

THE

BALTIMORE LITERARY

AND

RELIGIOUS MAGAZINE.

For 1836.

CONDUCTED BY

ROBERT J. BRECKINRIDGE,

AND

ANDREW B. CROSS.

"Whose coming is according to the workings of Satan, in all power and signs, and lying wonders." 2 *Thes.* 11. 9. (*Roman Catholic Testament.*)

BALTIMORE:

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BY RICHARD J. MATCHETT.

INDEX TO THE VOLUME.

	PAGE.
Address to the American People,	139
Adrian IV. Bull for converting Ireland,	378
An American Pope,	224
Anecdote of Wickliffe,	40
Animal life,	383, 384, 434
Antichrist, Trial of . 74, 88, 129, 176, 207, 253, 298, 329 389, 427, .	475
Baltimore Lawyer and Prince Hohenloe,	185
Bardstown Nunnery,	279
Barnes, Rev. Albert, case of	475
Baxter on Popery,	32
Bible Burners,	276
Bilson Boy, Miracle of the	187
Bishops Foreign,	224
Bonifacio VIII. Bull of	172
Bull of Pope Adrian XIV.	378
" " Bonifacio VIII.	172
" " Clement XI.	378
" " Gregory XVI. Aug. 1832,	190
" " In Cæna Domini, (Latin and English)	225
Celibacy of the Clergy,	194
Changing names of Popes,	310
Confessions of Faith of the Waldenses,	420
Church and State, Union of	198
Council, Decree of IV. of Lateran, on Judging Heretics,	219
" " " " " Oaths,	375
" " of Constance,	22, 374, 375
Death living,	120
Desecration of the Sabbath,	312
Doctrines, Popish	380
Encyclical letter of Gregory XVI.	190
Extermination of Protestants,	219
Faith with heretics, not to be kept	374
Forgery of a will by a Priest,	277
Gift of tongues by Virgin Mary,	185
Gregory XVI. Bull of	190
Heretics not to be tolerated,	382
" manner of Judging,	220
High Church principles,	455
Huss John,	308
Hundred years hence,	454
Idolator, the Pope an	199
Idolatry, Rise and Progress of	67
Image shedding tears,	187
Infallibility,	29
Ireland when converted to Popery,	378
Jerome of Prague,	22, 309
Jesuits, Morality of	280
Liberty of Conscience, and Press execrated by the Pope,	195, 191
Lateran, IV. Council of	219
Lent,	120
Levee Priests, (Poetry)	200

	PAGE.
Luther,	329
Letter from Mr. Breckinridge to a friend,	449
“ “ “ Dr. Wardlaw,	401
“ “ “ Mr Gwinn,	146
“ “ “ C. C. Baldwin,	142
“ “ “ Mr. Barnes,	147
“ Mr. Baldwin to Mr. Breckinridge,	144
“ Mr. Gwynn “ “	147
“ Judge Gaston to Mr. Baldwin,	140
“ Dashiell George, from India,	17
“ of Pogge of Florence, on the character and death of Jerome of Prague,	26
Manner of judging Heretics,	220
Maria Monk,	355
Masses in arrear,	87
Memoranda of Foreign Travel,	261, 286, 335, 361, 409, 465
Miracles, see Gift of tongues. Image shedding tears. It is not my fault sir, the string is broken,	187
“ of Bishop Flaget, in Nantes,	189
Mother's dying request,	452
Oaths, dispensing with; keeping them; perjury,	374
O'Connel,	450
Perjury; Keeping of Oaths,	375
Pope Gregory, cursed by the Priests &c.	360
Power of Popes making vice virtue,	380
“ “ disposing of temporal goods,	ib.
“ “ controlling temporal governments,	ib.
Pope he may depose rulers,	381
“ abolish and enact civil laws, and his power superior to the civil,	ib.
Priest McElroy, ruling the rioters,	233
Priests power to forgive sins,	380
“ to be worshipped as God, no matter how wicked,	ib.
Protestants, Extermination of	219
Rulers, Protestant not to be tolerated,	382
Rulers of the Rail-Road mobs,	233
Sermon by Dr. C. C. Cuyler,	3
Mr. Larned,	41
Mr. Reese,	81
Mr. Wm. L. Breckinridge,	121
Dr. Palmer,	161
Mr. McKinley,	201
Mr. Roberts,	241
Mr. Steele,	281
Dr. Martin,	321
Mr. McIver,	441
The string is broken sir,	187
Texas, her wrongs,	19
“ success,	276
To tolerate a Protestant ruler not lawful,	382
“ Heretics,	ib.
Triumph, days of	453
Universalism,	58, 95, 148, 168, 214, 249, 298, 349, 395
Waldenses,	303
Waldensian confessions of faith,	420
Wardlaw, letter to	401
Wickliffe,	307

3

THE
BALTIMORE LITERARY
AND
RELIGIOUS MAGAZINE.

VOL. II.

JANUARY, 1836.

No. 1.

ADVERTISEMENT.

THE readers of this Magazine will observe that its form is materially changed, and its size considerably increased, in the present number. The amount of matter in each number, will be nearly the same as heretofore, and it is chiefly with reference to the external appearance of the publication that the change has been made. We hope it will be approved; but if on trial, any more acceptable plan presents itself, it will be adopted without hesitation.

At the end of the preceeding volume, we endeavoured candidly and prayerfully to take a view of the whole ground which we have tried to occupy, and of our duty in regard to it; and our firm conviction is, that it is imperiously laid upon us to maintain our post, without the least wavering. It is in a high degree gratifying to us, and has had its due influence on the result of our deliberations, that every friend whom we have consulted, has urged us to continue our labours, and give permanent character and stability to our journal. With the aid of God, it is our desire and purpose, to compass this object.

We have from the beginning, had one object in our minds. We wish to establish on the most permanent basis, a literary and religious monthly journal, which should be perfectly free—entirely evangelical—and thoroughly protestant. It is our aim to have it strictly original, and of such a character, that it shall command attention. If we have not succeeded to the extent of our desires, it has been because our friends have not lent us that aid, in contributing matter for our pages, which we earnestly desire, and sincerely believe the importance and magnitude of our undertaking, justly entitle us to expect.

I—Vol. II.

We desire, so far to consult the prevailing taste of the religious public, in relation to original sermons, as to publish one in every number of our magazine. And reference may be made to those in our first volume, with a good degree of confidence, and corresponding thankfulness to the individuals who have contributed them for our pages. They are from ministers of four or five different denominations; and we shall spare no proper effort, to keep this department on the same footing in future.

The larger part of our matter must for the present, as during the past year, be expected to relate to the great contest with the apostate church of Rome. Our flag is nailed to the mast. There it stands. Every friend of liberty, righteousness, and mercy, may rely on our feeble aid while we have breath. And as the latest, and amongst the most sacred acts of our being, we should bequeath to our country and our children, the weapons, not carnal but spiritual, of this warfare, against this most corrupt of all superstitions—most debasing of all tyrannies—and most hateful to God, of all apostacies!

For the rest,—there is nothing, that relates to the great interests of religion or letters—directly or incidently;—nothing by which the world can be made better, the good of the human race promoted, or the glory of God advanced,—which we shall not feel perfectly free to embrace within the scope of our designs and efforts.

A year of effort has taught us nothing more clearly than our own weakness. It is therefore with deep conviction of the necessity of aid from others, that we appeal to all who concur in our general design,—to assist us in perfecting and accomplishing it by contributing, short, pointed, original articles, on any subject embraced in the whole compass of our undertaking.

It is, we need hardly say, very earnestly our wish, to extend greatly the circulation of our journal. There is surely no cause why we should complain. For although we issued our first number at the end of February, and the last at the beginning of December, of last year, thus making our year, only ten months; and although we commenced without subscribers, and have made little effort to procure any, yet our list is large enough, and more, to cover all the expenses of the work,—if all subscriptions were regularly paid. Yet for the truth's sake, and for the cause's sake, we desire, by all fair means to augment our list indefinitely. To this end, the most liberal terms, will be extended to general and local agents. We refer for the general terms, to the cover of this number. Those

who wish more particular information, will apply personally, or by letter to the conductors of the work.

We take the liberty of sending this number to a few persons, who are not subscribers. If they do not desire to become such, they will inform us thereof. Such new subscribers as desire it can still be furnished with the back numbers from the commencement.

And now we commit ourselves and our cause to the God of all the earth. We rejoice in the thought that our Saviour reigns over all, God, blessed forever. We thank him for giving us a work to do for him. We bless his holy name, that he condescends to use us, as his instruments; and joyfully commit to him all our ways, and all their issues. There is no cause which we desire to advocate, one moment longer than we can take it into our closets, and open our hearts before His mercy seat, with the humble confidence that we shall rejoice in the remembrance of having upheld it, when we stand before his burning throne. There is no work, nor labour which it is not our heart's desire, to have grace given us to perform—no matter at what peril, or contumely, or contempt, so long as we have comfortable evidence, that he calls us to it, owns us in it, and will reward us for it.

SERMON.

The beauty and excellency of the church, the foundation of her influence in the world.—Preached before the Synod of Philadelphia at the opening of its annual meeting at York, on the 28th day of October, 1835. by the Rev. C. C. CUYLER, D. D. Pastor of the 2nd Presbyterian church, Philadelphia.

“Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?”—SONG OF SOLOMON. VI. 10.

THE word of God speaks of his church; and from the manner in which the subject is mentioned by the Holy Ghost, we might reasonably conclude that it is a subject of great importance in itself, and of amazing interest to the divine mind. We may learn the value which God sets upon his church from the ransom price which he has paid for her. “The church of God, which he has purchased with his own blood.” And it appears with scarcely less distinctness from the care which he takes of her. In her distress she complains, “The Lord has forsaken me, and my Lord hath forgotten me.” This is his answer; “Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.” “The mountains shall depart, and the hills be removed: but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee. O thou afflicted, tossed with tempests, and not comforted! Behold,

I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones."

Nor are the importance and interest of the subject in any degree diminished, when we consider her relation to the only begotten of the Father—bought with his blood, and brought into a holy union with himself by the work of his spirit, no epithets which indicate nearness or interest are spared to express the closeness of the union, or the endearing nature of the relation. "Thy maker is thy husband; the Lord of Hosts is his name, and thy Redeemer, the Holy One of Israel." "I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies, I will even betroth thee in faithfulness." To this object the angel pointed John when he said, "Come hither, I will show thee the bride, the Lamb's wife." Elsewhere this union is compared to that between the branch and the vine, and between the body and the head.

An union more sacred, near, and interesting, can not well be imagined. It is an union which Christ will maintain, and cement, and perfect. Hence he lives and reigns, not only as the king of his church on the holy hill of Zion, but as "The head of all things to his church," making all the movements of divine providence subservient to her safety, comfort, and enlargement on earth, preparatory to her perfection and glory in heaven.

The church of God has not at all times presented to view the same aspect. Her appearance and state have at different periods, varied. This, however, I need not stop to illustrate. In our text, she is supposed to be just rising from a state of obscurity and depression, having profited by the sorrows and trials through which she has passed, so as to have acquired an uncommon degree of purity, loveliness and power. "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" What can be more delightful and beautiful than this! "The morning," breaking forth after the darkness of the night! "The moon," walking in her pale splendour in the midst of the starry heavens! "The sun," shining clearly in the azure vault, and filling the world with light, and life, and genial warmth! "An army," arrayed in order, thoroughly disciplined, full of courage, ably conducted, and with banners flying, marching to victory and conquest! By these striking figures, the Holy Ghost illustrates the state and influence of the church in the world, and from the consideration of this description, we propose to derive our instruction on the present occasion.

I. A most delightful state of the church is described in our text. She is beautiful—she is well ordered. Without attempting to go into the illustration of the highly figurative language employed, I shall proceed at once to inquire, what constitutes this state of the church. **THREE** things will be found to enter essentially into it.

1. The foundation upon which she stands. 2. The character of her component parts. 3. Her order.

1st. The foundation upon which she is built. A building whose foundation was not adapted to its character, would be essentially

defective. The foundation should have dimensions, and materials suited to the building which is to be erected upon it. This will equally apply to the church, that "building of God." If it had not a suitable foundation, it would be unworthy of God. The foundation of the church is Christ. He is the eternal rock, laid as the immoveable basis; and upon this she rests with perfect safety. "Therefore, saith the Lord God, Behold, I lay in Zion, for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation." To this the apostle Paul refers in his epistle to the Corinthians. "Other foundation can no man lay, than that is laid, which is Christ Jesus." The person and mediation of Christ constitute this immoveable basis of the church of God. In it Christ is "the first and the last; for we find him not only in the foundation; but of him it is said, "The stone which the builders refused, is become the head stone of the corner."

And while God's "living temple" rests on this foundation, and is bound together by this "precious corner stone," the church on earth, if she has any connection with Christ, must be built upon the same foundation, otherwise, she will be "like the baseless fabric of a vision," the instructive proof of that man's folly, "who built his house upon the sand." When, then, may a church be said to be built upon this foundation? When she acknowledges and holds forth "the whole truth as it is in Jesus." When she consistently confesses this, she assuredly builds upon this foundation. To this the apostle Paul alludes when he says to the Ephesians, "Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together, groweth into a holy temple in the Lord." Hence, in writing to Timothy, he uses this strong language. "The church of the living God, the pillar and ground of the truth." When he speaks of "the foundation of the apostles and prophets," and connects them with "Jesus Christ the chief corner stone," he includes the whole of divine revelation; and, by calling the church, "the pillar and ground of the truth," he makes her to receive, confess, and hold forth, the whole of God's revealed will. And hence it is made the duty of the church to "hold forth the word of life," as broadly and as fully as those claims which Paul puts in for it when he says, "All scripture is given by inspiration of God."

When I speak of this as the foundation of the visible church, I mean by it, that she receives and acknowledges every thing which God has been pleased to reveal in the bible, as truth, according to its plain, unsophisticated meaning, whether it respects the record of historical facts, or doctrines taught, or duties enjoined. When she does thus wisely build, this is her language, "let God be true, but every man a liar." "The bible, the bible, and nothing but the bible." This confession, made in the spirit in which young Samuel cried, "Speak Lord, for thy servant heareth," would be in very little danger of erring, and would form an admirable substitute for all the systems of metaphysics, ancient or modern, which have ever been applied for the interpretation of the holy oracles. The experiment

once received a tolerably fair trial, and its results were admirable. Till the time of the reformation, the bible was laid up in the cells of monks. That period brought it forth. It was translated, printed, disseminated, read, and studied with avidity, and untiring diligence. In the mean time, the reformation went on in different countries, and under different leaders. Independent reformed churches were formed, and they publicly declared their views of the leading truths of divine revelation, in their confessions of faith and catechisms. And now, mark what the God of all grace did for them. In all of them you can scarcely find a shade of difference in relation to a single great leading doctrine of divine revelation. Then, however, the philosophy of the schools had not yet found its way into the churches of the reformation, to corrupt their doctrines, or mar their beauty. When shall the church see such another day? When shall she drink anew into the same spirit? When her teachers shall no longer boast of being philosophers;—but shall sit at the feet of Jesus with the humility of little children. When “the good old ways” shall not be despised because they are *old*, and men shall not be afraid to proclaim any thing as truth, which the bible teaches, even if it has never been weighed in the scales of some accredited metaphysician.

But while it is admitted that Jesus Christ is the only true foundation of the church, and that her polity rests upon the apostles and prophets, Christ being the chief corner stone; let it at the same time be observed, that the political foundation of any particular church or denomination, is, her declared views of the truths of divine revelation, contained in her standards, or formularies. Nor should we condemn, or undervalue the use of such symbols of the faith. There are supposed to be the honest declarations of her sentiments, concerning those truths. Such are the discrepant views of men concerning the meaning of even the plainest doctrines of divine revelation, that such symbols are necessary to give a correct view of the sentiments of men as to the sense in which they receive those doctrines. We have all sufficient proof of this in the fact, that there are men who deny the most important, and indeed every leading doctrine of divine revelation, yet profess to receive that revelation as the word of God. Even those churches which have no acknowledged or formal standards or symbols of the faith, yet virtually adopt some tests. Their hostility seems to be against all other tests, except their own. That admitted, they will be content. A church then, to be well founded must receive, acknowledge, and confess the truths of divine revelation, and conform her standards to them. If she does not, she can never be said to possess scriptural order and beauty. She builds apart from the foundation which God has laid.

Having treated of *the foundation on which the church is built*, I proceed:

2. To observe, that she has her component parts, answering to the materials of a building, which constitutes an essential feature in her character. No skill can form a convenient, beautiful, or splendid edifice, without suitable materials, adapted to all the parts and purposes of such a building. The building which we are now

contemplating, is composed of rational, intelligent creatures, the children of men, the descendants of fallen Adam, collected together in a church state. This building, in its collected and finished state, is to be composed of "lovely stones," fitted by infinite wisdom to occupy their proper places, being wrought and polished for that purpose, by the spirit of God. And the beauty and glory of the church on earth, will be proportioned to the resemblance which the materials of which she is composed shall bear to those above. Of this it is necessary that some distinct idea should be presented.

In order to constitute such a state of the church, with respect to her component parts, several things are necessary. She must have an intelligent, pious, and laborious ministry. Not however, that God's glory in his church is essentially dependent on such a ministry, for he can accomplish the most stupendous works by means apparently the most insufficient, or without any visible means; for when he speaks, it is done; when he commands, it stands fast—and all is so arranged and effected, that the excellency of the power may be of God, and not of men. Yet, ordinarily, the means, as well as the end, manifest both his wisdom, and his power. This is manifest from the history of the church. During all periods when she has appeared particularly excellent and glorious in the earth, he has raised up instruments of this character to fulfil his designs, whether their endowments were natural, or supernatural.

I may instance the establishment of the church under the New Testament dispensation. By whatever means they were trained for it, the apostles were certainly distinguished for intelligence, piety, and devoted industry. This was strikingly the case also, at the time of the reformation. And generally speaking, whenever the church of God has peculiarly flourished, a considerable number of such men have been found in her bosom;—men whose minds have been enlightened, whose hearts have been filled with the love of God, and who have devoted their time and talents, their bodies and spirits, as a living sacrifice to the divine glory. This is, in a certain sense, necessary to a proper administration of the concerns of the church, so as to have all her affairs conducted in such a manner, that the body of Christ may be edified. Failing of the necessary intelligence, the church cannot be fed with knowledge and understanding; and, of course, but little spiritual nourishment can be dispensed, and little growth expected. Without piety to prompt them to use their intelligence for this purpose, they will not give to every one his portion in due season, that he may grow in grace and knowledge, and it will be found, either that God will remove such stewards, and raise up others, or that he will leave his church to languish under their ministrations. The character of the ministry may, therefore, be expected to be very intimately connected with the beauty and glory of the church.

But after all, the ministry constitutes only a very small portion of the body of Christ; and the character of that body, as to its visible form, depends very materially on the body of its members. In order then to answer the description in our text, not only must the ministry be intelligent, pious, and laborious; but the sanctified use of their qualifications must appear in all her subordinate officers,

and in the body of her members. The officers should be qualified to fill their stations with duty and usefulness, ministering to the wants, and the well-being of the body, so that every part of it may be kept in its proper place, receive its proper supplies, and fulfil its proper functions. It was the praise of Philip, as a deacon, that he was "a man full of the Holy Ghost, and of faith."

Much, however, *very much*, of the beauty and glory of the church, depends on the character of her members. They constitute "the bone and muscle" of the body. How, then, do they contribute to this end. This may be ascertained by discovering what constitutes the beauty and glory of the christian character. This consists essentially in that work of the Holy Spirit which transforms a child of fallen Adam into "a new creature in Christ Jesus"—and its perfection is, the number and exercise of the graces of the Spirit. The intrinsic worth, and essential beauty and glory, of every member of the visible church, will always be proportioned to these. This makes them "polished and lively stones" in God's spiritual temple. And this is the foundation of all the respect and admiration which she justly enjoys.

The foundation of this character is laid in the solid conversion of the soul to God. It is perfected by its growth in the grace and knowledge of our God and Saviour, Jesus Christ. And it is adorned by a life of practical godliness, in which the body and the spirit are devoted as, a "living sacrifice to God." In proportion as the members of the church bear this character, they will verify the declaration of Christ, "Ye are the light of the world;" and they will contribute, in no small degree, to render her, "fair as the moon, clear as the sun." This character in her members is essential to her beauty and glory.

3. *Her order is highly important.*—No society, much less the church, can exist and flourish without order. By order in the church, I mean, her organization under law, and proper officers together, with the due administration of the government as constituted. For this, her exalted head has made the most ample provision, upon his ascension to glory. "He gave some apostles, and some prophets, and some evangelists, and some pastors, and teachers, for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ." From this we infer that her officers should be qualified with those "gifts and graces," which are necessary to give efficiency to their ministrations in instructing and governing the church. The order of a church will never be complete without such officers—and such men she is bound to seek, and if possible *obtain*, not only to conduct her worship, but to administer her government. Her pastors not only, but her ruling elders, should be men, full of the Holy Ghost, and of faith, possessed of those peculiar qualifications and gifts, which shall enable them to fill up their offices with duty and usefulness.

To them are committed under God, the keeping, and the welfare of the church; and *these* depend in no small degree, upon their wisdom, activity and exertions. The members of the church will very soon resemble the instructions which they receive. To beautify the new creation in them, they must be fed with knowledge and

understanding, and be guided by the rod and staff of able and faithful shepherds. To do all this to advantage will give full employment to every faculty and every power of all who bear rule in the house of God.—There is not an officer belonging to the visible church, who will not be convinced of this, if he will only study with attention his ordination vows, and the word of God, as it bears upon his peculiar office. The influence of these watchmen, (for the name will apply to every officer of the church,) is incalculable. Let a spirit of slumber, coldness, and inattention to official duty, fall upon them, and the bad effects will very soon be seen in the leanness, and delinquencies of the flock. On the other hand, fill them with the spirit of their station; let them be men of sound and well instructed minds, simple, unaffected piety; full of the love of God and the souls of men; devoted to the master's service; and *watching for souls as they that must give account*; and the flock will be kept together, and become fat and flourishing, as they who have been fed in green pastures, beside the still waters. This is according to the natural order of cause and effect—it corresponds with the analogy of the word and providence of God.

It will be observed that I am pleading for a full and faithful administration of the truth of God, so that each one may receive his portion in due season. I will add, that the order of his house requires a wise and faithful administration of government. By this I mean, the right application of the divine precepts in the admission and exclusion of members—or, the proper use of “the keys of the kingdom of heaven.” This of course implies, great attention, solicitous care, and faithfulness, in the administration of the sacraments, and admission to sealing ordinances. Their nature must be studied and explained; and the qualifications necessary to a right and profitable participation of them, must be well understood. And these being ascertained, the rules must be faithfully applied to the subjects, lest the sacraments be profaned, and the wrath of God be kindled against the whole church. Covenanting with God is certainly a transaction into which men should not be permitted to rush with thoughtlessness. The necessary qualification with respect to one of the ordinances is, *ability to discern the Lord's body*. Let it never be forgotten, that *the blood of Christ*, appears as prominently in the other—and we should be careful that it be not ignorantly or profanely trampled under foot.

The order of God's house is concerned in the *exclusion*, as well as in the admission of members. Hence the necessity of exercising a prudent, wholesome, and faithful discipline. “Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him,” is the rule which God has laid down on the subject—and no church can answer the description which is given of her in our text, when this rule is not observed by her, if necessary, even to exclusion. Hence we have so many exhortations in the word of God, and particularly of Paul to Timothy, “to reprove, rebuke, exhort, with all long suffering and doctrine.” Discipline, faithfully administered, will keep the church pure. Discipline, seasonably administered, will preserve her in a healthful state. Discipline, affectionately and prayerfully administered, will seldom, if ever, be left without some

special token of the divine approbation and blessing. On the contrary, if discipline be neglected, coldness, and sin, and disorder, and judgment will follow. Sore will break out after sore, and every sore will become a gangrene, and the whole moral atmosphere become pestilential. Much in this department of ecclesiastical order, will depend upon the watchfulness and fidelity of the overseers of the church, but more, I apprehend, *much more*, upon the faithfulness and affection with which the members of the church shall watch over, admonish, and reprove one another. This duty rightly discharged, would leave very little for public animadversion. Having thus, plainly and affectionately, laid before you, my conceptions of the state of the church as exhibited in the text, I invite your attention—

II. *To the influence which the church, in such a state, exerts on the world.*—This influence is expressed by the phrase, “terrible as an army with banners.” Such an army is a well appointed one, duly organized, well equipped, thoroughly disciplined, fully supplied, ably conducted, and hence, in a condition to repel every assault, and achieve victory. It would indeed be presumptuous to say that “the race is to the swift or the battle to the strong.” Its success must at last depend upon the blessing of God. This has often been proved by the dispensations of divine providence. Still, ordinarily, well appointed armies are the most efficient, and thence the usual means of victory and conquest. So it would be presumptuous to say, that the church of God is capable of exercising an independent influence on the world, answering to the figurative description in our text. Still, a flourishing state of the church is the ordinary means of increasing her influence, and enlarging her bounds. And in this there is a moral fitness.

The history of the church is a commentary on this. A well organized and flourishing church possesses within herself, under God, all the moral means for perpetuating and enlarging herself. The following record in the 9th chapter of the Acts of the Apostles is instructive. “The churches—walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.” We have supposed her to possess an enlightened, pious and zealous ministry. Such a ministry is devoted to God. They give themselves wholly to the work. They are instant in season, and out of season. They make full proof of their ministry. They declare the whole counsel of God, sow the good seed of the kingdom with unsparing hand, and water it continually. Such men perform an inconceivable amount of labour in the Lord’s vineyard; and labour of the very kind which the Lord ordinarily uses to pull down the strong holds of Satan, and build up his kingdom. Is it unseasonable to expect a blessing? Does he thus qualify and devote them for nothing? Or, is this the very kind of agency which he employs to “lengthen the cords, and strengthen the stakes” of his tabernacle? I am not supposing that the Most High is under any obligations to bless the labours of one man, more than those of another. He is a sovereign. But assuredly he operates by means which he himself has appointed to carry his own designs into effect, and such a ministry is the means which he has owned and blessed. The history

of many ministers' lives and experience furnishes a commentary on these remarks, the nature of which can not very easily be mistaken. Let them examine the subject, and say when they were the most useful. Let them say, whether it was when they were dull, and cold, and slothful? Or when their hearts were warm, and their efforts unwearied, and unremitting? They know when it was that their influence was felt, and their efforts were succeeded by a blessing. Let the servant of Christ read that graphic description of the faithful and able minister, in the 4th chapter of Paul's 1st epistle to Timothy, which closes with these remarkable words, "for in doing this, thou shalt both save thyself and them that hear thee"—and then determine, how much, and what kind of influence, such a ministry exercises.

We have spoken also of the character and duty of the Eldership. When they are men of piety, intelligence, and zeal, they keep the body of the church in order, and diffuse a spirit of efficient activity into every department of her operations. No matter how excellent the character of her ministry may be, they can do but little without the active co-operation of these assistants. And with them, the ministry has double efficiency;—as the operations of an army are rendered efficient and successful, by having at every post, a rightly qualified officer, to direct every movement. This ensures every necessary aid for counsel and for action. Then the ministry itself becomes strong and powerful,—as was Moses, when his hands were held up by Aaron and Hur. The influence of the church is inconceivably greater under such circumstances, than when her officers are mere *placemen*. Such men Jethro advised Moses to collect around him, and instead of being zealous of their qualifications and influence, he said to Joshua, "would to God that all the Lord's people were prophets." Could we see such a state of things, we should have good reason to hope that a spirit of intelligence and zeal would pervade the whole church; and then all her efforts would be well directed. She would be like "an army with banners," marching on from victory to victory, and from conquest to conquest.

The church, moreover, as she is described in our text, will feel her obligations to God for the blessings which he has bestowed upon her, and will take a deep interest in the promotion of his glory, and the salvation of sinners. Who can so highly value the grace of God as those who feel themselves the most deeply indebted to it, and enriched by it? Who could so deeply sympathize with the children of Israel while they hated and persecuted Christ, and by it sealed their own doom, as Paul, who was once himself, animated by the same spirit, and lay under the same condemnation, until he was snatched as a brand from the burning? What is a well ordered and flourishing church, but a company of redeemed sinners, who have been quickened by the Spirit, and washed in the blood of Christ, and made infinite debtors to sovereign grace? If these do not take a deep,—an absorbing interest, in the kingdom and glory of Christ, from whom can we expect it? Now the fact is, that this interest will forever be proportioned to the degree in which religion flourishes in the church. Says the apostle James; "show me thy

faith without thy works, and I will show thee my faith by my works."

Let the church be thus blessed, and she will exercise a mighty influence within her sphere. She will put forth her strength, and cause her weight to be felt. Her borders will be extended, and her energies will be increased. From such a state of the church this is a mere natural and necessary inference. The whole body, in this happy condition, have consecrated their earthly substance, together with all their faculties and powers, to the divine service and glory. The whole force of her moral influence, as "the salt of the earth," and "the light of the world," will be felt throughout the whole sphere which she occupies in the world. The nature and effect of this influence is not of a doubtful character. While the life and purity of a church will act on all her members, we may hope not only for her perpetuation, but for her enlargement, and increased power and energy.

Then the Lord will never call in vain for any means which she possesses, to promote his cause in the world. Not only will she contribute liberally to sustain the interests of religion within her own bounds; but, in the spirit with which the great commission, "preach the gospel to every creature," should be met, she will contribute freely to sustain every institution, which promises to fulfil the commission, and fill the earth with the knowledge and grace of the Lord. The truth of this is attested by the whole history of the church, and individual experience. Only let a man's heart be warmed by the love of God, and this will be his language,

' All that I am, and all I have,
 "Shall be for ever thine,
 "What'er my duty bids me give,
 "My cheerful hands resign,
 "Yet, if I might make some reserve,
 "And duty did not call;
 "I love my God with zeal so great
 "That I would give him all."

And not only so, but a heart, sanctified, and made liberal by the grace of God, will devise liberal things; will seek opportunities for doing good, and prosecute them with an urgency that never tires, and a zeal which never dies. Under such circumstances the Lord's treasury will never be empty.

Nor will there be a lack of men to do the Lord's work. When he has had purposes to accomplish, the instruments have always been at hand. He has raised them up for the occasion and the work. All the home concerns of the church are promoted by a flourishing state of religion. There will then a man be found for every post necessary to be occupied. And if she desires the enlargement of the bounds of the Redeemer's kingdom, and asks who will bear the Lord's message? there will be men, whose hearts, influenced by the Spirit of the Lord, will reply, "here am I, send me." Such men, it will be seen, will always abound in proportion to the life and power of religion in the church. There will be a readiness, and animation, and vigour, suited to the occasion and the work. But when religion is in a declining and languishing condition, not only will the church feel no desire to enter upon such enterprises, but the men to engage in them will not be found.

Then Zion will find neither enlargement nor deliverance, until a new race of men of another spirit, are raised up, to go forth and fight the battles of the Lord.

The state of the church supposed in our text, implies the presence and influence of the spirit of grace, and supplication. When it is well with her, she will think with deep and intense interest upon the state and danger of those who are the bond slaves of Satan; she will pity them, desire their deliverance, and use every means to effect it. Among means, prayer occupies a prominent place. And while she knows that every good and perfect gift, cometh down from above, from the Father of lights, she also knows that he has said, "for all these things I will be inquired of by the house of Israel to do it for them." Blessings, then, may be expected, in some measure proportioned to the faith exercised, and the prayers poured out before Jehovah. The influence which the church may thus exercise is incalculable. Of this they will have convincing evidence, who will read with devout attention the history of Moses's intercessions for the children of Israel. Nor are these solitary examples. Scarcely any thing is too hard to be effected by prayer. Our Lord says "if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father, who is in heaven." Our text supposes the whole church in this holy and interesting attitude, pouring out her desires before him, who dwelleth between the cherubims. And is it for us to limit the effect that shall be produced? Just so long as her hands are lifted up, will the armies of God prevail, and his enemies be discomfited—and not until she grows weary in the work of prayer, will the hosts of Emanuel cease to proceed in their conquests. The last thirty years have witnessed almost unexampled efforts to spread the knowledge of the truth; and an extraordinary degree of success has attended them. But when has there been as much united, and fervent, and importunate prayer? It has been the age of "the concert of prayer."

Finally,—The moral influence of the example of the church, when she "looketh forth as the morning, fair as the moon, and clear as the sun," is of no small importance in this argument. When the world "took knowledge of the disciples that they had been with Jesus," the gospel made rapid progress, and the grace of God triumphed gloriously. Had not Christ this in view when he said, "let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven?" Humble, devoted piety will create about itself an atmosphere, which all who are within its reach, will feel. They cannot easily resist it. One of the greatest obstacles with which the sinner meets, and over which he often falls, is, the inconsistency of those from whom better things ought to be expected. This has been the bane of all our efforts among the natives of our own country—and it has been dead weight upon all our missionary efforts in heathen lands. It is also a deadly curse to the church where she has already obtained a footing. Let this Achan be banished from the camp—let the church be clothed in pure and spotless garments, and the conquests of the most brilliant earthly victors will be cast into the shade by the victories of Messiah,

and the extension of his kingdom. The world will then not only give her the credit of consistency, but acknowledge, that "God is in her of a truth."

Permit me now, fathers and brethren, composing the synod, to commend this subject to your interested and prayerful regard. We are assembled on an important occasion, and we occupy places of high trust in the Lord's heritage, and, beloved brethren, we occupy them as stewards. We have also embarked all our interests and hopes in this holy cause, and, under God, a portion of the character and influence of the church depends on us. Our intelligence, purity, watchfulness, diligence, and zeal, are necessary to her beauty, enlargement, and influence in the world. It is our duty, and privilege to *be* and to *do* whatever is calculated to have the most happy effect on these important interests. This should be our constant study and aim. This should call forth our unremitting exertions, and importunate prayers. For this purpose God has placed us in his church, and consecrated us to his holy service. How, then, shall we contribute in the best manner to cause the church to come "forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?"

1. *By looking well to our own personal state, and cultivating in ourselves, to the greatest extent, all the graces of the Holy Spirit.* In us, at all events, *the light should not be darkness.* What we preach and teach, we should feel in our hearts, and exemplify by our lives. We can expect but little good to result from our instructions, unless our lives are a living commentary on them, which may be read of all men to their edification. With hearts devoted to God, and engaged in his service, the work to which we are called will be pleasant and easy, and we shall prosecute it with much more advantage and effect, than when it is the mere drudgery of office. "Living to God, and adorned with the graces of the spirit, the church, and the world will take knowledge of us, that we have been with Jesus. Not only the possession of true religion, but that religion in a healthful and lively state, are necessary to us, in order to give the highest effect to the discharge of our duties as the public servants of Christ. O how anxious should this make us to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," that we may be "burning and shining lights" in our day and generation."

2. *Wisdom and diligence should characterize all our labours.*—If these are necessary to all who name the name of Christ, in order that they may adorn the doctrine of God, their Saviour, they are doubly so to those who instruct, watch over, and govern others, "as those who must give account." When a spirit of wisdom, intelligence, and diligence shall direct all the movements of those who instruct and direct the church, the people of God will be fed with knowledge and understanding; the flock will be led with care and safety, kept in order, and appear fair and flourishing. Who can tell how much of this may depend upon the ministers and rulers of God's house? Great care and attention should be bestowed upon this subject. We, brethren, who minister in holy things, should study to understand our duty, labour to be filled with divine light,

and *be instant in season, and out of season, in making full proof of our ministry.* And the elders, if they *would be*, what their office designs them to be, the counsellors, assistants, and for some purposes, the overseers of the ministry, as well as of the flock, should bring into their holy important, and responsible offices, a spirit of intelligence, that they may understand their duty, and a spirit of courage, and zeal, and diligence that they may prosecute it to the end for which it has been designed. Much of the beauty, glory, and salutary influence of the church in the world, will depend upon the manner in which she is instructed, governed, and directed in her movements. And much of this will depend upon the manner in which her ministers and rulers discharge their duties. Brethren, we need much of the holy anointing of God, upon our souls. We have a charge, and a responsibility resting upon us, which would make an angel tremble. This should make us men of much study and prayer.

3. *It appears very plainly to be our duty to infuse into our flocks, so far as we can effect it, not only a spirit of ardent piety, but a spirit of holy liberality and activity.* This is evidently the spirit of the age in which we live. God is shaking the heavens and the earth. His providence has been moving on in terrible majesty towards some glorious consummation. We have seen him setting up, and casting down, turning and overturning. Events, seemingly sufficient to fill up ages, have been crowded into a few years; and we are at this moment waiting for some new and dreadful convulsion, which shall overthrow the barriers which ignorance, superstition, and infidelity, have opposed to the march of the gospel, and the conquests of our glorious Redeemer. For "the signs of the times," and the teachings of the holy oracles, alike indicate that the Lord will ere long give to his Son "the heathen for his inheritance, and the uttermost parts of the earth for a possession"—that the delusions of the false prophet shall be speedily brought to an end; antichrist be destroyed by the breath of his mouth, and the brightness of his coming, and the Jews, together with the fulness of the gentiles, be brought in.

And, in the meantime, a new spirit has been awakened in the church. A change, scarcely less great and marked, than that which has been wrought in the political world, has manifested itself here, and is seen in the translation, printing, and dissemination, of the word of God, in so many languages, and among so many nations of the earth. The heralds of the cross are also flying in every direction. Labours are bestowing to occupy more thoroughly the whole ground in christian lands. Evangelical tracts, the winged messengers of Zion's king, are flying on every breeze. The citadels of Satan's kingdom are besieged and assaulted in so many ways. Education is diffusing itself in so many countries. Society is reforming itself so thoroughly from its evils, by the communication of divine knowledge in Sabbath schools. The human mind has received an impulse which no earthly power can arrest. And the whole is allying itself with God by the monthly concert of prayer, which unites so much holy affection, importunity, and effort, in the common cause of the divine glory, and the salvation of men. These "signs of the times," connected with those precious promi-

ses, which have taught the church to look for a more glorious day than has ever dawned upon the world, are so many calls upon every part of God's heritage to gird up the loins, and trim the lamps, that they may go forth, and meet the bridegroom. The Lord is thus enjoining it upon every man in his "sacramental host" to do his duty. In such a day as this, even cowards should fight, and sluggards work.

And shall that portion of the Zion of God, to which we belong, sleep on its post at such a time as this? Is it for this that we have a name, and place, among the churches of the reformation? That we occupy a post of so much interest and importance in the camp of the Lord? Is it to lie still amid these interesting and mighty movements that he has given us the purest standards of the faith, and preserved us so long? That he has given us the means of rearing a faithful and able ministry? That he has put into our hands so many means of perpetuation and enlargement; as well as aiding the common cause throughout the world? God forbid. We occupy an interesting sphere, at an interesting period. If we fulfil what is required, and expected of us, we shall need much of the spirit of wisdom, and of a sound mind, as well as of zeal. At such a time, it would not be strange, if well defined landmarks should be overleaped, and well tried principles be undervalued, because not studied or understood. During seasons of excited feeling, or vigorous action, the enemy may sow tares without being observed. We may *safely* turn our attention to the *good old ways*, without losing the benefit of the spirit which is pouring itself forth in so much zeal and activity. The principles contained in our standards are the principles contained in the standards of all the churches of the reformation. Enterprise, and revivals of religion, are not the exclusive property of the present day; nor have they been generated by theological novelties, or metaphysical subtleties. The reformation itself was a REVIVAL, at least as extensive and glorious as any which modern times have witnessed. He who has even a tolerable acquaintance with the ecclesiastical history of Scotland and the Netherlands, will find not only churches preserved, but churches revived. Nor has "the form of sound words" been without its full share of influence in the present day.

Those things, brethren, I would impress upon your minds, in conclusion. 1st. The importance of adhering to "the form of sound words," at least so long as you hold them up to the world as the symbol of your faith. Even common honesty would require this. How much does *professing* one thing, and *teaching* another, differ from hypocrisy? 2d. The safety of hoping for blessings in the use of "sound words," as large and pure as your fathers experienced in not less eventful times. And even the present generation may have occasion to bless God for giving you so much wisdom and firmness. *The doctrines of the reformation* do not need revising, and the men are perhaps not living upon earth to whom the work could be safely entrusted. It certainly could not be in the hands of those who so much desire change. Let me, at the same time, 3d. Remind you, that you cannot safely or honourably be destitute of the spirit of zeal, liberality, and activity, which characterize the age

the spirit of zeal, liberality, and activity, which characterize the age in which we live. No church, destitute of this spirit, can be expected to survive the present age.

Brethren, ministers and elders, let us all drink largely into this spirit, carry it home to our respective charges, and endeavour to diffuse it into every member of our churches, that they may be quickened to prayer, and excited to united exertion and vigorous action in the service of the Lord. This is *our* peculiar duty at this holy convocation, and we may under the divine blessing, do much in this holy work. Let us not be wanting to God and ourselves. Let us be examples to the flock in faith, zeal, liberality, exertion, and prayer. Then shall we be humbly instrumental in aiding our beloved Zion to "come forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners," and at the same time advance the general cause throughout the world. Amen.

LETTER FROM INDIA.

The writer of the following letter, GEORGE DASHIELL, is a beneficiary of the Baltimore Female Mite Society, which was formed in the year 1817, by ladies of different denominations, and which has educated 31 heathen children, in the island of Ceylon.

The annual subscription to this society is 50 cents. Life subscription, \$5. Annual expense of educating a male or female child, \$20.

Six years is the usual time a child remains under the care of the missionaries.

Batticotta, Ceylon, March 20, 1835.

KIND BENEFACTRESSES,

I DESPATCHED to you five different letters, which, however, it seems failed in the way. I was very sorry when I heard that in your letters to other members of this seminary, you spoke of my supposed neglect to write to you. I beg leave in this to omit what I mentioned in former communications, and give an account of something that has lately taken place. I not only attended to the studies of my class, which was the first class that left the seminary, but afterwards, I studied (by the assistance of some learned Brahmins,) the Sanscrit language. In what is called the Grandam characters, calculating eclipses and of the almanac in the native method, and attended to some other Tamul studies. Every annual examination of the seminary, I read a dissertation, in which I endeavoured to expose by urgent arguments those astronomical, astrological and other scientific theories which are repugnant to European sciences. On account of these things, and because I am teaching a class to calculate the almanac on the native method; and because I have lately begun to publish a native almanac, some of the rich Brahmins of Batticotta, addressed me as follows: "You were born of good caste and of a good family, but you are now ruining the Hindoo religion, and are depriving us of our gain." The Brahmins live upon what they get from the people for calculating the almanac, &c. &c. "Do not so, but hear our advice and receive from us a handsome amount of money, with which you may trade, &c. &c." But I told them that I had been educated by the missionaries, and it

was not proper now to desert them. The study of Sanscrit, the art of calculating eclipses &c., will not be of much use, if I should at any time leave the seminary. I think about my soul, and pray in secret morning and evening, and hope I believe in the Saviour. I intend to join the church soon. I pray for you, and desire that you will pray for me.

Mr. Poor acts the part of a parent towards me, assisting me in various ways. I shall be much obliged to you if you will be kind enough to send me some books which may render me assistance in the seminary, teaching astronomy and calculating eclipses &c.

I am your truly and dutiful beneficiary.

GEORGE DASHIELL.

Of the writer of the above letter, the Rev. D. Poor, American missionary thus writes to the managers of the Baltimore Female Mite Society. "You have probably dear friends often seen Dashiell's name in journals from this place, from which you may have learnt that he has for several years past acted an important part in the seminary, and been the means of introducing there, the study of both Sanscrit and the native astronomy. It was impracticable to obtain a teacher in either of these branches, from the deep rooted prejudice in the minds of learned men around us, against all missionary labours. Two Brahmins taught Dashiell these branches by piece meal, secretly, and received their compensation from me. Much honour is due to Dashiell for his perseverance. His family connexions are respectable, but most bigoted heathens. Please to assure any member of your society, who have withdrawn their names, that I experience a thrill of joy in having occasion to inform them, that we are now reaping a golden harvest from the first seeds sown by them. As members of the Baltimore Female Mite Society eighteen years ago, will they attend the feast of unleaven bread, and eat bitter herbs, and then not come to the feast of tabernacles and participate in the joys of harvest? If your society had done nothing more than to assist Dashiell, Asbury, and Warren, it would have had reason to rejoice, and be very greatly encouraged; but look at others on your list. James Kemp though in school but a short time, is teacher of a large village school. Lewis Richard I occasionally see. David Brainard died while labouring as a catechist, and there is good evidence that he is united to his namesake in heaven. Thomas Spencer is a young man of good promise, a member of the Wesleyan church at Point Pedro, and engaged in teaching the children of the magistrate of the place. He in company with 57 others joined our church on Thursday last."

In addition to the above, it may be added that in the late visit to Baltimore, of the Rev. M. Winslow, missionary from Ceylon, the society received information of a most encouraging kind. No female child adopted by this society, has ever remained the limited period in the school, that did not leave it pious. Three of such are now married to native Christians, and are engaged in teaching female schools. One of them has through the grace of God been made the instrument of converting her own mother, who was a remarkably degraded heathen.

Both Warren and Asbury the young men mentioned by the Rev. D. Poor, are now engaged at Madura, as assistant missionaries.

TEXAS, HER WRONGS, AND PROSPECT.

THE crimes which have been committed under the sanction of religion, are the foulest that stain the pages of history. The evils which have been inflicted on mankind in the name of God, are the most appalling which our race has been called to endure. The impurities of heathenism, the cruelties of every form of false religion, the deadness to all virtue, and all nobleness, which so strongly marks all bigotry and fanaticism; the miseries in short, heaped upon the world, by the perversion of man's moral sense, and the blinding of his natural conscience, exceed almost the bounds of all belief.

Nor is this mournful fact true only of the whole subject, and in relation to the great abuse of religion in general. It is true specifically, in a greater or less degree, during almost the whole lapse of history, and as regards nearly every land, and every form of the professed service of God. Mahomedanism with its exterminating sword before, and bloody track behind it, has for twelve centuries, shrouded in the blackest midnight—and beaten down, under the most galling despotism, at least a hundred millions of the human race. And Oh! for how long a period has the fatal church of Rome ground down the minds and bodies, the souls and spirits of "*a third part of men*"—as the word of God so graphically expresses it, under nameless and enduring woes! Her fires, her executions, the dreadful tribunal of the inquisition, the desolating crusades, bulls exciting subjects to rebellion and revolution, seditious preachers, conspiracies, assassinations,—a world of mendicants praying on the fat of the earth,—innumerable priests, debauching and degrading mankind.—Oh! what a controversy hath God had with the world, to permit his infinite benignity to behold without redressing, for so many ages, such wide spread ruin,—perpetrated in his own hallowed name! If his justice bears any proportion to his forbearance,—the day of his retribution will be full of horror to these, his enemies.

Our own day, which has seen so many evils redressed, has yet to see the perfect cure of this greatest of them all. Our western continents, which have seen the human race make such prodigious advances, have yet to behold this most glorious of all revolutions, fully consummated. The world looks to America, to place the human race on that sublime elevation never yet reached—or reached by how few!—when light shall no more be called darkness—nor darkness light; when crime shall no longer be perpetrated in the name of virtue—God no longer be dishonoured in the name of religion, men no more degraded in the sacred names of liberty and order: when in short, sin shall be called sin, and practised only in the name of the devil—and righteousness be called righteousness, and loved and practised in the name of God.

However far we may have gone in establishing elementary principles in the North American constitutions, that are precisely right

—our practice is not always entirely to be commended. However ample may have been the success of the Protestant churches here, in settling their foundations, wisely and firmly,—much, it is too evident, is yet to be done by them, to repay the world for its past sufferings, and reclaim it back to the peaceful reign of the King of kings.

At this moment on our very borders, there is in progress, one of the blackest conspiracies against the spread of religious truth and the perpetuity of free institutions, ever attempted amongst men. And yet both the name of God and the sanction of religion, are invoked to give success to a cause which dishonours each alike; while the clearest rights of men, based on the most sacred guarantees which states can give, are sought to be trampled down, in the blessed names of liberty and justice!

The citizens of the United States who settled in *Texas* made it their abode, under the most formal and repeated pledges, given by the supreme authorities of the Mexican people,—in the form of laws, compacts, grants, and decrees, made and confirmed by successive administrations, under the several forms of government through which they have passed. Under these pledges, thus guaranteed, were embraced; 1, Republican liberty,—2, a Federative constitution; 3, Free toleration of the Protestant religion; 4, Sacredness of property, with other less important interests. Whenever the *people* of Mexico have had the ascendancy, these pledges have been regarded by the nation; and the Americans in *Texas*, have lived safely in their new home. But whenever the *priests* and their proteges the soldiers of fortune, have usurped the powers of government, their earliest attention has been directed to the destruction of the people of *Texas*. They have not only oppressed, robbed, and imprisoned many of the most distinguished emigrants from the United States, such as Stephen F. Austin, Colonel Milam, and others who have been most scrupulous in their devotion to the interests of their adopted country; but they have from time to time, incited the Indians who roamed through the prairies of Mexico, to butcher the *Texians* as if they were their open enemies, instead of an integral portion of the nation.

At length *SANTA ANNA* has thrown off the mask. By the plan of *Toluca*, of which a brief account has been given in one of the numbers of this magazine for 1835, every stipulation made with the emigrants to *Texas* has not only been violated and set aside, but it has become a part of the constitution of the new empire, that the rights guaranteed to them, shall be forever prohibited to all *Mexicans* hereafter. Republican institutions are at an end; centralism has taken the place of the federative system, which is the peculiar safeguard of national liberty, in all anglo-Saxon nations, and the glory of their race; the Roman Catholic and apostolic religion, is the *exclusive* religion of Mexico from henceforth, and all freedom of opinion, and purity of life with it are gone forever! Such is the result of all the efforts of a priest ridden people, to be free and happy! Such is a living commentary on the professions of popish priests in favour of free government,—and religious liberty!

In this case there is peculiar atrocity, on the part of the priests. They have not only taken the most active measures in aid of *Santa*

Anna; but the archbishop of Mexico, and a few other Catholic ecclesiasticks, have volunteered to present the tyrant with sufficient money to carry on his bloody schemes against Texas. Two bishops, have pledged a million of dollars! Counting all the people in Texas, this is about twenty dollars a piece, for butchering them, subscribed by two priests! This money it will be remembered, has been, in some former period, wrung from the deluded Spaniards, under the various pretexts, by which the priests, brutalize their followers; and it is now paid back to them, as a reward for fraud, oppression, fanaticism and murder. This vengeance too, it cannot be forgotten, is let loose against peaceful citizens of the same nation, who are to be extirpated, root and branch, simply because, they are and prefer to continue republicans, freemen and Protestants: and that in strict accordance with the laws, constitution and compacts under which they settled the country.

What is not the least atrocious part of this affair is, that a simultaneous attempt seems to have been made in this country, by certain Catholic editors of newspapers and other partizans of Rome, to degrade the Texians, in the estimation of their former country, at the same moment that other creatures of the same Rome are preparing for their slaughter, in their new abode. Nothing was ever more cruel and unjust. Texas, is in arms, in defence of chartered rights, of constitutional liberty, of republican institutions, of the Protestant religion! If the people of this republic had the hundredth part of the cause, which the people of Texas have, to arm—there is no good man and true, in the length and breadth of the land, who would not rouse himself up like “the lion, and the young lion”—for the defence of his beloved country, and his precious rights. We are not friends to war. All war is wrong; “Vengeance is mine saith the Lord.” Yet if even men were justified to stand on their defence, the men of Texas have the most perfect of all justifications. If human glory was ever given with discriminating justice, posterity will award to them a place second only to the fathers of our own revolution. And if a righteous world can ever render a verdict of withering condemnation, for the most horrible injustice, and deliberate perfidy—practised in violation of every thing that binds society together, or that is held sacred amongst men—Santa Anna, himself an atheist, and the vile priests in league with him, will go down to the latest generations of men, inferior in infamy only to those who have practised on a broader theatre the same deplorable wickedness.

This is the more likely, as we are deeply persuaded, that the people of Texas, have the utmost reason to expect success. The American nation will not stand by and witness the sacrifice of our own brethren in defence of such principles, altogether unmoved. The nation will not, even if its rulers should. If the Texians can sustain the shock of the first encounter, which there is no reason to doubt—the whole south and south west will have time to sympathize with them, and hundreds will flock to their aid. Nor is it too much to say, that the Mexicans are no match for the Americans. Texas with its handful of daring spirits, may show a stouter resistance than half the empire besides. Whatever heroic courage, un-

tiring fortitude, daring enterprise, perfect skill in the personal use of arms, can accomplish, will be done. Whatever support the total stake of life, fortune, honour, and every right can give, they have. Besides all this, their cause is good, the world sympathizes with them; and God is just.

In short, frantic as the statement may appear, it is our deliberate conviction, that Stephen F. Austin, or General Houston has a much better chance of being yet president of the restored republic of Mexico, than Santa Anna has of overturning the Mexican institutions, extirpating the state of Texas, and ruling over the ruins created by himself. It is fully as likely that the army of Texas will conquer Mexico, as that the reverse will happen.

We pray God to restore peace with righteousness to all parties, if that be—possible: if not, that He would give signal triumph, to whatever cause is just and right.

JEROME OF PRAGUE; AND THE COUNCIL OF CONSTANCE.

THE most that we know of this illustrious man, anterior to the meeting of the council of Constance, may be related in a few words. He was a Bohemian of rank, was born towards the close of the fourteenth century, and spent his youth in the eager pursuit of knowledge, in all the principal universities of Europe, especially in those of Prague, Paris, Heidelburgh, Cologne, and Oxford. At this last mentioned place, he became particularly acquainted with the writings and opinions of JOHN WIKLIF, the first great asserter of religious liberty in Europe, after the darkness of the middle ages. When he returned to his native country and settled himself at Prague, he at once joined himself to the party of JOHN HUSS, the great Bohemian reformer, and forerunner of Luther, who was already the open advocate of some of Wiklif's sentiments. Indulgences, the abuse of excommunication, the supremacy of the pope, simony, and transubstantiation—were among the constant points of controversy between the earliest reformers and the Papists. But the great grounds of contest on which Huss and Jerome and their colleagues waged the contest, were the corruption of the Romish clergy, then universal and horrible; the denial of the cup to the people in the Eucharist, and the use of an unknown language in public worship. Huss rejoiced in the acquisition of a colleague so rarely gifted with all natural endowments, and so deeply versed in the learning of the times as this renowned lay reformer was. We know only that JEROME, with all the ardour of his vivacious and powerful character, devoted himself to the cause of the reformation of the intolerable religious corruptions of the church of Rome, in concert with Huss and his associates, until we find him implicated in the fate of the leader of his sect, and arraigned by the council of Constance.

The great schism in the church of Rome had now lasted many years, aggravated rather than allayed, by every attempt to heal it. A schism every step in whose progress and conclusion, proves at

once that the spirit of Jesus had totally forsaken the Roman church, and manifests the abiding folly which claims infallibility, to be surpassed only by the corruption which disproves that claim. At length, POPES JOHN, GREGORY, and BENEDICT, all asserting at the same moment, universal and infallible authority from God, and each followed by adoring multitudes, were in part, overreached by the superior tact of the Emperor Sigismund (son of Charles IV.) and in part overborne by the universal voice of their adherents—and induced to acquiesce in the necessity which dictated the call of the Council, just mentioned. It was convened by Sigismund in 1414. The avowed objects for which it met were to remove the dreadful disorders of the papal church,—to heal the disgraceful schism which had so long prevailed—and to bring about a thorough reformation of the clergy. The council assembled at CONSTANCE (whence its name)—one of the most southern cities of Germany, on the confines of Switzerland—and nearly in the centre of what was then christendom. Here princes, prelates, clergy, laity, regulars and seculars, flocked from every part of Europe—indeed of almost the whole world. “There were” says Fox—“Archbishops and bishops 346, abbots and doctors 564, princes, dukes, earls, knights and squires 16,000, prostitutes 450, (a number far below the truth;) barbers 600, musicians, cooks and buffoons 320!” Total, to *compose* and *aid* at the deliberations of this holy and œcumenical council—18,282 persons!! Four presidents were chosen—one for Germany, one for France, one for England, and one for Italy.

This council it must be admitted did many good things, and decided many wise and just principles. Amongst the latter we would particularly note, the decisions made in their IV. and V. sessions, which established it as of faith, that a general council is above the pope. This the popes deny, and say that the reverse is of faith: both being infallible expounders of the faith, the papists have the happiness to know, that in their church, there is no possibility of going astray, since there is in it, no difference between right and wrong,—but opposite sides of the same proposition are equally true, if equally asserted by the church! However that may be, the council proceeded from good sayings to good doings;—and setting aside the three reigning popes, thus admitting that there had been no true pope, for above thirty years—proceeded to the election of Cardinal Otho Collona, who took the name of MARTIN V.

But this council did also many most disgraceful acts. Wiclif was dead; but they passed decrees reviling his memory—and condemning the holy word of God, as truly taught by him. They burnt his writings; and impelled by the spirit of fiends, ordered his bones even to be dug up, and burnt!

Having whetted their appetite upon the dead, they next turned upon the living. John Huss presented himself as the most conspicuous of Wiclif's disciples; and on him, their first fury fell. Huss had gone to Constance with a certificate from the bishop of Nazareth, then Inquisitor General of heresy in Bohemia, that he was not a heretic; and a safe conduct from the Emperor Segismund, that, heretic or not, he should be allowed to go to, abide at, and return from the council (to which he had been invited by the Em-

peror, cited by the Council itself, and called by the legates of the pope) *safe and unmolested. Omni prorsus impedimento remoto, transire, stare, morari, et sedire libere permitatis sibi que et suis;*—these are the words of the Emperor's safe conduct. But it is of the essence of papal faith, that no faith should be kept with hereticks.. They burned John Huss, with every circumstance of cruelty and insult.

When Huss was preparing himself for his journey to Constance, Jerome exhorted him to bear himself firmly in this his severe trial, and to be faithful to the great principles on which they stood, pledging himself to repair to his assistance, whenever he should ask, or need his presence and sympathy. This he faithfully endeavoured to perform as soon as he heard at Prague, of the dark prospects of his affairs at Constance; although Huss urged him to give up his undertaking as equally dangerous and unprofitable. He however kept his promise, and arrived at Constance on the 4th of April 1415, a few months before the death of his illustrious friend. Finding it impossible to serve him, or even see him, he left the city, and writing to Sigismond, that he was ready to appear before the council if he would give him a safe conduct, waited at Iberling for his reply. The Emperor had the honour to refuse the safe conduct; Jerome had placards posted up in the principal places where the council sat, declaring his readiness to appear before it, on receiving its plighted faith, for his security. Receiving no reply, he took the certificates of several of the Bohemian nobles, proving all he had done, to obtain a hearing, and set out on his return to Prague. On his journey he was seized, carried back to Constance, confined, tried, condemned, insulted, and imprisoned under every circumstance of indignity and injustice.

And now we recount with sorrow, the fall, alas! how great of this, otherwise blameless man. It has ever been the policy of Rome to ruin and degrade, as well as crucify and slay her enemies. Confinement, sickness, privation, sufferings, and indignities, beyond what nature could support; threats, and promises, caresses and temptations; in short, every instrument by which the soul and mind and body of poor erring man, can be made to show how frail we are, was turned for months together, upon this solitary and friendless man;—and turn, alas! with fatal success. He first wavered—shrunk before the trials laid upon him,—fell! On the 2nd of September, 1415, he read his recantation—renounced the errors of Wiklif and Huss—assented to the decrees against them both—and declared himself a firm believer in every article held by the church of Rome!

But God did not wholly forsake him. From the moment of this dreadful apostacy, his heart was broken. He had sinned against light and knowledge, against God and his own soul. He seemed to desire life, only that he might repair this awful fall—and sunk into a gloom from which nothing but the hope of wiping off with his blood the stain he had brought upon his own name and his master's cause, could for a moment arouse him. The zealous papists, saw with joy, a state which they did not perhaps fully comprehend. But it gave room to question the sincerity of his present faith in their

superstitions—and that was enough, to justify the slaughter of him, whom they had already undone. God gave to Jerome, not only space but opportunity to repent, and to do his first works. And well and nobly, did the holy martyr win his crown of light. New accusations were brought against him, and the old, reiterated with new violence and indecency. After a year of suffering, perplexity and incarceration, he was again brought before the council in May, 1416.

His enemies tried in vain, to persuade him to make his defence through the proctors appointed by the council for that purpose. He refused positively, to make any defence, or take any notice of the proceedings against him unless he were allowed to answer for himself publicly and in full and open council. They probably looked for another victory, in a new and more signal humiliation of Jerome. They had put out the eyes of Sampson; and they judged it not amiss to mock him. But the God of the shorn and blinded Nazarite, gave him back for one last and glorious effort, more than his pristine strength; and now as then he made his repentant servant illustrious in his honoured death, beyond all the glory of his life!

How he bore himself in this last enterprise; and how he met the death which he no longer dreaded, let his enemies testify. Boldly avowing his real sentiments—openly renouncing the unhappy recantation, they had so cruelly and basely extorted from him—he was sustained with more than human ability through the fearful contest—and met his fate with that noble mixture of dignity and gentleness which illustrates the christian hero. His soul rests with God. Let his memory live for the benefit of a world, whose annals are adorned by few more replete with interest and instruction.

The following letter from *Pogge of Florence*, the antiquary and historian who was secretary to two popes, and himself at the council which burnt Jerome, will convey to our readers a striking idea of that truly illustrious man. How full of glory, does this representation even of an enemy, who was not able to steel his heart utterly to all noble impressions, make the name and character, the death and cause of the gifted martyr seem.

Rome says she *tolerates and loves* her dear protestant brethren in this favoured land,—whom she would take and cherish in her maternal bosom, even though not altogether dutiful children. “Oh! fools and slow of heart to believe”—that we have been and still alas! continue to be! Look at the funeral pile of this gentle, lovely, noble, man. With every quality to command respect and love, without one particle of offence against the laws of God or his lawful sovereign; see him *burnt*, by the same Rome, that builds dungeons in the midst of our cities and threatens public violence, and private assassination, to all who whisper a word to her discredit,—for a far less heresy than we embrace and teach. And what popish minion that ever yet condemned the dead?

The letter was dated at Constance, May 20, 1416, and addressed to *Leonard Aretin* at Rome. It is taken by us from *Gilpin's Lives of Wiclif and his disciples*, page 208, from which work, and that of
4—Vol. II.

Lenfant, entitled *L'Histoire du Concile de Constance*, the facts here stated are principally drawn.

The Letter.

"In the midst of a short excursion into the country, I wrote to our common friend; from whom, I doubt not, you have had an account of me.

"Since my return to Constance, my attention hath been wholly engaged by Jerome, the Bohemian heretic, as he is called. The eloquence, and learning, which this person hath employed in his own defence are so extraordinary, that I cannot forbear giving you a short account of him.

"To confess the truth, I never knew the art of speaking carried so near the model of ancient eloquence. It was indeed amazing to hear with what force of expression, with what fluency of language and with what excellent reasoning he answered his adversaries; nor was I less struck with the gracefulness of his manner; the dignity of his action; and the firmness, and constancy of his whole behaviour. It grieved me to think so great a man was laboring under so atrocious an accusation. Whether this accusation be a just one, God knows. For myself, I enquire not into the merits of it; resting satisfied with the decision of my superiors.—But I will just give you a summary of his trial.

"After many articles had been proved against him, leave was at length given him to answer each in its order. But Jerome long refused, strenuously contending, that he had many things to say previously, in his defence; and that he ought first to be heard in general, before he descended to particulars.—When this was over-ruled, Here, said he, standing in the midst of the assembly, here is justice; here is equity. Beset by my enemies, I am already pronounced a heretic: I am condemned before I am examined. Were you gods omniscient instead of an assembly of fallible men, you could not act with more sufficiency.—Error is the lot of mortals; and you, exalted as you are, are subject to it. But consider, that the higher you are exalted, of the more dangerous consequence are your errors.—As for me, I know I am a wretch below your notice. But at least consider, that an unjust action, in such an assembly, will be of dangerous example."

"This, and much more, he spoke with great elegance of language, in the midst of a very unruly and indecent assembly. And thus far at least he prevailed. The council ordered, that he should first answer objections, and promised that he should then have liberty to speak. Accordingly, all the articles alledged against him were publicly read; and then proved; after which he was asked, whether he had aught to object? It is incredible with what acuteness he answered; and with what amazing dexterity he warded off every stroke of his adversaries. Nothing escaped him. His whole behaviour was truly great and pious. If he were indeed the man his defence spoke him, he was so far from meriting death, that in my judgment, he was not in any degree culpable.—In a word, he endeavoured to prove, that the greater part of the charge was purely the invention of his adversaries.—Among other things, being accused of hating and defaming the holy see, the pope, the cardinals, the prelates,

and the whole state of the clergy, he stretched out his hands, and said in a moving accent. "On what side, reverend fathers, shall I turn me for redress? Whom shall I implore? Whose assistance can I expect? Which of you hath not this malicious charge entirely alienated from me? Which of you hath it not changed from a judge into an inveterate enemy?—It was artfully alledged indeed! Though other parts of their charge was of less moment, my accusers might well imagine, that if this were fastened on me, it could not fail of drawing upon me the united indignation of my judges."

"On the third day of this memorable trial, what had passed was recapitulated. When Jerome, having obtained leave, though with some difficulty, to speak, he began his oration with a prayer to God; whose divine assistance he pathetically implored. He then observed, that many excellent men, in the annals of history, had been oppressed by false witnesses, and condemned by unjust judges. Beginning with profane history, he instanced the death of Socrates, the captivity of Plato, the banishment of Anaxagoras, and the unjust sufferings of many others. He then instanced the many worthies of the Old Testament, in the same circumstances, Moses, Joseph, Daniel, and almost all the prophets; and lastly, those of the new, John the Baptist, St. Stephen, and others, who were condemned as seditious, profane, or immoral men. An unjust judgment, he said, proceeding from a layic was bad, from a priest worse; still worse from a college of priests, and from a general council, superlatively bad.—These things he spoke with such force and emphasis, as kept every one's attention awake.

"On one point he dwelt largely. As the merits of the cause rested entirely on the credit of witnesses, he took great pains to shew, that very little was due to those produced against him. He had many objections to them, particularly their avowed hatred to him; the sources of which he so palpably laid open, that he made a strong impression upon the minds of his hearers, and not a little shook the credit of the witnesses. The whole council was moved, and greatly inclined to pity, if not to favor him. He added, that he came uncompelled to the council; and that neither his life nor doctrine had been such, as gave him the least reason to dread an appearance before them. Difference of opinion, said he, in matters of faith had ever risen among learned men; and was always esteemed productive of truth, rather than of error, where bigotry was laid aside. Such, he said, was the difference between Austin and Jerome. And though their opinions were not only different, but contradictory, yet the imputation of heresy was never fixed on either.

"Every one expected that he would now either retract his errors, or at least apologize for them. But nothing of the kind was heard from him. He declared plainly, that he had nothing to retract. He launched out into a high encomium of Huss, calling him a holy man; and lamenting his cruel and unjust death. He had armed himself, he said, with a full resolution to follow the steps of that blessed martyr; and to suffer with constancy whatever the malice of his enemies could inflict. "The perjured witnesses, (said he) who have appeared against me, have won their cause. But let them re-

member, they have their evidence to give once more before a tribunal, where falsehood can be no disguise."

"It was impossible to hear this pathetic speaker without emotion. Every ear was captivated; and every heart touched. But wishes in his favor were vain. He threw himself beyond the possibility of mercy. Braving death, he even provoked the vengeance, which was hanging over him. "If that holy martyr, (said he, speaking of Huss) used the clergy with disrespect, his censures were not levelled at them as priests, but as wicked men. He saw with indignation those revenues, which had been designed for charitable ends expended upon pageantry and riot,"

"Through this whole oration he shewed a most amazing strength of memory. He had been confined almost a year in a dungeon. The severity of which usage he complained of, but in the language of a great and good man. In this horrid place, he was deprived of books and paper. Yet notwithstanding this, and the constant anxiety, which must have hung over him, he was at no more loss for proper authorities, and quotations, than if he had spent his intermediate time at leisure in his study.

"His voice was sweet, distinct, and full. His action every way the most proper, either to express indignation, nor to raise pity; though he made no affected application, to the passions of his audience. Firm and intrepid, he stood before the council, collected in himself; and not only contemning, but seeming even desirous of death. The greatest character in ancient story could not possibly go beyond him. If there is any justice in history, this man will be admired by all posterity. I speak not of his errors. Let these rest with him. What I admired was his learning, his eloquence, and amazing acuteness. God knows whether these things were not the ground-work of his ruin.

"Two days were allowed him for reflection, during which time many persons of consequence, and particularly my lord cardinal of Florence, endeavoured to bring him to a better mind. But persisting obstinately in his errors, he was condemned as a heretic.

"With a cheerful countenance, and more than stoical constancy, he met his fate; fearing neither death itself, nor the horrible form in which it appeared. When he came to the place, he pulled off his upper garment, and made a short prayer at the stake, to which he was soon after bound with wet cords, and an iron chain; and inclosed as high as his breast with faggots.

"Observing the executioner about to set fire to the wood behind his back, he cried out, "Bring thy torch hither. Perform thy office before my face. Had I feared death, I might have avoided it."

"As the wood began to blaze, he sang a hymn, which the violence of the flame scarce interrupted.

"Thus died this prodigious man. The epithet is not extravagant. I was myself an eye witness of his whole behaviour. Whatever his life may have been, his death, without doubt, is a lesson of philosophy.

"But it is time to finish this long epistle. You will say I have had some leisure upon my hands. And to say the truth, I have not much to do here. This will, I hope, convince you, that greatness

is not wholly confined to antiquity. You will think me perhaps tedious; but I could have been more prolix on a subject so copious. Farewell, my dear Leonard."

For the Baltimore Religious and Literary Magazine.

THE INFALLIBILITY OF THE CHURCH.

"I cannot understand," said a friend of mine the other day, "how is it possible for the church to fall, seeming Jesus Christ declared that the gates of hell should not prevail against it." And then, as though he had found a mighty argument which was to put to silence forever, the mouths of gainsayers, and establish upon an immutable foundation the doctrine of the infallibility of the Romish church, he exclaimed with a triumphant air, "if ever the church called the *"Roman Catholic Church"* was the church of Christ, she is so still."

Now Messrs. Editors, although I cannot promise to make my friend understand how the church referred to *could fall*, yet I will promise him, if he will follow me, that I will prove to him that "if ever the church, called the Roman Catholic, was *the*" or even a "church of Christ" she *did* fall. And in doing this I will not afflict him by referring to the present corrupt state of that communion, nor to the fact, with which he is well acquainted, that the Bishops of Constantinople and Rome contended with each other for centuries, for the pre-eminence, ere yet the supremacy of either was acknowledged, and that the Greek and Latin churches were never united under one universal head; and the consequent difficulty of determining whether the eastern or western was the true church. Nor would I trouble mine acquaintance, with an examination of the remarkable circumstance, that among all the epistles dictated by the Lord Jesus Christ, and sent to the seven churches, not one should be directed to the predecessor of the holy father, nor to any angel, pastor, or bishop, within the spiritual jurisdiction of his holiness. To dwell upon these things is not necessary to the present design, which was to show, if ever the Roman Catholic church was the church of Christ she did most shamefully apostatize from the doctrines and practice of the primitive church.

The superstition and idolatry that obtained such extensive sway at a very early period of the church called "Roman Catholic," will show a most shameful departure from that simplicity and purity which were conspicuous in the days of the apostles; whom all admit to be the best examples of primitive christianity.

Soon after the invasion of the Roman territories by those barbarous nations, under Odoacer, who entered Rome with an army and caused himself to be proclaimed king of Italy; such was the corrupt state of the church occasioned by the introduction of many foolish superstitions into the christian worship, that it called forth the indignant feelings of one Faustus, who lived at that time, and who possessed courage enough, boldly to declare, "that the orthodox were become like the heathen—that they had metamorphosed the idols of the Pagans into martyrs, whom they had learned to worship with the same kind of invocation!! And St. Augustine, although his

mind at first was turned against Faustus for the opposition he manifested against what he believed a rapid increase of idolatry, yet afterwards himself declared, "that satan had dispersed every where, a crew of hypocrites under the habit of monks, gadding about every country; some sell the limbs of martyrs (if they be martyrs,) and all seek, all exact, either the expences of a profitable poverty, or the reward of a pretended holiness." If you will allow me to quote heathen authority, I will name Sardinus; who observes that the christians, "powdered the bones and skulls of those who had been condemned by a legal course of justice;—they made gods of them, prostrating themselves unto them;—these they called martyrs."

Thus was the foundation for future imposition deeply laid, in the corruptions of human nature. Who would for one moment believe that a church that would tolerate such iniquity could possibly be the church of our adorable Redeemer, and yet what is stated above was not only allowed, but sanctioned by St. Peter's pretended successor, and by the most holy councils, from whom Constantine declared, we should receive all decisions as immediately from God. Nothing now could be expected, but what did actually come to pass, namely the entire subversion of the true worship of God, and the substitution of the lewd rights of the Pagan superstition, so that there was then, and we fear there is still an entire conformity of the "Roman Catholic" worship to that of the Pagans. This similarity may be seen in several particulars. First, in a supreme Deity. Secondly in angels, or inferior gods. Thirdly, human souls canonized or deified. Fourthly, relics and monuments of dead men; and fifthly, images. The resemblance can be traced between the ceremonies established by the ancient Pagans, and those which these new idolaters have brought into the church. Take a few examples:—"The holy water answers very well, to what is called *aqua lustrales*; *patron saints* to the *lares* and *penates*, *canonization* to the *apotheosis*, the Pope to the supreme Pontiff, the *cardinals*, *monks*, and *nuns* are very good substitutions for the *flamines*, *auspices*, *augures*, and *vestales*; in short the ideas of *altars*, *lamps*, *processions*, *shrines* *rogations*, and *carnivals* were all taken from the heathen worship." Another remarkable fact connected with the history of the church whose claims you advocate, is that the identical idols that were worshipped when paganism was triumphant in Rome were worshipped by those degenerate professors of christianity. At Rome and other places, the temples and idols of the heathen were retained, only the names and objects were changed. "In the Pantheon *Cybele* was succeeded by the *Virgin Mary*, and the *deities by christian martyrs*. At Rome the statue of *Jupiter Capitolens* was changed into St. Peter by only turning the thunderbolt into two keys. At Bordeaux, an old statue of Jupiter on an eagle was turned into Christ ascending into heaven. Even his holiness lost sight of his spiritual dignity, and assumed that of Pontifex Maximus, and totally neglected his title as bishop."

You certainly are not ignorant of the truth as above stated, and having been educated in the Catholic communion you in all probability, have seen such expressions as the following, which were considered suitable to be addressed to the *Virgin Mary*. Queen:

Mother of mercy,—our life,—sweetness,—hope,—O pious,—O merciful,—O sweet Virgin Mary,—Creator,—Mother of grace,—sweet Parent of mercy,—star of the Sea,—benignant Mother of God,—perpetual virgin,—propitious gate of heaven,—Daughter of the Eternal Father,—Spouse of the Eternal Spirit,—Mother of our Creator,—Refuge of sinners,—Advocate of all christians,—Queen of angels,—Health of the weak,—comfort of the afflicted,—Help of christians,—Queen of saints. “These instances of idolatry which might easily be multiplied into thousands,” are surely sufficient to demonstrate to a man of your reflection, that the religion which tolerates them must partake more of the depravity of human nature, than of the religion of Jesus Christ. Can you reconcile these things with *sober* views of the worship of the true God? Can you bring your mind to believe any other mediation, than that through Jesus Christ. Can you produce one single instance in the bible, (I will not say in our corrupt translation as you call it, but your own “pure original,”) who offered up prayers to God through the name of any other than Jesus Christ? Is it not remarkable, that she who is stilled the “*Advocate of all christians,*” and to whom the following petitions were put, should not be named once in the epistles of the apostles? “Holy Mother of God, who hast worthily merited to conceive him whom the whole world could not comprehend, by your pious intervention, *wash away our sins,* that being *redeemed by thee,* we may be able to ascend to the seat of everlasting glory, where thou abidest with thy son forever.” Again “Comfort a sinner and give not thine honour to a stranger or the cruel. I pray thee Queen of heaven have me excused with Christ thy son, whose anger I dread, and thoroughly fear his wrath, for against *thee only have I sinned.* O Virgin Mary be not estranged from me, thou who art full of heavenly grace. Be the guardian of my heart: impress me with the fear of God, bestow on me integrity of life, and give me honesty of manners: and grant that I may avoid sin and love what is righteous, O virgin sweetness: *there never has been, neither is there such.*” I ask again, can you possibly reconcile such a state of things with the plain declarations of the word of God? Did not the apostle declare that there was “one mediator between God and man, the man Christ Jesus?” Surely if there had been any other we should have been informed of it. Unless you admit the monstrous absurdity that it required the aid of councils to perfect the christian system. I call it monstrous because thousands have been admitted into the christian church, and had died, and no one I presume will question their happy admittance into heaven, before ever there was a council held at all. The system as established by Christ was found fully sufficient for the salvation of those mentioned; *there is nothing like a mediation of angels or saints, mentioned in the system by which they were saved.* The Apostle Paul and Barnabas rent their cloths and ran in among the multitude “crying out, and saying, sirs, why do ye then these things? We also are men of like passions with you and *preach unto you that you should turn from these vanities unto the living God.*” Paul does not seem to be so great a favourite among the Catholics! Is it because he expressed his abhorrence of idolatry while on earth? When

John attempted to pay worship to his conductor in heaven, he was forbid, and why? Because the person whom he attempted to worship was his fellow servant, one of the prophets. So then you see the practice has been condemned in heaven and earth. What would Peter think if he could come down from heaven and see old Jupiter, against whose worship he had often preached, in the temple of Christ? And what more! Why his name changed to that of Peter! But I am digressing, can you make these things accord with consistency and true religion? If you can, let us hear from you. And with the permission of Messrs. Editors, you shall hear again from your friend
PHILIP.

BAXTER ON POPERY—OR HIS JESUIT JUGGLING.

The name of Baxter stands high among evangelical christians. Probably the works of no uninspired man have exerted a greater influence in convincing men of sin, and turning them to God. When such a man speaks, we are ready to give heed to his words. Many of our readers who have been delighted and edified with his *practical works on religion*, will be surprised to learn that he was in his day, one of the most able and uncompromising opponents of the papacy; that he spent much time and labour in searching into the history of that mystery of iniquity, and has left behind him a work on the subject deserving a place in every protestant family. It is called in the old and quaint style by the name of *Jesuit Juggling*. Every impartial reader of it, will be ready after a perusal, to unite with him in calling the system by the name which he has affixed to it. Through the enterprise of some New York protestants, the American public are furnished with this work. It contains 312 duodecimo pages, of clear type and good paper. So far as our recommendation will go, we would advise every person wishing to know the workings of this system, to buy or borrow and read this work. We have not time for a regular review of it, and believe that it will speak better for itself by publishing an entire chapter on a very interesting point. The *slander of Luther and Calvin* by the popish fraternity.

This is a strong point with the priests in endeavouring to rule their deluded followers. Baxter here quotes these slanders as they were handed to him in manuscript. Had he lived in our day, he would have seen them published in the city of Baltimore, in bishop Chaloner's short history of the Protestant religion. This bishop, as we are informed by C. Butler, Esq. is the author of one of the most popular prayer books in the English language. Before presenting the chapter from Baxter, we shall quote from the above, beginning on the 22d page, Balt. ed. of 1813, published by Bernard Dornin.

"Q. What was the end of the first and chief Preachers of the Protestant Religion?

"A. Luther, after supper was taken suddenly ill, and died in the night, in the year 1546. Zuinglius was killed in battle, fighting against the Catholic Cantons, Anno. 1531. Oecolampadius was

not long afterwards found dead in his bed: and Luther is so uncharitable, to write that he was killed by the devil, *L. de Miss. Privata & Unct. Sacred T. 7. fol. 250.* Calvin died in the year 1564 of a dreadful complication of distempers, which his friend Beza says, he bore with Christian patience: But the Catholics and some Protestants do give us a quite different account, viz, that he died in despair, blaspheming God, and invoking the devils. So writes Bolsec in his book of Calvin's life, *Schusselburg*, a learned Lutheran, in *Theolog. Calv. printed Anno, 1594, fol 72. a.* and *Herennius* himself, a Calvinist Preacher, who declares he was an eye-witness of Calvin's tragical end; and that he died in despair, of a most filthy and stinking disease. So he in *Libello de vita Calvinii.*"

It was in refutation of part of this that Baxter wrote the following

CHAPTER XXI.

POPISH DECEITFULNESS:

Their Slander of Luther and Calvin exposed by Baxter.

ANOTHER of the Papist ways of deceiving is, *by impudent lies and slanders against their adversaries; which they vent with such confidence, that the seduced people easily believe them.* They who are taught to believe their priests against their own seeing, hearing, feeling, tasting and smelling, will believe the vilest lies that they are pleased to utter, in cases where the miserable people are unable to disprove them.

1. In a manuscript of the Papists which I lately received, there are these words, "Luther having richly supped, and made his friends merry with his facetious conceits, died the same night. This is testified by *Cochleus in vita Lutheri.* John Calvin, a branded sodomite, consumed with lice and worms, died blaspheming and calling upon the devil. This is registered by *Schlusselburg* and *Bolsec.* These were the ends of the parents of the Protestant and Presbyterian pretended reformed religions."

As if their own tongue must sentence them to hell, in the very words before they say, "all liars, their part shall be in the pool burning with fire and brimstone, which is the second death;" and so make application of it to the Protestants, as being liars; and when they have done, conclude with the two fore-cited impudent lies of Luther and Calvin. The like words of Calvin, *Baily* hath in his papers to *Charles I.* the whole writing being stuffed with such impudent falsehoods, that one would wonder that human nature should be capable of such wickedness, and that the silly people should swallow down such heaps of deceits. Not those two alone, but multitudes of Papists have written those lies of Luther and Calvin. *Thyræus* the Jesuit in his book *de Dæmoniis part 1; cap. 8. p. 21,* tells us; "the same day that Luther died, there was at *Gheola* a town in *Brabant*, many persons possessed of devils, that waited on their *Saint Dymna* for deliverance, and were all that day delivered: but the next day they were all possessed again; whereupon the exorcist or some body asked the devils where they had been the day before; and they answered, that they were commanded by their prince to be at the funeral of their fellow laborer Luther. And for proof of this, Luther's own servant that was with him at his

death, looking out at the window, did more than once, to his great terror, see a company of ugly spirits leaping and dancing about without: and also that the crows followed the corpse all the way with a great noise." O wonderful patience and mercy of God, that suffer such most abominable liars to live, and doth not cause some sudden vengeance to befall them!

I will tell the case of those two servants of Christ that are thus reviled, even as their master was before them, who was said to do miracles by the power of the devil.

Luther was taken with a great pain in his breast, about the mouth of the stomach, and thought his death when it came, would be sudden; which made him say: "strike Lord, strike mercifully, for I am ready." Having preached his last sermon at Wittenberg, Jan. 17, he took his journey the 23d, to Isleben, whither he was called. When he came thither, he was grown so weak, that they almost despaired of his life; yet by the use of fomentations he had so much ease, as that he preached sometime, and did other work from Jan. 29, to Feb. 17. The last day of his life, though he was weak, yet he sat at the table with them, and at supper his discourse was upon the question, whether we shall know one another in heaven? Which he affirmed and proved, in that Adam knew Eve as soon as he saw her, that she was flesh of his flesh: and therefore much more shall we know one another in heaven, &c. After supper, he withdrew himself as he used, for private prayer; but the pain of his breast increased on him. When he had taken a medicine, he lay down on a couch and slept sweetly two hours, and then went to his chamber, saying to those about him; "Pray God to preserve the doctrine of the Gospel to us; for the pope and council of Trent have strange contrivances." When he was laid down and had slept a while, he awakened and found by the increase of his pain, that he was near his end, and spoke to God as followeth, in their hearing: "O my heavenly father, the God and Father of our Lord Jesus Christ, the God of all consolation, I thank thee that thou hast revealed to me thy Son Jesus Christ, in whom I have believed. whom I have professed, whom I have loved, whom I have honoured, whom the Pope of Rome and the rest of the rabble of the ungodly do persecute and reproach: I beseech thee, O my Lord Jesus Christ, receive my soul. O my heavenly father, though I am taken from this life, and though my body must now be laid down, yet I know certainly that I shall abide with thee forever, and that none can take me out of thy hands." Then he said; "so loved God the world, that he gave his only Son, that whosoever believeth in him, should not perish, but have everlasting life." Then he repeated part of Psalms 68: and when he had drank a medicine that was given him, he said; "I go hence: I now return my spirit unto God," presently adding, "Father into thy hands I commend my spirit, thou hast redeemed me O God of truth." And so he died as if he were setting himself to sleep, without any sign of farther pain. But when they saw him dying, Jonas and Sælius asked him, "do you die constant through Christ in his doctrine which you have hitherto preached?" and he answered, Yes; and never spoke more. When he was dead at Isleben; Count Mansfield would have kept

his body, but the duke of Saxony would not suffer him, but caused it to be carried back to Wittemberg, and there with great solemnity interred.

This is the true report in brief of Luther's death, delivered to the world by those who stood by him, and were eye-witnesses. Yet impudent lying Papists have persuaded their followers that the devils were seen dancing about him, that when he was buried, there was a horrible thunder, and the body was taken away out of the coffin by the devil, and a stink of brimstone left behind; with more such stuff as this, which they have printed, and of which one would think even the father of lies would be ashamed.

Of Calvin, not only those before mentioned, but also Bolsec, Surlus, Prateolus, Demochares, Lindanus, Sanctesius, Cahierus, and others publish to the world, not only that he was an epicure, but a sodomite. Lessius the Jesuit impudently calls Christ to witness, that shall judge all men according to their works, that he doth not devise these things out of his own brain, but from good authors, and forty years current fame. His authors are those Papists, Boslec, Brigerus, Stapleton, Campian, Duræus, Surlus, and Reginald. Hath hell any greater calumnies than those to fill the mouths or writings of men with all?

As for the time when they say he was stigmatized for sodomy, it was when he was a Papist, and therefore if it had been true, it had been a greater dishonour to them than to us. But it is a mere forgery of the devil and a friar. Bolsec a friar seemed to turn Protestant, and coming to Geneva, began to preach the Pelagian doctrine there, and openly contend against the pastors, in the congregation, and being confounded by Calvin, the magistrates imprisoned him, and banished him for sedition. Then he went to the neighboring towns, to play the same game there: but the magistrates of Berne also banished him out of their country. Whereupon he turned Papist again, and when Calvin was dead, he wrote all those abominable lies of him. And all the rest took up the report from that one lying heretical Papist: and so it became current fame with them, as if it were as true as the Gospel. Whereupon our writers challenged them to search the records at Noviodunum, where they say the thing was done, and prove that ever there was such a thing; or else bear the open shame of liars. They can bring no proof, but call us to disprove it; though the city are Papists, and haters of Calvin. But the Papist dean of that city, *Jacobus le Vasseur*, published at Paris, 1633, the annals of their cathedral church, and therein pouring out his hatred against Calvin, doth yet out of their records clear him of all those accusations, and lets the world know that there was never any such thing, and that they had no crime at all against him, but that he turned from the Papists; and that the mayor of the city went away with Calvin, when he was forced to fly from his native country. He recites all the passages of Calvin's life there, but professeth that they had no more against him. Thus God confounded the lying Papists by one of themselves, and the records of that city, where they said the thing was done. And yet they believe one another, and carry on the lie to this day.

Amstrowther the chaplain to the King of England's ambassador with the emperor being at Vienna, heard the Jesuits and others re-

peating confidently that slander of Calvin: whereupon he opened to them that evidence against it, and satisfied them of the falsehood. *Rivet Sum. Contr. against Baily. Jesuita Vapulans cap. 2.*

As for the life of Calvin, after he forsook the Papists, if you will believe the city of Geneva, and all the ministers and others that were about him, in his life and at his death, who knew better than Bolsec a fugitive, apostate Papist that was his enemy, and then far off, you may see at large in *Melchoir Adamus*, and *Beza*, the description of a shining burning light of which Rome hath not to boast. He was a man of admirable judgment, industry, and piety. When he had forsaken his own country for the gospel's sake, and taken up in Geneva, and planted the Gospel there, with Farel and Viret, at last the ungodly part getting the head, the ministers were banished; and so he settled in another city. The four bailiffs of Geneva that banished the ministers, within two years were ruined by the judgments of God. One of them accused of sedition, seeking to escape through a window, fell and was broken to death. Another was put to death for murder. The other two being accused of mal-administration, fled and were condemned. Calvin was sent for, and intreated to return to Geneva, which by importunity, and Bucer's persuasion, he yielded. There was he continually molested by the ungodly, and loved by the good. The malignants whom he would restrain by discipline from drunkenness, and other wickedness, were still plotting or raging against him, and called their dogs by his name. But shame was still the end of their attempts. His revenge was to tell them, "I see I should have but sorry wages if I served man: but it is well for me that I serve him that always performeth his promises to his servants." He preached every day in the week each second week, and read three days a week a divinity lecture. Every Thursday he guided the presbytery; and every Friday at a meeting he held an expository conference and lecture; so that the whole came to almost twelve sermons a week. Besides this, he wrote epistles to most countries of Christendom, to princes, divines and others: and all those great volumes of the most learned judicious controversies, commentaries, and other treatises, which one would have thought might have been work enough for a man that had lived an hundred years, if he had done no other. Many heretics he confuted, and some convinced and reduced. He set up among ministers a course of teaching every family from house to house, of which he found incredible fruit. For all this his labor he endured the affronts, contradictions, and reproaches of the rabble, and sometimes was beaten by them. Because he would not administer the sacrament to ungodly men, that were rulers in the place, he was at first banished, and after threatened, and continually molested by them, and railing fellows set to preach and write against him. He always used a very spare diet: and for ten years before his death did never taste one bit, but at supper, as his constant course: so that every day was with him a better fast than the Papists make on their fasting days. By this extreme labor, speaking, and fasting, and watching, for he dictated his writings as he lay in bed much, he overthrew his body; falling first into a tertian fever, and then into a quartan; and after that he fell into a consump-

tion, with the gout and stone, and spitting of blood, and the disease in the hemorrhoid veins, which at last ulcerated by over-much fasting, speaking, and use of aloes; besides the headache which was the companion of his life. In those sicknesses he would never forbear his labor, but when he was persuaded to it, he told them, that he could not bear an idle life. And when he was near to death, was still at work, asking those that intreated him to forbear, whether they would have God find him idle? Under all those pains of gout, stone, cholic, headache, hemorrhoids, consumption, &c. those that were about him testified to the world, that they never heard him speak a word unbeseeming a patient Christian. The worst was that oft repeated word, "how long Lord! how long!" as being weary of a miserable world. Witnesses he had enough; for he could scarce have rest for people crowding to him to visit him. On March 23, he went among the ministers to their meeting, and took his farewell of them there. The next day he was wearied by it; but the twenty seventh day he was carried to the court, to the senate of the city; when he made a speech to them, and took his farewell of them, with many tears on both sides. April 2, he was carried to church, and staid the sermon, and received the sacrament. Afterwards the senate of the city came to him, and he made a heavenly exhortation to them. On April 25, he dictated his will. His library itself, and all his goods, amounted scarcely to three hundred crowns. May 11, he wrote his farewell to Faell. May 19, all the ministers came to him, with whom he sat and did eat, and cheerfully took his leave of them. On the twenty seventh of May, his voice seemed to be stronger, and so continued till his last breath that day, which was with such quietness as men compose themselves to sleep. The next night and day the city magistrates, ministers, scholars, people and strangers, were taken up in weeping and lamentation. He was buried according to his desire in the common church yard, without any monument or pomp; and hath left behind him such a name, as in spite of all the devils in hell, and all the Papists on earth, shall be precious till the coming of Christ: and such writings hath he left as are the comfort of the disciples of truth, and the shame of the reproaching adversaries,

This is that Calvin who is so hated by the bad, and loved and honoured by the good: whom these Papists have called an epicure and sodomite, and said that he died blaspheming, and calling upon the devil, and was eaten with lice and worms. Is not God exceedingly patient, that will suffer such wretches to live on the earth? What man could they have named since Augustin, yea since the apostles' days, that was more unfit for such a slander than Calvin? yet because Bolsec, who was banished and turned Papist hath written those things against him, the rest take them up as confidently, as if the infallible chair had uttered them.

But yet if you think Bolsec is more to be believed than those who lived with Calvin, and the city of Geneva, who had continual access to him, I will give a testimony which shall shame the Papists that have a spark of modesty. Hear then what other Papists say, that know better, or made more conscience of their words.

Florimund Raimund a Papist of Bourdeaux, or the Jesuit Riche-

ome that wrote in his name; writing for the pope and against Calvin, hath these words of him: "Under a dry and lean body he had a sharp and lively wit; ready in answering, bold in attempting; a great faster; even from his youth, whether for his health to overcome the headache, or for his studies. There is scarce a man found that ever matched Calvin in labors: for the space of twenty-three years, in which he remained in Geneva, he preached every day once, and twice on the Lord's day often times. And every week he read public lectures of divinity besides; and every Friday he was at the conference of the pastors: the rest of his time he spent either in writing books, or answering letters."

Papirius Massonius a learned Papist, who wrote Calvin's life; saith of him, "no day almost passed in which he did not preach to the citizens. Thrice every eight days as long as he lived, he professed or publicly taught divinity in the schools; being laborious, and always writing or doing something. Of a weak body, but worn by watchings, readings, writings, meditations, diseases, business, preachings. He took very little sleep, and therefore much of his works he dictated in bed to his servant that wrote them from his mouth. He did eat but once a day: and confessed that he found not a more present or surer remedy for his weakness of stomach and headache. His clothing was of small price, to cover him rather than adorn him. At Worms, and Ratisbon he exercised the strength of an excellent wit with so great applause of the German divines, that by the judgment of Melanchton and his associates, by a peculiar privilege, he was called the divine. He wrote as much and as well as any man of the contrary parties, whether you respect number, acuteness, language, sharpness, emphasis or subtilty. Not a man of all his adversaries, whether Catholics, Anabaptists, Lutherans, Arians, or the forsakers of his party, that wrote against him, did seem to match him, in gravity of writing, and weight of words, and sharpness in answering his principles. He almost terrified Pighius himself, discoursing of free will, and Sadaletus."

Papists tell us a story how Calvin hired one in Geneva, to take on him to be dead, that he might have the honor of raising him from the dead. This the Jesuit Thyræus de Dæmoniacis writes, and it goes among them for a truth; from the reports of Bolsec. But Massonius confuteth this also, and saith that Baldwin knew nothing of it, who lived at Geneva, and after turned Papist, and was Calvin's enemy: and other reasons he giveth to disprove this and the other slanders that were raised of Calvin; saying, that they were but vulgar writers that study or love to reproach or speak evil, that vend those things.

As they have done by those, so by others also. When Beza was eighty years of age, a false report came to the Papists that he was dead: whereupon Claudius Puteanus with his Jesuitical companions wrote a book, that at his death he turned Papist and renounced his religion. So that the old man who lived seven years longer, wrote against them to prove that he was not dead, nor turned Papist. Those be the means by which men are reconciled to the church of Rome.

They have printed also a story that Calvin's own son being bitten by a mad dog, was sent by his father to one of their saint's images for cure, when no other means would serve; and being cured, he turned Papist; but the world knew that Calvin never had a son.

Also they tell us of a saying of Luther's, that "this cause was not begun in the name of God, nor will it be ended in the name of a God;" which Luther spoke of Exkuis and the other Papists, yet those shameless liars confidently publish that he spoke this of himself.

They annex that Luther would have men not contain, but he vehemently detesteth it, and urgeth the contrary, telling them that God no doubt will enable them to be continent, if they will use his means. *Serm de Matrimon.* They forget that the fifth supposititious epistle of their Clement pleading for the community of all things, adds, "among those all, no doubt wives and husbands are contained."

Of the horrid lies of Genebrard, Possevin, and other Papists against Peter Martyr, Beza, Calvin and others, see *Reynolds de Idololatria Rom. Eccl. 5.*

When the fall of their house at *Blackfriars* had killed their priest, and such abundance of the people who were hearing him in the midst of the sermon; they printed a book to persuade the people beyond sea, that it was a company of the heretics or puritans, that were killed at the hearing of one of their preachers.

When the gunpowder plot was in hand, they contrived presently to give it all abroad that the Puritans did it. *Clarke's Mirror of God's Judgments.*

When Fisher, the Jesuit, had held his conference with Featly and White, there being present two earls; one of them the Earl of Warwick having business shortly after beyond sea, fell unknown into Weston's company at Saint Omers, who presently told him for news, how Fisher had confounded the Protestant doctors, and that two earls and so many people were turned by it to the Church of Rome, not knowing that he who heard him was one of the two earls, and that there were not so many people there, and now they were confirmed against Popery by that dispute. When the Earl of Warwick brought home that jest, Weston hearing what sport was made with it in England, wrote an excuse for his lying.

Their very worship of God is composed of lies, and is that acceptable worship? Their offices and legends are stuffed with fictions. Cassander saith: "so few of the relics in all Germany would be found true ones if examined, that it is better quite to take off people from the veneration of them;" instancing in one that was worshipped as a saint, and upon inquiring was found to be the bones of a thief.

Agobard of Lyons, complained about eight hundred years ago, that the "Antiphony used in his church, had many ridiculous and phantastical things in it, and that therefore he corrected much of it; cutting off what seemed superfluous, or light, or life, or lying, or blasphemous" Agobard ad Cant: Lugd. de Correctione Antiphon. Lindan made the like complaint; "Not only apocryphal matters out of the gospel of Nicodemus and other toys are thrust

in, but even the secret prayers, and alas for shame and grief, the very canon varying and redundant, are defiled with the most filthy faults."

Therefore, as thou lovest thy soul, trust it not on the bare reports of such liars, but try before thou trust; and give not up thy sense and reason to men that make so little or so ill a use of their own.

ANECDOTE

Of Wicklif and the Mendicant Friars.

During the year 1379, worn out by the toil of incessant composition, and by the anxieties occasioned by prosecution, he was seized with an alarming sickness, while at Oxford. His old adversaries, the Mendicants, were in hopes that with him, the season of suffering and danger would, likewise, be the season of weakness, and that they might, thus, have an opportunity of extorting from him some healing acknowledgment of his manifold sins against their Order. With this view, they resolved to send a deputation of their body to his sick bed; and, in order to heighten the solemnity of the proceeding, they took care to be attended by the civil authorities. Four of their own doctors, or regents, together with as many senators of the city, or aldermen of the wards, accordingly entered his chamber; and finding him stretched upon his bed, they opened their commission by wishing him a happy recovery from his distemper. They soon entered, however, on the more immediate object of their embassy. They reminded him of the grievous wrongs he had heaped upon their fraternity, both by his sermons and his writings; they admonished him that, to all appearance, his last hour was approaching; and they expressed their hope that he would seize the opportunity, thus afforded him, of making them the only reparation in his power, and penitently revoking, in their presence, whatever he might have uttered or published to their disparagement. This exhortation was heard by him in silence: *but when it was concluded, he ordered his servants to raise him on his pillows; and then fixing his eyes upon the company, he said, with a firm voice, "I shall not die, but live and again declare the evil deeds of the Friars."* The consternation of the doctors may easily be imagined. They immediately retired in confusion; and Wicklif was happily raised up again, and spared for several years longer, during which time he amply redeemed his pledge of renewed hostilities to the Mendicants.

See Le Bas's Life of Wicklif, pages 184, 185,