—with the exception of Wolfe Tone, who sharpened a shilling against a stone in his cell, with which he committed suicide, and a few others who died at the gallows? Did the besieging army of Russia, well equipped and officered as it was, capture Silistria, though two hundred images of St. Sergius were paraded before the troops daily; and the little fort was defended only by three Englishmen and a handful of Turks? Did the splendid armament of Austria, so full of promise, save Austria, at Magenta, or Solferino; though it had been placed with grand military parade and religious pomp, under the sole protection of the Virgin Mary, who at the same time was appointed its Generalissima. Did the Image of the Virgin, lifted up in adoration and called on for help by the benighted Poles, at every volley fired upon them by the Russians, avail aught? Did the armies of Francis the Second, stop the career of Garibaldi, so vastly inferior to them in numbers and equipments? In fine, did the Midianites, arrayed against Gideon, prevail; though opposed by a force so numerically small? No, not one of them—history being my witness; and why? A leaven of infidelity—a forbidden something, as in the camp of Israel, marred them all.

Idolatry is a crime which God hates above all others, as shewn by the testimony of His own Word, by the example of ancient history, and no less visibly by examples in modern times; Rome, Naples, Sicily, Parma, Tuscany, Austria and Poland.

Chloroform could not make the eyes more dim, than those of statesmen must be, at home and abroad, which do not see and perceive these speaking, warning facts. “Woe to Ariel—to Ariel—the city where David

dwelt. O Lord, are not thine eyes upon the truth?"

But if these theories and premises, relating to the wealth of a nation, as propounded by Dr. Smith and others, be all false, as I have endeavoured to prove; what then in truth is the wealth of a nation? Decisively and without hesitation or reserve, I answer, Christianity is the wealth of a nation; that is the one true, though occult source of its power, prosperity, and peace, because "the arm of the Lord" is in it. This is the one foundation on which the constitution of Old England, her greatness and her glory, were all built up.

Yet an eclipse does not last for ever, nor is it total now. Methinks that I see a light shining from beneath it, which shall burst through the obscurity, and enlighten the Church and nation again at no distant period. God has not cast off His people nor taken away His truth from us. The tide of infidelity which now overflows the Church and Universities, must ebb. Death is sometimes a great benefactor to a nation, in taking away the wicked from before the king, and giving place to sound politicians, which, under Providence, shall wax stronger and stronger. Whenever a nation falls in first principles, it falls every way. All our present darkness and decadence arises from the forsaking of God and His Word.

There are two things which Popery must always do, before it can establish itself anywhere; one is to discard the Bible, the other to destroy the Sabbath. Consequently these have been ever prominent in its proceedings, since 1829, and are conspicuous in all Popish countries. Accordingly, we have just learnt that the king of Portugal gave a masque ball last Sunday, at which he appeared in four characters, and gave notice that the races would be continued the two following Sundays.

It is a sad indication to see personages of high rank—especially those of Royal degree, select Saturday nights for their parties; because it compels so many, against their will to violate the Fourth Commandment, which is quite as binding upon Christians, as it was upon the Jews. The Sabbath was a moveable festival, appointed by God to be kept by the Jews, on the last day of the week, to commemorate the creation of the world; and by Christians on the first day of the week to commemorate the redemption of the world. Hence it is said, “This is the day which the Lord—meaning Christ—hath made: we will rejoice and be glad in it,”—Psalm cxviii. To which the context replies, “I was in the spirit on the Lord’s day,” Rev. i. 10. And in King Edward’s and other old translations, at the end of Isaiah, when speaking of the Christian Dispensation, it is said significantly, “There shall be a newe Saboth for the other,” that is—says the margin—the Christen people. I cannot doubt but that the Prophet here foretold the change of the Sabbath. A Jewish Rabbi once told me that the Hebrew would undoubtedly admit of such an interpretation, though he, as a Jew, could not so receive it.

The English Sabbath is a test of its principle, and an open display of its character. It is more; it is a safeguard of its true greatness, honor and stability. No distinct law was given in reference to the Sabbath, nor to Infant Baptism, because, as I conceive, none was required, as the practice in both was then begun and soon became general. This I infer from the practice of Christ himself, and His Apostles, in reference to the observance of the Sabbath on the first day of the week, further specified and enforced by one of the “Decrees for to keep,” which enacted that thenceforth the Sabbath should be kept on the said day.

The latter point on Infant Baptism, was, I presume to think, clearly established by Dr. Wall, who adduced citations from authors living in primitive times, some of whom lived to a great age, and died in thankful remembrance of their infant baptism, which had occurred within the knowledge of the Apostles, if not been performed by them. See his work.

“They polluted my Sabbaths,” was one of the dread accusations made by God himself against the Jews. Forbid that the same should stand out in black array against the people of Great Britain!

In writing these remarks I have not turned to the right hand nor to the left to please or displease any one. If I can please God it is enough. The rightful observance of the Sabbath, is a test of faith and moral integrity in any nation. Perhaps no better can be found. Ever since 1829 an increasing effort has been made in this country to destroy the Sabbath, and to impugn the credibility of Divine Revelation, and to overthrow its supremacy. The union between Popery and Infidelity can never be divorced, for their consanguinity is identical. In whatever country, whatever family, or whatever heart there is no Sabbath, there can be no true religion.

From mid-night to mid-night, on the first day of the week, which St. John called the Lord's Day, is the period required by Christian obligation, for the Sabbath to be kept holy and honorable unto the Lord. Most dying thieves date their career from the time when they first began to despise the Sabbath. The inspired teachers decreed that all the glory of the Jewish Sabbath should be transferred to the Christian Sabbath, and from that time it has ever been so observed. It is striking and instructive to observe how few Christians are—how

few dare to be wise; how few countries enjoy pure religion, observe the Sabbath and understand the Gospel; how few receive it in full, walk by it, live by it and die by it.

The old question naturally arises in the mind; Lord, are there few which be saved? What is that to thee? Follow thou Me.

“Broad is the road which leads to death,
And thousands go together there;
But wisdom points a narrow path,
With here and there — a Traveller.”—COWPER.

It was a happy day for Old England, when the following laws were framed and riveted with our Protestant Constitution; namely, “The Bill of Rights,” “The Act of Settlement,” and “The Coronation Oath,” already referred to. These are three buttresses of our common weal, which ought never to be moved, never molested, by any person, nor for any purpose whatsoever. To legislate upon “First Principles,” is the perfection of statesmanship. Laws thus bottomed on the Gospel, rear a monument of wisdom more lasting than brass.

Should their stability ever be destroyed, to make way for Papal supremacy, civil war will become inevitable. Sad and severe as this alternative may be, it were far more preferable than the Papal yoke, which our forefathers were unable to bear. What slavery is worse than spiritual slavery? What despotism worse than spiritual despotism; by which the soul is bound down to idolatry by fetters of iron and rivets of brass, without hope of escape here or hereafter?

“When he offended in Baal, he died.”—Hosea, xiii. Here you behold a warning to Great Britain against idolatry, louder than thunder, higher than the heavens;

yet the legislators will not hearken! Did not we, too, offend in Baal, by that odious "Prison Mass-bill," alike contrary to the laws of God, and the constitution of the realm?

If Blackstone laid down maxims of sound law—and who shall question it? then was that Act an illegal Act, null and void by reason of its anti-christian character, and a decided *felo-de-se*. That a Somersetshire Bishop should have been tempted to vote for it is incomprehensible, and can only be left till the great day, when he must give up an account of his stewardship. The Augean Stable never wanted cleansing, more than our Cathedral system does, in respect to doctrine, to discipline, and finance. Happily there are some brilliant exceptions. But alas! the whole nation suffers from these apostacies, and will suffer.

"To your tents, O Israel, every man of you." God forbid that I should die without doing my duty to the uttermost, whether successfully or unsuccessfully. Adversity is sure to overtake Great Britain, if this rebellion against God be not stayed. A bridle will be put in her jaws, causing her to err. The hearts of one portion of her people, it may be, will be stirred up against the hearts of another; when men shall call for peace, but lo! oppression; for light, but lo! obscurity. "Her standard-bearer fainteth, and there be none to deliver her." "Wisdom crieth in the streets, but few hearken to her voice." Shall no lesson be learned from America, none from Ireland? Must it be written up against us, "Mene, Mene, Tekel, Upharsin." "Ichabod"! Not yet! not yet. The eleventh hour is not passed! What saith the Lord? Return unto me, ye backsliders, and I will heal your backslidings. Amen and Amen.

Though impelled by sense of duty, I have presumed to complain of the sanction and support given to Popery by the present Government, let me pay them a tribute of gratitude for their invaluable services to our country, by their politics, prudence, sagacity and foresight, whereby we have been steered—under Providence, through many imminent dangers and difficulties, known and unknown.

Perhaps it may be said of them as it was of Daniel, “we shall find no fault against these men, except it be concerning the Law of their God.” Read, mark, learn and inwardly digest, Hosea xiii. There is no mystery in the variegated hues of religion and irreligion, presented by the present day. They are but the travail of fallen nature, groping in the dark, and seeking out substitutes for true religion as of old, by inventions of her own.

The truth is, there is a tide in religion always running. At one time it ebbs, at another flows, by reason of the death of one generation and the birth of another, which demands regeneration and conversion as much as that gone before, and will remain constant enemies to God and His truth, until this be accomplished. The present age has given birth to Puseyism, Ecclesiology, Sacramentarianism, and Neology, all of which are but so many phases of Popery, or the religion of fallen nature.

Possibly the next might witness a happy and glorious recoil, when it may please the Almighty to raise up instruments of His own, to cleanse the Church and Universities of their present prevailing leprosy, and to re-kindle the principles of the Reformation, which were nothing more than the principles of Christ and nothing less; whereupon people will stand amazed at the retro-

spect of the follies and impieties, which have characterized this Tractarian rebellion against God and His Word, for it is nothing less; in the stead thereof true light shall once more bedeck the Churches and Universities of this heaven-blest country.

Truth is that and that alone which God will own and bless and prosper. "The gates of hell, that is, the powers of darkness, shall not prevail against it." And why? It is the root of Immortality. Trample upon it if you dare, it shall rise up to blast all your hopes, expose your covert ways, confound all your devices.

Was there ever in the whole world an armament more ingenious, hopeful, or enthusiastic, more powerfully arrayed in human might, than the Spanish Armada, destined for the purpose of overthrowing the Protestant religion and throne of these realms? Yet it fell prostrate and withered like grass—as it were, in mockery of the princes and nobles, the wise counsellors, the honorable, who had bowed the knee to Baal, under whose protection, absolution and blessing, the whole idolatrous host had been pronounced invincible, and gone forth conquering and to conquer. Thus helpless and vain, paralyzed and powerless is the hand of man, when stretched out in defiant attitude against God!

The fall of Protestant empires has given history but little trouble. I know not one that she has had to record.

A French politician of high degree said not long ago, that he was completely puzzled: turn his eye whichever way he would, he saw that an especial protection, prosperity and power, everywhere attended Protestantism! Nay, I venture to supply him with a key to all this

seeming mystery; it is this, because Protestantism is the religion of Divine Revelation, well-pleasing to God.

There is but one enemy that we have to fear, that is Idolatry. This is the stumbling-block by which Great Britain, whenever she falls, will fall. Under heaven there is no sin to which this motto so justly belongs, Overturn! Overturn!!

The stoutest, sternest dissenter of all, is the occupant of the Papal Chair at Rome, and the furthest off from Christ—whoever he might be. Nor is the sun in the firmament more evident than the fact, that he is the very Antichrist of Scripture.

There is a tide in religion always running, except in the "Dead Sea" of Rome, where there is no life. At one time it ebbs, at another flows, by reason of the death of one generation and the birth of another; which latter requires regeneration as much as the former, and until this be effected, will ever hate, persecute, and oppose the truth with Cain-like enmity. All this is reasonable, but wrong. Poor finite reason without revelation, is but a dark lantern. Hence we see Tractarians of the present day, who are ungrafted men, aim with all their might and means to pull down the godly and glorious work of the Reformation, which raised our country to an unparalleled height, and made Great Britain—*Great*.

This race of spoliators happily swept off from their ungodly course, the next generation mayhap will, under Providence, revive with unfailing, unflinching energy, the things ready to perish, and cause a flood of light to dissipate the darkness which has been so sorely felt, and animate the Church anew with the faith that in the days

of Peter Martyr and Bucer, Cranmer, Ridley and Latimer, shone with meridian brightness, unsurpassed in history. No country can become permanently great, glorious and free without true Religion. And whenever a people under the enjoyment of it allow it to fade, fall away, or be deposed by treachery in Church or State; their rights and liberties, wealth, peace and godliness, are sure to suffer, and their disasters to multiply and increase. Therefore to uphold the Protestant Faith is no vain thing. It is for your life.

Having endeavoured to show, imperfectly doubtless, the impolicy and certain evil of sacrificing the best interests of the country to Romish idolatry, as the Government has been doing with progressive and increasing disaster ever since 1828; I shall now endeavour to prove wherein the vigour, vitality, the peace, power and true ascendancy of Great Britain consists: namely, in one essential—that is, the Christian Religion as indicated by the Holy Spirit in the Word of God; that book which stands out majestically alone, and reveals one Triune Jehovah, one Saviour, one Religion, one Faith, one Church, one Baptism; that is, the Baptism of the Holy Ghost, as the only initiation into that Church, of which Christ said “I build my Church, and the gates of hell shall not prevail against it.”

Judaism was nothing less than Christianity veiled, and Christianity is nothing more than Judaism unveiled. One is prospective, the other retrospective of the same great events—Christ and Him crucified. Just like the flame on either side of a candle, both emanating from one source, shine with one light, possess one essentiality. There never was and never will be but one Religion revealed from heaven. All besides is of the earth,

earthly; and so it will return dust to dust, ashes to ashes. "Wherefore stand fast in the truth, wherewith God has made you free, and be not entangled again with the yoke of bondage."

The Old Testament was written in Hebrew, and so likewise was the Gospel according to St. Matthew, for the use of the Jewish converts; but it was presently translated into Greek for the use of the Gentile converts. Of what use would it have been to the Jews in Greek, who spoke only Hebrew; or to the Gentiles in Hebrew, who spoke only Greek? But by this double opportunity the Gospel was promulgated far more extensively; and both Jews and Gentiles who neglected it, were left without excuse. Hence it is that we find so many Hebraisms in St. Matthew, which are wanting in the other Evangelists. That same Spirit which indited the Scriptures, alone can teach the Scriptures to any soul. No reason, however radiant by nature, however cultivated by art, can ever do it. So high above reason, so unapproachable by it, is Divine Revelation.

Wise indeed were our rulers—King Lleirwig of old, the first of all, King Alfred, and others, with lawyers innumerable—who based our Statute-book upon the Bible and borrowed so much from it; of which these Acts,—namely, the "Bill of Rights," the "Act of Settlement," and the "Coronation Oath," are especially three. These form a threefold cord that cannot easily be broken, which binds together in sacred compact the affections and interests of king and people, with firm alliance, on which the blessing of the Almighty may consistently and constantly be prayed for, and not prayed for in vain.

“Who hath called us? Christ. He only can call home sinners. “I came to call sinners to repentance!” I, not men, nor angels. He that could fetch water from a rock, can draw water from our flinty hearts. Man may imprint a conceit. God only can work a consent. The preacher may unfold the mysteries of the Gospel and effect a knowledge in the brain; but He hath a pulpit in heaven, that preacheth to the conscience. To resign ourselves to the truth, here is the finger of God. You will say it is easy to think. No; we cannot think a good thought of ourselves. Thought is free. No; the thought is God’s bond-servant. It is easy to believe. No; ‘Faith is the fair gift of God.’—Phil. i. 29. Yet it is easy to will. No; ‘It is God that worketh in you, both to will and to do of his good pleasure.’ Man’s will is a fugitive Onesimus. God must call home that runagate, subdue that rebel. Yet when we have begun, it is easy to continue. No; He that begun a good work in us, will perform it. Jesus is the founder and finisher of our faith. Without Me ye can do nothing; not little, but nothing. But in Him and through Him all things. In ourselves we are weak captives; in Him, more than conquerors. It is neither of the willer nor of the runner, but of God that shews mercy. The law chargeth obedience, but faith obtains forgiveness. ‘Turn us, O Lord, and so shall we be turned.’ None comes to the Son, unless the Father draw him; and if the Father hath once given us into his hands, no devils in hell shall ever be able to pluck us out.”

From the Rev. T. ADAMS, on “St. Peter.”

Four friends about to part, agreed to fix on some spot where they might be found. Fire said that he would be

found in a flint, water at the bottom of a bulrush, and wind between the leaves, but no place could be found for truth—on earth.

Error in doctrine, is evil at all times. Like sand in the glass, its tendency is ever downwards. It leads invariably to depravity of heart and departure from God.

The old free-will heresy—now unhappily revived, if ever dormant—is a most dangerous deceit, adapted only to the congregation of the dead. It leaves them in the dark where it found them, settled down upon their own lees. Dust to dust, ashes to ashes. Old Adam in the pulpit can never make a good preacher. His offers of what he cannot give are but the puffs of a charlatan.

There is a spiritual egotism in fashion at this day, which places man first and God second, in everything relative to salvation; as if God could do nothing without his help. This infirmity is displayed in Bishops' Charges as proudly and impertinently as in the noisy ravings of the lowest Ranters. The sovereignty of God is unassailable and standeth sure. All attempts to impugn and usurp it, by placing it in a subordinate position, are but testimonies of human vanity, weakness and pride. "Render unto Cæsar the things which are Cæsar's, and unto God the things which are God's."

When in the fulness of time it pleaseth God to make fallen man a Christian, he puts his Spirit within him, regenerates and converts him. A thorough revolution is wrought in the whole man. His blind eyes are opened to see and perceive the mind of God in His own Word. His ears are unstopped to detect the trumpet when it gives an uncertain sound, and to enjoy and rejoice in its true notes, unspeakably. His words, thoughts and actions—affections and will, are all reversed. The evil

which he loved, now he hates; and the good which he hated, now he loves. The Sabbath day, before irksome and dull, is now become the happiest and liveliest day of the week. A Sabbath spent in the peace of God, is one of the highest treats on earth. "Old things are passed away; behold all things have become new." Just like the wheels of a watch, which all went backwards by the force of a bad spring; but are now impelled all forwards by the superior impulse of a new and a right one.

The friendship of the world, which is enmity with God, and before loaded him with caresses, is now turned into diabolical hate. His motives are distorted and impugned, his words daily mistaken, his good words evil spoken of. But the reviving words of his Lord and Master are ever upon his ear,—“Be of good cheer; I have overcome the world:”—valiant for the truth, fearing God and nobody else, fight the good fight of faith, and ye shall have a crown of life. Blessed is the man that makes sure work for eternity. He builds too low, that builds below the skies. Obey not the world.

Diogenes taught a sound Christian maxim when he pushed through the crowd coming out of the theatre. He was hailed, “Ha! Mr. Philosopher, what are you about?” “Oh,” he replied, “that’s what I have been doing all my life, oppose the world in everything, then I am sure to be right.”

Of all the events in a man’s life, however eventful, not one is so important as his Regeneration. Providence before hid from his view, is now seen in everything. “Of all the cattle of the Children of Israel, died not one.” Again, “In the land of Goshen there fell no hail.” Providence is but the execution of the designs afore ordained of God, and who shall let it; or who shall

doubt it, on whom a ray of light has ever fallen? We must die, to know it fully. Remember always, man is a fallen man; and though he be raised to the highest pitch of perfection attainable here on earth, yet the impress of his fall is not wholly effaced; nor will its influences cease to vibrate within him, until his heart cease to beat in his flesh. They live and die together.

Whoever, therefore, founds an argument upon the abstract principle of perfection of man, erects a Tower of Babel which must fall. On the contrary; if he builds it upon the abstract principle of imperfection in man, his argument so far will stand. Yet man is not a mere machine. There is an abundance of work for his body and mind, but the soul he cannot save in one jot or tittle. "I, even I, am the Lord thy God, and besides me there is no Saviour."—Isa. There is no health in us. One true sign of decadence, whether personal or national, is a fading reverence and observance of the Sabbath.

"Upon this Rock," says St. Augustine, which thou confessed, Peter,—this rock which thou acknowledged, saying, "Thou art Christ, the Son of the immortal God," —"Upon this Rock will I build my congregation; that is, upon myself will I build it, and not upon thee!"

Dr. Grosteste (that is, Greathead), who was Bishop of Lincoln in the 12th century—a man eminent for his learning, wrote a sermon just before his death, in which he proved that the Pope was the very Antichrist. See Dr. Short. But argument in Great Britain is now exhausted. Action is the only remedy left. If the pestilence of Romish idolatry be not stayed, Great Britain must fall, how low, God only knows.

“Ye must be born again,” of the will of God, not of the will of man, that is regenerated. But at what time knoweth no one, and therefore it is compared to “the wind, which bloweth where it listeth, and ye hear the sound thereof; but canst not tell whence it cometh, or whither it goeth: so is every one that is born of the Spirit,”—which is a free Spirit, limited by no times, persons, or places. Individuals thus baptized with the one only true baptism, are as various as the waves, but one as the sea. Christ’s Flock, little as to locality, but collectively a multitude which no man can number.

Young converts, like young trees, display most leaves, but the old tree beareth the best fruit. The doctrines of grace are ever incentive to good works, with good intent, but usurp no prerogative in Justification, which belongs to God only. Arminians preach about Christ, but they never preach Christ and Him alone exalted, for they claim a partnership in His work, upon false pretences. That work was finished long ago; man is but the recipient of it, by the Grace of God.

“Faith gives no Title, but receives
Entitling Righteousness.”

Saving faith is the gift of God, and therefore must be prayed for continually.

The exclamation so common against extreme views, savours more of flesh than spirit. What is more extreme, or more exclusive than truth, which admits of nothing false; or of wisdom, which admits of nothing foolish; wherein, Solomon says, “Ye cannot go far enough.” “Steer the middle course,” may do well for a Mail coachman; but it can never be a fit motto for a Christian; and certainly was never assumed by any Prophet or Apostle.

Nothing vitiates or paralyzes the service of God more, whether public or private, than the vain-glorious exaltation of man; which half-and-half measures always imply. "By grace ye are saved"—is a happy and glorious theme, full of mercy, goodness and truth. Grace distilleth upon the soul irresistibly, like rain falling upon the withered grass; because it is wanted, and life could not be had or sustained without it.

No man can earn his salvation. He only works as he is wrought upon, and happy for him when he obeys the dictates of prevenient grace, with a willing mind vouchsafed to him.

Intellect and grace are two different things, though often confounded. It is a sad mistake to confound a mere intellectual impulse or conviction which naturally belongs to man, with faith which is the gift of God, purely, and never fails to prove its origin by its fruits. It is a salutary and a safe rule, whenever a passage in Holy Writ occurs, which appears impenetrably obscure, to put it aside and wait awhile for more light with patience, but especially with that happy and never failing resource—Prayer. Who shall limit or define its influence, if haply the Almighty should give ear to our supplications, and undertake for us? Watch should be kept over the head and heart, that the said undeveloped doctrine be not denied with the lips, nor doubted in the heart. "Stand still and see the salvation of God." All will be light, in the fulness of time. Rejection of Scripture in one jot or tittle, can never be guiltless.

Election is a touchstone or test of faith—a kind of stethoscope, which tells how the heart beats. If its action be strong and regular, there is no fear of death; but if it beats feebly, hesitatingly, and with suppressed

intermissions, the case is bad. Nowhere is it written—Thou shalt serve the Lord thy God with half thine heart, nor with half of His truth. Short of the whole is nothing.

Go forth to Him without the camp, bearing His reproach, though you find only here and there a traveller. This is a hard lesson, but it must be learnt, without hesitation or a halt. The stake is high, and the goal not far off! The prize immortal!

“Woe to those that are at ease in Zion.” There is no risk of angering the world by unsound doctrine, from which the kingdom of darkness receives no damage. The world cannot hate those who preach it, because it is after their own heart. But when Christ be lifted up, bringing men after Him, then all peace is fled, and their wrath kindled unquenchably, and their tongues are set on fire with the same. By thy words shalt thou be condemned.

A Clergyman of my acquaintance received thirty anonymous letters of remonstrance, in a short time, for preaching election; but burnt them all unanswered, and never lowered his standard of doctrine. A more faithful, successful preacher I never knew. God will own and bless His truth, wherever and whenever preached. Its opponents, upon analysis, will all be found amongst those whose souls have not yet been quickened, nor their eyes opened, their ears unstopped, neither their hearts opened to know the Lord.

The office of the Holy Spirit should occupy a place in every sermon. It is the *sine quâ non* of preaching. The heart must ever remain in chaos, until that Almighty Agent move upon it.

Conversion is the grand division-line in the life of man, drawn by an invisible hand, made visible. On one

side all is darkness; on the other—light. 'Tis the Christian's doomsday. It wants no prerequisites, and is neither performed nor purchased by any help of man. It is a *nullum tempus* act, indestructible by time. When Saul of Tarsus was struck to the ground by the hand of mercy, no contrition or conviction of his gave impulse to the Omnipotence which wrought out his salvation.

There is no evidence of the truth and divine origin of Christianity, so conclusive and clear as the influence of it upon a man's own heart; because "it is the power of God unto salvation." It cannot be mistaken, counterfeited, or counteracted. All opposition to the Bible is made by those who have never experienced that power, and therefore cannot conceive what it is, nor whence it came.

Those gentlemen who have recently adopted this course, were thoroughly acquainted with Paley's evidences, and probably had taught them; but argument is unavailing, and reason with all its auxiliaries, insufficient. "Not by power, nor by might; but by my Spirit saith the Lord." Here is the secret, this is the great and only effectual teacher. But how vain are the efforts of unbelievers to overthrow Revelation. It is curious and most interesting to contemplate and review their history—brief triumph and sure downfall. Their books pass away like a forgotten vanity, and all serve but to light the kitchen fire, whilst the Bible lives, and lives from generation to generation, unimpaired and all-powerful still; a lively interpreter of that Almighty fiat, "My Word shall not pass away."

Much circumspection, forbearance and skill, is required in visiting those who are afflicted in mind, body or estate. To goad the sick and sorrowful with the

terrors of the law, with wonted severity, is a delusive anti-christian practice, and most unsuccessful; and to do it with a view of creating convictions, until they ripen up to conversion, is ignorance in the extreme; and the sooner preachers give up this method, the better for their credit and their efficiency.

“ Law and terrors, do but harden,
All the while they work alone,
But a sense of Christ-bought pardon,
Soon dissolves a heart of stone.”

Man, fallen man, whether high-born or low, however educated or endowed, lives and dies with the same Old Adam in his heart, which he brought out with him from the womb, unchanged and unchangeable. If he live to an hundred, he will find upon close and strict analysis, that although its objects, aims and emotions change often, its essential nature changes—never. Evil, continually warring against the Spirit, as Jeremiah and St. Paul affirm, is the one superscription which it bears upon its image, indelibly; and so does all its religion.

Had Salvation depended upon man, it never would have been accomplished. Thus obviously, is the wisdom, goodness and mercy of God displayed, in the wonderful scheme wrought out for our deliverance, in Christ, and Christ alone. For these reasons:—Old Adam in the pulpit, never makes a good preacher. He may be eloquent, zealous and sincere; exhibit profound learning and logic; able to construe the hardest passages in Thucidides. He may ascend yet higher, solve any problem in Euclid, demonstrate the two lines which perpetually approach each other, yet can never touch, or tell the square inches in a given circle; and even mount up into the starry

firmament, which Job elegantly styles "The molten looking-glass," and explain why is it that the sun knoweth its going down, and the moon withdraws her light: yet when intellect is thus exhausted, it will all avail nothing, but die away in air, like smoke issuing from an engine chimney; whilst a plain man taught of God—ordained or unordained—who preaches Christ, will be doing good wherever he goes. Grace and intellect are two different things; one resides in the head, the other in the heart, the better half.

In the Gospel is the power of God unto salvation, and nowhere else. Off this "Holy Ground!" the foot errs and strays at every step. No man shall say whither, nor how far. All preaching besides will miss the mark, and fall pointless to the ground from whence it sprang. But here lies the essential difference! In the unregenerate, Old Adam reigns supreme; in the regenerate, he is dethroned; and the kingdom of Christ is established in its stead, and established for ever: so vast and impassable is the gulph which lies between Adam vanquished, a prisoner in chains; and Adam triumphant, a self-willed, obstinate, unrelenting tyrant.

Man, that is a Christian, must be crucified unto the world and the world unto him; be it as hard as the loss of a right hand or a right eye, it must be done; for the friendship of the world is enmity with God. Its delight is in lies.

I stop, and gaze, and ponder with secret and indefinable satisfaction, whenever I witness an illustration of St. Paul's simile, and think upon the heroic and self-denying example which he so forcibly exhibited in his life, and ratified by his death. "This fellow was not

fit to live." The world can never forgive a Christian. So it was, and is, and ever will be. Their divorce is for life and for ever; their enmity is irreconcilable, and their warfare unceasing.

Happy the man whom the love of Christ constrains to make the will of God his own. But what shall we say of St. Paul's Master? Nothing; silence is the best answer. Human portraiture of that which is Divine, does but impair and deprave the original. Futurity alone can speak. Ah! futurity. What is it? Mayhap 'tis nigh. Far off is impossible. Tongue cannot tell; speech is speechless, and the imagination lost in the vain attempt to penetrate into things which can never be known, and if known could never be controlled. All will be clear hereafter, face to face. Delightful contemplation! It lulls the cares of life to sleep, allays its sorrows, lifts up its aspirations, and fans the soul with joyful anticipations of that which is to come. If we know but little here, we know enough. "Only believe," says the Psalmist. Read the inscription graven on the noblest, the best monument ever raised: "These all died in Faith,—Heb. ii. Amen and Amen.

The hardest and yet the happiest life that man can lead on earth, and the easiest death he can die, is that of a Christian. It is a good thing to die well!

Of all the wonders in England, the greatest by far to my mind, is the fact that Gentlemen like those in the House of Commons, and Lords too; well educated, amiable and honorable, should, in opposition to the "Act of Settlement," "Bill of Rights," and the Bible, give a deliberate and settled preference to Popery, a mere in-

vention of man, rather than to pure religion, which is a revelation from God.

It is an actual proof and demonstration of the fall of man and the consequent blindness of his understanding, a problem clearly and conclusively solved as the easiest one in Euclid.

“Man fell by choice, and wisdom fell with him.”

Q. E. D.

And so it is now; “They have rejected my Word, and what wisdom is there in them.” Those who guage and govern their politics by the Old and New Testament, are sure in the end to prove the best statesmen, and truest conservatives in every state. False fire soon goes out.

Had this policy been pursued in Ireland, Ireland were long ago, “Great glorious and free,” in the best acceptation of the phrase. There’s nothing gained by forsaking God. Who can take the Bible in one hand and a newspaper in the other, and witness without emotion the terrible judgments fallen upon America, Poland, Circassia, and, I am sorry to say, Denmark; for alas! but a few weeks ago, with a Bishop for their Prime Minister, they deliberately fixed on the Lord’s-day, for celebrating their Political Festivities. God will not be thus mocked with impunity! Who, I say, can witness these things, and not tremble for Old England, if its legislators do not repent?

Popery is not the cause of Infidelity, nor the effect. It is the very thing itself, arrayed in Ecclesiastical costume, the better to hide its defects and facilitate its currency. Yet many Papists, I doubt not, go to heaven, not by Popery, but by forsaking it doctrinally; though

for private and personal reasons, still associated with the community and its service.

In whatever country Popery bears sway, the vengeance of Heaven follows it like a shadow. What marvellous changes have taken place in this country since 1829. In vain shall we seek for a solution of them in second causes; and the end, if not carefully guarded against, may be, like the bursting of the Sheffield Reservoir to its neighbourhood, uncontrollable in its desolation and a thousand times more fatal. One Popish avalanche has followed another in heavy succession: yet the people have borne it with patience and peace, but with deep sorrow of heart.

Whenever the Urim and Thummim of Divine Revelation be once cast out of Parliament, its counsels are darkened, its designs confounded, its acts paralysed, feeble, frustrate and abortive. God is a God of nations as well as individuals, and His Laws change not. Peace with Rome, is war against God. Those who reprobate the grants to Popery, upon honest principles derived from Holy Writ, are truer friends to the Papists than those who vote for them, and thus add fetters to their chains and darkness to their night. The former only desire to rescue them from idolatry, which is death; the latter heartlessly leave them to live and die in darkness. The end of this false dealing will strike its beholders with strong astonishment.

“I beg leave to tell Churchmen, whether they like it or no, that the first five Bishops of the Reformation were all Calvinists.”—*Ryle*. Heylyn observes, that in the reign of Queen Elizabeth there were but two Anti-Calvinists, in the whole University of Oxford; namely,

Dr. Houson, Canon of Christ's Church, and Dr. Buckenridge, Tutor to Laud.

Twenty thousand Roman Catholics were converted to Protestantism in one year. It is not easy to conceive how anyone can be a Christian without being a Calvinist, for he must climb up some other way, and then his identification is clear. But he may be a Calvinist without knowing it, and ascribe his tenets, most justly, not to Calvin, but St. Paul; who so faithfully taught them as he was moved to do by Divine inspiration. In short, Calvinism is but a mere name given by unbelievers to Divine Truth, from a total inexperience of its power.

Especial thanks were given to Calvin, officially, by Archbishop Parker and others, at the command of Queen Elizabeth, for his important services. I can imagine no plan that would put our Church right and upright so effectually as a movement of Apostolic Calvinism, deviating from St. Paul in nothing.

“The blood of Christ cleanses from all sin,” however great, grievous or long-lived—that is when applied; but it is not applied to all, their impenitence and unbelief operate as a *Port-cullis* against it. Man! thou hast destroyed thyself.

God reprobates no man. “As I live, saith the Lord God, I have no pleasure in the death of him that dieth.” But He permits numbers who despise His long-suffering, to reprobate themselves; whereby His justice is vindicated and His mercy unimpeached. There is, perhaps, no enmity more intense than that of the natural man against Divine Truth. Everyone is born with the heart of Cain in his breast, and until God takes away this stony heart, as it is figuratively called, and gives him a heart of flesh, no love of God and His Word can ever be

found in him, nor indeed reasonably expected. “Marvel not that I said unto you, Ye must be born again.”

What book is there in the whole world more hateful to the young, than the Bible; and yet all baptized—it may be. This and other concurrent evidence, united with the marvellous effects of regeneration when it does occur, refute the Popish dogma of Baptismal Regeneration, with mathematical certainty.

It would be wise in all who profess and call themselves Christians, to abandon this fallacy altogether, since it cannot be proved by Scripture, nor supported by practical observation. Until this Achan be removed from the Prayer-book, justice will not have been done to the Church. Deny it no longer. The true way to perpetuate and preserve the Church is to purify it throughout; Scripture being the guide.

The foundations of the Church were well and truly laid, in the Old and New Testament, by Protestants: but unhappily the superstructure raised by Papists, who foisted themselves into the Committee, is not in square with them. Hence an unceasing controversy has been carried on for three hundred years, with little intermission, concerning four of the offices borrowed from the Missal; whilst scarcely a murmur is ever heard against the Thirty-nine Articles and the Communion Service, Prayers and Collects; because they were framed by Protestants, and borrowed from the Bible.

The 1st office asserts Baptismal Regeneration; the 2nd offers up a Thanksgiving for the same in the Confirmation Service; the 3rd declares an instant, direct and *bona fide* forgiveness of all sin, in the absolution of the sick; and the 4th, a sure and certain hope to all who have received the same. This is flat Popery, which God will never own

nor bless ; and I apprehend, was borrowed from the Missal by Papists, in all good conscience before God, deceivably. Yet those same offices, with little but essential alteration, might be rendered good and acceptable services in the sight of God and man.

Of all modes of public worship, liturgical service is incomparably the surest, safest, and the best. How St. John taught his disciples, we are not told ; but we do know how Christ taught us to pray. I hope, and expect, that the English Prayer-book will be made worthy of becoming the Prayer-book of Christendom, including the whole of the Apocalypse, but excluding the Apocrypha. Be it remembered always, that the Protestant compilers were but a small minority, and had to contend for every inch of ground they won. I have made elaborate researches into this question, with abundant materials for observation and authority. Therefore, I feel impelled and warranted in making known the results, which in all deference and respect, I thus offer to the public.

Not a cloud of Tractarianism, no not so big as a man's hand, can be discerned in the Prayers, Collects, or Articles. It is all found and only found in the offices, which bear the image and superscription of Rome Papal upon them in clear identity: nor let anyone marvel at this exception to the remainder of the Prayer-book, for reasons aforesaid, viz.—these were framed by Papists. Protestantism simply means, a belief in all that is Christian, and a rejection of all that is not Christian.—God alone being the one witness, according to His Word.

Great Britain owes its all to this strong fact, from the day when the Tyrians brought its glad tidings, "*epi to terma duseos*," up to the powerless attempt to root it out by the Encyclical letter of 1864. Since writing the above,

I have read Mr. Kelly's excellent tract, of Liverpool, on this subject, to which I beg to add the testimony of Chaucer, who celebrates the praise of the Ancient Britains, for having translated the sacred Scriptures into Gaelic, their native tongue. Metaphrastes also records that Aristobulus was ordained by Paul and Silas, Bishop of the British Church, and died at Glastonbury, in 91.

Man of himself can do nothing, think nothing, that is good; but once that his eyes are opened, and the grace of God has inflamed his heart with zeal according to knowledge, his right hand will exert all her cunning in casting down the weapons of rebellion, with which pride has armed her against the truth; and likewise in loosening the rivets with which vain-glory and hypocrisy have fastened Arminian and Popish dogmas in his brains; he will look for light alone from above, and yet despise not inferior helps from the works of enlightened men, lest he should lean to his own understanding, as too many do, and settle down upon their own lees. The Bible doubtless is of itself all-sufficient; but man is all insufficient, and therefore must avail himself of all means within his reach, for he is but a student to the last. There must be no halting in attainment, *non progredi est regredi; nihil boni retrorsum nihil deorsum*. He must do good and forget it, lest pride should erect an altar to vice, upon the ruins of virtue. He must watch Providence in faith, and wait for it. All things have their times. Every day will bring its cross with it, demanding self-denial; and likewise its trials, temptations, and tribulations, to try him, and prove him, and to do him good. However obscure now, all will be clear hereafter, ordered in all things and sure; and wisdom will be justified in her children, to the praise and glory of God. That the

sacrifice made by Christ was sufficient for the salvation of all men no Christian can doubt; but its application to all he must doubt, for it is denied in Scripture, and disproved by daily evidence; no less manifest in the Jewish, than in the Christian dispensation. The fact is incontrovertible and clear. God reprobates no man by causing him to sin. Man reprobates himself, by being left to himself, "For your iniquities have ye sold yourselves," (Isaiah 1.) whereby the justice of God is vindicated, while others are chosen to salvation, and effectually called in God's set time by resistless Almighty grace; and being made willing, they obey the call, are justified, they walk religiously in good works, and at length by God's mercy, they attain everlasting felicity. "I build *my* church," is thus realized. Such to my mind appears to be God's plan of salvation, as recorded by the Prophets and Apostles, and received by all His people ever since; conceived by Omniscience, and by Omnipotence executed. "He that will not receive it, will not be persuaded, though one rose from the dead.

An infidel society at Paris, called itself most appropriately Cainites. If it were to recruit in every parish it would find an abundance of volunteers to accept their bounty. There is a cause and effect in metaphysics, as certain though not so visible as in physics, like a wheel half under and half above water. The Scriptures must not be broken in one jot or tittle.

"The grand fundamental Scripture upon which I ground the whole of this discourse, to prove that Christ Jesus was made sin for His people, according to the Apostle's assertion, is in that gloriously evangelical chapter, Isaiah liii; which is a stab to the heart of all Socinianism and Arminianism; putting all and the whole of man's salva-

tion upon the head of the Lord Jesus Christ, and free grace, without works, through Him.”—*S. Crisp.* That is I presume, independantly of works, though invariably followed by them, as surely as day follows the rising of the sun.

If any man or angel preach any other doctrine, says the Apostle, let him be accursed. Notwithstanding Luther was so faithful and true on this vital, Protestant, and Apostolic doctrine of justification by faith only, yet marvellous to state, he retained flat Popery in both sacraments; whereby his Church in principle fell into a deadly consumption, and naturally became the hotbed of German Infidelity.

God is a jealous God, and a little leaven of error and opposition to His Word may leaven a whole Church with constitutional depravity and vital decay. The whole integrity of Scripture, is the one only rule. To be faithful is to be safe. Luther had been so long and so deeply imbued with Popery, that nature, true to herself, could not, would not let it all go. “*Quo semel, est imbuta recens, servabit odorem, testa diu.*”—HORACE. Here this illustrious Reformer gave Calvin the pre-eminence. Yet was he nevertheless, a great, good, and godly disciple of our Lord Jesus Christ.

From Dr. Hodge, of Oriel College, I learn that all those who feel any doubt concerning the integrity of the English translation of the Scripture, might find every cloud of it removed, by reading Carpzoniuss’s reply to Mr. Whiston, on this subject, published in the early part of the last century.* I yet hope to see the same kind of voucher affirmed in truth, relating to our Prayer-book; wherefore I have volunteered all my little might towards its purification of the dross, with which doctrinal Papists foisted into the committee unhappily leavened it; such as

* See also the learned and enlightened Dr. Fulko.

Dr. Day,* and his six immediate associates, giving him a majority of one. The Prayer-book should be a doctrinal photograph of Scripture, deviating from it in nothing.

Incalculable mischief and injustice have been done our Church by spiritual destitution in hamlets, whereby hundreds of thousands who pay their tithes, taxes, and rates in full, are deprived of all pastoral care, and yet not one foot has been put before another by any ecclesiastical authorities for its relief; although formerly it occupied their constant and prominent attention. Our Reformers were wise men, and the closer we follow their faith and works, the nigher shall we approximate the perfect pattern which they humbly aimed to copy. I refer to the days of the great and good Queen Elizabeth, when Cranmer, Ridley, and Latimer, Bucer, Peter Martyr, and others, formed a galaxy of Divines, which bore the torch of truth throughout the Church and Universities of this land, in comparison to whom Tractarians of the present day are but fit to hold the snuffers.

When a train, by an unskilful driver, is run off the line, the first thing is to replace it upon its proper line again. Just so the Church having been dislocated off Holy Ground, "by Tomlinism and Puseyism," naturally associated with the Schools of Priestly, Bentham and Arnold, to replace it where the honoured men abovementioned left it, would be the acme of wisdom.

So highly was Calvin valued by our own Reformers in the 16th century, that it was decreed by an Oxford University Statute, shortly after his decease, that his catechism should be a theological text book for the younger students, and his institutes for the elder. Calvin,

* I think that was his name, he was expelled too late.

said the judicious Hooker, was the wisest man that the French Church ever enjoyed since it enjoyed him.

The hope does sometimes flash across my mind, that the Papists, at least in England, will give up their foolish Maryolatry and other idolatrous superstitions; and forthwith return to the faith once for all delivered to the Saints of old, who spake as they were moved by the Holy Ghost, which is the only Gospel that is, when interpreted according to the Saxon idiom,—God's speech; wherein is found the power of God unto salvation.

All inventions of human wit must return to man, whence they came—empty and vain; for the preaching of which all were condemned, as having seen nothing from above. None can teach like Him, nor besides Him.

Saul tried many of those inventions, but they all came to nought, and therefore he was well qualified to say after his conversion, Beware of the concision, that is, those who against the truth, had cut themselves off from the Christian Church, which worshipped God in spirit and in truth, and sought salvation in the performance of external rites. Appointed means are all good, and ought to be observed, but as the judicious Hooker wisely says, they contain no vital efficacy. Salvation is all in Christ. Out of Christ there is none. It mattered little to those that perished in the flood, whether they were a mile outside the ark, or an inch. Make sure work of it. No speculation here. Christ formed in the heart spiritually by faith, is the only rock. It is in vain to place a cross on the top of a church, if the doctrines of the cross be not preached in its pulpit, as well as the desk. Saul was a man of Tarsus, and after the strictest of his sect, he lived a Pharisee, and obeyed its ceremonial in all good conscience before God unblameably. Yet was he a member of the Sanhedrim, and a

fierce sanguinary persecutor. He haled men and women, and put them in prison; destroyed widows' houses and property; punished many with extreme severity, and murdered not a few; for although the name of St. Stephen only is mentioned, eye-witnesses of the fact have recorded that fifty-nine others were put to death on the same day, the same spot, and for the same crime as St. Stephen,—that and that only of being Christians. All this was perpetrated by a band, of which Saul was the ringleader.

But so far from feeling any sense of remorse or contrition for his cruelty, whilst his hands were yet reeking with the blood of those Martyrs, he thirsted for more, and obtained a further commission from the High Priest to execute the threats which he breathed out against the converts at Damascus; but at midday a marvellous light shone round about him, brighter than the sun, and the Almighty smote him to the ground, not in anger, but in mercy. Happy the man who is met in like manner, for every unbelieving persecutor has a Damascus in view. The worse however the character of Saul was, the more is the grace of God magnified in converting him into a Paul of Athens, preaching on Mar's Hill, Christ and Him alone exalted. The twofold character of St. Paul is but an illustration of what man is by nature, and what by grace; written for our learning. Every soul living, is either a Saul of Tarsus, or a Paul of Athens.* There is no third character.

The struggle and convulsion of the whole man, which occurs during the process of conversion, in some instances

* The Cloak which the Apostle left at Troas, I presume was the Roman Toga, which he had in right and token of his Citizenship, and perhaps expected that he should want, in evidence of the fact; knowing that he was about to appear before Judges that would take his word for nothing.

is terrific and alarming. The powers of nature all tremble at the dread presence of their Maker, and are withered like grass. Organs destined for the renovation and sustenance of life are no longer able to do their duty, and the one only source of physical power is thus dried up. The light of the body is also put out. Paul ate nothing for three days, and his eyes waxed dim; the limbs also lost their vigour and activity, and found or scarcely found strength enough to bear up, shall I say, the living corpse. Even reason herself totters upon her throne, and sometimes falls awhile, but falls to rise and enjoy a new dignity and delight, hallowed by the peace of God;—a blessing unknown before, and entirely hid from her view. He is, as Luther says, a new creature in a new world.

Truly conversion is a wonderful thing! It is the grand division-line in human life. On one side all is darkness. On the other, light; this high born revolution is wrought exclusively by the Holy Spirit. Man is but the unconscious passive recipient of it; yet is he fully sensible of it after it is accomplished, and wondered at by none so much as himself. No man can be a Christian without knowing it; but the reverse of this proposition is quite easy and common. Many suppose, and call themselves Christians, who possess but faint claims to that honorable title.

Regeneration! It is the absence of this *siné quâ non*, which makes bishops and curates, the able statesmen, and illiterate peasant, the lofty philosopher, and lowest beggar, the profound scholar, and the dunce; all alike fatally to err in their views of Divine truth, and the revealed way of salvation. And how can it be otherwise, for the natural man discerneth not the things of God; neither CAN he know them; because the same Spirit

which indited the Scriptures, alone can teach the Scriptures to any soul. Consequently, in all Christian orations, whether in the pulpit, the parlour, or upon the platform, the all-important subject of Regeneration and its instant and sure effect, conversion, ought to occupy a conspicuous place. An error herein, at the very threshold of theology, operates like a wrong figure in arithmetic, not one which follows after can be right. It is folly, nay it is worse, it is wicked folly, to ascribe Regeneration to water baptism, as a celebrated manifesto once did, "in and by it." This was the first step in the Tractarian Heresy, which has loosened and undermined the foundations of our Church so disasterously. The present outbreak of infidelity is but Tractarianism run to seed, according to its legitimate course, but a recoil and a vigorous resuscitation, I rejoice to hope, is not far off, when truth will rear her head like the lotus, after the subsidence of a torrent, lively, active, and strong as ever.

It is in vain to expect any sound and essential reformation in our Church, unless the mode of choosing Bishops be altered, and some tribunal be created, by which the prompt removal of unfaithful and offending Bishops, Priests, or Deacons, might be effected without right of appeal. Would not the following be a suitable court for such a purpose? One Archbishop, two Bishops, the Lord Chancellor, the Attorney or Solicitor General, and an Ecclesiastical Lawyer, from Doctors' Commons? I mean that such dismissal should only be determined after such individuals have been proved guilty of a flagrant, flagitious, and unrelenting opposition to the Gospel, which is the supreme court of appeal, at all times and in all cases.

Truth may be trampled down, but can never be

trampled out. Once it lay hid under ground for three hundred years, but it was found in the reign of the good King Josiah ; the first effect of it was to induce the king to cast down idolatry. What an example to all kings and rulers of the present day ! His history should occupy a first place in every royal library. Nothing can surpass it in importance.

Regeneration and Conversion are cause and effect, closely and inseparably united, like life and motion ; or, as Mr. Joseph Hussey says in his excellent work, entitled the "Operations of Grace, but no Offers of Grace," Conversion is an act springing from a principle of acting. Hence those terms are often used for the sake of convenience, synonymously.

Without the grace of God in the heart, man at the best, is but an intellectual chaos ; hopeless, hapless, and forlorn. First principles never change. Man is a fallen man, and whenever his propensities bear sway, uncontrolled, they are sure to embrace Popery, Puseyism, Socinianism, Arminianism, Neology, or Atheism, which are all links of one chain, forged by the powers of darkness, as a portcullis, to keep Christ out of the heart. Not one of them is akin to the Protestant Church of England in the remotest sense, the 39 Articles being witnesses.

An innovation of no small importance has, I presume, been recently introduced into our Courts of Law, which requires notice. I mean that of constituting the Formularies into standards of doctrine, conjointly with the Articles ; whereas by two cases tried in the High Court of Judicature, and by another tried in a different Court after the former had been abolished, it was decided that the Articles alone constituted the standard of doctrine in our Church. I am not able to give the particulars of

those cases, having omitted to copy them. Dr. Burnet, I am aware was of a different opinion; but if he were in the right, I should be glad to know by what law the Formularies were made standards of doctrine.

Providence is the executive Almighty Power by which the decrees of God are practically carried out, in mercy, goodness, and truth. No human means can avert it.

What Christian is there arrived at full age, that cannot look back upon some abyss from which the Almighty graciously rescued him, by arresting his foot and turning it heavenward against his will, as he did Saul's of Tarsus, whilst he was on his way to Damascus. Who shall hinder when He will save? Man appoints, but God disappoints. He devises his ways, maps them out by line and rule on the broad road to destruction, walking according to his own ways; when lo! on a sudden, the invisible hand is made visible, dashing his schemes to shivers, and casting his idols down to the ground, like the fragments of Babel; ruins of human weakness, humbling to look upon. But hark! he hears a voice saying, "I am the Way, follow thou me." He follows; to his unutterable joy and dazzling astonishment, and all is peace!!

The love of God: what is stronger, purer, more beautiful or sublime?

"People under natural infirmities come to Christ for cure, but to be healed of spiritual infirmities Christ must come to them." (*Hussey.*)

The Word of God is one harmonious, all-perfect whole. There is no wisdom of this world in it. If it had borne the face of humanity, it would have borne the stamp of infirmity, which it does not in the remotest degree. All the defects found in it, are the defects of translation,

which of course being wrought by human hands, were absolutely unavoidable. Perfection belongs to God alone.

The Old Testament is inoculated into the New, with the wisdom, strength and beauty, suitable to its Divine original. The Hebrew was God's own tongue, and hence is called "The Holy Tongue." It is the only perfect language on earth. Attested copies of the sacred oracles have been handed down by the Jews, with praise-worthy and wonderful precision; for the which, we owe them a debt that we can never discharge: but we may be grateful. Woe to him that is "the Jews' enemy."

In defiance of the numberless assaults made upon the Bible, there it stands in its own integrity, the staff of Old England still, and the faithful witness of God to the world; as uninjured by the hands lifted up against it, as the faithful witness is in heaven, by the thunders and lightnings, the storms and tempests, which have shaken terribly the earth for so many ages.

Ye haters of Revelation, fools of all subtilty; when will ye cease to pervert the right ways of the Lord? Does he not say, "The heavens and the earth shall pass away; but my Word shall not pass away." Written under Divine Inspiration, it is of course perfect in all its parts, lacking nothing. But its translations may be, and doubtless are, imperfect; for which due allowances must be made, when and wherever proved by the enlightened scholar. They are few and in most instances non-essential. Protestant Translators may be reckoned amongst the greatest philanthropists and benefactors of mankind.

The Anti-Calvinistic view of the Christian Religion, is but an offspring of fallen nature, triumphing in a heart not yet recovered from its Cain-like hatred of Divine

Truth, common and congenial with all men. The very mention of Calvin's name, often serves as a test of principle, by which a person may gauge his own standing in or out of Christ, as well as that of others.

If the doctrine of election makes him "*palescere culpá*" and stirs up the enmity of his natural heart, he will perceive, if he can but turn his eyes inward, that the sixth Commandment is recklessly trampled underfoot, as in the case of Cain, and that the portraiture of the fall and its universal depravity drawn by Jeremiah and others, is true to the life, and will thus teach him the happiest lesson that he ever learnt—the knowledge of himself.

Thus self-condemned, he will do wisely at once to pray for a right judgment in all things appertaining to his own salvation, and to keep on praying till the answer come, whether it be presently or afar off. And when it does come, it will assuredly teach him this saving, satisfying truth, that the whole Prayer-book is Calvinistic; the whole Bible is Calvinistic, and the whole Christian is Calvinistic.

One of the first things which we are wisely called upon to confess when we enter the Church, is this galling truth, that there is no health in us. What does this sentence import? Why it imports all that Calvin assumed and asked. It imports the absolute sovereignty of God, with all the vast superb edifice which Calvin, or rather Calvin's master, built upon it—perfect, all-wise and eternal. Other principles may be almost, these only are altogether, Christian!

The first five Bishops of the Reformation were all Calvinists; and what greater ornament, subsequently, has the Church ever had, than Dr. Alley, the chief translator of the Bishop's Bible, which was the pillar and

ground-work of our present authorized version. What Dr. Alley was, the reader shall learn by the sermon appended to this treatise. Justice is all the Church wants, but this is the one thing denied it. Invest it with the whole Bible according to the Sixth Article, and take the load of Popery from off its back, which you will find—not in the Prayers, Collect, or Sunday Services; but in the offices. Reform the Church, then we shall have the best Church in the world. I have tried it and proved it for these seventy and seven years, and I see no fault in it which might not be rectified, by faithful and energetic measures; therefore I cleave to it with unfading affection, and am both willing and anxious to spend my last days and prayers, my last efforts and last breath, in its service.—J. B., June 23rd, 1864.

There is perhaps no word in the English language so often misunderstood and misapplied as that word—Grace. To suppose that grace is given to all men, but that its beneficial exercise depends upon the strength of their resolutions, the vigour and culture of their intellect, or the omnipotence of their will, is a proud perversion of the Gospel, and a wicked offering to the great god—self. “Every tub must stand upon its own bottom, Doctor;” observed the disputer of this world to Mr. Berridge. “But to tell you the truth, Farmer,” replied the latter, “the bottom of mine dropped out at the fall, and I have never yet been able to find any carpenter or joiner clever enough to put it in again;” nor, he might have added, “have I any more power to do it myself, than I have to peel off an eclipse from the sun with my finger and thumb.”

Regeneration of the soul and conversion of the heart, are acts done at once and done for ever. Though terms

often used synonymously, they are, in truth, cause and effect inseparably united, like life and motion. Life cannot be, and be still; nor can Regeneration be, without producing Conversion as its immediate fruit. But conversion of the life from error to truth; from evil communications, evil habits and pursuits; evil studies, bad theology, bad everything: this is a process usually more or less continuous, requiring daily prayer that in all our thoughts, words and works, grace might prevent and follow us; for the old Adam never dies, but will haunt and torment the best of men, to the last hour of their existence.

The hardest, heaviest burthen that a Christian has to bear, is the Old Adam in his heart. By the new heart and new spirit given at conversion, the Old Adam is dethroned, not destroyed; but lives ever active and intent upon regaining the supremacy which it has lost, and alas! but too often with temporary success—as in the fall of Solomon by idolatry; but it never triumphs finally.

A grave error prevails in the minds of many concerning the right ownership of our Churches, because they were built by Roman Catholics, and are now in the possession of Protestants. But who were these Roman Catholics? They were the ancestors of Protestants, who, when the Bible was placed in their hands, perceived their mistake, and wisely fell back into the position of pure primitive Christianity therein revealed, and enjoyed and maintained by the ancient British Church.

They sent to Rome for men of science and skill, to draw plans for our Churches and assist in their execution, for which they were handsomely rewarded, as they well deserved; but in nowise were they vested with the shadow of a claim to those Churches.

Nevertheless, in the hope that the advancing supremacy of Rome will ere long arrive at perfection, a practice has of late years prevailed of taking formal possession of Churches, whenever the incumbent thereof dies. Accordingly when Mr. Bower the Vicar of St. Mary's died, two Romish Priests entered at the Western door, advanced to the Communion Rail, and then one of them took a small book from his breast pocket and read a service in Latin, waving his hand right, left and centre, to which the other Priest gave responses, and when it was ended they retired as they had entered.

The true method of Salvation, I apprehend to be thuswise, here below :

God works with means or without; as well in a dungeon as a Cathedral; in sickness as in health; in youth as in age. When in the fulness of time it pleases God to rescue man from his fall, He puts His Spirit within him, quickens his dead soul to life, that is, regenerates him, gives him a new heart to know the Lord, and faith to call upon His name; "Lord, what wilt Thou that I should do?" or as the thief did, "Lord, remember me when Thou comest into Thy kingdom." His understanding is enlightened to perceive the mind of God in his own Word, and the glory, perfection, and divinity of Christ, which beams throughout its pages. "Old things are passed away, behold all things are become new." Other graces follow in happy and quick succession. He is justified, and has peace with God and his own conscience; rejoices in His service, which he regards as his highest happiness and truest honour; is content to do and suffer His will; and to say in truth, "By the grace of God, I am what I am." The soul is the standard of a man; weigh him by any other, and the scale will kick the beam, filled with deceit.

Sisyphus had a hard task, but the self-righteous Pharisee, who climbs up some other way than the revealed, has a much harder, and rises but to fall. Whenever the day of trial comes all his bubbles burst, his gilt and glitter fade, and his whole Babel tumbles to the ground, leaving nought but confusion worse confounded, to mock the pride and vanity of man.

He is a Christian who proves his Christianity by his faith, and his faith by his works. By the former he is justified before God; by the latter his faith is justified before men; and thus St. Paul and St. James are made to shake hands, meaning the same thing. There is no contradiction in Scripture. That which holds good with individuals, holds good with nations. "Them that honor Me, I will honor." It is striking and instructive to observe how Popish dynasties, which reject Revelation, decay and fall; whilst Protestant dynasties which embrace it as their sole religion, wax stronger as they wax older,—ascend in honor, knowledge, wealth, peace, and godliness.

The history of Great Britain is an illustrated and illumined map of Providence. National decadence follows national idolatry, like a shadow. Here lies our danger. Philistines are ready at hand, in Church and State, to take away our ark from us; but if God be for us, who shall prevail against us? Hold fast the truth. Idolatry is a capital offence against God; no less hateful in 1865, than it was under the Jewish Theocracy. There is nothing to fear from without. To be faithful is to be safe. The very sins which occasioned the overthrow of the Seven Churches, are now perpetrated in our Church and Parliament,—namely, the forsaking and corrupting the Word of God; by Tractarianism in the former, and the endow-

ment of idolatry by the Prison Ministers' Bill, etc., etc., in the latter.

That the Almighty had a gracious purpose towards Britain, in making and preparing it to be the *Custos Rotulorum Sacrum*, as the faithful Jews were of old, is what I may be permitted to think upon, but will not dare to affirm. Futurity will unfold the secret. It behoves Great Britain to keep her eye jealously fixed upon it, with the constancy that the eye of a portrait follows you go whichever way you may. Guard well the entrance to all encroachments upon Divine Revelation, whether from within or from without. Look with suspicion upon all Popish convocations and synods. Say with Lord Wentworth, "By the faith which God has given me, I'll make Popes of none of ye." Great Britain is a Protestant country, with a Protestant Bible, constitution, monarchy, and people. Peace with Rome, is war against God.

Shall Old England fall by apostacy, erring from the faith, wilfully, and deliberately? shall the verdict of *felo de se*, reprobate, be recorded against her? God forbid! Awake, awake, shake off the power and stupefaction of deadly sloth. Flee from idolatry, and animate your zeal with the love of God, and the love of your country. Let posterity know, by stubborn facts, that the heart of Britain is not yet ready to embrace Popery. Go, and God be with you. I speak from the brink of the grave.

Raise the Prayer-book to an Apostolic standard by cleansing it of Popery, which will all be found in its introductory parts, namely, 1—The Saint's Calendar. 2—Baptismal Regeneration. 3—A thanksgiving for the same at Confirmation. 4—Absolution of the Sick, and consequently their sure and certain hope at the last. 5—The Introduction of the Apocrypha. And 6—In the exclusion of the Apocalypse. These are six links of one

chain, identically Popish throughout, to be found in the Missal and nowhere else. Doubtless they were compiled by the Popish section of the committee, which included seven, commanding a majority of one ; whilst on the other hand, the Articles which I conceive constitute the sole standard of doctrine in the Church, were framed by Protestants, and taken from the Bible. Here lies the core of three hundred and thirteen years' controversy. These defects removed, we should have the best Prayer-book in the world, worthy of being the Prayer-book of all Christendom. No legislature can do an act of purer or higher patriotism, than that of maintaining the Sabbath inviolate by law, from midnight to midnight, for it is the Lord's Day, and a sign of recognition established by Himself, between Him and His people.

Every man, says Bishop Babbington, from the monarch to the peasant, is bound by an imperious duty to the Reformation, because its principles are those of Divine Revelation. No Infidel can be a Protestant.

There is a tide in religion always running, occasioned in part by the death of one generation, and the birth of another. At one time it ebbs, at another it flows, amidst all nations, kindreds, and people. Thus in the glorious reign of Queen Elizabeth, truth reigned in the Universities and pulpits universally throughout the land. Only two renegades from it could be found in the whole University of Oxford, and they were expelled forthwith for their apostacy.

Again it ebbed to its lowest depth of Arminianism, on to Popery, by a short and easy transition, which led to the Irish Massacre of 154,000 Protestants, and consequent death of Charles the First. Again it flowed in the 17th century, and now, alas, it ebbs to its lowest level by Puseyism, and its legitimate consequences ; but again, I

trust, to flow with integrity of doctrine, to a lofty height. "Render unto Cæsar the things that are Cæsar's, and to God the things that are God's."

I cleave to the Established Church, after having tried and proved it for seventy years and upwards, not however without a protest against all the Popish leaven which clouds its offices. But who can wonder at this exception to its otherwise unrivalled Services, when it is remembered that seven, if not ten of the compilers were Papists, less or more; and three of them only were sound Protestants, namely, Cranmer, Ridley, and a third, who, God be praised, were employed in drawing up that admirable code of divinity, the Thirty-nine Articles. Others, not like-minded, were employed in constructing the offices which they leavened, very conscientiously perhaps, with as much Popery as practicable, and hence so many galling contentions about it from that day to this. Take the Prayer-book in one hand, and the Missal in the other, and you will find no difficulty in discovering whence the Baptismal Service originated. Furthermore, I believe with this exception, that the Church has Scripture for its foundation, unrivalled services, and with revised offices, a vigorous revival of Apostolic Calvinism,* deviating from Scripture, no, not a hair's-breadth; I joyfully anticipate that our Church will become an impregnable bulwark of truth,—Protestant and Divine.

Arminianism has no place in the Bible, nor in the Prayer-book. It is the *pons assinorum* leading to Rome. Yet, alas, in this falling day, it clouds our Universities,

* In adopting this term, Calvinism, I have yielded unwillingly to a senseless and vulgar misnomer. Calvin invented no doctrine. The oracles of God gave impulse to his thoughts, and few copied them more faithfully than he.

Schools, and Pulpits, just as a November fog clouds the Metropolis, when the sun is but obscurely visible. It shall however at least find one to protest against it, with all his might. "That to the height of this great argument, I may assert eternal Providence, and vindicate the ways of God to man."

Taunton, Jan. 1864.

JAMES BILLET.

PRISON MINISTERS' BILL AND THE SABBATH.

NOVEMBER 14, 1864.

When the divinity of the Virgin Mary, for the denial of which a Martyr was burnt, shall have been proclaimed in our gaols, by Act of Parliament, and her image set up for public worship, which may and must be confidently expected; then will the grossest insult have been offered to the Almighty, that was ever offered in this country, since the Reformation.

What does this mean? Is Parliament visited with strong delusions so as to believe a lie and delight in it? The strong will be as tow, when we have provoked God to stretch out His hand against us. Lord Coke speaks of Acts of Parliament, put aside by customary, that is, common law. Upon this authority, the Prison Ministers' Bill, if unlawfully made, is not yet a hopeless case, but may be rendered null and void in some other way. In truth, honor and equity, the same Government which inflicted this reproachful calamity upon the country, is

bound to repeal it. *Delendum est.* "When he offended in Baal, he died." Mark that, all ye sons of Britain!

The next step downwards will naturally be a combined effort made by aliens from the Commonwealth, and sure enemies to their own soul, to overthrow the Sabbath. Miserable subterfuges,—God will not be mocked with half a Sabbath, for in effect it is no Sabbath at all. But should they succeed as they have done in the former instance, through the criminal indifference of our legislature, or the lethargy of the episcopal bench, they will assuredly find that it is no sham fight to fight against God. One stout invincible foe remains, which shall laugh them to scorn. They might as well attempt to freeze the sun, as attempt to batter down the Bible. Here is the Protestant's safeguard, and Old England's safety.

Never consent to another translation of it. We shall never have a better one than the present. If we should have a few harmless faults corrected by it, we should have others immeasurably greater, so that the rest would thereby be made worse. Let those who are weary or doubtful of the present translation, read Dr. Fulke's defence of it; wherein he will be surprised to see the pains, research, and extreme caution, with which they arrived at the true sense of every passage, before they finally determined to adopt it. Also Dr. Kennicott, Horne, and others.

God seems to have made this country keeper of His sacred oracles, and we must be faithful to our trust; for it is an especial favour and a high honor. The Jews left us a noble example in this respect, for the which we owe them an unrequitable debt of gratitude. We can aim at nothing better than to rival their faithfulness, serve God with a true heart, and maintain His Word in its whole

integrity. This is not a question between man and man. It is a question between man and his God. When this Bill shall have been fully carried out, then will this nation have been made an idolatrous nation by Act of Parliament! "Woe to Ariel, to Ariel, the city where David dwelt!"

THE BRITISH CONSTITUTION.

What is this noble, vast and far-famed edifice of moral and political wisdom, more lasting than brass? This is no easy question. I shall not undertake to answer it; but I will endeavour to give a brief outline of its fundamental and general principles, in the hope that someone more qualified for the task than myself, may be induced thereby to take the subject in hand, and illustrate, enlarge, and defend the argument.

The British Constitution, I presume, is an indefinite code of laws, all emanating from the Law of God, and deriving their force radically from it throughout. It is composed of two distinct yet relative parts; namely,—oral, customary, or common law; and statute or written law: having passed the Lords and Commons, and received the Royal Signature. The former of these is more ancient, powerful, and eminently superior to the latter, having the privilege of superseding the latter in certain cases.

By this economy the ruling powers of this realm are composed of King, Lords, and Commons, which may be compared to a compensating, or self-regulating pendulum, consisting of different metals,—so that when one dilates,

overmuch, the other contracts, and when one contracts the other dilates ; hence the equilibrium is maintained, under all circumstances, and at all times. It is an admirable compound of privileges, whereby the rights of the king and of the people are preserved in just balance, and the compact between both ratified by peace, goodwill, and one common interest, unity and affection. By virtue of this alliance and its divine original, no law can be made, which absolutely and directly overthrows any Commandment of God, by depraving for example, or annihilating any portion of the Decalogue. It would be pronounced a *felo de se* in any court of equity, where the common law could be brought to bear, and the statute law be rendered abortive.* Thus the Law of God is vindicated, and the best interest of the public maintained and preserved, from the pauper to the prince. Not being myself a lawyer, the foregoing epitome may contain some errors ; if so, I shall feel obliged by their correction.

As a whole, the British Constitution may be regarded in principle and in practice a monument of legislative wisdom, which would have elicited the praise of Moses, or St. Paul, of Solon, or Lycurgus.—*Esto in perpetuo.*

I can ascribe to no man the honor of founding it, with so much probability as the Prince Llerwig, who framed all his laws out of the Bible ; but it became suspended by the destruction of the Christian ascendancy at the hand of Austin, when all power became vested in the Pope and his Priests ; whence followed a long night, until it pleased God to dissipate its darkness by the Reformation, and as it were to say again, “ Let there be light and there was light.”—Chaos was no more.

* See Blackstone.

The long-lost Book of the law was found and given to people, high and low, in their own hands, and in their own tongue. Now were the fetters which had bound down their faculties for centuries in reluctant apathy, burst asunder for ever. Quickly they expanded into life and motion, light, liberty, and true religion. Thus was laid again the foundation rased by Austin, of that power and righteous organization, which ultimately made Great Britain,—Great. Arts, Sciences, and universal good, sprang up throughout Europe, in endless aspirations. It was a joyful day. Unregenerate and base must that heart be, which can yearn to dim its brightness, or to hasten its setting.

In proportion as the principles of the Reformation have been maintained and cherished, just so has the wealth, peace, and godliness of the nation abounded ; presenting to politicians a living proof,—that to legislate upon first principles, is the perfection of statesmanship. One luminary there was in this sad and gloomy night, which shone with singular lustre, I mean that great and famous lawgiver, King Alfred ; who made all his laws with the Bible open before him ; yet was he unable or unwilling to loose himself from Papal bondage, ecclesiastically. Indeed, throughout this period God was not left without His witnesses, to rise up ever and anon in defence of His truth, and in open protest against the mystery of iniquity, working at Rome.

Of all the instruments ever invented to cloud and enslave a nation, the most unwise and mischievous is a Concordat. Ignited phosphorus, flung into a magazine of gunpowder, is not more dangerous and destructive to all within its reach, than a Concordat is to the well-being of any State.

The mother of God, is a profane and erroneous expression. How can Deity have a mother? The very idea is no less absurd than blasphemous. Doubtless the Virgin Mary was the mother of Christ, according to his manhood, not according to His Godhead. Maryolatry destroys the very principle of a Trinity, by adding a fourth to it; nor does its evil tendency end here: it saps and mines the whole foundation and fabric of the Christian religion.

ELECTRICITY.

Speculative observations upon Electricity, suggested for critical enquiry.

Electricity is remarkable for its two extremes. On the one hand, it is the most powerful agent in the natural world, as an earthquake, for example; whilst on the other, its motions are soft, insensible, and gentle as a zephyr. No horse can sweat a hair without giving forth Electricity. There must be a vast and inexhaustible reservoir of electricity somewhere, as well as a most fertile source of it. The former, I believe to be the common, yet uncommon, immeasurable atmosphere, from whence it is received into the body, during that important and interesting process ever going on in the lungs, called the oxygenation; may I not rather say the electricitation of the blood, whereby on a sudden the blood is changed from a dirty-purple, into a beautiful crimson colour. Thus it is made a suitable pabulum or stimulus to the brain, and other innumerable organs; none of which are so bountifully

supplied with it as the brain; its sudden rush upon that tender organ, being moderated and toned down to a harmless impetus, by the singular tortuosity of its extreme vessels.

As electricity is the agent by which nature works out her purposes in the inanimate world, I see no reason why it may not be the agent by which she executes her functions in the animal economy; neither can I divest my mind of the supposition that the organ by which this essential operation is achieved, is the brain,—the nerves being the conducting wires, leading to and from that mysterious mighty telegraph. Pressure upon a nerve causes the limb below it to fall asleep, as it is termed, and if continued occasions intense pain, always of a burning character; remove the pressure, and let the fluid pass on, then all is well again. By this, and other experiments, it would seem that there exists a motion or circulation of electricity in the brain and nerves, somewhat analogous to the circulation of the blood, produced by the action of the heart, arteries and veins, but without pulsation, which the difference in the qualities and uses of the two fluids might well account for.

When I look upwards in a clear November night, and behold the “moulten looking-glass,” as Job emphatically calls it, I am wont to exclaim, Is not this starry firmament one vast manufacture of light, heat and electricity? of which light is the original, for it was created before the sun, which may be only the reflector of it, not the source. Be that as it may, all testifies the admirable consummate wisdom by which it was contrived, and is now carried on without waste, collision, or decay. The inhabitation of the planets is but the philosopher’s dream, a delusive nonentity. These splendid orbs were

created before man, and if inhabited, there must have been a generation before Adam, which the Scriptures affirm there was not.

Very interesting it is, and important too, to trace, so far as we are able, the influences of the state of the blood upon that of the brain and its functions. If the atmosphere be deprived of its electricity, there is a collapse of the vital functions, and rapid death follows. This is peculiarly observable in cholera, and may be the real cause of it during its prevalence at Paris, St. Petersburg, and other places. An unusual absence of electricity was detected in the atmosphere, but no mode of introducing electricity into the body by artificial means was found to avail, nor, it may be said, was found practicable. Or if the blood be vitiated by the presence of bile, and other kinds of noxious matter, the effects are innumerable, both upon the body and mind, producing upon the former deficient or defective secretions, anomalous pains, rheumatism, etc., and upon the latter, distress and disturbances of divers kinds and degrees. A gentleman haunted with the apprehensions of suicide, consulted Mr. Abernethy, who perceiving that he had a bilious countenance and coated tongue, gave him a blue pill and black draught; a few days after he called with a smile to thank Mr. Abernethy for his prescription, which had dispelled all his fears, and enabled him to laugh at his own folly. In jaundice the morbid sensations are often extremely distressing. Neuralgia, tic-doloureux, tooth-ache, disordered sight and hearing, may all be treated advantageously, upon the same principles, well-timed, measured and applied. Hence the importance of their condition. The digestive organs constitute the one only source of physical power.

Electricity is not life, but it may be the agent which

life employs for its own preservation, and that of health in general, throughout the animal economy; for it is evident that there is an unceasing ingress and egress of electricity from the system carried on,—the former by the lungs, the latter by the skin and secreting organs, etc., throughout the whole of our existence. A single dose of opium, given in spirits and water, accompanied with excessive heat of the body by bed clothes, hot sand, etc., appears to have been the most successful remedy of treating cholera. A second and mitigated dose was given only in rare and obstinate cases.

In my humble judgment, Animal Electricity is the field in which discoveries will tell with the most effect, in this branch of science; but I feel diffident of my own opinions, for the want of more practical experience, and I request the reader not to take them for more than they are worth. The disordered functions in various parts, arising from the state of the blood, all testify the direct and habitual associations existing between the digestive organs and the brain, acting and reacting upon each other, with a reciprocity admirable for its conservative and executive success, and at the same time demonstrable of the fact, how important it is that the brain should be supplied with healthy blood, adapted to its taste and wants. Venous blood, not having been imbued with electricity, by its very *contact* with the brain, causes instant death, and this is the true cause of death in hanging or drowning; of which phenomena no physiological explanation has yet been discovered. Indeed until the influences of electricity in the animal frame and its appliances be more fully developed, we must remain in darkness.

LAW AND GOSPEL.

“By the Law is the knowledge of sin.” Hence David prayed, “Lord, open Thou mine eyes, that I may behold wonderous things out of Thy law.” An important lesson. It demonstrates our utter inability to obey its demands, for it reaches to the inmost thoughts and intents of the heart. And who can command his thoughts? Not one. We are thereby forced as it were out of ourselves, and in very truth made to confess that there is no health in us. Consequently we are compelled to look elsewhere for salvation; and where can we look but to Christ? See Gal. ii.

Calvin, ever faithful in his Master's service, urgently enforced that the Law should never be kept out of sight, nor out of mind, for it stands as an index of what we ought to do, and an evidence that we never do it. The Church was right in setting up the commandments, forgetting not however to teach that we are no longer under the law as a covenant, but under grace, almighty, resistless and free. “By grace are we saved, through faith,” which works by love to Christ and obedience to His commands, doing good and eschewing evil. “There is therefore now no condemnation to them that are in Christ Jesus.” A boy sent to school is no longer under his father, but under a schoolmaster; nevertheless, the obligations of his father are still upon him. The analogy may be remote, and the illustration perhaps unbecoming. I merely put it by way of explanation. Grace must first move the heart heaven-ward, before anyone turns his face that way. Thanks be to God for His better covenant, which leads us out of deep and dangerous waters, into safe anchorage; for the blood of Christ cleanseth from all

sin without exception. Not a stain of it is left. No sorrow is there which it cannot subdue. Even death itself, by its all-prevailing efficacy has lost its sting; and that inestimable legacy, His peace, which our Lord bequeathed to all His people, will keep them unto the end. "Not one of them shall be lost, no not one." John xvii.

"Establish, Lord, my heart with faith,
Firm in Thy truth to stand,
Daily to live on what thou sayest,
Whilst in this barren land."

Ever regarding regicide with abhorrence, I do defend the execution of Charles the First, upon political grounds. The sentence was too rigorous and extreme. But in reference to his majesty's *proven* complicity in the massacre of Irish Protestants, the sentence was most just, and I doubt not was inflicted by Almighty vengeance, through the instrumentality of Parliament, for so black and heinous a crime, perpetrated with the evil design of enthroning idolatry again in this blest and beloved country. See the Marquis of Antrim's evidence, Baxter and others.

France is a country of lively interest and high expectation. How far back in history must we look for a reign to be compared with that of Napoleon the Third,—the friend of England,—the liberator of Italy, and the patriot of France. Yet, alas! one thing is lacking in that intelligent people,—pure undefiled religion. Should the noble-minded Emperor ever make Divine revelation the religion of France, and public worship celebrated all in the French tongue, what patriotism could exceed it? The experiment might easily be made in one of the newly-projected churches, and who could reasonably doubt of its

success. His majesty would thereby adorn his reign with unfading lustre, and crown his name with undying and deserved renown.*

After sixty years' experience and close observation, I am persuaded, that of all causes of suicide, infidelity is the most common by far; and it is much to be regretted that every Coroner is not required to consider it as a part of his duty, to ascertain the professed creed of all persons who die by suicide. No man was ever yet made mad by true religion, though many become so for want of it. Is it not said He maketh diviners mad? and who diviners are Ezekiel tells us, teachers of false doctrine, such as Tractarians, Neologians, and all that speak lies in hypocrisy.*

THE PILGRIM'S HYMN.

When, O Lord, when shall I die?
 Give me, give me victory—
 Happy and all gloriously,
 In Thee alone—alone in Thee.

Time, Time, thou sluggard, up!
 Haste thee on thy weary step;
 Happiness is gone before:
 O linger, linger, here no more.

March, march 's the order given;
 Straight 's the road that leads to Heav'n;
 All other is a dreary way:
 This, this, is perfect day.

* These isolated sentences belonged elsewhere, but the mistake was discovered too late for correction.—J.B.

Smoothen paths may others tell—
 'Tis a lie that leads to hell;
 Then, nothing doubting, quickly on;
 'Tis Heav'n lost, or Heav'n won.

Hail, all hail, ye pilgrims here;
 Cease, O cease, to drop a tear;
 The darkness gone, and quicksands past,
 Peace and joy shall crown the last.

For ever and for ever pure,
 Endlessly it shall endure,
 In holy commune with our God,
 Who bought it, sealed it, with His Blood.

Submissive then to His command,
 Dauntlessly take ye your stand;
 Be wise to-day, His word is "Now!"
 The fool's hope is to-morrow.

Earth, earth, oh, fare thee well;
 One sad truth I bid thee tell—
 Felicity is not in thee,
 It dwelleth in *eternity*.

Halle-Halle-Hallelu-Jah,
 Heav'n and earth in chorus join;
 Halle-Halle-Hallelu-Jah,
 God Omnipotent proclaim!

Taunton, 1855.

J. B.

When God regenerates His chosen people, and makes them joyful in His salvation, the gifts of grace follow; of which faith is pre-eminent, whereby they apprehend Christ, are justified by His righteousness, and kept in perfect peace, because they trust in Him.

It is greatly to be desired, that every Post-office in the kingdom were shut on Sundays, from midnight to midnight, in accordance with Divine appointment. Isa. lxxviii.

JE-HO-VAH.

How many repeat the third commandment, and call upon the Name of the Lord, and furthermore pray that it might be hallowed in their own hearts, and the hearts of others; who do not yet know what the name really is, nor how much it imports. I shall therefore endeavour with all plainness and practicable brevity, to unfold its construction, and interpret its sense. The subject is far too lofty and inscrutable, to be undertaken by any person with the hope that his remarks will be found faultless, especially by one unacquainted with the Hebrew language, like myself. The solemnity of this subject demands great consideration.

Jehovah, is the purest and most perfect translation of the most sacred name of God, as revealed in the Hebrew. It is either a compound triple word, divisible into three words, each of which by itself alone signifies God, in the plenitude of His power and perfection; or it is a single word when all three are united into one, in which case they signify but the same, neither more nor less; thereby revealing a Trinity in Unity, and a Unity in Trinity, by a construction of language, the most beautiful, significant, and allwise; as if it had been designed by Omniscience itself, thus to fence in by an impregnable wall of defence, a grand and saving truth, against all encroachment, from whatever quarter it might come, for ever. God does nothing in vain. The word in the Hebrew has four syllables, namely, *Yod-he-vau-he*, and hence is called the Tetagrammaton; but be it observed one of them is doubled,—the He, which means Christ, and the faithful old Jews were wont to write it thus, He-He, united by a hyphen in the centre, to designate the two natures of

Christ, His divine and human ; hence it is obvious that the characters involved in this word are but three. The whole scheme of redemption is contained in this word, and so much of the nature of the Almighty, as we are able to understand it. The first syllable, Yod, means God, and is transferrable to the second, He, signifying God the Son ; and again to the third, Vau, signifying God the Holy Ghost, establishing the Tri-unity. "The Holy Tongue" being a perfect language, and all others being imperfect, it follows that no *just* translation of it can be made. Happily for us the English, it is said, admits of a purer translation than any other language, and hence it is that the English Bible is a standard of language, as well as of revealed truth. There is a short sentence in the New Testament, which bears a reference to the doctrine before us, and as it is often overlooked I will transcribe it.—"I and My Father," *sumus unus*, one essence ; not *unus*, one person.

The enlightened Jews of old were thorough Trinitarians, as you may find in the learned Witzius, who wrote a prize essay in defence of the Trinity, extracted from Jewish authors only. See also Dr. Mensor's valuable tract on this subject, with a learned exposition of Deut. vi. 4 ; also Bishop Horsley, Dr. Peter Allix, and Dr. Waterland. There are many names for God in the Hebrew. Dr. Prideaux reckons up ten,—others more ; all of which are common and communicable, except one, which stands out alone, most sacred, proper and incommunicable. It was never given to any creature, nor was it lawful for any person to pronounce it, except the High Priest, upon certain occasions.

Of the common and communicable names, *Elohim* stands pre-eminent in importance ; it is a noun of the plural, not the dual number, always commanding a verb in the sin-

gular, not as an ordinary rule of grammar, but as an extraordinary and solitary exception to all rule. *Elohim haïm* clearly imports a plurality in the nature of the one God. Come and see the mystery of the word *Elohim*, says Simon Ben Johachi. There are three degrees in it, and each by itself alone, and yet notwithstanding they are all one, and joined together in one, and are not divided from each other. Dr. A. Clarke, of high authority in oriental literature, observes, "He must be strangely prejudiced indeed, that cannot see the doctrine of a Trinity, and a Trinity in Unity is expressed in the above word *Elohim*." This peculiarity of idiom, so deep yet clear, sublime yet simple, could not have been designed for nothing. What is Christianity, says Dr. Horne, but a manifestation of the three Divine Persons, as engaged in the work of man's redemption? *Elohim*, is the name of God, used in common by the Jews. It was also given occasionally to princes, potentates, and even to idols, which constitutes an impassable distinction between it, and the one true and only proper name of God, so well translated by the word **JEHOVAH**.

In that famous passage, Deut. vi. 4, says Mr. Collier, the beauty of the original is lost to readers in general; whereas, the enlightened Jew must perceive a striking proof of the doctrine of the Tri-unity of Jehovah, or as we generally say the Trinity in Unity, and the Unity in Trinity. The proper reading according to some is this,—Jehovah Elehenu, is one Jehovah; or as others significantly render it Jehovah, our covenanters, or sworn ones, is one Jehovah. Try it, turn it any way that you will, you cannot escape from the tri-unity contained in it. The fact is rivetted in so securely, that you cannot unrivet it. Rejoice in His holy Name, and be thankful. I am no Hebrew scholar; and

therefore I have availed myself of all the information that I could glean from others, upon this subject.

All who feel, in any sense, respect for the name of Griesbach, will read the following attestation with interest. Extract from the original preface to Griesbach's edition of the New Testament, which was not reprinted in the following edition.

“Wherefore, that as far as possible I may remove all unfair surmises, and deprive all ill-disposed persons, of every handle for calumny; I first of all publicly declare and take God to witness, that I entertain no doubt whatever respecting the truth of that doctrine. And indeed the arguments and passages of Scripture by which the proper Deity of Christ is established, are so numerous and so clear, that I am truly at a loss to conceive how any persons granting the Divine authority of the Holy Scriptures, and adopting just rules of interpretation, can call this doctrine into question.”

The preceding extract is taken from Wardlaw's answer to Yates, 1810, page 31. This complete answer to his calumniators was unkindly withheld in the next edition, published soon after Griesbach had descended into the grave. It is painful and sad in 1864 to see two names, the most sacred and sublime ever revealed to man, turned into isms and adjectives, etc., in a paper read before a highly respectable clerical society, unrebuked, and published by request.

Luther the Great, is a name revered by all Christians. Yet so deeply imbued in Popery was he, that he could not divest himself of it altogether, but retained a deleterious portion of it in both Sacraments, which has paralyzed

his Church up to this day, and may I not say rendered it a gigantic failure. It is deeply to be lamented, for the sake of its whole body, that the Lutherans do not reform their Church, and cleanse it of this fundamental and fatal defect. The difficulty of doing so, arising from long habit in this great and good man, was, I admit, not inconsiderable. No man can leap into the water and come out with a dry skin. He must necessarily bring off some of the water along with him. Did not that clever poet Horace, point to this natural instinct, when he said, *Quo semel, est imbuta recens, servabit odorem, testa diu ?*

Would that I could cast a veil over this fault in Luther, but truth admits of no compromise. The absence of it however in the immortal Calvin, gave him a decided pre-eminence over Luther, as a divine. Not even the smell of Popery was found upon him. He received the Scriptures as he found them, and photographed them with all the light he had. The consequence was most important, for the Churches which he planted, live and prosper to this day. There is a principle of life in them, self-sustaining and indestructible. The only exception that I know of, if exception it may be called, is in Poland, for here they did not fall by spontaneous degeneracy and dissolution, far otherwise, they flourished and multiplied exceedingly, so that their Popish adversaries inflamed with jealousy and alarm, sought and effected their destruction, by massacre, incendiarism, and entire expulsion from the country. Vast numbers were deliberately murdered, like the British Church at Bangor, by the instigation of Austin. Fifteen of their Churches were burnt to the ground, and the whole body expelled the country.

But what has Poland gained, or rather lost, by it ? Their king, their country, their liberty, and their lives.

In a word ; they cast off God, and He cast off them. A warning to all countries inclined to backslide from the Protestant revealed faith—Great Britain not excepted. National decadence usually begins by forsaking God, and thereby forfeiting His Almighty protection. One unhappy symptom of this calamity at the present time, is the eagerness with which some persons catch at science, and pervert it to anti-scriptural purposes, for rightly used science is ever a substantive proof of Divine Revelation. The supposition that the planets are inhabited, is no less unscientific than absurd. It has ever been a favourite dogma with the Sceptic, for he knows well that if it were true, Genesis must be false. The planets were made before man ; consequently if they were inhabited, there must have been generations in existence before Adam, no matter how long or short, whereas Genesis says that Adam was the first. Moreover, in a philosophic point of view, the total absence of all evidence in proof of the fact, is a sufficient refutation of its existence. That Dr. Chalmers should have fallen into this grave error, is the more to be lamented, since it has led so many good men into the like temptation. *Aliquando magnus*, is the only comment that I desire to make upon it.

How many sieges and onslaughts have been made upon Holy Writ ; yet there it stands, unscathed and unhurt in a single fraction, laughing infidelity to scorn. Man, unregenerate man, vomits forth his lies, like fire volcanic issuing from its restless source ; while truth in its simple majesty receives its shocks for thousands of years, without the loss of an atom. The sacred oracles, are the sacred oracles still. It is most striking and instructive. Happy and thankful ought we to be, that we have an excellent translation of them in our own hearts and in our own

hands and our own tongue. "Blessed are they that hear the Word of God and keep it." Ah! there's the difficulty, to keep it, in its whole truth, inviolate, without mixture, detraction or corruptness. The pride of fallen man clings to his heart, as the skin does to his body, ever tempting him to seek out inventions for evil.

Popery and infidelity can never be divorced. There is a oneness, a natural identity of principle in them which no art can sever, no artifice conceal. Look at France, a fine country and a fine people; yet is their beautiful capital ever restless and uncertain, as if it were built over a crater, or magazine of gunpowder. Why is this? Simply because pure religion is rarely taught there to direct and control the passions of fallen humanity. The wants of France may all be summed up in one,—the want of true religion, as revealed from heaven, unencumbered and unclouded by the wisdom of man, which is but foolishness with God. If Napoleon were to make France Protestant, his majesty would be the greatest monarch upon earth, the Prince Lucius of France, and honored messenger under Providence of lasting, nay, everlasting happiness to his people. Undying glory would crown his head; unfading lustre adorn his character. That a high-minded and intellectual people should have their faculties clouded by superstition, and their souls made to gravitate by the incubus of Popery, is a sad and a national calamity.

MODE OF CHOOSING BISHOPS.

Nothing probably has tended so much to the injury and decline of our Church, as the mode of choosing Bishops. I will not painfully dwell upon its evidences and details, but pass on to repeat a suggestion which I presumed to make a few years ago for public consideration and critical enquiry, namely, that of choosing Bishops by parochial elections, all in one day,—none but communicants to have the right of voting, not because they are communicants abstractedly, but because being communicants, it is fair to infer that they would exercise a right judgment in this matter; no canvassing or petitioning to be allowed. The votes to be received at the vestry or elsewhere on one morning, and instantly to be handed to some magistrate authorized for that purpose, and by him transmitted to Government. The sovereign to have a veto more or less qualified, in order to maintain the union between Church and State. The whole to be concluded as soon as practicable and consistent, after a vacancy has occurred. Any clergyman how distantly he might reside to be eligible, if otherwise qualified. Soundness in doctrine always to command a preference. No point stand above it in importance. By this mode the clergy would enjoy a full participation in the appointments, by reason of the influence which they usually have sought to have over the communicants. Ancient usage I conceive rather sanctions this scheme than opposes it.

The stoutest Churchman must admit, that with the exception of Lord Palmerston's faithful appointments, the present mode of choosing Bishops does not work well. Nor should a duty of such national and local importance ever be permitted to fall into the hands of a prime min-

ister of any creed, or no creed at all. We may search very many pulpits within the Church and out of it, before we can discover more true religion than may be found in the Thirty-nine Articles. The elements of renovation in the Church are ample, if its rulers and members had but grace enough to use them aright. It is deeply to be regretted that there is no law by which an offending and unfaithful Bishop can be removed. If he were to perform high mass in a Cathedral, no law could reach him ; as a Barrister of rank, once deliberately assured me. August 4, 1864.

Wiclif was the morning star of the Reformation, for he first translated the Bible; but Fitzralph and Grossteste, that is Greathead, as Dr. Short observes, preceded him as reformers. The former exposed the iniquities of the begging Friars, and died in banishment. The latter preached and published a sermon, in which he proved the Pope was Antichrist, and soon after died. Tyndale, Tavenér, Goodman, and Coverdale, followed Wiclif, and far excelled him. They translated the Bible with admirable fidelity and grammatical skill, elegance and expression, working out the great purposes of God to this country ; the glory of Christendom, in spite of its daring exceptions, and the multiplicity of its treacherous dealings in favor of Popery, contrary to the will of the nation. The Bible has innumerable and valiant defenders still, who regard " the Word of God most high as the fountain of wisdom, and her ways as everlasting commandments." The Ark of God is not yet removed from our land, though many a hand be vainly lifted up to support it, after the wicked example of Uzzah, both in the Church and out of it, yet the Gospel stands sure in its original purity, and no corner of the land can be found where a copy of

it may not be seen. This is a peculiarity and a privilege rarely enjoyed but in Great Britain.

The loving-kindness of God to this country is above all calculation, yet her backslidings and spiritual wickedness in high places are become abominable, mysterious and ominous. Our Courts and Cathedrals, Houses of Lords and Commons, are polluted with Popery, and our country blotted with its idolatrous institutions. Turn their feet backwards, O God, and let not iniquity be our ruin. If we must fall, let us fall from any cause rather than our own apostacy. All our dangers are from within, there are none from without. Of all kinds of Church government, a well regulated episcopacy is doubtless the most Scriptural, and most successful ever yet devised.

RIBBONISM.

The secrets of Ribbonism of course are known only to the initiated, therefore all conjectures in reference thereto must be more or less vague. It has been supposed that ribbon societies are not an isolated body acting upon their own authority and responsibility, but a regular organized appendage to the Romish Church, designed to carry out and finish its canon law. They are well-disciplined and divided into companies, each of which has usually a priest for its captain. Faithful and true one to another and to their employers, they are never found traitors to their chief or their cause. No ribbon-man ever pulls a trigger without the word of command. The connexion between Ribbonism and the Priesthood has been clearly established both in Ireland and in Italy.

Whenever Government shall be unwise or faithless enough to give a status to the Romish Hierarchy in this

country, those societies will be established throughout England. From the Pope to the beggar, I wish all Papists well personally ; but I hate their principles with a deadly hate, verily believing them to be anti-Christian ; and moreover I dread the hot displeasure of the Almighty, which they must necessarily provoke against this country, for pandering to their infamy, when all munitions of self-defence for the preservation of peace and safety, at home and abroad, may prove as chaff before the wind. Statesmen beware ! Uphold the Protestant ascendancy,—*Ruat cælum*. Should the worst come to the worst, what is the remedy ? Stick to the Bible. If I may venture to offer a suggestion on this subject, I would say, withdraw all grants in aid of Popery, abolish all Monasteries and Nunneries, and amend the fatal Act of 1829, by reducing the number of Roman Catholic Members of Parliament ; but leave enough fairly to represent the interests of their Church, in that house. Is there any crime on earth so deep in dye as that of high treason against God, perpetrated by wilful idolatry, ratified and sealed by the setting up of graven images, as the Prison Ministers' Bill permits. Whenever this country falls, it is reasonable to expect that it will fall by forsaking God in this very point, which it has been doing ever since 1829 ; and what has it gained by it in any way ? What it has lost is painfully exhibited at home, and still more painfully and perniciously in Ireland.

Great Britain, beware of Apostacy ! Christianity has made thee great. Let not Popery cast thee down from thy high estate, and lay thine honor in the dust ! First of all, and above all, aim to please God ; abide in His Word, and hold fast the faith once, and once for all, revealed to man, for his present and eternal welfare.

“Woe to Ariel, to Ariel, the city where David dwelt.”
O Lord, are not Thine eyes upon the truth?

FAITH IS THE GIFT OF GOD.

See Gal. v. 22; Eph. ii. 8; Col. ii. 12; Cor. ii. 5; Heb. xii. 2; John x. 26.

It is a serious and a sad perversion of truth, to mistake intellectual impulse, which is a mere function of nature common to all men, for living faith, which is the pure gift of God not common to all, and then ascribe instant salvation to it; shouting with daring impiety, “I do believe, I will believe,” etc. The sooner this masquerade of religion is abandoned the better in all respects. It is with the heart that man believes unto righteousness, not the head. True faith proves itself by love and good works, as surely as the sun gives forth light when it is risen, and apprehends the righteousness of Christ for justification, simply and alone. Nor are its fruits of love limited to man or his Maker; it extends also to dumb animals. “A righteous man is merciful to his beast.” Once I asked a rabbi, learned in the law, whether the sixth commandment involved cruelty to dumb animals? He answered, Yes, decidedly; all cruelty was a violation of that law. Faith animates the soul with a hope that never disappoints, and gilds the last and the present moments of life with a light that never goes out; it hails death as a friend, opening the gates of everlasting life to its heaven-blest possessor. No doubts cloud his prospects, no fears disturb his peace, for it is the peace of God, which the world cannot give, nor take away. It is a good thing to die well! “Faith gives no title, but receives entitling righteousness.”—ERSKINE.

No less injurious is the supposition, that convictions

are the necessary pre-requisites to conversion, and must be worked up like a stringed instrument to a proper pitch in order to arrive at it. Convictions are usually effects, not causes. That same Spirit which accomplishes conversion, produces convictions. We hear nothing of convictions in St. Paul, before his conversion; all begins, continues, and ends with God. That iron sinew, the human will, which pride makes so strong, must be broken down and laid in the dust, ere the will of God can reign supreme in the soul of man; grace descends upon the heart with resistless force, as rain does upon the withered grass, because it is wanted for the sustenance of life. Of all the incentives to sound morals, the doctrines of grace are the most suasive and successful.

Man co-works with man, under God, as Paul did with Silas, and Silas with Paul, but never co-works directly in partnership with God. Man works only as he is wrought upon, and works with all his mind and all his might, not in order to be saved, but because he is saved already. Love is stronger than death. Give ear to the sum total of all the Apostle's doings, which is comprehended in these words, "By the grace of God, I am what I am."

No repentance, convictions, or remorse, preceded his conversion. On the contrary. Whilst his hands were yet reeking with the blood of St. Stephen, and fifty-nine other converts, he hurried to the High Priest for fresh orders, thirsting for more; but on his way to Damascus God met this persecutor, robber, and murderer, not in judgment but in mercy; smote him off his horse down to the ground, quickened his dead soul to life, slew the enmity in his heart against Christ, and loosed his tongue to cry out, "Lord, what wilt Thou have me to do?" Happy the man whose foot is thus turned backwards in his way

to Damascus. God's people shall be made willing in the day when he exercises His power, and not before. There is a set time. Saul in the zenith of his infidel career; Levi at the receipt of custom; David at his sheep-fold; Zaccheus in the sycamore tree. Perhaps the reader may add one more.

When Paul professed to be a believer, one fact in evidence of his sincerity was especially referred to,—“Behold he prayeth.” And to his hearers in aftertime, he laid down this injunction,—“Pray always.” Tarry not to enquire whether God will hear it or no, do it; oftentimes the happiest and most remarkable events in a Christian's life, are the answers to prayer. Resolutions go for nothing. But too often principle is the potentate of good. The more a man builds upon human merit, the more he has to pull down. *Acti agimus*. Christ must be all, and in all.

Conversion is wrought by the Holy Spirit alone, irrespectively of human agency, times, or places; and it is a *nullum tempus* act, identifying the Christian's doomsday, and leading with progressive intensity and delight, to his happy home, of which it is said, “There is no night there.”

It is a mistake to suppose that convictions ripen into conversion. As Mr. Greenhill observes: “The Spirit finds no qualifications or dispositions, but begets them; the bee finds no wax or honey in the hive, but brings it; the work of Divine life in the soul all begins with God; the finished work of Christ was all perfect, lacking nothing. It was done, and done for ever. Man is but the recipient of it, by grace.

A distinctive recognition of the Christian Sabbath, from midnight to midnight, is a true indication of a

Christianized heart, family, or nation; and the reverse of this proposition is not obscured. The change of the Sabbath was several times prophesied in the Old Testament, and fulfilled in the new, by Christ and His Apostles. Further evidence of this obligation is needless, yet it may be found in the decrees for to keep, which were the Canons of the Apostolic Church; one of which commanded, that henceforth the Sabbath should be kept on the first day of the week instead of the last. A republication of those decrees would be desirable.

The idolatry of man is a universal stumbling-block to students in theology; I found it so during a long night. This is one extreme; the other is a contempt for all sublunary help in commentaries, etc.; whereby man is apt proudly to lean unto his own understanding, and settle down upon his own lees of natural ignorance. One remedy is all-sufficient for both. Stand fast in the written Word. Whenever you find a passage which you cannot understand, put it aside until you do, and ask for more light until you have it; but in the interim, take heed that you do not give God the lie to His face, by denying it with your lips, or in your heart. This rule I made and followed for thirty years and upwards, with inexpressible satisfaction, success and gratitude.—October 16, 1864. Whenever man is put first and God second, the whole structure of an argument, and super-structure, falls to the ground, whence it sprang.

The supremacy and omnipotence of the human will as vainly urged by all Arminians, is the favorite topic of Old Adam whenever he goes into the pulpit; a miserable preacher at all times. Christ, and none besides, was the martyr's glory in the flames, which did but chase them up to heaven.

EXPERIENCE.

To read the Bible with holden eyes, without any knowledge or interest in it, is really a curiosity; but to read it with open eyes, and a deep saving interest in it, is an immeasurably greater curiosity still; I have experienced the contrast, and never can forget it. I read the Bible all through from the first line in Genesis to the last in Revelation, and took a whole year to do it in; but had the book been put open in a manger before a horse all that time, he would have known just as much of it spiritually as I did. I was never more disappointed in my life. I can understand other books, but this one is locked up, sealed hermetically. What a time to turn infidel, I thought! But no, I wont do that; the treasure I know is there, though I have not yet found it; however, I don't now so much wonder that some do turn infidels. I'll make a short prayer for myself, founded upon the collect for Whit-Sunday, that by His Spirit God would enable me to learn and inwardly digest His Holy Word—that it might be indeed a lamp unto my feet, and a light unto my path—and I will keep on saying it, riding, walking, lying down, or rising up silently, until an answer come.

I will attend the Church diligently as usual, and never omit the Sacrament; read more religious books; so I bought two copies of "Law's Serious Call," one for lending the other for reading, and I worked hard at the Whole Duty of Man as usual: was much pleased with both, but never satisfied.

Some time after a man came with books on the parade, and literally brought a bucket full of odd pamphlets at sixpence each, buy what you will.

A friend bought one which he earnestly advised me to read, and as I had often talked with him on theology, and met him at church, I read it and was delighted—it was so satisfying, clear, and elegantly written. It was entitled “A Vindication of the Church of England against the Charge of Arminianism, by the Rev. A. Toplady.” This drove me back again to the Bible with a new aim and impulse to try again; but it was long before the answer came perceptibly; and when it came my heart glowed with gratitude and love, which never went out; many a struggle agitated my mind, but no doubts or misgivings as to the main points. I made this rule for myself,—that wherever and whenever passages occurred which I could not understand, to wait for more light, never doubting them in my own mind, nor denying them with my tongue, giving God the lie to His face; and *well* this rule served me upon many an occasion.

Toplady’s facts and arguments induced me to rummage the Scriptures, and see whether I could find any more of this Calvinism, falsely so called, which was so much detested and shunned by the world, and I saw it peep out at every page. Ah! I said, the old lady of Cornwall was surely right in a wrong sense. No wonder that she was afraid of opening her Bible, lest she should find election stare her in the face at every turn; old Testament or new, so it is. To cut it all out would make the Bible as full of holes as a sieve. What must I do? Take God at His word, say what it will. God is truth, and no man ever erred by following Him. But that dreadful passage in Romans viii. What shall I do with it? Oh, leave it alone till brighter days. The sun has not reached its meridian in my soul. Wait! At length I found that Calvinism was but the essence of

truth, a mere nick-name given by infidels to the pure Gospel, from the hatred of it in their own hearts.

I'll be a rebel no longer—no longer a Saul of Tarsus, but a Paul of Athens so far as in me lies, God being my helper, for He is the Author as well as the Finisher of all salvation. The election hath obtained it, and the rest were blinded. Grace reigns throughout election. By grace ye are effectually called—endowed with gifts, of which faith stands eminently one. By grace ye are justified; in a word, by grace ye are saved, and that not of works, lest any man should boast.

Not one glow of satisfaction could I enjoy; not one sense of strong confidence, not one ray of perfect peace shone upon my soul, until God brought me into this heavenly frame of mind; this light of truth.

But such absolute serenity and holy calm is too pure to last long in this fallen state and fallen world. Some eclipse or avalanche of original depravity is sure to overshadow it, and it passes away like a dissolving view into another representation, transiently.

This is not our rest. It is polluted. Perfect peace has but one dwelling-place, and that is not here.

Death, death, happy death,
Oh! how much I long for Thee;
Grave of sorrow, birth of peace,
Herald of immortality.

July 27th, 1864.

Faith is the gift of God. No man can acquire, claim, or command it. See Eph. ii. 8; Gal. v. 22; Col. ii. 12; Cor. i. 25; Heb. xii. 2; John x. 26.

This faith always works and aims Godward agreeably to its source. It looks to the "finished work" of Christ

alone for all salvation, for justification, peace, hope, and happiness, here and hereafter, and it never looks in vain. That which is born of the Spirit is spirit. It liveth and abideth for ever. On, onward is its impulse. *Non progređi est regredi.* Not to go forward is to go backward. Upward its observation. *In alto tutissimus. Salus a Cælo. Omnis salus a Cælo. Nihil Salutis a Terrâ.* The whole work is begun, continued, and ended by God and God alone. Man does no more *in* it than a corpse, but he does much after its bestowment from love, and what is stronger? Far otherwise is the mere intellectual assent to propositions which cannot be gainsayed, mistaken for faith but too often. There is no heart, no life in it. "They prophesy of their *own* spirit, *Phronema Sarcos*, having seen nothing by Divine illumination; ever learning, but never coming to the truth. There is a "march of intellect" backwards as well as forwards, as experience proves, both in Church and State; that, I mean, which leads man away from his God, an *ignis fatuus*, which only ensnares man into a pitfal, from which unassisted he can never get out: shut up in a long night, cheered by no light at all, and exiled from Eternal Providence. Once off holy ground, man is like a ship drifted to sea without rudder or compass.

"Haven't I five wits as good as you," said a Scoffer to Latimer. "I tell you," replied Latimer, "if you have no more than your five wits to boast of, you'll go to hell and carry your five wits along with you."

There is a deep and a wide gulph between a religious converted man who walks after the Spirit, and a religious unconverted man who walks after the flesh. Earth to earth will ever tend. A stickler after forms is seldom a

stickler after anything else; ever busy and bustling after schools, catechisms, hymn books and tunes; the weightier matter of the law fall into desuetude, and famine worse than that of the body lies sore upon them. The compass of a man is generally seen by his daily talk and favorite topic. The tongue understood and interpreted aright, forms no bad index of the heart. Hence its value assayed in Proverbs and elsewhere.

BAPTISM.

Allow me to make a passing observation in reference to the Baptismal controversy, wherewith to simplify and settle the whole question, having lasted three hundred and thirteen years.

Baptism, I presume, is the appointed mode by which persons are initiated into the visible Church of Christ. How much may be done from above, or how little, it is impossible to say; and therefore no judgment should ever be pronounced upon it. Remove the words, regenerate and unregenerate, altogether. Who shall dictate to the Almighty, or enter into His counsels? The Baptismal Service, according to all honest interpretation of the English language, clearly implies Baptismal Regeneration, and I believe was intended to imply it; and if any doubt concerning this point still remains upon the grounds of phraseology, it is wholly dissipated by the thanksgiving for the same, offered up in the Confirmation Service, or at least the admission of it, which makes the proof absolute.

Whence, then, arises the direct opposition between

the Baptismal Service and the Thirty-nine Articles. Most reasonably because the former, as I conceive, was framed by a rigid Papist,* and borrowed from the Missal;† and the latter were framed by Protestants, and borrowed from the Bible.

Hence, they were constituted, wisely indeed, the *sole* standard of doctrine in our Church; and the fact was thus shewn indisputably, that Baptismal Regeneration is not and never has been a doctrine of the Established Church since that Church became Protestant. The Article in the old code did assert distinctly the doctrine of Baptismal Regeneration, for which reason it was removed; and the present twenty-seventh Article was framed as a substitute for it, which of course does not contain, nor was ever designed to contain, any such doctrine. It consists of two parts, the first of which refers to the Baptism of Adults; the latter only refers to that of infants.

The Thirty-nine Articles, I apprehend, were drawn up by Cranmer, Ridley, and a third, not on the committee, Peter Martyr; for several assisted in the compilation of the Prayer Book, whose names did not appear.

P.S.—Dr. Burton in his Analysis of the Prayer Book affirms, that a fourteenth part of it was taken from the Missal. What other portions could possibly have made up this fourteenth part, but the offices which, denuded of their popery, would make a sublime and beautiful display of introductory theology? If I have abased the

* I rather think, Dr. Day, who was afterwards expelled for his leanings towards Rome, and not permitted to take any part in the subsequent arrangements of the Prayer Book.

† See Missal.

Baptismal Service, it was but to exalt it by raising it to the level of Divine Revelation as the Church requires and demands. It matters little what form of Baptism is observed, since the one only true Baptism, by which fallen man is regenerated and made a Christian, is the Baptism of the Holy Ghost.

In the old Apostolic Creed of Jerusalem, the words are these, "One Baptism of Repentance," which repentance being wrought by the Holy Ghost, the sense is obviously this: One Baptism of the Holy Ghost for the remission of sins, agreeably to St. John the Baptist.

In Regeneration man is but a passive, barren, unconscious recipient. But in the conversion of his life, its sure effect, he is altogether active, urged on by a *vis-a-turgo*, irresistibly. Down fall the weapons of rebellion out of his hand, which had held them fast so long. Idol after idol tumbles to the earth, leaving nothing behind but strong astonishment at the industry with which pride had raised and worshipped them.

Spiritually, by faith now given to him, Christ is formed in his heart the hope of glory—his all-sufficient happiness. Now let him prepare his heart for temptation. Trials await him to prove his faith, and justify its genuineness. "The shame of the cross is the triumph of prophecy." It may be riches will take wing and fly away. Schemes of noble ambition vanish like smoke, and the very good he honestly aimed at be evil spoken of; his motives questioned, his words mistaken, by no accident; all working together for good, visibly to himself; putting him upon self-examination: "Am I still high-minded? Have I still proud looks? Can I say, imperatively, to any turbulent passion, 'Be still!' Or must I yet pray,

with the good old Berridge, 'Lord, give me Daniel's faith to tame the lions in my breast'?"

Thus he works out his conversion unto the end; saying, throughout, with the Apostle, "By the grace of God, I am what I am."

The wheels of a watch all derive their impetus from the main spring; so likewise do the acts of conversion—all spring from Regeneration. I dwell upon this subject the more, as it is so much misunderstood and neglected, in high quarters especially.

Regeneration and conversion are the Urim and Thummim of the whole Gospel, without which it remains a sealed book; but contrariwise, by which all is made visible that is visible.

Of all means of grace, prayer is the most intrinsic, ready, and efficacious; and, often times, it is the only means at hand. Who shall define its limits if it put Omnipotence in motion? The Apostle says, "Pray always." Here is your rule.

I do not disparage ordinances, but let everything be in its proper order. God must ever stand in the beginning of all good. Chaos alone will ever remain chaos still. When that same Spirit which moved upon it at first, moves upon the heart of fallen man, night is all past, and the day-star is risen, to go out no more for ever. God said, "Let there be light; and there was light." So it is now with the soul of man. Conversion once accomplished, then will follow the gifts of that grace which produced it; and, foremost of all—Faith, bearing its legitimate fruits, one after another, in quick succession and progressive intensity, decision, and point; ascending in doctrine, and wondered at by none more than the recipient himself. Outwardly, also, its effects are no less striking.

The faces of his worldly friends and companions will be changed: their tongues, once so full of praise, will be dipped in the poison of asps: the worst of epithets in the English language will be hurled at him, as they suppose it to be, "He's a Calvinist!" will be cast at him by every infidel and half-infidel in the parish, for he is sure to be one, and nothing can be worse than that; for the devil has but one cloven foot, whereas a Calvinist has always two, as Mr. Berridge remarks. Herein, however, the sceptic is caught in his own net, for he invests Calvin with the honor of being nigher alike the Apostles and their Master than any other character. He will further cavil if his salvation be finished for him. Is there nothing then which a Christian has to do? Yes, much, every way. He has to work harder than he ever worked before. Constrained by the love of Christ, and his heart glowing with gratitude for what God has wrought for him, he will want no Act of Parliament to limit his labor; an impulse within will cause him to work in thought, word, or deed, every hour that he is awake; delighting in nothing so much as the service of his new Master. Yet the world will never forgive him. He must, therefore, expect its enmity, which will ever hound a Christian up to his death. Two contending principles at open war, and no quarter, are in operation. But if no contradiction of sinners, no persecution, nor a singled care ruffled his breast, the old Adam, which never dies, is enough to mar and alloy his happiness, and thus dissipate the delusive theories of unbroken serenity, unchequered felicity, which some novices anticipate and boast of. He will, however, enjoy a peace which passeth all human understanding, and a lively

hope and joy unspeakable, which the world cannot give nor take away.

The effect of Baptism, whether good, bad, or indifferent, depends, not upon the depth of water, but upon the blessing of God, which may, or may not, rest upon it. If born again, prove it by your Protestant fidelity, which is synonymous with Christian fidelity. There is no patriotism like it. Uphold the Bible, and the Bible will uphold you, and maintain the Protestant ascendancy of this kingdom inviolate. A national bankruptcy would not be a millionth part so great and so grievous a calamity, as the loss of this royal prerogative and high-born inheritance. It is simply an admission that God is the God of Great Britain, and His law its law, pre-eminently, to which all other laws bow. The world, in its ignorance, may call you bigot, not knowing that this term was invented by Charles V., and used offensively to Rollo, for refusing to kiss the Pope's toe. In truth is no bigotry.

As the next world approaches nigher to view, and this one recedes further and further off, it is surprising how idols, long worshipped, fall down at one's feet, and are regarded as useless and valueless, as dead flies killed by a frost; yet some remain. Few arrive at the height of Edmund Burke's victory: "I would not," he said, "in this hard winter, give a peck of refuse wheat for all the world calls Fame."

One retrospect always haunts the mind with reminiscences of the past, or crowns it with a halo of gratitude and glowing satisfaction. I mean the habitual violation of the Sabbath, or the habitual observance of it, according to Christ's own ordinance, as expounded in Isaiah xlvi.

Nothing imprints the character of a nation with a truer dye than this test.

In no Popish country is, or ever was, the Sabbath observed, which is one proof, amongst many, of its entire anti-Christian character. I am not embittered against Papists; I love them all: but I hate their infidel principles, and therefore oppose them, for their sakes as well as for our own, whether they believe it or no.

Dr. Croly observes, "That Great Britain has risen or fallen, just in proportion as she encouraged, or broke free from, Rome."

I have often thought that the Fable of Sysiphus had a deeper significancy than is usually assigned to it. Those who suppose that they can earn salvation by their righteous doings and sinless perfection, are well illustrated by it, and some sense of this kind may have been intended by it. How can man, totally and irretrievably fallen as he is, unable to do a good act or think a good thought, accomplish one jot or tittle of so pure, so perfect and holy a work as salvation is? And this total inability he confesses, falsely or faithfully taken, in these words, when he first enters the church, "There is *no* health in us."

Here is admitted all that Calvin propounded. Half a truth answers the purpose of a cheat well, but it miserably fails in Divinity. I flatly assert, that whosoever rejects what is ignorantly and groundlessly designated Calvinism, rejects the doctrine of Christ, and deals unfaithfully with himself.

Dr. McNeil, with his characteristic fidelity, writes as follows: "Arminianism is that abortive system which toils much and gathers nothing; which spends its strength in vain, looking for grapes on thorns and figs

on thistles; which reiterates, make the fruit good, but possesses no power to make the tree good.”

Without Election the Gospel is shorn of its crowning glory; and yet this is a portion of revealed truth which it has become fashionable, in our day, to despise and disparage, without proof, without argument, without an attempt to shew what is the meaning of those Scriptures. If what is here said be not their meaning, this whole subject is tabooed and thrown overboard, by means of what is considered an opprobrious name. Gentlemen, scholars, and critics, are content to foster a prejudice, and to injure what they cannot disprove, by calling it Calvinism.

One common and essential cause of the decline and fall of churches, parishes, and people, is a declension in doctrine, whereby God is mocked with half a truth, and offered a vain homage, which He will not accept, nor can bless or prosper. All declension in doctrine is error, which operates like sand in the glass, every particle of which has but one tendency, and that is downwards. Few preach the whole truth, even if they believe it. The fear of opposition or ridicule awes them into the sin of unfaithfulness; so much stronger is the love of fame than the love of virtue. “Many are called, but few chosen.” When the Great Teacher undertakes a case, He makes a perfect cure of its essential ignorance; intellect is a weak, erring interpreter of Holy Writ, at all times. Hence those endowed with it in the highest degree, are apt to fall into grave and fatal errors, just as frequently as the simple; which induced St. Augustine to exclaim, on a certain occasion, “*Indocti surgunt, et qui rapiunt Cœlum.*”

THE BRITISH CHURCH.

The Christian religion was first brought to Britain from Jerusalem by the merchants of Tyre, not long after the crucifixion. Its converts soon formed themselves into a little Church, over which Aristobulus, of whom we read in the Romans, was, upon his release from captivity at Rome, ordained Bishop by Paul and Silas, his fellow prisoners, as Metaphrastes relates. He died at Glastonbury in 91, leaving a good name.

The British Church was the purest example imaginable of soundness and simplicity; the Scriptures were their sole authority, and to their high praise they translated them into Gaelic, the British tongue, a task of no slight difficulty; affording a flat refutation of the barbarous state ascribed by some historians of modern date to the Ancient Britons. Though exhibiting a rough exterior, they were an intellectual and enquiring people, ever seeking after information from strangers; and when the Christian religion was made known to them, they readily embraced it. The ancient Britons clave with apostolic tenacity to the faith revealed in that book, and died martyrs in its defence, as the sequel will shew.

The next impulse to the propagation of the Gospel, was given by the conversion of Caractacus, and Bran, his father-in-law, at Rome, by the teaching of St. Paul, Aristobulus and others. Caractacus had well earned the title of magnanimous. But never was Caractacus so truly magnanimous, as when he fell a Pagan to rise a Christian, and bear back the glad tidings of salvation to his benighted and beloved countrymen. Bran, no less able or willing, enterprising, zealous, and influential, he made numerous converts, and to him the honor has ever

been ascribed of having built Llanillid Church, the oldest Church in Britain, upon his own property.

Next in succession followed that noble and enlightened Prince, the Prince Llerwg, who decreed that the Christian religion should become national, and thus earned the high honor of being the first monarch in the world who had thus yielded up all homage to the Most High. Furthermore, His Majesty framed all his laws from the revealed book of the law, commonly called the Bible, whereby, as I humbly conceive, he gave birth to that memorable and lasting fabric of moral and political wisdom,

THE BRITISH CONSTITUTION.

Paganism had now received its death blow, to reign in Britain no more for ever. All was now prosperous and promising, as if no difficulties remained in Britain, and its hill was so strong that it never could be moved. This meridian of light, brighter than the sun, was too dazzling and pure to be long endured by a fallen world.

Alas, how futile and vain are all human calculations, and its flattering prospects blasted by a breath. Clouds of thick darkness, blacker than Egyptian, gathered round the horizon of Britain, and burst with awful fury upon its head. An enemy, subtle, crafty and cruel, provoked with jealousy, avarice and ambition, sought out many inventions according to custom for its extinction, alas, with terrible success.

Austin, and forty other Monks, or more, in 593, were sent over from Rome to usurp possession of the British Church, which had then acquired considerable celebrity at home and abroad, which the Pope well knew. But upon nigh approximation with its Bishops, Austin found that their faith was antagonistical to his own, and no

arguments or entreaties which he could use, however suasive or coercive, could induce them to embrace Popery, or abandon the faith of their Divine Master a single whit. Whereupon Austin grew excessively angry, and with this portentous threat upon his lips, indignantly took his leave: "Then you shall have war with your enemies." To a defenceless people what could be worse? Accordingly, not long after, whilst assembled in a collective body for public worship, upon the plains of Bangor,—without notice, provocation or quarrel, an armed and ferocious band of Austin's converts under Ethelfrid, fell upon them without mercy, and cruelly slaughtered old and young alike,—not one of them was left alive.

Thus fell the British Church, not by Apostacy, but by violent and almost total death; leaving the whole kingdom open for the followers of Austin, who had just died, to flood the country with Popery from one end to the other, which these emissaries of Rome, ever wise in their generation, failed not to do. Scarcely was a remnant of it left free from its pollution; and the same was maintained by physical force up to the reign of Henry VIII; a long dark night in which the country lay bound with fetters, stronger than iron and rivets of brass.

Somewhat analagous in principle and purpose to the tragedy at Bangor, was the Popish massacre of one hundred and forty-nine thousand Protestants in Ireland, the surer and easier to accomplish the overthrow of the Protestant dynasty of this realm in Church and State. Cardinal Richelieu was deeply implicated in this black tragedy. But it pleased God to frustrate their diabolical conspiracy, and to hurl down the wickedness of its authors upon their own pate. The king, his archbishop, and prime minister, all as I apprehend had their heads

off, for this one act of high treason against Heaven; though previously no three heads in this kingdom to all appearance were safer upon their shoulders; a terrible example to the whole world, and dread warning against all attempts to overthrow the supremacy of Divine revelation, commonly called the Bible; which and which alone is the religion of Protestants. "Thy right-hand, says the Psalmist, shall find out them that hate Thee." (xxi. 8.)

Poland did the same long ago, by expelling Protestants from their land and burning down all their churches. I do not mock at their calamity, in holding up this act to view at this time, but I do it as a beacon to all defenders of the Prison Ministers' Bill, and other acts of the like anti-christian character. A mysterious spell seems to have fallen upon our statesmen of late, turning their hearts backwards, in a manner which second causes are scarcely adequate to explain.

The whole rule and policy observed towards Ireland of late years, has been one open act of rebellion against God, and of spiritual unfaithfulness to the Papists, binding down their souls to earth, and denying to them the Book of Life, which alone can teach them how to ascend heavenward. How can any blessing or success be reasonably expected from such defective and unrighteous policy?

The early British Church may fairly be regarded as the nucleus of our present Church, the links whereof, so long asunder, were reunited by the Reformation, and found most aptly to correspond. Their identification is ratified and confirmed by the sixth and other Articles, how far and long soever they might have been dislocated from their original principle and position by modern innovations, which in due time will be all swept out of doors; when fashion has run its giddy round, and its votaries have grown wise

enough to discern which is of man and which of God. Fashion is a great tyrant, but its reign is short. The sovereignty of principle lasts for ever. In early days, every Church had its liturgy, which was but a form of worship drawn up for the use of the congregation by its pastor. For obvious reasons they became reduced to a few, and at last condensed into one by Act of Parliament. The Prayer-book was not written under inspiration but under the law, and therefore must be interpreted by the law; which enacted that the Thirty-nine Articles should constitute the sole standard of doctrine in the national Church. In these admirable extracts from Holy Writ, not the vestige of Baptismal Regeneration can be found. Uniformity would have been impracticable had the offices been constituted standards of doctrine. By these premises and several trials in court, verifying the same, it is apparent that clergymen are exonerated from holding the dogma of baptismal regeneration, by interpreting the baptismal service in a literal sense.

There are three books which every Englishman ought to know. These are the Bible—Hooker, and Blackstone. In the former we may perceive the finished work of Christ, all perfect, lacking nothing. Man is but the recipient of it by grace. In the second is set forth the Ecclesiastical Polity of Great Britain, as fundamentally stereotyped in the Old Testament, and practically carried out in the New, by the Epistles to Timothy and Titus, imperfectly indeed, and at this time miserably dislocated from the original; for all things however good in principle, when placed in the hands of fallen man, must acquire infirmity; yet there it stands prescriptively, and whatever excrescences may have been planted or added to it, let them be cleansed and eradicated altogether. In the pre-

face and first few chapters of the third, will be found the finest argument and exposition of the succession to the throne of this realm, that ever appeared in print, affording materials for lectures on British Politics, sound, ample, and excellent. Whoever would publish a small cheap book embracing Blackstone's preliminary facts and arguments, which would require little trouble and no expense, would deserve well of his country, and doubtless be amply rewarded. It is to be regretted that no lectures are given in our Universities and elsewhere, upon British Politics, after the example of Blackstone, who earned so well the high renown which to this day encircles his name.

Whatever is found in the Church which is not Scriptural, an enemy hath done it by sowing tares amongst the wheat. Not a particle of it was put there by a true Protestant, nor should it be suffered to remain. In like manner the same might be said of the statute book.

All law is, or ought to be, founded upon the Christian religion. Every statute which is directly contrary thereto is an illegal statute, and a decided *felo de se*. (See Blackstone.) Consequently, the Prison Ministers' Bill, and all others in defence of Mariolatry and the Mass, are null and void, and could not be sustained in any court upon the principle of strict justice in conformity with the British constitution. Keepers of the public conscience, if any there be, should watch those national essentials with sleepless attention, and unfading fidelity. "Them that honour Me, I will honour."

From the Lord Chancellor, keeper of the King's conscience, down to the junior member of the lower house, no man has any moral or constitutional right to ignore the Christian religion; which was done by Conservatives,

falsely so called, in the debate upon the Prison Ministers' Bill; as if they had resolved to take all matters of religion into their own hands, and obey revelation no longer.

“ Thus of themselves,
They frame religion new,
Which Christ and His Apostles never knew.”

The inspired Book of Divine Truth is the one foundation upon which the rights of kings, parliament and people are built up. What kingdom thus raised, ever fell? It therefore behoves every man from the beggar up to the sovereign, faithfully and with all his might to maintain inviolate this common, yet uncommon right, the glory and the greatness of our land, and see diligently that no infidels rob him of this right and new birth-right.

If religion be ignored in Parliament according to the novel and sceptical theories of Lord Stanley,—Parliament would be depraved and deformed into another Sanhedrim; a reproach to the whole nation, and a mere skeleton of its former greatness.

The canon law of Rome is a dreadful code of blasphemy and superstition, tyranny, persecution, injustice, and wrong. Soul murder is no light offence. The English people will bitterly repent of their supineness if they do not expel it from the land, at any cost! The alien and out-law acts may do something. Posterity will have hard work to keep the Pope out of Westminster,—yet it must be done. No greater benefit could be conferred upon Ireland, nor conceived, than that of withdrawing every mite in aid of Popery, and of multiplying every means and munificence in shewing them God's way of salvation by His own Word. Without this one thing, all attempts to promote the peace and prosperity of Ireland will be found

unavailing. It is remarkable that the one only thing which could succeed, is almost the only one which has never been tried by Government. Much also may be done in a temporal way by workshops, manufactories, railroads, draining swamps, printing presses, flax paper, and stationery.

Blest be the patriot and philanthropist who shall find out a remedy for Ireland. Popery is a heavy curse. Those afflicted with it are entitled to every succour, help, and comfort, which ingenuity can devise. No leprosy like this, for it reaches beyond the grave. This epitome of history may be summed up in a few words. The Primitive British Church fell by no Apostacy. It translated the Bible into its own tongue, and stood to its faith, true as the dial to the sun; and died in its defence on the plains of Bangor, where they were massacred whilst at prayer. The remainder of the flock were compelled to flee for their lives.

Papal supremacy in England has been in preparation for some hundreds of years. The Spaniards and Poles laboured at it with extraordinary might and means in the reign of Queen Elizabeth, but God frustrated their efforts. What did they gain by it? And the present Pope, according to his encyclical letter, revived this experiment, and assumed it as his paramount aim when he first ascended the throne: very naturally, no one could blame him for it, or deny that he has been most active, vigorous and unceasing in his endeavours to accomplish it. But "It shall never be built," we trust is a sentence which will ever stand out in fatal opposition to it, and let all the people say, Amen.

Once a member in the House of Commons had the faithfulness to hold up a Bible before its enemies,

risen and arrayed against it, which awed them into silence and submission. I am no admirer of display upon such occasions, but there is a telling force in this argument, as it proved in the case referred to. This book has lost none of its force, and the gates of hell shall not prevail against it. St. Paul was a true Protestant; dare any man to assume this sacred appellation, who repudiates that book. God expects every Protestant to do his duty.

“And those that will not, let them traitors die,
To shame themselves and their posterity.”

That which made you free, shall keep you free,—the truth: and all are slaves besides; look into whatever country you will.

THE PERILS AND PENALTIES OF IDOLATRY.

The British Constitution is founded exclusively upon the Christian religion, as revealed in the Word of God. It is purely Protestant; there is not a single element of Popery in it. No law which is anti-Christian can be made in conformity to its principles. It gives no power for example to the King, Lords, or Commons; nor to all of them put together; to remove a single commandment from the decalogue; none to do any one act, which is obviously subversive of Divine revelation. Yet some power of this kind has been assumed, in passing the Prison Ministers' Bill, for endowing idolatry in gaols. That law, I stoutly contend, was unlawfully made, and therefore in strict justice is a *felo de se*. Were a resistance to its execution tried in the Court of Equity, I strongly suspect that a verdict would be given in favour

of the resisting parties. I do but echo the judgment of Blackstone, not being myself a lawyer.

How far that enactment constituted an act of high treason against God, I must leave ecclesiastical lawyers to determine. Much might be pleaded affirmatively. Was not Solomon punished by the Almighty with sore displeasure, for setting up Astoreth, the Goddess of the Zidonians, for public worship? And is not the setting up of an Image of the Virgin Mary for worship in our gaols, precisely the same in principle? If this thing be not done literally, it is sure to follow, and therefore cannot be denied or ignored. So long as this Act, so odious to the nation, remains on the statute book, we stand, or it may be fall, self-condemned; and exposed to the reproach of our friends, the scorn of our enemies, and the wrath of God. If we must fall, oh! let us fall from any cause rather than our own wilful apostacy, and become a taunting proverb. "Whom art Thou like in Thy greatness"?

I long to see the Papists magnanimously propose the removal of this Act, throw off their idolatry, and join the Church of England and Ireland reformed; that we may all become one fold under one Shepherd,—Jesus Christ. Who shall hinder, when God will save?

It behoves the "keeper of the King's conscience," and of the Great Seal, to watch the entrance of idolatry with sleepless vigilance; and seal it hermetically against all approaches, whether by noiseless footsteps, or by overt aggression. Every step in idolatry is a step in national degeneracy and decadence, painfully certain. From the monarch to the beggar, every hand should be lifted up in maintaining the Protestant, or what is synonymous, the Christian ascendancy of this kingdom, inviolate. All

depends upon it.—J. B., Oct. 31, 1864. A sound reformation is the best offering to the Church, which the hand of a friend can hold out to her acceptance.

If the appointment of bishops by parochial election, as I have elsewhere suggested for critical observation, be utterly rejected, mayhap the following scheme may be thought more feasible; namely, the appointment of bishops for a given term, instead of for life; say five or seven years, when others shall succeed them, except in special instances where a renewal of the appointment may be deemed advisable. A bishopric for life as now practised is a great experiment, and when ill-chosen proves a public calamity incurable.

Thus one bishop impiously revives the popish crosier and monastic superstitions; whilst another proposes to invest all clergymen with the power of passing irrevocable judgment upon the deceased in every parish by partitioning out churchyards, so interesting and dear to all around, into invidious lots, and making every parsonage a house of strife.* Yet these grave and important subjects obtain but languid attention, and thus the leprosy cleaves to the Church for want of a friendly hand to cleanse it. Happily the episcopal exceptions referred to are overbalanced by some of the wisest and best bishops that ever adorned the united Church. A close attention and adherence to apostolic pattern, can never fail to uphold and guide aright those who may have the honor to achieve the desired reformation.

* A churchyard is public property. The most abject inmate of a union is heir to an allotment in it with a title as clear as that of the highest official in the realm. Leave the dead alone, and give no verdicts against them. There's sanctity even in a beggar's grave!

HENRY VIII.

Of all the characters which occupy a place in history, I know not one so puzzling and perplexing to decipher as that of Henry VIII. What can be said or thought of his last acts? Did ever monarch deign to bestow a gift upon his people, so pure, so rare, and intrinsically valuable as that of the Bible? Yet he did it, and in a manner expressive of high and excellent intent, by commanding Archbishop Cranmer to translate it into the vulgar tongue, but first to let him see it before it was published. On it being presented to him, the king asked, "Cranmer, are there any heresies in your book?" "No, your majesty." "Then, for God's sake, give it to the people." St. Paul himself could scarcely have made a wiser speech. Furthermore, the king commanded that a copy of it should be fastened by chains to the desk of every Church, that it might not be stolen away, and that a well educated Scripture reader should stand by the side of it in order to read and expound it to those of the people who had not learnt to read; and that the doors of the Church should be kept open to all comers, of whom streams poured in and out of the Church the greater part of the day. A more practical, more successful mode of spreading the knowledge of the Scriptures could not have been devised. May we not hope that light was vouchsafed to this monarch at even time, and true repentance even at the eleventh hour?

Who shall shut the door of mercy in the face of any one that knocks at it, himself being but a sinful man; and thus wrest the sceptre from the hand of Almighty God, to wield it with his own impotency.

Perhaps the best solution of the acts and monuments of this extraordinary man, I had almost said this forgiven villain, will be found in 1 Cor. i. 27.

Another act of virtue and true patriotism in the life of this monarch must not be forgotten. I mean the utter destruction of those haunts of debauchery, profaneness, and atrocious iniquities—the monasteries.

The king was a man of strong mind and fierce passions ; a tyrant over the wills of others, a slave to his own.

The next in succession to the chequered reign was a prince of high promise, likened not without a cause to the excellent Josiah, but he died in his very youth, leaving all well wishers to their country, broken hearted awhile at his loss. God's will be done, though it be to our own undoing ; wisdom ever bears it company.

One thing is certain, Henry VIII was the pointsman who directed the Reformation into a course which was sure to reach success. His majesty had been made fully acquainted with the unparalleled iniquities of the monastary, and wisely suppressed it.* Also he felt in his own mind the deep importance of circulating the Bible in the vernacular tongue ; else he would not have exclaimed, "For God's sake, Cranmer, give it to the people." Observe, give it, and give it, for God's sake. What higher motive could have actuated the mind of man ? What more excellent gift could any monarch have given to his people, the Magna Charta of their salvation ?

It is not easy at all times to discern the motives of any man by the severest scrutiny, but it is easy to mis-

* See Fox's "Martyrology," a book which every Englishman ought to know.

take them. An acute and skilful casuist would find it difficult to show that in these acts, abstractedly so good, the motive of the king was bad. If the sun of his chequered career went down in a cloudy sky, it did not go down in the dark. If the Reformation has lost its novelty, it has lost nothing of its value. But unbelievers, in which the present age luxuriantly abounds, view it as they do the book which wrought it, with holden eyes, and hence are unable to appreciate its worth.

The first and chief cause of the divisions in our Church, its decline and departure from the faith, is the neglect of the English Bible in our Universities, where it is become almost an unknown book. The irksome formality of hearing it read at chapel is a poor substitute for it the remainder of the day. If Greek and Latin were thrown aside at Divinity Lectures, and the English Bible were regarded as the one class book, these exhibitions would not be regarded with contempt and ridicule as they now are even by students themselves. The study of Divinity demands a more extended sphere, and a more close and soul-inspiring attention. In some degree the Universities may be regarded as the barometers and thermometers of the Church, if not of the nation. When low in doctrine, they are low in every thing.—*Nihil boni retrorsum nihil deorsum.*

The king's divorce from the Pope, and his assumption of supremacy to himself, was an act of wisdom and inestimable advantage to England, and indeed to all Christendom. These presents gave an impulse to the Reformation, which ensured its final victory. The faculties of the human mind, which had been fettered by a long night, now sprang into life, energy and action. It

flashed across the continent like an electric telegraph, spreading glad tidings wherever its light fell. Luther in Germany and Calvin in France had been blest in like manner, but Wyclif preceded them both, yet had he the Vulgate only for his guide. Now also the English language, a thing of mighty import, received an essential advance towards perfection, which fitted it adroitly to be the vehicle of Divine revelation, just at the instant when it was peculiarly needed.

Shall we not recognize a Providence in this most opportune and well-timed adaptation? Tyndal, Taverner, and Cranmer, and Miles Coverdale, availed themselves, with admirable faithfulness and skill, of this vast advantage. For soundness and clearness of sense, perhaps no translation has surpassed theirs up to this time; yet in harmony, elegance and force, doubtless the English language has acquired many and great improvements. I am almost tempted to class it next to the Hebrew; of which, happily for us, it admits of a ready and excellent translation. Its range is so copious, its power surpassing that of most others, its elegance, flexibility and ease abundant: the English translation, I presume, has no superior. But with all these opportunities, how melancholy and mysterious is the falling away from the faith in the present day, both in Church and State, high places and low. Idolatry is become a pastime, and infidelity fashionable, darkness is called light, and evil good. The Sabbath, which God appointed, is threatened with destruction, and sensual soul-destroying levities are set up in its stead. Thus is the sun of England going down in a cloud, but not yet set. To my observation it is evident, that whilst the Church in Ireland is ascending and increasing, by a strict adherence to Divine

Revelation, the Church in England is declining and falling by a desertion of it. "They have rejected My Word; and what wisdom is in them!" Tractarianism is a mere theory of human invention; exalting man, but abasing Christ. By it the wisdom of man is substituted for the wisdom of God, and the word of man for the Word of God, and the form of godliness for its power. There is no "root of immortality" in it, nor does any blessing ever attend it. One prayer of an old clergyman, upon his death bed, was to this effect, "That the Church might never be destroyed by its ministers." Make the Prayer-book a doctrinal *fac simile* of Holy Writ, and then God will never cease to own and bless it, nor cease to make the Church a place where His honor dwelleth.

I speak reverently when I say, of all books in the world the Bible is the most Calvinistic, from Genesis to Revelation, and the Calvinist will ever be found the truest defender of it. Calvin invented no doctrine, originated no novelty. He was but the photographer of its principles, acting with all his heart and all his might, yet the last man in Europe to claim infallibility.

A Protestant, in the right sense, protests against all that is not Christian, as he is bound to do, but defends all that is. St. Paul was a true Protestant. Calvinism is but the essence of Gospel, and its loftiest principle, climbing up, as it were, towards the source whence it came. I merely use the term Calvinism, in unwilling homage to morbid fashion.

The claimants of apostolic succession are seldom defenders of apostolic doctrine. Which of them would dare to follow St. Paul fully out in his preaching? They grasp at the shadow, but let go the substance.

The Apostles had no successors, personally. They were inspired men, and their occupation ended with them, lacking nothing. "If ye abide in My word, then are ye My disciples, indeed," said our Lord. Here is true apostolic succession; that is, in doctrine. There is no other.

The first twelve Bishops of Rome, according to Dr. Prideaux and others, were—Linus, Anacletus, Clement, Gravistur, Alexander, Sixtus, Telesphorus, Hyginus, Pius, Anicetus, Soter, Elutherius.

That St. Peter was never at Rome, is a fact admitted by Papists, and proved by R— T—, in a Tract, dedicated to Sir Philip Sydney and others. The union of the antipodes is just as practicable as the union of Rome and the Protestant Church of England and Ireland, and no less so is a Concordat. Ignited phosphorus, thrown into a magazine of gunpowder, is not more dangerous or destructive to all within its reach, than a Concordat is to the safety, peace and happiness of any state whatever. Truth, as it is in Christ—that is, Divine truth—makes a people free, by making them honest and open, trustworthy and industrious, lovers of God and their country.

The whole argument concerning the diversity of religions, may be summed up in a single sentence. No religion can be compared with that which is revealed by Omniscience from heaven. And since this is the sole religion of Protestants, it accounts for the blessing which everywhere attends them. Take a map and point out the Protestant parts of it, there you will find the blessing of God to rest, as surely as the rays of the sun fall upon the earth at noon-day. But no one can be a Protestant who denies the Divinity of Christ; nor one who adds

superstition to his Creed, whether he be a Professor at Oxford or at Maynooth. The Sixth Article is a polar star to the Church. Contemplate but for a few moments Ancient Britain, once the colony of Tyre—the great Liverpool of the East—now all in ruins for its idolatry, covetousness and irreligion ; whilst Britain has been raised to a magnificent and mighty empire ; and, may I not venture to add, has been made the ark of God's own truth. But Britain may fall, and must fall, if it cast off that truth and incline its heart to idolatry, or sanction Parliamentary encroachments upon our Protestant constitution.

In what does Popery differ from the Christian religion ? is a question sometimes asked. I answer : In everything, except profession. For example : 1. It confesses a Trinity, but adds a fourth to it—the Virgin Mary ;* thereby annihilating the very principle of a Trinity. 2. It confesses the Divinity of Christ, but denies His omnipotence to save. 3. It confesses the Holy Ghost, but denies His regenerating power, except by the aid of its Church. 4. By polluting the worship of God, in spirit and in truth, through materialism. 5. It confesses a Sabbath, but never keeps it ; and the atonement, but mars it by the mass. 6. By claiming the power to forgive sin. 7. By purgatory, which shall speak for itself, etc. In fine, “He is a heretic, that cleaveth to the Scriptures,” says Pope Hocstrate, in his work against Luther. Hence it appears, upon episcopal

* See Deut. iv. 16, as follows : “Lest ye corrupt yourselves, and make you a graven image ; the similitude of any figure ; the likeness of male or female.”

authority, that Popery is a direct antagonism to Divine Revelation.

“ Thus of themselves they frame religion new,
Which Christ and His Apostles never knew.”

Some marvel at seeing talent and infidelity oftentimes associated ; walking hand in hand, as good friends, together. To my view it is an alloy of great antiquity ; a kind of property tax upon one of nature’s brightest gifts. But some excuse might be pleaded for it, by reason of the temptation to pride and vain-glory, which public applause ever presents, and few can resist. Intellect, at its highest altitude, in respect to things eternal, is but light enough, and barely enough to make darkness visible, and faintly descry wisdom at a distance, out of its reach. But when ennobled by illumination from above, what spectacle is there more honorable to its Creator ? Go down to the potter’s house, and learn a lesson there. Read nothing but Divinity on Sundays ; you find hereafter many a happy recollection derived from this agreeable and salutary habit. “ A man’s heart deviseth his way, but the Lord directeth his steps.”

“ There’s a Divinity that shapes our ends,
Rough-hew them how we will.”

History is no bad preacher. Protestant Divinity is the Divinity of Revelation. Man did nothing here. But once forsaken, all is doubt, darkness, and desolation. Spain was a nation purely Christian, for a long while after St. Paul left it ; and became powerful, both

by sea and land, beyond all others. But this light was too pure to be long endured by a fallen world. Spain fell into idolatry, and then fell every way.

“When nations are to perish in their sins,
 ’Tis *in their Creed* the leprosy begins;
 Then ceremony leads her bigots forth
 To fight for shadows of no worth;
 Whilst things on which eternal interest depend,
 Find not—or hardly find—a Friend.”

For this sin of idolatry in Jerusalem, God said, “I will overturn, overturn, overturn it.” And thrice it was overturned. 1. By Nebuchadnezzar. 2. By Titus. 3. By Adrian.

A Lecture by DR. ALLEY, one of the translators of the Bishops' Bible, who was appointed by Queen Elizabeth Bishop of Exeter, for his piety and profound learning.

ON ELECTION.

In our last lecture I declared unto you, the argument of the epistle, which did consist in three points. The first was, to whom it was written. The second who wrote it, and what manner of man he was. The third, what was written. And in the last part, I entred into the text, discoursing unto you these two wordes, "*Petrus Apostolus.*" Now by God's grace, we will go forward in the text. It followeth, "*Electis iuxta præfinitionem dei patris per sanctificationem spiritus in obedientiam & asperisionem sanguinis Jesu Christi: Gratia vobis & pax multiplicetur:*" that is, "Elect according to the foreknowledge of God the Father, unto santification of the Spirit, through obedience and sprinkling of the blood of Jesus Christ: grace and peace be multiplied unto you. Out of this text I will deliver unto you three lessons;—First—How we be elect. Secondly—What election is. And thirdly—To what end we be elected. But first I will move two questions.

Questio prima.

The first question is this:—How did Peter understand and know that these men to whom he wrote, were elect, and chosen to be saved? For the election and choosing of God is hidden secrete, and no otherwise can be knowen, but by a singular and speciall revelation of the Holy Spirite, as Paul sayeth, "*Reposita est mihi corona iustitiæ.*"

“The crowne of righteousnesse is layd up in store for me.” And as every man is certaine and assured of his owne election by the testimony of the Spirit: so of other no man can give certain judgment.

Responsio.

We ought not to be scrupulous and inquisitive of the election of our brethren. We must esteem and judge their election by their vocation and calling; so that whosoever we see to be chosen into the fellowship of the Church by a true and living faith, them we count to be of the number of the elect. For God doth segregate and divide them from the world, which is an argument, a sign, and token of election. And it is not materiall, though some fall and faile, for in some there is nothing but mere hypocrisie and dissimulation. Notwithstanding, when we do see the right notes and true signs of God's election in our brethren, our charitie and love can do no other but judge that they be elect, not that we know the hid and secrete counsell of God, but that we judge it “*ex-effectu,*” as Peter did here; for he sayth “*ex-sanctificatione spiritus,* through the sanctifying of the Spirit.” For as much therefore as Peter did know and see in them, that they did behave themselves as men regenerate and begotten againe with the Spirit of God, and did lead an holy conversation, Peter doth number them among God's elect; and so ought we to judge of our brethren.

Quæstio Secunda.

The second question is this:—Is every man elect, so that he may persuade himself to be assured thereof; how say you then to this saying of Ecclesiastes. “*Nescit homo utri amore an odio dignus sit.*” No man knoweth

whether he be worthy, love or hatred ; and if this be true, then can not a man be certaine that he is in the favor of God.

Responsio.

In deede this place of the preacher hath been most shamefully abused of our adversaries, in that they do detorte and wrest it, that a true Christian man ought to doubt whether he do please God or no. For Salomon speaketh not here of the court and judgement of conscience. For who knoweth not himselfe to be worthy of hatred, when he doth sinne and transgresse God's commandement. Who is ignoraunt but God is offended with wickedness. This place doth seem rather to be spoken of the externe, and outward discerning and judging the godly from the ungodly. God doth poure and exhibite oftimes His gifts indifferently, without respect of persons. He giveth riches, strength of body, learning, worldly wisdom, eloquence, healthe, and beautie, as well to the ungodly as to the godly. No man knoweth concerning this outward shew, and externe gifts ; whom God loveth, or whom God hateth. For as well may the reprobates have them, as the elect. And I pray you, what should move Salomon, in that place to say, that no man should be assured of God's favour. All that be true Christians, and surely cleave unto Christ, doe know themselves to be elect in Christ, before the foundation of the world was layd. They know I say by the Worde of God, that they be beloved unto God the Father, because He gave His only begotten Son to die for them. And what is the faith of a Christian man, but an assured trust in the mercy of God for Christe's sake. Furthermore, the promise of God is most firme, true, and sure ; *Qui crediderit, saluus erit* ; He that believeth (sayth Christ)

shall be saved. Now if thou believe the Gospel, thou art then certaine of the remission of sins, then art thou assured of God's favor, then needest thou not to doubt of everlasting salvation. St. Paul sayeth to the Romanes, "*Spiritus Dei testatur cum spiritu nostro, quod simus filij Dei.*" "The Spirite of God beareth witness with our spirite, y^t we are the Children of God."

Certaine of the scholasticall divines, which be of the sounder judgment, do expound this place after an other manner. This text (say they) may be referred to just and wise men, who although they employ all their diligence toward others, to make them good and perfect, yet they know not what the event of their labour will be, they know not whether they will become gratefull or ungratefull subjects, whether they will deserve love or hatred. Salomon reigned most wisely and peacefully, with abundance of riches; yet when he was dead, his subjectes being unmindful of all his benefittes, complained of servitude and bondage. David, a most noble prince, delivered Israell from all their enemies, yet both in his lifetime and after his death they were a most unthankfull people. For when he lived they revolted from him, and went to Absalom and to Seba, and when he was dead, they utterly fell from his house, and went to an other in the time of Roboam.

Other writers refer this texte unto God after this sense, God (say they) hath whom He loveth, and whom He hateth; some He hath elected, and some He hath rejected; as it is written in the Prophet Malachy; "*Jacob dilexi, Esau autem odio habui.*" "Jacob I loved, Esau I hated." Notwithstanding, no man of himself can judge by the outward show whom God hath chosen, nor whom He hath forsaken. No man can judge whether one be elect

or reject, neither by his prosperity, nor by his adversity; for these things happen indifferently, as well to the wicked as to the good. And who doth know whether a man suffereth any cross or affliction, to his prooffe or to his punishment. Truly none ought to judge of the event of things, whether they be good or bad, for he is acceptable to God whom God favoereth, and whosoever believeth truly in God, whether he suffreth adversity or prosperity. On the other side, God hateth him which doth not believe, whether he be fortunate in this world or unfortunate. "*Universa æquè eueniunt iusto & impio.*" All things come alike to all, and the same condition is to the just and to the wicked. If onely good things should happen only to the good, and evil things should chance only to the evil, then we might easily judge who is in God's favour, and who out of favour; but we see by experience the outward event to be equal, as well to the just as to the unjust. To the just that live uprightly, and befriently, and loving to their neighbours, many promises are made; as where it is said in the Scriptures, "*Estote misericordes & misericordiam consequimini.*" "Be merciful, and you shall obtain mercy: give, and it shall be given you." Notwithstanding oftentimes prosperous things do happen to the very oppressors of the poor, as unto Antiochus, Nabuchodnozor, Herod, and others. Again on the contrary side, the Holy Scriptures do menace and threaten evil things to those which live uncharitably and unmercifully towards their neighbours; as where it is said "*Qui obturat auram suam ad clamorem pauperis, etc.*" "He that stoppeth his ear at the cry of the poor, shall cry himself and not be heard." Again in another place it is written, "*Viduae et pupillo non nocebitis, etc.*" "You shall not hurt the widow and

fatherless, for they shall cry to Me, and I will hear them." So you see that to the good, blessing; to the wicked, cursing; is promised by the law: and yet we see the good oft-times subject to malediction, and the wicked to be partakers of benediction. We see some that make their bodies a lively sacrifice to God; we see other that live dissolutely, and in all kinds of pleasure; yet the one is not one here the more fortunate in this world than the other. We see some which be perjured persons, to live most welthely; we see others that be constant, faithful, and true, to live in much misery; so that by the outward appearance and show, we do not, nor can judge who is in God's favour, and who is out of favour.

Some of the Divines which be of a more subtile judgment doe expound this place of Salomon of finall perseverance. For no man (say they) doth know whether finally, or in the end he shall be receaved into glory, or sent into paine. For he that is good this day, and as touching present justice is worthy of love; maybe the next day, or within fewe days after, in God's disfavour. Wherefore although for a time a man may be good, and so accepted of God; yet it followeth not that he persuade himself in his own conceite, he shall so persiste and finally persevere. "For many be called, but few be chosen," and as St Paul saith, "*Qui stat videat ne cadat.*" "He that standeth take heed let him that he fall not." And in another place, "*Tu fide stas, noli altum sapere, sed time.*" "Thou standeth fast in faith, be not too hie minded, but feare." St. Peter exhorteth them that are called to make their vocation sure, through good works.

Finally, they which, according to present justice, be worthy hatred, ought not to be judged that they shall so continue unto the end; for he that is now bad may tomorrow be good, as Paule, Zacheus, Matthew, Mary

Magdalene, and the theefe that hanged upon the cross, with other. This shall be sufficient for the question.

Now to the first linne of our present division in this lesson, that is, how we be Elect.

This election doth flow and spring, not of ourselves, not out of our free will, not out of our obedience, but as Peter sayth here, "*Secundū præcognitionem Dei patris,*" by the foreknowledge of God the Father, for the prescience of God is the very well and offspring, is y^e first and chiefe cause that God did know with Himselfe before the world was made, whom He would elect and chuse to salvation. But here is one caution and rule to be observed, that is, to weigh diligently what manner of thing the prescience or foreknowledge of God is. The scholemen do say that God did, and doth, foresee the merites, desertes, and workes of every man, and so doth discern the reprobates from the elect, as everyone shall be worthy of the state and condition for his workes sake. But the Scripture doth alwayes and everywhere set forth the purpose of God, in which onely our salvation is grounded against our merites and desertes. Therefore, when Peter here doth call them elect, by the foreknowledge of God the Father, he signifieth that the cause thereof dependeth upon none other thing; but y^t it ought to be sought onely in God, and of God. Therefore, God's prescience and præcognition doth remove and put apart all y^e respect of y^e worthiness of man. And seeing that the will of God is chiefe, principall, and first cause of our election, before y^e which will of God there ought none other cause to be admitted, is it not meete nor like that God should be moved of our good workes and merites which He saw before? And against this sentence speaketh St. Paule

to the Corinthians, saying, "*Quid habes quod non accepisti ; et si accepisti quid gloriaris quasi non acceperis?*" "What hast thou which thou hast not received ; and if thou have received, why dost thou boast, as though thou hast not received?" And here I doe marveile of our adversaries, which faine that there is "*Universalis gratia*," an "universal grace," set by the benefite of God before all men ; which grace, they that will, do chuse, and they that will, do and may refuse. Against thys opinion speaketh St. Austen, saying, "*Quid oramus pro nolentibus credere : nisi ut Deus operetur in illis et velle?*" "Why pray we for those that will not believe : but that God may worke in them to will? St. Hierome writeth thus : "*Velle et currere meum est, sed ipsum meum, sine Dei semper auxilio non erit meum, dicit enim. Apostolus : 'Deus est qui operatur in nobis velle et persicere.'*" That is, to will and to runne is my part, but the same mine, without alwayes the helpe of God, shall not be mine, for the Apostle sayth, "It is God that worketh in us to will, and to bring to pass." These assertions do not prove that we should count ourselves (as they say) *Solum passivè* to the chusing of good things, for we are moved by the Spirit of God, and being impelled, we also do that which the Apostle sayth to the Romanes : "*Qui spiritu Dei aguntur hi sunt filij Dei.*" "They that are moved by the Spirit of God, be the sonnes of God." And a little before he said : "*Per spiritum adoptionis, quem accepimus, clamamus. Abba Pater.*" By y^e spirite of adoption, which we have received, we cry, Abba Father. To this maketh that which we read in the Prophet Jeremie, of the sawe which first is moved of the sawyer, and afterward being impelled, it cutteth the wood : even so our minde is first moved by the in-

stinct of the Holy Ghost, and so being impelled of it, bringeth forth good deedes.

The second linne of the division is—What is Election ?

The scholemen do call God's prescience, that knowledge in God, by which He knew all things before they were, or be ; and doth see and beholde presently all things, both that are, that were, and that shall be.

Predestination is an eternal decree and everlasting purpose of God, by which He doth decree and purpose to save man ; prefixing and appointing unto man a most sure terme and time, both of life and death.

Many climbing wittes dispute curiously and busily of this matter, so that not onely the salvation of man's soul, but also the glory of God, among them of the simpler sort, is obfusate, darkened, and brought in peril. Here must be a great caution, and heede taken, that too much here be not given to man's witte, but that we depend here onely of the oracles and testimonies of the Scriptures. And therefore we ought ever to have in mind, and before our eyes, the wordes of St. Paule, when we shall speake of Predestination, which cryeth and saith, "*O, altitudo divitiarum sapientiæ et scientiæ dei,*" etc. "O, the deepenes of the riches, both of the wisdom and knowledge of God, how unsearchable are His judgments, and His wayes past finding out. For who hath knowen the mind of the Lorde, or who was His counsellour, or who hath given unto Him first, and he shall be recompensed." Let us be mindful of the godly admonition of Jesus, the Sonne of Sirach, saying: "*Altiora te ne quæsieris et fortiora te ne scrutatus fueris, sed quæ præcepit tibi Deus, illa cogita semper,*" etc. "Seek not for

things that be too high for thee, and search not out those things which are too weightie and hard for thee, but always have in mind the things that God commandeth thee, and be not curious in His manifolde workes. For it is not necessary for thee to see those things which are hid in secrete. Therefore I will talk as reverently, and as conformably as I can, of this matter of Predestination, which shall be discoursed in the third part of the partition.

The thirde linne is—To what end we be Electe?

The end of Predestination is Christ the Sonne of God, for God hath decreed and purposed to save as many as have communion and fellowship with His onely begotten Sonne Jesus Christ, as St. Paule sayth: "*Elegit nos Deus in Christo, antequam inacerentur fundamenta mundi,*" etc. God has chosen us in Christ, before the foundation of the world was layde, that we should be holy and irreprehensible before Him through charitie, which hath predestinate us to be adopted through Jesus Christ unto himselfe, according to the good pleasure of His will, to the praise of the glory of His grace, wherewith He hath made us accepted in His beloved Sonne Christ. Wherefore whosoever be grafted into Christ, they are predestinate and elect. For as St. John sayth: "*Qui habet filium, vitam habet, qui non habet filium Dei, vitam non habet.*" "He that hath the Sonne hath life; he that hath not the Sonne of God, hath not life." And again, in the Gospell, Christ Himselfe sayth: "*Hæc est voluntas eius, qui misit me patris ut omnis qui videt filium et credit in eum, habet vitam.*" "This is the will of My Father which hath sent Me, that every one which seeth the Sonne, and believeth in Him, hath life." Wherefore, if you aske whether you be elect unto life, or pre-

destinate unto death, that is, if you be of the number of them that shall be damned or saved, I answer, if you have communion with God you are predestinate unto life, and are of the number of the elect; but if you be separate from Christ, howsoever you seem to excell in vertues, you are predestinate unto death. For the Predestination of God doth not leane, nor is moved and directed by our worthinesse or unworthinesse, but of the mere grace and free mercy of God the Father, and hath a respect onely unto Christ. And therefore our salvation cannot be but certain and sure. They are much seduced and deceived that do judge them that shall be saved, to be predestinate unto salvation for their good merites and workes, which God did foresee in them. For the Apostle sayth: "*Elegit nos in Christo, in sese, iuxta beneplacitum voluntatis suæ, ut laudetur gloria gratiæ suæ.*" "He that hath chosen us in Christ, according to the good pleasure of His will, to the praise of the glory of His grace." And againe to the Romanes: "*Non est volentis nèg currentis, sed miserentis Dei.*" Againe he sayth: "*Deus saluos nos fecit; et vocavit vocatione sancta,*" etc. "God hath saved us, and called us by an holy calling, not according to our workes, but according to His purpose and grace, which is given us by Christ Jesu, before the world was made." Our Saviour Christ also said: "*Oves meæ vocem meam audiunt,*" etc. "My sheepe heare my voice, and I know them, and they do follow me, and I doe give them everlasting life, nor they shall dye for ever, neither shall any man take them out of my handes.

Objectio.

Christe's sheepe being endued with a sure and stedfast faith, do cleave fast unto Christ, and do feele that

godly drawing, of the which Christ speaketh in the Gospell: "*Nemo venit ad me, nisi pater meus traxerit eum.*" "No man cometh to me unlesse the Father shall draw him." But when I doe not feele this drawing, I do not cleave with a steadfast faith unto the Sonne of God; therefore I am not of the number of the elect.

Responsio.

We must beware that we conceive not vaine opinions of the drawing of God. God did drawe Paule violently, but yet He draweth not every man by the heare of his head. There be means how God doth lead and allure man unto him. He doth not alwayes draw him as one would drawe a flocke. St. Paule sayth: "*Fides ex-auditu, auditus autem per verbum Dei.*" "Faith cometh by hearing, and hearing by the Word of God." Wherefore God draweth thee when He preacheth the Gospell unto thee by His ministers, when they touch thy hart, when they excite and stirre thee to prayer, by the which thou mayst call for his grace, helpe, illumining and drawing. If thou doe not presently feele and perceave in thy mind a most perfect fayth, do not dispaire. The Scriptures sayth, "The earth bringeth forth fruit freely," and of her own accorde, but first is the grasse, then is the stalke, and last of all is the full corne. Even after that manner hath faith her increase. The Apostles (as Marke recordeth) prayed saying, "*Domine adauge nobis fidem,*" "Lorde increase our faith;" and likewise it is mentioned in the ninth chapter of Marke, how a certaine poore man having his sonne vexed with a devill, cried out unto Christe, "*Age si quid potes Domine, subueni, misertus nobis,*" "O Lord, if Thou canst helpe, having pitie on us;" and forthwith he heard the Lorde saying unto hym againe,

“If thou canst believe, all things are possible to Him that doth believe.” This poor miser cried out againe, “O Lord, helpe mine incredulitie.” Here you may see that thys man did believe, feeling fayth in his mind given him of God; yet he judged it to be so weake, that it needed the helpe of God; and this fayth of his, if it had bene compared, or conferred with an absolute and perfecte fayth, it might seem rather an incredulitie than a fayth. But see what the little fayth did,—it did bring and restore his sonne unto recovery and health. If any man therefore doth feele fayth to be in his minde, although it be imperfect, slender, and weak, let him not despaire, but cast himselfe wholly upon the mercy of God; let him not presume of his own power and freewill, let him pray, and call incessantly for the increase of fayth, let him remember the comfortable wordes of Christe: “*Petite et dabitur vobis, querite, et inuenietis, pulsate, et aperietur vobis.*” “Aske, and it shall be given you; seeke, and you shall find; knocke, and it shall be opened unto you.” These and such-like comfortable places of the Scriptures, ought to move and confirme our minds of the great good will of God towards us, then the suggestions of the devill to feare us. By the which suggestions and temptations, he cometh about, not only to subvert and overthrow the hope of our election, to make God suspect unto us, as though God did hate his creatures, and had rather have it lost than saved. Let us firmly print in our mindes that God hath elect and chosen us in Christ, and for Christe’s sake hath predestinate us to life, and doth increase the same fayth to them that shall aske and pray for it, and inspireth us, that we may truely pray and ask for these and other such like gifts.

Thus I have discoursed the partes of this prælection,

according to my promise. Now let us goe a little further in the text. It followeth "*In obedientiam et aspersione sanguinis Jesu Christi.*" "Through obedience and sprinkling of the blood of Jesus Christ," that is sayth Peter, "The true sanctifying of the Spirite is to obey the Gospell, and to believe in Christ, which hath made us worthy of æternall life, by the shedding of His owne blood, and by sprinkling of our conscience with the same blood." And here Peter seemeth to have had a respect to the olde ceremonie of bloud sprinckling; for even as it was not enough then among the Jewes, that the sacrifice should be offered, and the blood thereof shed unlesse the people had bene sprinckled with the same; so now at this present it shall profite us nothing that Christe's blood is shed, unlesse our consciences be clesed and purified therewith, which thing is done by the ministry of the Holy Ghost, which doth sprinckle our consciences with Christe's bloud to sprinckle and wash them withall. David speaketh of this kind of sprinckling, saying, "*Asperges me Domine hysopo, et mundabor, lauabis me, et super niuem dealbabor.*" "Sprinkle me, Lord, with hysope, and I shall be clean: Thou shalt wash me, and I shall be whiter than snowe." We read in Leviticus of the sacrifice that did purifie and cleanse from the leprosie. They tooke two sparrows, one of them was killed and put in an earthen pot, having faire and cleane running water; the other sparrow being alive, his wings with ceder wood, and scarlet cloth, were dipped with hysope in y^e bloud of the slain sparrow, and he that was infected and diseased with y^e leprosie was sprinckled withall. The sparrow y^t was slaine, signified y^e humanitie of Christe, which was put to death. The sparrow that was left alive, signifieth the Godhead of Christ, which was impassible and could

not be hurt. The leprosie of the body betokeneth the sinne of the soule. Hysope is a low herbe, and of a sweete savour, and it signifieth our fayth, by the which our hartes are purified. And now crieth David, saying, "If Thou, O God, shalt sprinkle me with Thy grace, and with faith, as it were with a bundle of hysope dipped in the bloud of Christ, and so shalt wash my spottes, then shall I by and by be made cleane, and I shall become whiter than snowe." I know, Lord, I know sayth David, that I neede not y^e slaughter of goates and bullockes; but this I know, that the purifying and clensing of the soule is set onely in the fayth of Jesus Christ, with whose bloud whosoever is sprinkled, he is washed and clensed from all his sinnes; and unto this end alludeth St. Peter, here in this place.

Now the whole mind of Peter in this place is this:— We be predestinate, elect, and chosen of God unto salvation. This election is not disposed and dispensed rashly, but by the redemption of Christ, in which is declared both the mercy and justice of God. In this, Christ onely we must believe, and obey His doctrine. Therefore they are much deceaved, and do greatly err, which preach, bragge and boaste, onely of election, and do reject and neglect fayth, the frutes of righteousness, fervent and devoute prayers, as things unprofitable, as though the Election of God should be a rash and a bare thing; *Quos præsciuit eosdem præfinit, conformes esse imaginis filij suis*. "Those which He knew before, (sayth Paul) He also ordained before, that they should be like fashioned to the shape of His Sonne." Now let us gather together the whole summe of Peter's mind, which is this, Our salvation floweth of the free election of God, but this election must be considered with the experience of faith, in that God doth sanctifie us with His Holy Spirite.

Finally there be two effects or endes of our vocation, one is obedience, by the which we must understand newnesse of life; the other is the sprinkling of Christe's bloud, by the which is notified the remission of sins, and both these are the workes of the Holy Ghost. And thereupon Peter concludeth that we ought not to separate election from vocation, nor the free justifying of faith from the newnesse of life. It followeth in the text "*Gratia et pax multiplicetur vobis,*" "Grace and peace be multiplied unto you." There is nothing that ought to be more wished or desired of us, than to have God favorable and merciful unto us, which is signified here by this word, "*Gratia.*" And after to desire that prosperitie and good successe of all things may flowe and come from God toward us, which is signified by this word, "*Pax.*" For howsoever all thinges in this world, be lucky, pleasant, and fortunate unto us; yet if God therewith be not favorable, that blessing and successe which we have is turned into curse. Therefore the onely foundation, ground and stay, of our felicitie, is the favour and benevolence of God, by the which favour it is brought to passe, that we have the fruition of the very true and sound prosperitie; yea, and that our salvation and health is promoted and furthered in the very stormes of adversitie. "*Gratia et pax.*" Grace here, I say, betokeneth the favor of God, which although it beginne here in us, yet it is requisite and necessary that it ware and grow dayly more and more untill our dying day. He that knoweth and surely beleaveth that God is favourable unto him, that man hath peace and quietnesse of conscience, and needeth not, no nor doth fear neither the worlde, nor yet the devill, for he is surely persuaded that God will deliver him from sathan, sinne, and death, and from all other incommodities.

Grace, I tell you, betokeneth here "*favorem*," God's favor, by the which we are not only made amiable, acceptable, and beloved unto God, but also we obtaine all spirituall dowries and gifts, which either pertaine to all godlinesse, or els to the utilitie and commoditie of our neighbours. "*Pax*," peace here signifieth the successe and good going forward of all things, even as we would desire and wish them. And thys grace and peace doth Peter here pray and desire unto them to whom he wrote this epistle. Some say, that peace betokeneth here the quietnesse of conscience.

Objectio.

But I pray you sir, did not Peter know, that all the true and faithful Disciples of Christ should beare the crosse, and sustaine afflictions and persecutions in the world. And why then doth he wishe all things to be prosperous and lucky unto them?

Responsio.

It is most true, that faithful and godly men are subject and like to sustaine, as long as they live here in this world, persecutions, afflictions, and adversities, at one time or other. Notwithstanding God doth with His great favor and mercie so adourne and deck Hys holy saintes, that the very reproches and troubles of the world do turn to their profite and glory. And God doth so comfort them in their adversitie, that even then be they most quiet, most joyfull, and most rejoicing when they be in the middle of death. What presidentes have we had, I pray you these late years of those godly martyres, which testified Christes truth by shedding their blood. This grace and favor of God is given unto man without His merites or desertes. St. Ambrose inter-

preting this worde "grace" sayth after this manner, "*Quia hoc constitutum est a Deo,*" etc. Because God hath ordained that they which believe in Christ, shall be saved without workes, by faith onely we shall freely obtain remission of sins. I do not a little marvaile, that some of the schole men are such stout defenders of man's power, and so small favours of the grace of Christ, that they are not ashamed to say and to write, that the very infidels and heathen, which are destitute of the Gospell, may with their morall vertues deserve (as they terme it) *primam gratiam*, the first grace. Which doctrine, because they would make it seeme and appeare more probable, they affirme that such workes done before faith do not merite and deserve God's favor and grace, "*simpliciter,*" absolutely, but as they terme it, *de congruo*, with a convenience and meetenesse. Many say they, we dare not affirme, that they merite "*de condigno.*"

Although these morall actions and vertues may be numbered generally among those things that be called "*bona*" good; yet as concerning the authors and workers of them, from whom they come, because they be without fayth, those actions and morall vertues are very sinne, and do displease God. For as long as we be without Christ, the Holy Ghost declareth us to be sonnes of wrath, that is hated of God. Our Saviour Christ sayth, "*Qui non credit in filium non habebit vitam æternam, et ira Dei manet super eum.*" He that believeth not in y^e Sonne shall not have eternal life, and the wrath of God shall abide upon him. Therefore, forasmuch, as God doth hate us, how can we doe workes that be pleasant and amiable unto Him. Secondly, St. Paule calleth those glorious and noble workes, which he did in his

Judaisme before his conversion dross and dounge. Thirdly, the Prophet Esay writeth, "*Justitiæ nostra ut pannus menstruatae.*" All our righteousnesse are as a disteined and foule cloth; which sentence, whether it be taken and referred to them that be already justified, either to those that be not yet regenerated, the sequell is all one. For if the workes of the justified be counted no better before God, what manner of workes are theirs to be counted which are not yet come unto Christ? Fourthly, Christ sayth to His Apostles, "*Quum feceritis, hæc omnia, quæ facere, debetis, dicite, serui inutiles, sumus.*" When you shall doe all those things, which you ought to doe, say we be unprofitable servants, which sentence, if it be verified of the believing, what I pray you may be thought of the workes of infidels? By these testimonies, and such other like places, it is and may be sufficiently proved, that their doctrine is vaine and most foolishe, which say, that infidels may merite "*primam gratiam de congruo,*" as they terme it. But because they would have their voluntary and will workes to be esteemed and maintained, they have another foolish distinction concerning them which be not infidels, but believing, and those workes they call "*opera supererogationis,*" the works of supererogation, which to doe, we are not bound, but may chuse whether we will doe them or noe; but if we doe them, we doe more; say they than we are bound to do, and therefore we deserve "*Gratiam Dei*" the favor of God, "*de condigno*" as they term it. And if you would know what these workes of supererogation are, you may learn them out of their popishe and pevishe books; some of them I will rehearse: to hear sixe or seven masses on a day, to go on pilgrimages from post to pillar to make choice and difference of meates; as to

put more holinesse in fishe than in fleshe, to build monasteries and chauntries, to make vowes, and to professe single life to forsake father and mother without their consent and good will obtained, to become monkes, friars, canons, nunnes, etc. But who having any salt in him, as the proverbe sayth, will not count those things to be vaine, fond, superfluous and foolishe, for the which the Lorde shall say at the day of judgment, as it is written in the Prophete Esay, "*Quis hæc requisivit de manibus vestris?*" Who required these things at your handes? St. Augustine writeth, "*Quam dicitur toto corde, tota mente, tota anima, et omnibus viribus, nullam partem reliquit tibi vacantem.*" When the Lorde sayd "Thou shalt love thy God with all thine heart, with all thy soule, with all thy minde, and with all thy strength, He left no part in thee voide, wherewith thou mayest love and serve God more than thou art commanded." The same Austin again sayth in another place, "*Quum non plenè dum hic vivimus deum cognoscamus, plene illum non possumus diligere; nullus enim plus diligit quàm cognoscit,*" forasmuch, as while we live here we cannot fully know God, we cannot therefore fully love Him; "for no man loveth more than he knoweth," etc.

Well, I have very long detained you. It is time to end. Thus you have heard the whole epigraphe or inscription of thys epistle, wherewith Peter saluteth and wisheth well to them, to whom he writeth, "After the inscription followeth that part which is called '*exordium*' or *proæmium*, that is the beginning or entrance of hys matter." But to discourse any part thereof, I will deferre it untill the nexte reading day. In the mean time I committe you to the tuition of God.—(Extracted

from the folio works of that enlightened divine and chosen servant of God, DR. GULIELMUS ALLEY.

“A man obscure,
Till persecutions dragged him into fame
And chased him up to heaven,
To leave his ashes, no marble tells us where.”

Printed by John Daye, Aldersgate-street, London,
“Liefe is Deathe, and Deathe is Liefe.” 1571.

EXPLANATORY NOTE.

REPROBATION.—Possibly in my attempt to climb up this cloudy ladder, I may have presumed too far, and missed the foot-prints of Revelation in my own obscurity.

I have said that God reprobates no man, that is, I mean, by constraining him to sin, for then He would be the Author of that which His soul abhorreth. But in His inscrutable wisdom and absolute sovereignty, He leaves some to the consequences of that guilt, which is inherent in their fallen nature, and congenital depravity; whilst others are chosen to salvation, according to the good pleasure of His Will. See Elijah Coles' admirable work.

In this mysterious economy, who shall question His justice or His mercy? What moral right has any one, even to think against God? for in that he turns his heart away from Him; and where did he ever read, Thou shalt love the Lord thy God with half thine heart? Beware how you charge God foolishly!

That which is written, is written—indelibly.

Vide—lege—crede.

Thus have I endeavoured, with all my little might, to serve God and my country with a true heart.

GOD SAVE GREAT BRITAIN. *Amen.*

April 25th, 1865.

THE END.

