THE PRESBYTERIAN.

Vol. XII...No: 7. PHILADELPHIA AND NEW YORK, FEBRUARY 12, 1842. Whole No. 573.

PUBLISHED EVERY SATURDAY, BY
WILLIAM S. MARTIEN,
Corner of Seventh and George streets,
(Between Chesnut and Walnut,)
PHILADELPHIA.

TERMS.—*Three Dollars* per annum, payable in six months, or *Two Dollars and Fifty Cents* if paid in advance. A liberal discount to Agents who may become responsible.

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Office in New York, 58 Canal street, at the Bookstore of Robert Carter.

Rates of Advertising.—For 15 lines, first insertion, 75 cents each repetition of do. 50 cents. For 8 lines or less, first insertion, 50 cents; each repetition of do. 38 cents. Payments for advertisements to be made in advance.

From the Watchman of the South.

CALVIN.—No. II.

To the Editor of the Lincoln Republican:

Sir—The second allegation of Bishop Ives is that *Calvin was desirous of introducing diocesan Episcopacy into the Church of Geneva; and that he, with others, requested the Bishops of England to impart it to them.*

I have expressed a strong confidence that this statement is utterly unfounded; and that it admits of satisfactory refutation. To attempt this refutation, I now proceed.

And, in proceeding to the execution of this task, my first remark is, that, anterior to all search after testimony, the allegation is, *in itself, utterly incredible.* The character which the friends of Prelacy are fond of imputing to John Calvin, is that of an austere, fierce, tyrannical man, fond of power, and impatient of all opposition. His character, indeed, in this respect, has been much misunderstood, and shamefully misrepresented. A degree of magisterial intolerance has been ascribed to him, which he never manifested. Still it is true that he possessed *great decision of character*, and that in following his convictions, and labouring to attain his favourite objects, he was hardly ever exceeded by any man. In this, it is believed, all are agreed. Now if this man, who had such controlling influence in Geneva, had been desirous of introducing Prelacy into his own pastoral charge, and the neighbouring churches, who was there to prevent it? Surely not the *civil government*. The secular rulers had been accustomed to Prelacy all their lives, and would, no doubt, have regarded it with more favour than any other form of ecclesiastical regimen that could be proposed to them. Not his *ministerial colleagues;* for though they were by no means timid or pliant men, yet his influence over them seems to have been of the highest kind; and if Prelacy had been introduced, who can doubt that Calvin himself would have been the Prelate? Who else would have been thought of? To him all eyes would have been instantly directed. No one acquainted with the history of Luther, Calvin, and several of the leading Reformers, who acted with them, can hesitate a moment to believe, that a Bishop's chair was within the reach of every one of them, if he had only signified his wish to the effect, or even intimated his belief that such an office was warranted by the word of God.

But suppose in the face of all this improbability, that Calvin *did* wish to introduce Prelacy; what occasion had he to go to *England* for the purpose of obtaining it? Were there not several men who had been Bishops under the Papacy, who espoused the cause of the Reformation, and who would have been ready to lend their aid toward the consummation of the desired object? Besides, our Episcopal brethren tell us that the *Waldenses* always had bishops, in *their* sense of that title, among them. If so, where was the difficulty of Calvin and his colleagues obtaining the *Episcopal succession*, as the modern phrase is, from that body of pious believers? We know, indeed, that this assertion concerning the Waldenses is unfounded. They had no such bishops. They themselves, in their correspondence with *Oecolampadius*, in 1530, explicitly inform him that they had not; still, as an *argumentum ad hominem*, the argument is conclusive. Either there were no such bishops among that pious, devoted people, as Prelatists claim; or Calvin, who knew the Waldenses intimately, and had intercourse with them, acted a strange part in seeking an ecclesiastical favour from the British Church, which he might, quite as conveniently, to say the least, have obtained from churches in his native country, where many of them were settled, as well as in the Vallies of *Piedmont*.

But there is another fact bearing on the point, no less conclusive. The allegation is, that Calvin and his friends begged for Episcopal consecration from Archbishop *Cranmer*, in the reign of *Edward* VI., when that Prelate was at the head of the ecclesiastical affairs of England. Now, in that very reign, when this wish and request must have been pending, as shown in a former letter, we find Calvin repeatedly publishing to the world his opposition to Prelacy, and his solemn conviction that the Scriptures laid down a different form of church order; and one of these publications, containing one of his strongest assertions in favour of Presbyterianism, he dedicated to the king of England, and sent to him by the hand of a special messenger; on the return of which messenger, Cranmer wrote to Calvin an affectionate letter, thanking him for his present, and expressing an opinion that he could not do better than often to write to the King. (*See Strype's Memorials of Cranmer, p.* 418.) How is it possible for these things to hang together? If Calvin was capable of writing and printing these things, and sending them by special messengers to the King, and to Archbishop Cranmer, at the very time when he was negociating with Cranmer, to obtain from him an investiture of a different and opposite kind;—if he were capable of acting thus, it would be difficult to say, whether he was more of a knave or a fool. But I know not that any one who was acquainted with the history or the writings of that eminent man, ever charged him with being either.

The first evidence that Bishop Ives adduces to support his allegation, that Calvin desired to obtain Prelatical Episcopacy for his own Church in Geneva, is drawn from his language in the Confession of Faith, which he composed in the name of the French Churches." The friends of Prelacy are heartily welcome to all the testimony which can be drawn from that confession. Every thing in it which bears upon this point, is in the following words: "As to the true Church, we believe that it ought to be governed according to the policy which our Lord Jesus Christ has established; that is, that there be Pastors, Elders and Deacons; that the pure doctrine may have its course; that vices may be corrected and repressed; that the poor and all other afflicted persons be succoured in their necessities; and that all the assemblies be made in the name of God, in which both great and small may be edified. We believe that all true pastors, in whatsoever place they be, have *the same authority* and an *equal power*, under one only Chief, only Sovereign, and universal Bishop, Jesus Christ; and for that reason that no Church ought to pretend to Sovereignty or Lordship over another." If this be evidence that Calvin wished to introduce Prelacy into those churches on the Continent, over which he had influence, then I know not what testimony means. The Confession is decisively anti-prelatical in its character throughout, and the churches which were organized on its basis, were as thoroughly Presbyterian as the Church of Scotland ever was. In the "Articles of ecclesiastical discipline," drawn up at the same time, it is declared that "a President in each Colloquy (or classis) or Synod shall be chosen with a common consent to preside in the Colloquy or Synod, and to do every thing that belongs to it; and the said office shall *end* with each Colloquy or Synod and Council." (*See Laval's History of the Reformation in France, Vol. I., p.* 118.)

Another source of proof on which Bishop Ives relies to show that Calvin wished for and endeavoured to obtain Prelacy from the English Church, is found in the language which he addressed to the clergy of *Cologne*, blaming them for attempting to depose their Archbishop, because he was friendly to the Reformation. But could not Calvin reprobate this conduct without believing in the divine institution of the office which the Archbishop held? Suppose Bishop Ives should become a Calvinist, as to his theological creed, and suppose the Episcopal Clergy of North Carolina should conspire on that account alone, to expel him from his diocese. Might not the firmest Presbyterian in the State remonstrate against their conspiracy without being an advocate for the divine right of Prelacy? Might he not consider it much better to retain, in an influential station, one who was an advocate for evangelical truth, rather than thrust him out to make way for an errorist in doctrine as well as in church order?

A further testimony to which he appeals is, that Calvin, in writing to *Ithavius*, a Polish Bishop, styles him "illustrious and Reverend Lord Bishop." He addresses him, "illustris et reverende Domine." The last word, which is equivalent to *sir*, Calvin addresses to the humblest curate to whom he writes. Of course no stress can be laid on that title. But what does the venerable Reformer say to this Polish Dignitary? Urging him to give his influence decisively in favour of the Reformation, he writes to him in the following faithful language—a *part* of which only Bishop Ives quotes—"It is base and wicked for *you* to remain neutral, when God, as with outstretched hand, calls you to defend his cause. Consider what place you occupy, and what burden has been laid upon you." This is proof enough that Calvin thought that *Ithavius* had been placed in his station by the Providence of God, and that he was bound to employ all the influence and authority connected with that station for promoting the cause of truth; and certainly nothing more. I take for granted that Bishop Ives believes that the tyrant *Nero* was raised to the imperial throne by the Providence of God; that, in that station, he had a great opportunity for doing good, if he had been inclined to improve it; and that any benevolent inhabitant of his dominions might have addressed his Emperor in the very language addressed to *Ithavius*, without believing in the divine right of monarchy.

An extract of a letter from Calvin to the King of Poland, is also brought forward to show that he was an advocate of Prelacy. Let the passage which Bishop Ives refers to be seen in its connection, and its worthlessnes for his purpose, will be manifest to the most cursory reader. It is as follows: "Finally, it is ambition and arrogance alone that have invented this Primacy which the Romanists hold up to us. The ancient Church did indeed institute *Patriarchates*, and also appointed certain primacies to each province, in order that, by this bond of concord, the bishops might continue more united among themselves; just as if at the present day, one Archbishop were set over the kingdom of Poland; not to bear rule over the others, or to arrogate to himself authorty of which the others are robbed; but for the sake of order, to hold the first place in Synods, and to cherish a holy union among his colleagues and brethren. Then there might be either provincial or city Bishops, to attend particularly to the preservation of order: inasmuch as nature dictates that, out of each college one should be chosen on whom the chief care should devolve. But possessing an office of moderate dignity, that is to the extent of a man's ability, is a different thing from embracing the whole world in unlimited jurisdiction."

Here it is evident that, by the "Ancient Church," Calvin meant, not the apostolic church; for *then* there were no *patriarchates*, as all agree; but the church as it stood in the fourth and fifth centuries. He thus fully explains this phrase in his letter to *Sadolet*, as well as in his *Institutes*. And it is no less evident that by the man in each college of ecclesiastics on whom the "chief care was to be devolved," he meant only a *standing moderator*, such as he describes in those extracts from his commentary, which I detailed in my last letter. And besides, as Calvin knew that Prelacy was universally and firmly established in Poland, he was much more anxious to plead for the promotion of the doctrines and spirit of true religion in that country, than for pulling down its hierarchy. Hence he was disposed to treat the latter with indulgence, if the former might have free course.

But Bishop Ives seems to lay the greatest stress for proof of his assertion, on a statement found in *Strype's* "Memorials of Cranmer," p. 207; and in his "Life of Bishop *Parker*," p. 69, 70. The story, as related by Strype, is, that *Bullinger and Calvin* and others, wrote a joint letter to King Edward, offering to make him their defender, and to have such bishops in their churches as there were in England. The story is a blind and incredible one. Let us see the letter, and we will then believe that such a communication was sent, and not till then. The truth is, Bonner and Gardiner were Popish Bishops, entirely out of favour during the reign of King Edward, and a letter directed to the King would be by no means likely to fall into their hands. Calvin is known to have kept up a constant correspondence with Archbishop Cranmer, as long as the latter lived. Cranmer consulted him frequently, sought his counsel on a variety of occasions, and requested his aid in conducting the affairs of the English Reformation. The Archbishop sent to Calvin the first draught of the English Liturgy, early in the reign of Edward, requesting his advice and criticism respecting it. Calvin returned it, saying that he found in it some *tolerabiles ineptias* (some tolerable fooleries) which he could wish might be corrected. This criticism was well received, and the Liturgy was corrected agreeably to his wishes. This fact is attested by *Dr. Heylin*, one of the bitterest opponents of Calvin, and of Presbyterianism that ever lived. "The first Liturgy," says he, "was discontinued, and the second superinduced upon it, to give satisfaction unto Calvin's cavils, the curiosities of some, and the mistakes of others, his friends and followers." *History of the Presbyterians*, p. 12. 207. Dr. *Nichols*, also, the author of a Commentary on the Common Prayer, bears testimony to the same fact, in the following statement. "Four years afterwards the Book of Common Prayer underwent another review, wherein some ceremonies and usuages were laid aside, and some new prayers added, at the instance of Mr. Calvin of Geneva, and Bucer, a foreign divine, who was invited to be a Professor at Cambridge." *Preface to his Comment*, p. 5.

The fact is, Cranmer and his coadjutors in the English Reformation, had to struggle with great difficulties. The Papists, on the one hand, assailed and reproached them for carrying the Reformation too far; while some of the most pious dignitaries, and others in the church, thought it was not carried far enough. In these circumstances Cranmer wrote often to the Reformers on the Continent, and sought advice and countenance from them, and to none more frequently than to Calvin, who wrote, we are told, in return, much to encourage and animate Cranmer. Among other expressions of opinion, we are informed, that Calvin blamed Bishops *Hooper* and *Latimer*, those decided friends of evangelical truth, for their persevering scruples respecting the *habits* or ecclesiastical *vestments*, which were then the subject of so much controversy. He gave it as his opinion that where the great and vital principles of the Gospel were at stake, it was bad policy for the friends of true religion to allow themselves to be alienated and divided by questions concerning clerical *dress* or even the *external order* of the Church. The kind and friendly things of this nature which he so frequently uttered, were, no doubt, misinterpreted, as indicating a more favourable opinion of the Prelacy of England, than he really entertained, or ever meant to express.

I shall trespass on your patience, Mr. Editor, only by making one statement more. Calvin was so far from ever alleging that the *Genevan* form of church government was adopted by him from *necessity*, and not from *choice*, that he, on the contrary, steadfastly maintained that it was strictly agreeable to the word of God, and that which he felt himself bound, by obedience to Christ to establish and defend, "Besides," says he, "that our conscience acquits us in the sight of God, the thing itself will answer for us in the sight of men. Nobody has yet appeared that could prove that we had *altered any one thing* which God has commanded, or that we have appointed *any new thing*, contrary to his word, or that we have *turned aside from the truth* to follow any evil opinion. On the contrary it is manifest that we have reformed our church MERELY BY GOD'S WORD, which is the *only rule* by which it is to be ordered, and lawfully defended. It is, indeed, an unpleasant work to alter what has been formerly in use, were it not that the order which God has once fixed, must be esteemed by us as sacred and inviolable; insomuch that if it has, for a time, been laid inside, it must of necessity, (and whatever the consequences should prove,) be restored again. No antiquity; no prescription of custom, may be allowed to be an obstacle in this case, that *the government of the church which God has appointed*, should not be perpetual, *since the Lord himself has once fixed it.*" *Epis. ad Quendam Curatum—in Calvin. Epist. p.* 386.

Such are the testimonies which satisfy me that Calvin was a sincere and uniform advocate of Presbyterian church government, and that if he ever wished to introduce Prelacy into his church at Geneva, we must despair of establishing any fact by historical records. That Bishop Ives was a real believer in the truth of all that he asserted, I never entertained the least doubt. But I have as little doubt, that it is totally destitute of any solid foundation. Either Calvin had no such design as the bishop ascribes to him, or he was one of the most weak and inconsistent men that ever breathed. That nobody ever thought him.

I am, Mr. Editor, yours respectfully,

SAMUEL MILLER.

Princeton, Dec. 6th, 1841.

From the Presbyterian of the West.

SENSUALITY IN RELIGION.

The daily occupations of life tend to form a sensual habit of mind, of which it is difficult to divest ourselves in the exercises of religion, This probably presents one of the greatest difficulties of walking by faith. It produces a constant tendency to form an image of the object of thought in the mind, and thus, to walk by sight. The image is designed to render the object of worship definite; and hence the practice is defended as an auxilary to devotion. Wherein does this differ from the crucifix of the Roman Catholic? In this only—the one is external and the other internal; but, the design of both is the same. Many persons when they think of God, form conceptions of Him in their imaginations, as a grave, august personage, clothed in white, and seated upon a throne; and, it must indeed be confessed, that the figurative language of Scripture tends to foster these mental images; but the Christian must learn to distinguish between a figure, which is used in adaptation to our mental imbecility, and the invisible, spiritual subsfance represented thereby. God is a spirit, and as soon may we form an image in our minds of the particular shape of our own souls, as of that of the Most High Besides, God demands spiritual worship at our hands. He must be worshipped "in spirit and in truth." We must bring up our minds to the spiritual nature of the objects, and not reduce the sublimely spiritual objects of religion to the gross conceptions of carnality.

From this habit of mind arises that longing desire which possesses many, for some extraordinary manifestation of divine approbation, as a ground of hope that they are the true children of God; something similar to the desire of Moses, when he said, "I beseech thee, show me thy glory."—Ex. xxxiii. 18. Their mental habit leads them to seek communion with Christ through another medium than the mirror of his promises, which is an exercise too purely spiritual for so gross a state of mind. The writer for a long time laboured under this state of mind, before the joys of hope came. He refused to be comforted, unless he could have some direct interposition of God, making it evident to his senses that he was accepted of Him. A light from Heaven, a voice, a sudden and remarkable suggestion of portions of Scripture to his mind, adapted to his particular case, were eagerly sought for; and it was not until he abandoned all hope of such an interposition on the part of God, in his case, aud brought his mind to rely wholly upon the declarations of Christ in his promises, that full comfort and assurance of hope came. Such a desire is a disparagement of the wisdom and benevolence of God, and consequently the habit of mind which generates it should be sedulously guarded against. It insinuates that God has not revealed sufficient ground of hope and consolation in the Gospel, and consequently something additional is sought for—something which may result wholly from an illusion of the imagination, and which constitutes no Scriptural evidence of genuine religion. "That only," says Dr. Edwards, "is to be trusted to, as a certain evidence of grace, which Satan cannot do, and which it is impossible should be brought to pass by any power short of divine."

This sensuality of mind often, when not overcome, leads to a false hope—something extraordinary is sought after, and if it be experienced, though it may be all a mental illusion, produced it may be by the craft of Satan, yet it is taken as a direct expression of divine approbation, and the mind is comforted.

A case in point occurs to my mind. A person with whom I was particularly acquainted, sought and obtained his hope in this extraordinary way. While labouring under great terror of mind, on account of sin, he thought he saw, while on his bed at night, the dark visage af the devil hovering over him, about to seize and drag him to hell. Immediately one in shining raiment appeared, drove him away, and whispered, fear not, I will save you. He awoke rejoicing, and soon became an active and zealous professor of religion. While in the zenith of his profession, he related his experience to me. I immediately expressed a doubt of the genuineness of his hope, the truth of which the event confirmed. In a few years he was overcome by the sins of adultery and intemperance, and died of *delirium tremens*, tormented on his dying bed by those frightful Satanic images, from which he fancied he was once delivered by the bright and shining One. Having rested his hopes of Heaven upon an unscriptural foundation, he was at length abandoned of God, to reap the consequences of his delusion. Let us beware how we resolve faith into sight, and mould the purely spiritual religion of Heaven to the sensual habits of our own minds, lest we provoke the Lord to abandon us to our idols.

It is not denied that God may use some external events to awake us to suitable reflection; but, if so, it is not that the event should be a ground of hope, but Christ in the promises of the Gospel, to which we are driven by the event. A kind of vague idea prevails with many, that the Spirit bears witness with our spirit to our adoption, in some external manner, separate from our spirit, which is not the fact. He bears witness in conjunction with our spirit, and by means of it. By our spirit here, the Apostle means our conscience: "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, &c."—2 Cor. i. 12. The Spirit of God, by quickening our conscience, makes it the messenger to us of our approbation with God. We are then not to look for a voice from Heaven, ar any other extraordinary circumstances in testimony of our acceptance; but, within, to hear what a conscience, enlightened by the word and Spirit of God, says: and "if our heart condemn us not, then have we confidence toward God," "and shall assure our hearts before him."—1 John iii. 21, 19.

ENGLISH CHURCH AFFAIRS.

(From a Presbyterian in England.)

All eyes are beginning to be turned toward Oxford, where matters are evidently hastening to a crisis. As the election of the poetry Professor has quite assumed a party character, important consequences must follow according as the Popish or the Protestant interest triumphs in this public trial of strength. Dr. Pusey was not wrong when he remarked that "this election was of more importance than that of a Cabinet Minister." As you will no doubt copy from the English journals the accounts of the state of parties, and other particulars relating to the approaching contest, I wish to confine myself to a few circumstances in the affair which afford instructive glimpses of the state of ecclesiastical matters in England.

A letter written to the *Standard* newspaper by the Rev. Mr. Golightly, clergyman of a parish near Oxford, has been the means of eliciting a good deal of light concerning the progress of Puseyism. Among other announcements, he says that the bishop ascribes to division among the Oxford tractarians into "disciples of Dr. Pusey and of Mr. Newman, the former opposed, the latter no longer opposed, to Rome." I have myself been long persuaded of this, and have stated it in my pamphlet "On the Present State of the Church of England," lately reviewed in the *Witness*. All along it has seemed plain to me that the Oxford party was composed of two sections: the first formed of superstitious earthworms, with sufficient antipathy, however, to the *name*, if not to the *essence*, of Popery, to prevent their desiring a union with Rome; the other section formed of wily Jesuitiform priests, of whom their weaker brethren are the dupes. In Mr. Golightly's letter, and in a letter from Mr. Ward of Baliol College in reply, this division is plainly set forth. From Mr. Ward's letter, it also appears that the Romish section of the party are well aware of the immense influence possessed by them for diffusing their tenets, from their traitorous position within the English Church. He says—"Mr. Newman is exercising at present an influence incomparably greater than any other person, in retaining within the pale of the Church of England those who might be tempted to quit it. This conviction is founded on my knowledge of individual facts." Mr. Ward's testimony is useful; but any one might have expected that the tactics of the notorious No. 90 tract would be followed up by the private influence of its author and his accomplices.

Mr. Golightly's quill has also played the part of Ithuriel's spear in a very amusing and instructive way. Having published the names of several members of the University suspected of Popery, some of them have thrown off disguise, and exhibited themselves in true character. Mr. Palmer, one of the worst of the Tractarians, has published a letter to Mr. Golightly, in which he says—"Certainly I am for no middle ways, as you will understand when I tell you plainly that, for myself, *I utterly reject and anathematize the principle of Protestantism as a heresy, with all its forms, sects, and denominations!* And if the Church of England should ever unhappily profess herself to be a form of Protestantism (which may God of his infinite mercy forbid), then I would reject and anathematize the Church of England, and separate myself from her immediately as from a human sect, without giving Protestantism any unnecessary trouble to procure my expulsion."—Pp. 9, 10.

Unbounded anathemas are hurled against Protestants in general, and the Churches of Germany, Scotland, Holland, and other Reformed Churches in particular! Mr. Ward of Baliol College has also (in his Defence of Tract 90), honoured Protestants with the same denunciations. "I do publicly profess myself a Catholic, and a member of a Catholic Church, and I say *anathema* to the principles of Protestantism (which I regard as identical with Dissent) and to all its forms, sects, and denominations, especially to those of the Lutherans and Calvinists, and British and American Dissenters;" and after recounting a number of bodies opposed to Popery, he concludes, "*to all such I say anathema.*" This language has in it much of the sound of the Vatican, and smells strongly of the Inquisition fires. Such sweeping cursings and anathemas might be matter only of amusement, or might merely shock by their revolting impiety; but when we consider that a great section of the English Church assents to them, and the lower classes,—*the mobs of the great towns of England—are rapidly becoming Popish*, the danger of the revival of the persecutions of darker times is far from being a dream of visionary enthusiasm, as it would till very recently have assuredly been termed.

It is gratifying, however, to find that an antagonist power is showing itself. It would require very little agitation to revive the old Presbyterianism of England, and to start anew the cause of the Reformation. Lord Dungannon, one of the electors in the coming contest at Oxford, in a letter declaring his intention of voting for Williams, the Popish candidate, says—"I am no advocate for Popery; but it is not at the present time the monster of my apprehensions. An evil of a very opposite, yet not less dangerous kind, *is making rapid strides.* I mean Puritanism. Let us beware well whether in seeking to escape an imaginary Scylla we are not falling into a real Charybdis. *In our zeal to avoid Popery let us not lapse into Calvinism*" (!) This testimony to the rapid strides of Puritanism and Calvinism is encouraging and valuable. In a future letter I propose to offer some suggestions for the furthering of the Presbyterian cause, which in England is the cause of Protestantism and evangelical truth. Meanwhile, I earnestly beg consideration to a suggestion, which I am sure may be attended with consequences more important than might appear from its referring to a mere name.

The Presbyterian clergy of England, four or five years ago, at the recommendation of the General Assembly, formed themselves into a Synod, assuming the name of "*The Presbyterian Church in England in connection with the Church of Scotland.*" So long as this designation is retained I feel quite satisfied that the Presbyterian cause will make little way in England. In the first place, the name "Presbyterian" is (for many well known reasons) in thorough disrepute in England; and in addition to this, there is all the repugnance of national feeling and ecclesiastical prejudices to be met by Presbyterians "in connection with the Church of Scotland." Why not adopt at once the name of THE REFORMED CHURCH OF ENGLAND, and take place with the Eglises Réformées of the Continent? The very name would command the attention of many who would revolt from any reference to *Presbyterians*, and especially in connection with the Kirk of Scotland. In case of my movement in the English Church (which may not perhaps be far distant) this "Reformed Church of England" would be on the ground as a rallying body to the friends of the Reformation. Several of the recent writers on Church reform in England have spoken in highest eulogy of our Confession of Faith and Standards, as contrasted with their own Articles, and with those semi-Popish formularies which are the grounds of the present differences in their Church. I should like to see our Westminister Confession, and the Shorter Cathechism, and the Form of Church Government, published in a cheap form, with this only on the title page—"THE CONFESSION OF FAITH OF THE REFORMED CHURCH OF ENGLAND AND IRELAND, AND THE KIRK OF SCOTLAND." This publication would have immense effect at the present moment; especially if put forth as the Confession of "the Reformed Church of England," when all ecclesiastical affairs are in such strange and increasingly unsettled a state. The present Presbyterian Synod cannot expect much attention to be paid to it, or to its complete volume standards, on account of national feeling and historical prejudices; but the Confession, Cathechism, and form of Government put forth as from the Reformed Church of England, might at the present moment prove an important step in the English Reformation.

Our brethren of the English Synod seem to have very little of the zeal and spirit of the olden time amongst them. It is little more than a century since there were in England as many Presbyterians holding the Standards of our beloved Kirk, as there are people in all Scotland. Now they number only forty or fifty in considerable congregations! The slighest exertion at the present moment would quite revive "the good old cause" in England. Many Independents are prepared for joining them, if any pains were taken to set forth the principle of Presbytery. When the Voluntary controversy dies away, a vast body of Dissenters could easily be brought to join with them, as the Reformed Church of England. In case of any explosion in the English Church, the reforming clergy cannot avoid seeing the obvious and infinite superiority of our Standards over the semi-Protestant formularies of "the united Church of England and Ireland." Have any steps been yet taken toward union or alliance with the Presbyterians of Wales and the west of England (Calvinistic Methodists as they are termed,) who are in excellent order, and have a most interesting Confession and Testimony? I look forward with hopeful joy to the meeting of our General Assembly in 1843, *the second centenary anniversary of the Westminister Assembly;* and hope that again there will be "a council of learned, godly, and judicious divines to consult and advise of matters touching the well-being of the Reformed Churches of the three kingdoms." If we could have deputations from the Eglises Réformées of the Continent, it would be all the more interesting and useful. Let the present reforming majority of the General Assembly only stand firm in their present passing trial; and a noble destiny assuredly awaits our beloved Kirk in the stirring and important times on which the churches of the Reformation are evidently entering.—*Edinburgh Witness.*

LIFE OF TURRETIN.

There are few divines that have lived since the Reformation, that deserve to be better known than Francis Turretin—and yet the knowledge of him is confined to a few theologians. His works are a treasure of living and piercing thought; and we purpose to add to the value of our pages, by translating and condensing from, him as we have opportunity. But before we do this, we wish to introduce him to our readers, and give them some knowledge of the man. He was one of the great lights which shone at Geneva, when that place was one of the strongholds of the doctrines of the Reformation. He descended from an ancient and elevated family. His grandfather, Francis Turretin, came to Geneva for religious causes, after suffering much in religious persecutions. His father, Benedict Turretin, was born at Geneva, and occupied the same theological chair which he himself afterwards occupied. Francis was born in 1623.

In his childhood, he exhibited remarkable signs of genius, and convinced all that he was des ined to take a high stand. When his father lay at the point of death, and just about to breathe his last, he called to him his son, then eight years old, and pronounced upon him these words: *Hic sigillo Dei obsignatus est*—intimating that God had marked him out for distinguished service. After he had passed his boyhood, and the studies belonging to it, he entered himself for the hearing of lectures in the sciences. He made rapid progress in academical studies, and though a youth, he handled books with the skill of a veteran.

Having completed his academical studies, he gave himself with great zeal to the study of theology, under the first masters of the age—among whom were John Deodatus, and Theodore Tronchin, who had been distinguished members of the Synod at Dort. After he had spent many years in theological studies in Geneva, he purposed to enjoy the advantages of celebrated foreign schools. He went first to Leyden, in Holland, which was at that time a distinguished seat of learning, and which had just before nurtured the germ of the New England colony. After he had gained great distinction, and reaped the advantages to be enjoyed here, and after he had gone over Belgium, and gathered all he could in it, he went to France, in the forty-fifth year of his age. France was at this time distinguished for its learned men, and Paris was regarded as the literary metropolis of Europe; and it was the residence of some of the first men of the age. Here he spent some time, and then visited other principal cities in France, and then returned to his native country, laden with the spoils of the literary treasures of three kingdoms.

It was time now, at the age of forty-seven, that his ample acquisitions should be called into use. He had spent so large a portion of his life in laying foundations. And this fact should be noticed by those who are wont to spurn the attainments of men of former generations. In an age when great scholars are turned out by a short-hand process, and the wisdom of the fathers is spurned as folly, it may be well to bear in mind what constituted ripe attainments in theology in other days. Turretin, with a rich and precocious genius, spent his whole life, till the age of forty-six, in preparing for his work. At this age he was admitted to the sacred ministry. In the next year he was by the "Venerable Company," created pastor of the church, and appointed to preach to an Italian congregation—for he spoke with equal and great fluency, in French, Latin, and Italian.

As soon as his voice was heard in the churches, it seemed to the people that his father had risen from the dead. With a great flow of speech and suavity of manner, he gained the ears of all. Every thing that came from his lips was like honey and nectar. He had such fulness of thought, and copiousness of language, that if any were less attentive at first, their attention was soon fixed. Such was his majesty, mingled with mildness of countenance, that none could deny him attention. Such was his blending of the kind with the august, that he extorted the love and reverence of his hearers. This was the testimony of his cotemporaries.

And now let the reader ask himself, whether this answers to the idea he had formed in his mind of Turretin? Has he not thought of him rather as the cold, iron-hearted spinner of theological disquisitions. It somehow happens that deep theologians, and earnest defenders of sound doctrine, are usually esteemed by those who know them only by report of their writings, as destitute of the milk of human kindness, and all other amiable properties. Turretin had all this melting benevolence which carried captive the hearer, with all his power of setting forth the strong doctrines of the gospel.

The celebrity which he acquired at Geneva, caused the Professorship of Philosophy to be offered to him by the Venerable Company; but for motives of modesty he declined it. His fame went abroad; and a church in Lyons, which had lost its pastor by death, and was rent with divisions, sent to procure his services. He complied with their request, and laboured with them about a year, and restored peace. And if their prayers could have prevailed, he would have remained longer; but it was thought that the good of the Church required his return to Geneva. He was, after his return, put into the theological chair which had been occupied by his father, and which the venerable Tronchin was now disabled from filling by reason of extreme age. Turretin was now fifty-two years of age.

His cotemporaries tell us with what zeal he gave himself to promoting the kingdom of Christ, and to the overthrow of anti-christ; what solicitude he felt for the safety of the Church; with what judgment and learning he expounded the Scriptures—feeding the minds of his hearers, not with beautiful and frothy speech, but with solid doctrine—avoiding both the swollen phrase of the stage, and the rude, uncultivated manner. They tell with what boldness he inveighed against pernicious customs, and with what vigour he thundered against the errors of the times; how he exhorted individuals to repentance, with tears; how he showed his faith by his works and his discreet zeal; how he performed his part as a teacher of theology; with what acumen and clearness he unravelled an intricate subject, simplified the complex, elucidated the obscure, exposed the hiding-places of sophistry and the ambuscades of the enemy. He well knew the proper limits of human knowledge. Like the balustrade that was placed around the foot of Sinai to prevent the intrusion of too bold a foot, he erected in his mind a boundary to his inquiries, assuming that there were some things of which God intended us to be ignorant till we could learn them in the seats of the blessed.

The Scriptures were the great object of his study. The many forms of error which abounded in his day, greatly oppressed his mind. It seemed to him that in all things the times were degenerating—errors were increasing, the faith of many was failing. A cotemporary writer says that he wept with bloody tears, that Socinianism, Pelagianism, and Atheism so much prevailed. And though he opposed error with great zeal, he was, as every one who contends with error with a right spirit is, a great lover of peace—thinking that it did not become the ministers of peace to be sons of war, nor the silver trumpet of Zion to be the bugle of Mars. He was a shining example of the Christian virtues to all who knew him well. Nor was he one of those who *speak* the things of God, and *do* their own things. He sought neither fame nor applause, but he spurned not the honest estimation of others. He did nothing for his own glory, but spent himself for the benefits of others.

DEATH OF TURRETIN.

His health had always been firm. His mental habits remarkably corresponded with his bodily temperament. He had now and then been affected with cholic, and had had two or three spasms of gout, but on the whole he gave promise of living to extreme old age. But the high cultivation of his mind made it weary of its earthly home, and taught it to seek the skies. When he had attained the age of sixty-four, he went to bed one night as usual, and rose early in the morning, wrote several letters, and intended to have written more to distinguished theologians in different parts of Europe, with whom he was in correspondence. He then engaged in conversation with some friends, on subjects touching the affairs of the Church, till ten o'clock, when suddenly he was seized with a deathlike pain. At once he declared that his end was near, and commanded the intelligence to be carried to his sister. He said he wished to be free from the prison of the body, and grieved that he was so oppressed with pain that he could have no freer communion with God. But he said he knew his Redeemer, in whom he had trusted, and in whom he would trust so long as life remained. One thing only he desired—that having his sins forgiven, he might have strength to bear his pain, and yield to a peaceful death. The most skilful physicians were called, but all their remedies were useless; and while they were fluctuating between hope and fear, he girt his spirit up to the encounter with death. And while his friends were weeping, he said: "Why do you weep? the way of death must be trodden by all. This life which we have is not life—it is an abiding place of evil—a sea of cares—a wrestling with grief—fuel for pain—yea, it is but death. The life on which I am now about to enter, is worth the name of life. I am to leave this dwelling place of evil; this manufactory of sadness; and when dissolved in the death of this body, I shall have power over myself, be joined with Christ, and partake of eternal bliss."

He called his son, and admonished him, if ever called to the ministry, to cherish a love of truth, and cultivate humility and charity. He exhorted his brethren in the ministry, with most weighty and pregnant words, to a more complete devotion to the work of the Lord. About evening of the second day, his strength declined, but he said that he should not die till morning. His patience was wonderful. If a complaint escaped him, he would recover himself at once, and immediately speak of the compassions of God, in the midst of his excruciating pains. When the morning opened, he knew that his dissolution was at hand. "Now," says he, "I am to be separated from you." He gave his last farewell, and with great earnestness commended his friends to God. Mr. Bernard reminded him of the text of his last sermon: "*Eamus ad thronum gratiæ*"—Let us come boldly to the throne of grace. He immediately exclaimed: "Eamus! Eamus!" and, as if impatient of delay, his spirit took its flight, and death came over him as a gentle sleep.—*Puritan.*

JOY OF COMMUNION WITH GOD.

At times God is pleased to admit his children to nearer approaches, and more intimate degrees of fellowship with himself and his Son Jesus Christ. He sends down his Spirit of adoption into their hearts, whereby they are enabled to cry, Abba, Father; and to feel those lively affections of love, joy, trust, hope, reverence, and dependence, which it is at once their duty and their happiness to exercise towards their Father in heaven. By the influence of the same Spirit he shines into their minds to give them the light of the knowledge of the glory of God, in the face of Jesus Christ; causes his glory to pass before them, and to make them, in some measure, to understand the perfections of his nature. He also reveals to them the unutterable, inconceivable, unheard-of things, which he has prepared for them who love him; applies to them the exceeding great and precious promises; makes them to know that great love wherewith he has loved them, and thus causes them to rejoice with joy unspeakable and full of glory. He shines in upon their souls with the dazzling, melting, overpowering beams of grace and mercy proceeding from the Son of righteousness, gives them to know the heights and the depths, the length and the breadths, of the love of Christ which passeth knowledge, and fills them with all the fulness of God. The Christian in these bright enraptured moments, while thus basking in beams of celestial light and splendour, forgets himself, forgets his existence, and is wholly absorbed in the ravishing, the ecstatic contemplation of uncreated beauty and loveliness. He endeavours to plunge himself into the boundless ocean of divine glory which opens to his view, and longs to be wholly swallowed up and lost in God. His whole soul goes forth in one intense flame and of gratitude, admiration, love, and desire. He contemplates, he wonders, he admires, he loves, and adores. His soul dilates itself beyond its ordinary capacity, and expands to receive the flood of happiness which overwhelms it. All its desires are satisfied. It no longer inquires, who will show us any good, but returns unto rest, because the Lord has dealt bountifully with it. The scanty, noisy, thirst-producing streams of wordly delight only increase the feverish desires of the soul; but the tide of joy which flows in upon the Christian, is silent, deep, full, and satisfying. All the powers and faculties of his mind are lost, absorbed, and swallowed up in the contemplation of infinite glory with an energy and activity unknown before, he roams and ranges through the ocean of light and love; where he can neither find a bottom nor a shore. No language; but, with an emphasis, a meaning, and expression, which God alone could excite, and which he alone can understand, he breathes out the ardent emotions of his soul, in broken words, while he exclaims, My Father and my God.—*Payson.*

CHARACTER OF MR. WILLIAM PALMER.

This intemperate young man is not only a Fellow, but a Theological Tutor at Magdalen College, Oxford. He possesses a good memory, and is, in consequence, what is called a good classical scholar; but his judgment is deplorably feeble, his logic highly evasive, and his conceit unbounded. Last year, I think, he passed over into Russia, upon an immature scheme for uniting the Greek and