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THE MARTYROLOGIST. From the Rev. T. Lathbury's State of Popery and Jesuitism in England.

The general fidelity of Fox, though constantly questioned by the Papists, has never been disproved. That he may have fallen into errors in his details, and that he may have been misled by his authorities, may be admitted without questioning his general veracity.

It is one of the glories of the Church of England that she patronized this important work. As soon as it was published an order was issued that this work, together with the Great Bible, and Jewell's Defence, and the Book of Homilies, should be placed in all the churches of the kingdom.

It is not too much to assert, that this single work furthered the progress of the Reformation more than all the other works of the Reformers. The flames of Smithfield had been witnessed but by few, in comparison, and the cries of the martyrs were heard only by those who surrounded the funeral pile, but the pages of Fox were read by all who could read, and his statements were heard by those who were unable to read themselves.

Not only was this great work sanctioned and authorized by the English church, but it may be said even to have emanated from the church herself. It was supported by the prelates of the Establishment, and in consequence of their sanction, it passed through no less than four editions.

When the Martyrology appeared, it was viewed by the Papists as a public document, rather than as the work of a private individual. Hence it was not to be expected that it would escape censure. Accordingly, when it first appeared, there was extraordinary fretting and fuming at it through all quarters of England.

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Wood, who writes with no friendly feelings to wards Fox, mentions a circumstance respecting which he says the writer was mistaken; but Strype, who took nothing upon hearsay, investigated the matter fully, and proved that Fox was correct in his statement.

He evinced the utmost readiness to be corrected by any errors into which he had fallen. Accordingly, the mistakes which were pointed out in the first edition were corrected in the subsequent ones.

During the reign of Charles II., when a new edition, the edition of 1684, was published, the promoters of the work obtained a kind of promise from the King that the order of Elizabeth and James for placing the books in parish churches should be revived.

Had that promise been fulfilled, the work would have been replaced in all those churches which had been suppressed for the space of time, it had appeared. It is not likely, however, that Charles entertained any intention of fulfilling that promise.

JOHN FRANCIS DE LA HARPE. A CONVERTED INFIDEL. This individual was born at Paris, Nov. 20, 1739. His parents, though of respectable families, were poor, and he was left an orphan at an early age.

His education being finished, he became connected with several literary characters, among whom was Diderot, a confirmed atheist. In 1759 he published "Heroic Epistles," chiefly levelled against the priests.

Cared and admired, especially by Voltaire himself, La Harpe remained a year at Ferney. He then returned to Paris, where La Harpe engaged himself in various ways. It is needless to enter into the details of a wretched unbeliever's career, or to mark with disgust, as it must be, the various impious labors to which he devoted himself.

At the period of the Revolution, La Harpe became involved in the rights of the "Prisoners of Conscience," and he was committed to the Luxembourg, in November, 1793, from a palace had been transformed into a prison.

in which he would find poetical beauties that might entertain his fancy. This he proposed merely as a literary amusement, offering his services at the same time in making comment or critical remarks upon them.

"I was in my prison," says he, "in a little chamber, solitary and disconsolate. For some days I had read the Psalms, the Gospel, and a few pious books. Their effect was rapid though gradual.

As like manner we find the very chief of the Apostles buffeted by a messenger of Satan. "For this," he says, "I besought the Lord three times that he might depart from me."

MARKS OF THE UNCONVERTED. 1. Gross wilful ignorance. O how many poor souls doth this sin veil in the dark! How, iv. 6, while they think verily they have good hearts, and are in the ready way to heaven!

2. Secret reserves in closing with Christ. To forsake all for Christ, to hate father and mother, yes, a man's own life for him. Luke, xiv. 26.—"This is a hard saying." Some will do much, but they will not have the religion that will save them.

3. Trusting in their own righteousness. This is a soul-ruining mischief. Men who trust in their own righteousness they will do nothing for Christ; they will not have the religion that will save them.

WHAT PRAYERS ARE ANSWERED. When the armies of two countries come together to battle, the Christians of one country will pray for the success of one side, whilst the Christians of the other country will pray for the success of the other.

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Lord does not think himself bound to answer the prayers of his people by bringing about the very events they have sought. I shall give some examples of cases in which God thought it right not to answer the prayers of his people according to the letter of their request.

We read in 2 Sam. xii, that the Lord struck the child that Uriah's wife bore unto David, and it was very sick; "David, therefore, besought God for the child; and David fasted and went in and lay all night upon the earth. And it came to pass on the seventh day that the child died."

Some persons may say that this was a peculiar case, that David had sinned very grievously. That is all true, but God had put away David's sin. He was not willing to punish David as he had been an alien; but as his child, and in his wisdom and love and in his right way of governing the world and his people, he thought it right not to let that event take place which David asked for.

10. Unfortified pride. When men love the praise of men more than the praise of God, and set their hearts upon men's esteem, applause, and approbation, it is most certain that they are yet in their sins, and strangers to true conversion.

11. The prevailing love of pleasure. This is a black mark. When men give the flesh the liberty that it craves, and pamper, and please it, and do not deny it, when they indulge their passions, and in gratifying their appetites, and pleasing their senses; whatever appearances they may have of religion, all is unsound.

12. The prevalence of a carnal security. O how many poor souls doth this sin veil in the dark! How, iv. 6, while they think verily they have good hearts, and are in the ready way to heaven!

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(for then they would love the height of holiness,) and therefore are undoubtedly rotten at heart, whatever good opinion they have of themselves.

7. The resting in a certain degree of religion. When they have so much as will save them, (as they suppose,) they look no farther, and so show themselves short of true grace, which will ever put men upon aspiring to perfection.

8. The predominant love of the world. This is a sure evidence of an unconverted heart. When he clove doth this sin lurk oftentimes under the fair covert of forward profession! Yes, such a power or deceit is there in this sin, that many times, when every body else can see the man's worldliness and covetousness, he cannot see it himself, but hath so many colours, and excuses, and pretences for his eagerness after the world, that he doth blind his own eyes, and perish in his self-deceit.

9. Reigning malice and envy against those that disrespect them, and are injurious to them. Oh! how do many, that seem to be religious, remember injuries, and carry grudges, rendering evil for evil, loving to take revenge, wishing evil to them that wrong them, directly against the rule of the gospel, the pattern of Christ, and the nature of mercy.

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ufficiently intelligible, and the answer of the wise man will stand directly opposed to the absurd cavil of the fool.

But perhaps we may with perfect propriety, consider both the verses as the solid counsel of the same wise and pious person. A misconception of the true nature of religion, frequently leads men into gross errors. Some of our religious opinions may also be pushed so far, and carried to such an extravagant pitch, as to require the restraint of wisdom and sound discretion.

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