Boetep.

PEACE.

Sweet Peace, where dost thou dwell? I humbly crave, Let me once know. I sought thee in a secret cave, And ask'd if Peace were there. A hollow wind did seem to answer, No: Go seek elsewhere.

I did; and going did a rainbow note: Surely, thought I, This is the lace of Peace's coat: I will search out the matter. But while I look'd, the clouds immediately Did break and scatter.

Then went I to a garden, and did spie A gallant flower, The crown imperial: sure, said I, Peace at the root must dwell. But when I digg'd, I saw a worm devour

At length I met a reverend good old man; Whom when for Peace I did demand, he thus began: There was a prince of old
At Salem dwelt, who liv'd with good increase Of flock and fold.

He sweetly liv'd; yet sweetness did not save His life from foes. But after death out of his grave There sprang twelve stalks of wheat; Which many wond'ring at, got some of those
To plant and set.

It prospered strangely, and did soon disperse
Through all the earth:
For they that taste it do rehearse, That virtue lies therein; A secret virtue bringing peace and mirth By flight of sin.

Take of this grain, which in my garden grows, And grows for you;
Make bread of it; and that repose
And peace, which every where
With so much earnestness you do pursue, Is only there.

[GEORGE HERBERT.

SACRED MUSIC.*

"But now bring me a minstrel. And it came to pass when the minstrel played, that the hand of the Lord came upon him."—2 Rings iii. 15.

narrative of which they form a part. They are as fol-Inesha, king of Moab, had been a tributary of bad prince. Under these circumstances, Jehoram applied for assistance to his contemporary Jehoshaphat, the king of Judah, and his request was readily granted. With these also the forces of the king of Edom were combined, and the campaign was opened against the Moaband in this strait Jehoshaphat inquired if a prophet of the Lord could be found with whom they might advise. Elisha was at hand: and although objecting to the wicked Jehoram, yet, for the king of Judah's sake he would not be silent. That he might be inspired with the power of the hand of the Lord came upon him."

happiness; and of this unmingled joy we may well sup-Pose music must have been a source. And after the in- of the Lord came upon him." And, vention of instruments by Jubal, they soon became generally prevalent; for we find that in the time of Jacob they were even played by his domestics. In the book of Exodus we read the first account of the antiphon, or chaunt, when Moses and the children of Israel sang this song unto the Lord, and spake, saying, "I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea......And was learned in all the wisdom of the Egyptians:" and an ancient father informs us that in music he was espealso continued in alternate responses; and this style appears to have been always admirably adapted for religious worship; inasmuch as the singers, by answering each other, mutually excite each other's devotion, and signify the consent and union of their prayers and praises

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That David was not backward in communicating the art which he himself cultivated so successfully his own compositions testify; and that his songs might not want and the hills shall break forth before you into singing, accompaniment, he invented many musical instruments, and appointed two hundred and fourscore and eight, that Were instructed and cunning in the songs of the Lord, with cymbals, psalteries and harps for the service of the house of God; and thus a choir was established in the temple, which for ages redounded to the praise and glory of God, and to the good report of his people; and doubtless inspired the assembled tribes with devotion, telling them of the mighty and outstretched arm that had delivered them from bondage and misery, teaching them a strain of thanksgiving, and lifting up their hearts to God in holy psalmody. My brethren, we are accustomed to look upon the Jewish ceremonial worship as the necessary result of a legal obligation; and doubtless it was compulsory, and irksome, as compared with the free service of the Gospel: but when we carry ourselves back to that holy temple in imagination—are absorbed with that tide of song which flowed through its arches, and was beaten back from its walls—we cannot suppose that all their worship was a mere compliance with the Mosaic ritual, and that it never rose into the spontaneous effusion of affectionate hearts; and although their whole law was but a shadow of good things to come, although they sang of triumphs in an earthly Canaan, and the heavenly one was not fully revealed, yet we cannot doubt but that, when they awoke those melodies which

* The substance of a discourse in behalf of a parish choir in the north of England.

the sweet singer of Israel had taught them, that they looked forward to another Joshua, who should give them a rest, of which the former Joshua had but merely spo-God in his holy mountain, and sacrificed the spotless tion to our immediate view. But they are perishable ken; and that, when thronging the sanetuary they praised God in his holy mountain, and sacrinced the spotiess lamb, they trusted one day to "come unto Mount Sion, things of time. And the day of the Lord of hosts shall sist merely in the formal and regular discharge of the public serand unto the city of the hving God, the neavenly Jerusalem, and to Jesus, the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel. And if any part of that noty ritual which God himself had taught them was to be for more which God himself had taught them was to be for more which god himself had taught the god himself had tau which God himself had taught them was to be for more than ephemeral duration, (and doubtless some there was,) it was that part which had been the result of pawas,) it was that part which had been directly enjoined, which the elders; and no man could learn that song but the triarchal piety, before it had been directly enjoined, which the elders; and form the services of the Charch, to believe that in the elders; and no man could learn that song but the triarchal piety, before it had been directly enjoined, which the elders; and form the services of the Charch, to believe that in the encouragement from the services of the Charch, to believe that in the elders; and no man could learn that song but the triarchal piety, before it had been directly enjoined, which from the fall of Adam had existed, as a proof that man's hundred and forty and four thousand, which were retotal corruption had not barred his heart against the entrance of the Spirit's influence, and which always had song we shall one day sing, if we join in divine harmony, added fuel to the flames of devotion, and the warmth of divine love to the heart of the listless worshipper. Yes, which feebly represent the hymns of the redeemed. when greater glory was revealed, it was to be celebrated with nobler harmony; when Christ had abolished empty but their sublimity was to be raised in proportion to the an art which the best and wisest of the governors of God's magnificence of their theme; the Christian Church was people ever commended; an art which strengthens meto improve upon that which the Jewish, with its silver ditation, promotes attention, and raises the hearts of trumpets, its harps, its psalteries, and cymbals, had begun, and for them was to substitute the peals of the majestic organ, which displays them all; and for mere meful combination of harmony, and to take up the neverdying strains of David, and to join it to a minstrelsy with and courage, remedies the wounds and brightens the sor-

Music has made part of holy worship in the Church, under the old and new dispensation; and if the dedication of human skill to God can be acceptable to him, this must be in a great degree, inasmuch as it is an act far superior to any other which has been discovered. I shall proceed then to point out, that not only the Bible, but also reason, shows us this superiority; and for this leluia, for the Lord God Omnipotent reigneth." purpose we will consider the causes in which it originates. Of these we will notice three. 1. Its extraordinary power over the human mind. 2. Its universality.

Its eternal duration. over the passions, between which and all sounds there utter will influence the conduct of all. Some of you, that as light and wanton airs are apt to kindle wanton devoid of it. For those who have this precious gift, I certainly exists a natural sympathy; and we are sure doubtless, are gifted with a musical talent, and a few are That these words may be the better understood, it is not abusing it. Do that they may use it as not abusing it. Do that they may use it as not abusing it. Do pray to God that they may use it as not abusing it. Do pray to God that they may use it as not abusing it. Do pray to God that they may use it as not abusing it. Do pray to God that they may use it as not abusing it. Do pray to God that they may use it as not abusing it. Do pray to God that they may use it as not abusing it. Do pray to God that they may use it as not abusing it. Do pray to God that they may use it as not abusing it. Do pray to God that they may use it as not abusing it. Do pray to God that they may use it as not abusing it. the fires, so true devotional tunes excite or heighten devowill be necessary to abridge from the sacred text the
harrating of a living to the fires, so true devotional tunes excite or heighten devoto her Redeemer and her disembedied member, she herself replies,
staff of a broken reed," which "shall go into their hand, and
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staff of a broken reed," which "shall go into their hand, and the redeemer and her disembedied member, she had the redeemer and her disembedied member, she had the rede standing; it lights up smothered fires, and calls forth la- nobler purposes, by devoting them to those ditties which pierce it" (Is. xxxvi. 6.) most unlimited sway: it spurs the wicked to revenge, or monishing those who frequent the alchouse? Cease from quarter, but yet not less opposed to apostolic precept, nor less gave, and the Lord hath taken away; blessed be the name of the tent energies. Whether for good or ill, it exercises al- must withdraw your thoughts from heaven. Am I adous repose, or it excites to manly action; it brings balm lends attraction to the poisonous draught! What do you that already noticed. I mean the error which leads men to lay ments hate and cruelty, or it melts the soul to pity and to destroy the soul! What do you do but ornament the cup upon the things of which, or the authority by which, he speaks; love; it goes hand in hand with profligacy, or is in a which is foul and venomous within! with examples. It stirred up the ardour of the conquerors of Canaan, and brought over to their side the invincifrequently alluded to in the Old Testament; and we ble power of Jehovah. It expelled the evil spirit from ble power of Jehovah. It expelled the evil spirit from ble power of Jehovah. been in constant use. Amidst the flowers of Eden, rity; it rapt the prophet in other times, and fitted his God, and promotes spirituality; but if it work ill, it Adam is stated to have possessed all that could produce mind for the instruction of God's prescient Spirit; for works against God, and provokes luxury and sensuality. "it came to pass, when the minstrel played, that the hand

this divine art over others, from the magnitude of its minstrelsy ascends as incense of a sweet smelling savour power, much more can we from the universality with to heaven, and therefore by encouraging it, they are fulwhich that power is acknowledged. Animate and inanimate nature alike appear formed for harmony. It was a magnificent conception of that learned heathen, who supposed that the seven spheres, according to the rapidity and sluggishness of their revolutions, caused high and the early Caristians boasted that their music attracted Miriam answered them, Sing ye to the Lord, for he hath low intonation, and together formed a perfect symphony, triumphed gloriously: the horse and his rider hath he thrown into the sea. This you will perceive was sung magnificent was that conception of the royal Psalmist, This you will perceive was sung magnificent was that conception of the royal Psalmist, by responding, in a manner similar to that adopted in when he represented day and night as interchangeably our cathedrals, and was probably brought by Moses dividing the world between them, and transmitting in from Egypt, since St. Stephen declared that "Moses succession, each to other, the task enjoined them, as the responding parts of a choir, chaunting forth alternately the praises of God. "Day unto day uttereth speech, cially instructed. The song of Deborah and Barak was and night unto night showeth knowledge." And although "there is no speech nor language," yet "their sound is gone out into all the world:" although there to the decency of public worship offers. Without your are no articulate sounds, they all rejoice in reason's ear, and are incessantly uttering a song of praise and thanksgiving. The whole world is an exhibition of choral haragery of scripture, where inanimate things are said to be but what must be my demand, when I ask you to dedivocal with prayer and with applause. "The mountains and all the trees of the field shall clap their hands.

3. But if music is superior from its vast power and universality, much more is it from its undying existence. Look to the eternity of the past and of the future. When first this universal frame was called forth into being, tuneful voices welcomed its formation-"the morning stars sang together, and the sons of God shouted for joy; the father of the hollow lyre caught the strain and handed it down, and

"Through succeeding ages, all along, Saints praised the Godhead in devoted song."

And as it accompanied the first creation, so also "music shall untune the sky." The trumpet of the archangel shall sound, and as a wizard's incantation, arouse the sheeted dead: then heaven and earth shall pass from us, and every thing shall dissolve, fleeting away like a vision, and not leaving a ruin to mark the place of its devastation. And then shall begin the religion of the blest-eternal and melodious praise. The saints, who loved to hymn God's praises here, shall there put off mortality and corruption, and enjoy the very perfection of nature; their happiness will be consummated, and there will be no more place for desire; they will have nothing more to ask, and nothing more to expect, but the secure possession and enjoyment of pleasures which never satiate; and then must faith be turned into sight, hope into enjoyment, prayer into praise; holy love shall be the source, and holy music the expression, of their delights. M. Anderson, M.A., Minister of St. George's Chapel, Brighton.

"What know we of the saints above But that they sing, and that they love?"

ities, and bring the beauties of distant parts of our crea- How low and degrading, for instance, is the standard by which come upon all pleasant pictures; for then there shall be vices of the Church, or in abstinence from certain amusements, striking than its commencement. But in order to understand it however, other things have an end, music shall begin to that, whatsoever be the changing fashions of a changing world, we have good hope that they die in the Lord. Our Church, in display her charms. "I heard," says St. John, speaking that, whatsoever to the character of God's ministers is independent of them all, and her liturgy and services, follows the example of the apostles in their Church music shall prepare you for celestial melody. Support then this art, in which all Christian churches of the world have gloried; an art which all ages followed; lody, or a succession of sounds, to substitute the beautithe beauties of which the lyre of the royal poet could not rows of this present life—all-potent, universal, and eternal: the deprivation of which is mentioned as the severest curse that can befal a people-"When the voice of harpers and musicians and of pipers and trumpeters shall be heard no more;" and the cultivation of which is the blessed task of dazzled cherubim and seraphim before the throne of God, and the blessed reward of the saints who worship God and fall down before him, saying, "Al-

What more then can I say, but to exhort you by your branch of religious worship? I will address you as divi-1. Its extraordinary power consists in its influence | ded into two parties: but I trust in God that what I shall

those whose ears cannot distinguish between the sweet 2. If we can draw an argument for the superiority of variations of harmony. They must know that sacred filling a necessary duty to God. I charge each one who hears me to be liberal in supporting that of which the loss would be a curse. Your services are now performed in a manaer worthy of such holy compositions; and as spectators who were subsequently baptized, so we trust that when the listless observer enters our temple, melody may soften his heart to yield to the moral battery of God's Spirit, that the seeds of devotion may be sown, and that, as upon Elisha, when the minstrel played, the hand of the Lord may come spon him. But, however alluring and legitimate this atraction, I must remind you, that you owe it to the liberality of but a few individuals, and that the greater part lave not shared in the honour of establishing it. Nowthen the opportunity of contributing assistance we must lose this aid to devotion. If I were appealing for your co-operation in educating the young, tressed, I should have large claims upon your liberality cate of your wealth-aot to man, who, however much his moving tale may strike the tender chords of pity, is but a pensioner of an hour, and therefore soon to leave this scene of woe, but—to the Holy One who inhabits eternity, who can give you to reap in proportion as you sow; and for the corruptible riches of this world can bestow upon you the incorruptible treasures of heaven. Let us, my brethren, strive to support a choir that may remind us of the hundred and forty and four thousand celestial harpers, whose "service high and anthems clear," may

"Dissolve us into ecstacies, And bring all heaven before our eyes;"

and may teach us constantly to look forward to that sanctuary where all human minstrelsy shall be hushed, and the immense tide of song roll from thousand times ten thousand voices of glorified saints; where with the crown on the head and the harp in the hand, we may look to execute the will and hymn the praises of our God, wearing the diadem, and making the melody of glory.

THE MINISTERIAL OFFICE.*

"Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God," is the declarations of St. Paul. Now it needs but a very slight acquaintanes with the

fensive in their results, but fraught with serious mischief both stewardship which God hath entrusted to us. Painting and sculpture are arts that concentrate real- to those who hold them, and to ourselves whom they concern. some would judge of the ministerial office! Esteeming it to conduties are of no profit to ourselves, except so far as they be actuspirit they will be vain as the finkling cymbal, vainer than vanity false teacher, or the profane communicant at Corinth, could have itself; and that, after all, they are but a portion, and perhaps reason to conclude, from the general declaration of St. Paul, that not the the most valuable portion, of that round of sacred duties | he was himself " washed, sanctified, and justified." which meets not the public gaze, but which nevertheless must be But, as I said, the commencement of our funeral service is very followed out with zeal, and perseverance, and impartiality by all striking. The connexion between the minister and people, inteests of our immortal nature to the care of the weak, the careless, the last hours, and to guide the departing spirit of him who is no or the ignorant. No marvel, if this be the mistaken view which more. And then he, their pastor and their friend, appears to them is taken by some men of the ministerial office-if, acting upon in those introductory clauses, not simply as their minister, but as for guidance to rush, unbidden, into the sanctuary, that "the Redeemer, next of the departed, and then of the society of mournenemics of the Lord should blaspheme" (2 Sam. xii. 14.) No ers. The Redeemer speaks to them from heaven: "I am the Re-

Jehoram, who, in all probability, was a weak, as well as a bad prime bad prime to the due discharge of the ministerial office, than bad prime to the due discharge of the ministerial office. to the wounded heart, or it adds fuel to its fire; it augto invest him thereby with prerogatives which the Church gives to his Lord-they whom he loveth; and with peculiar solemnity sisterhood with piety and devotion. Who has not besisternood with piet, and devotion. Who has not rejoiced to join held its use and its abuse? Who has not rejoiced to join pleasures of the drawing-roon? To you I recommend a standard whereby to judge of every other; to set him up as the dressed to the sister of that beloved one: "I am the Resurrection standard whereby to judge of every other; to set him up as the route, they were unable to procure a supply of water, and in the first Adam to the second; and while they means the and in the second; and while they means the second is the second to the second the it in the house of debauchery? At one time, we see it talents—not to the mere telling of vows of human love the sign and test of a right belief. The principle of this error I from the first Adam to the second; and while they mourn the kindling the fires of divine love, and teaching men to express the best emotions of their heart; at another, we romantic solitude—of the pleasures of the feast—of the see "the harp and the viol, the tabret and pipe, and wine gaiety, perils, and splendour of war, and the vain mixture amongst us, and loves to mark out for itself some exclusive priin their feasts; but they regard not the work of the of caresses, tears and faintings, wooings and weepings, vileges, some chosen adherents, some separate sphere of action—though parted from his body, is still alive; and that even his Lord, neither consider the operation of his hands." Of which distinguish our modern lyrics—but to telling of And it came to pass, when the minstrel played, that the hand cold and the energy spirit which pervades every department of life; or when the magnitude of its power Holy Scripture supplies us the glories of your God, and of his endless love; of the land cold and the energy spirit which pervades every department of life; or when the magnitude of its power Holy Scripture supplies us the glories of your God, and of his endless love; of the may hence conclude that the musical art was held in considerable.

The distribution of the liberties and the literature of our country, and,
the heart of Saul, and restored the royal maniac to his and all remember, that music is a powerful instrument to protect the liberties and the literature of our country, and,
the heart of Saul, and restored the royal maniac to his and all remember, that music is a powerful instrument to protect the liberties and the literature of our country, and,
the heart of Saul, and restored the royal maniac to his and all remember, that music is a powerful instrument. siderable esteem. Indeed, in both Jewish and Christian above all, if you desire to transmit to your children the glorious above all, if you desire to transmit to your children the glorious above all, if you desire to transmit to your children the glorious above all, if you desire to transmit to your children the glorious above all, if you desire to transmit to your children the glorious above all, if you desire to transmit to your children the glorious above all, if you desire to transmit to your children the glorious above all, if you desire to transmit to your children the glorious above all, if you desire to transmit to your children the glorious above all, if you desire to transmit to your children the glorious above all, if you desire to transmit to your children the glorious above all, if you desire to transmit to your children the glorious above all, if you desire to transmit to your children the glorious above all it is th of our text, at its magic sound, the veil fell from futuworks' sake, -I know not; but the result most undoubtedly is, pre contention and division in the Church of Christ. The dogmas truth, the brightness of the Father's glory, and the express image And let not this solemn warning fall unheeded upon of men in their single and separate capacity are from this cause of his person, manifesting in our nature, the free, eternal, compaslistened to with more eagerness than the word of God. The exposionate love of God to our race-Jesus Christ, by one offering of sitions of the modern controversialist are sought out with more exactness than the truth as it is in Jesus, and as the voice of His holy king reconciliation for iniquity, that God may be just, and the jus-Church has proclaimed it throughout past ages. The Shibboleth tifier of every one that believeth-Jesus Christ risen from the adopted by this or that section of society is accounted a sufficient dead, and in the truth of our nature exalted to the throne of the of Apollos, and I of Cephas, and I of Christ," they forget that blessing upon the chosen members of his mystical body, the preand Apollos were only ministers by whom the Corinthians bced any thing, neither he that had watered, but God alone that gave the increase (1 Cor. iii. 5-7.) To Him, therefore, whose ervants we are, must we, who have received such a ministry, look up for guidance and support, and not to the favour of our ellow-men. We are his ministers and stewards, remember, and not yours; to him we are accountable, and not to you. We minister indeed for you, but not by your authority.* We "watch Pope Clement the Eighth's Plenary Indulgence to for your souls as they that must give account, that they may do it with joy, and not with grief" (Heb. xiii. 17;) but we do this upon the strength of principles, whose intrinsic excellence rests upon far higher grounds than any which can be supplied either by the instruments to whom the ministerial office is entrusted, or by the objects for whose sake it was appointed.

Never, therefore, let the proper relations, in which those who are respectively the instruments and objects of the ministerial office stand towards each other be mistaken or misrepresented. On your part, it would be the error, the dangerous and fearful error, of trifling with an appointed means of grace; on ours, it would be the treacherous abandonment of the vantage ground on

*" The ministry of things divine is a function, which as God *"The ministry of things divine is a function, which as God himself did institute, so neither may men undertake the same, but by authority and power given them in a lawful manner. They are therefore ministers of God, not only by way of subordination, as princes and civil magistrates, whose execution of judgment and justice the supreme hand of divine Providence doth uphold, but ministers of God, as from whom their authority is derived, and not from men."—Hooker's Ecc. Pol., b. v. c. lxxvii. 1. The same distinction is insisted upon yet more expressly by Mede in his Discourse on 1 Cor. iv. 1. "This speech [minister of the Church, or of this or that Church,] is so much the more incommodious, because it hath benotton (as incommedious and inapt modious, because it hath begotten (as incommedious and inapt speeches do) an erroneous conceit, not only among the vulgar, world around us to see that we are not so accounted. The ministerial office is, in very truth, frequently not regarded by others as it ought to be. Neither would it be difficult to shew that such * From "Sermons on various Subjects," by the Rev. James S. M. Anderson, M.A., Minister of St. George's Chapel, Brighton.

errors of opinion are not, like many others, harmless and inof- which God hath placed us, the unfaithful administration of the

THE BURIAL SERVICE.

There is something very beautiful in the funeral service of the Church; and perhaps no part of it, if rightly considered, is more

who would seek to be faithful stewards of God's mysteries. Now, resting under all circumstances, becomes peculiarly so in the case it cannot but be admitted, I think, that they who entertain such of the dying and the sick. During the sickness which precedes partial and unworthy notions of the office of the Christian minis- dissolution, he has frequently, it is to be supposed, been in attendter must themselves have a false impression of the requirements ance, to supply, as far as lies in his power, and as the case may reof a Christian people. They demand not that "the priest's lips quire, conviction, direction, and comfort. In the case of those should keep knowledge" (Mal. ii. 7,) because they themselves who, for a course of years, as he judges, have been walking in the wish to receive none. They rejoice not in the zeal of the faith- ways of the Lord, his province, though mournful, has much of ful messenger, because they themselves would go on calm and pleasure. To point to them more clearly the Lamb of God; to undisturbed. Neither knowing, therefore, nor desiring to know, lead them to the promises; to cheer their minds with the glories the things that belong unto their peace, they deem any one com- of their future hope; to encourage them, if trembling, meekly to petent to guide them along the same round of dull indifference. resign their souls to Him; or, if wearied with tedious pain, to teach It is a task of mechanical formality, which may safely be en- them all the days of their appointed time to wait till their change trusted, in their estimation, to the feebleness of mind that is unable to grapple with the afficulties of secular profession. They know and can appreciate the keen and active spirit which is demanded for the straggling with success through the difficulties of manded for the straggling with success through the difficulties of other walks of fife. They value there the fixed resolve, the lofty God who gave it, and the weeping relatives are following the lifeimpulse, the unwearied perseverance, the upright principle; and less body to the place of its rest, then, at the entrance of that last yet they dream that they may calmly consign the mightiest inter- home, they are met by him who hath done what he could to cheer

for eternity, to do all in your power to improve this branch of relicious notions, they urge any one that looks up to them a representative to them in no ordinary manner,—first of their marvel that "the love of many" should "wax cold" (Matt. xxiv. surrection and the Life." The spirit of the departed, who is now 12,) that false teachers should infest the Church of Christ, and that waiting for the consummation, answers from the place of spirits Again; there is another error, coming indeed from an opposite this world, and it is certain we can carry nothing out. The Lord

The pious among his flock are to the minister what Lazarus was

PROTESTANT ASCENDANCY.

If you desire to prolong the peace, promote the improvement, est whereby to prove the character of shose who repeat it; the Almighty, far above all principality and power, and every-name otives of some who repeat it not are misrepresented; the actions that is named not only in this world, but that which is to come and the words of others are exaggerated: and so, whilst the followers of respective teachers are saying, "I am of Paul, and I Father, the gift of the Holy Ghost, and pouring forth the precious Christ is not dwided, that Paul was not crucified for them; nei- destinated objects of Jehovah's saving grace-Jesus Christ, the ther were they "baptised in the name of Paul" (1 Cor. i. 12, 13.) Lord of Creation, the second Adam, the Judge of the quick and They forget that truth which the apostle proclaims and reiterates with dead, returning in the clouds of heaven with power and great glory, such earnestness in the chapter preceding the present, and which, to break, as a potter's vessel, all the craft and subtlety of the devil n fact, gives immediate rise to his present argument, that Paul or man worketh against him, and to establish, in judgment and justice, that everlasting kingdom, the sceptre of which is a right lieved, "even as the Lord gave to every man;" that Paul had sceptre-if you would secure and perpetuate this glorious liberty of planted, and Apollos vatered, but neither was he that had plantnever will tolerate, then join in our labours, strengthen our hands, and cheer our hearts, and swell our numbers in stedfastly maintaining the only safeguard for all our blessings, and not ours only, but the blessings of the whole nation, PROTESTANT ASCENDANCY!-

> THE IRISH TO ENCOURAGE THEM TO AN INSURRECTION AGAINST QUEEN ELIZABETH; TRANSLATED FROM THE ORIGINAL LATIN .- See the collection of Records at the end of the first volume of Collier's Ecclesiastical History, p. 102.]

Pope Clement VIII. to all and every of our venerable brethren, the archbishops, bishops, and prelates, and also to our beloved sons the princes, earls, barons, and people of the kingdom of Irelandwishing health and our apostolic benediction. Whereas, we have heard, that you, incited by the exhortations of our predecessors and ourselves, have long endeavoured to recover your liberties, and to defend and preserve them against the heretics-first under the auspices of James Gerald, and then under Hugh O'Neil, Earl of Tyrone, Captain General of all the Catholic forces in Ireland, unler whose command you have achieved the noblest victories; We, therefore, that you, your general and his troops, may hereafter be encouraged still more manfully to contend against these heretics, and that you may be endowed with all spiritual graces for this object, after the example of our venerable predecessors, relying on the mercy of the Almighty, and on the authority of his blessed Apostles, Peter and Paul, do grant to each and all of you who will follow the aforesaid general and his army, as the asserters and defenders of the Catholic faith, and to all others who, by advice, favour, or provisions, or by any other military aids, shall assist in this expedition, on their repentance and confession, and, when practicable, on receiving the hely Communion, THE PLENARY PARDON AND REMISSION OF ALL THEIR SINS, to the same extent as if they had gone to the Holy Land to war against the Turks for its

* Wheatly on the Common Prayer.