"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS .- JEREMIAH VI. 16.

VOLUME IV.]

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Poetry.

THE LANGUAGE OF FLOWERS.

NO. III.-PRIMROSES.

There is not a leaf that waves upon a tree, or a flower that the end diversity and splendour of all the beauties of external nature, and of his goodness by the nice adaptation of these to the existence and comfort of the countless tribes of animated creatures to whom they furnish shade or support. From all these the Philosopher, by a laborious examination, and complicated reasoning, proves the existence and the attributes of God; but the Poet sees the same truths by intuition. His eye "glances from heaven to she had risen, she would reply that thoughts of God earth, from earth to heaven," and wherever that glance falls it kindles as with a divine ray the holiness of nature. In the brightness of that divine ray the sceptic can neither see nor exist. His when he interrogated her why she had not awaked him province is only to grope in the dark, and, as Burke beautifully that he might rise and pray with her, she would reply says, the whole of his boasted doubtings are "spun from the brains that she often enjoyed prayer most when alone." With of men of cold hearts and muddy understandings."—The chill of the amount of spiritual knowledge (continues the misthe heart has paralyzed the reason.

G. Withers sung of old to his Muse:-Her divine skill taught me this, That from every thing I saw I could some instruction draw, And raise pleasure to the height Through the meanest object's sight.

By the murnur of a spring,

Or the least bough's rustleing;

By a daisy whose leaves spread

Shut when Titan goes to bed;

On shady hush or tree; Or a shady bush or tree; She could more infuse in me Than all nature's beauties can In some other wiser man.

To the eye of the common observer the Evening Primrose delicately prepared food for tribes of insects whose dance is only priest, 'he has just been praying, and committing his under the twinkling stars or glancing moon; but to the Poet this soul to the Lord.' Elias recognised me. I asked him little flower breathes a further lesson, and tells of the silence of whether he had hope in Christ, and he answered me in night as a fitting time when we should unfold to God the blossoms a broken, faltering manner, 'By the strength of God I of our soul, and pray for an abundant supply of the spiritual dew

THE EVENING PRIMROSE. "The sun his latest ray has shed, The wild bird to his nest has sped, And buds which to the day-beam spread Their brightest glow, Incline the dew-besprinkled head In slumber now."

"Then why art thou lone vigils keeping Pale flower, when all beside are sleeping are not the same soft zephyrs sweeping Each slender stem
And the same opiate dew-drops steeping
Both thee and them?"

"Eve is my noon .- At this still hour, When softly sleeps each sister flower, Sole watcher of the dusky bower

I joy to be; And, conscious, feel the pale moon shower Her light on me.

"Soon as meek evening veils the sky, And wildly fresh her breeze flits by, And on my heart the dew-drops lie, I feel to live; And what of mine is fragrancy

I freely give. "Say thou, who thus dost question me, Would'st thou from earth's dull cares be free? O listen and I'll counsel thee Wisely to shun Tumult, and glare, and vanity

As I have done. "Enter thy closet, shut the door, And Heavenward let thy spirit soar; Then softer dews than bathe the flower On thee shall rest,

And beams which sun nor moon can pour Illume thy breast." From this let us pass to the common Primrose of the fields and

gardens of Britain, and which, with very little trouble, will endure all the extremes of a Canadian climate. To the common passer-by it appears simply as described by Wordsworth in his somewhat hackneyed lines,

A primrose by a river's brim, A yellow primrose was to him, And it was nothing more.

But, to the mind of the Poet, few flowers are full of so many and such holy imaginings. It talks to him of God and of the mysterious operations of his wisdom in more languages than the industry several precious promises, in his own language. of man has yet collated, and with a secretness which belongs to no

Thus did Herrick—who was born about 1590—converse with Primroses filled with morning dew,

Why do ye weep, sweet babes?—can tears Speak grief in you, Who were but born Just as the modest morn Teemed her refreshing dew?-Alas, you have not known that shower Nor felt the unkind Breath of a blasting wind, Nor are ye worn with years; Or warped as we

Who think it strange to see Such pretty flowers, like to orphans young, Speaking by tears before they have a tongue. Speak whimp'ring younglings, and make known

The reason why Ye droop and weep; Is it for want of sleep Or that ye have not seen as yet Or brought a kiss From that sweetheart to this? No, no, this sorrow, shewn By your tears shed Would have this lecture read;

"That things of greatest, so of meanest worth, Conceived with grief are, and with tears brought forth." I have not room for my next conversation with the Primrose and therefore conclude this paper with a solemn breathing appropriate to the season, the author of which is to me unknown.

THE SUMMER'S GONE. The summer's gone—and every flower That waved its beauties to the sun, Has bloomed its brief but lovely hour, Has shed its fragrance-and is gone.

The summer's gone—and many a hope Has budded with the early spring, Has seen its blossoms brightly ope To wither like a blighted thing!

The summer's gone-and many an eye, That brightly shone, in tears is shrouded-Or worse than this, by coldness clouded.

The summer's gone-but soon again; Shall blush and breathe upon the air The enamoured flower, and paint the glen, But those I loved shall not be there.

RIVIGNUS.

THE NESTORIANS.*

untains, it is well known have resisted the influence of the mountains, it is wen known Rouse that the Rouse Rouse Church, to which the western branch has yielded. The Nestorians without any change in their church government.—See Mis. Herald, Dec.

A NESTORIAN PRIEST IN APPLICATION. - "One of the priests, who had resided at the mission as an assistant, stated, after the decease of his wife, 'that often, on waking in the night, he had found that his wife had risen, and retired for prayer; and, on asking her why not sleep, and felt constrained to rise and pray; and sionary,) which many of the Nestorians possess, their attachment to the Bible and to the Christian religion, and the serious devotional habits of some of them, I cannot help hoping that there may be here and there a praying Simeon and Anna among this interesting people, even now 'waiting for the consolation of Israel.'-Subsequently, the same priest was visited, when his brother, a pupil of the mission seminary, was near his end. "The family were weeping by the bedside, and the priest, while wiping the tears from his own eyes, said to them, 'Do not weep, but give glory to God.'-He appeared calm, and, though melted with grief, was still resigned. How is Elias? I inquired. 'Elias has seems to be nothing more than a pretty flower which blooms at done with this world,' said the priest. Does he know night: the philosopher discovers that its fragrant juices are the that he is dying? I inquired. 'Yes,' answered the hope in Christ.' The priest proceeded to state that he had conversed much with him, and that Elias had said that he had no worthiness of his own to recommend him, but trusted simply in Christ, and, confiding in him, he was not afraid to die. The priest's appearance was deeply interesting. He solemnly warned his family, and others who were present, 'to be also ready,' and heed the voice of God in the scene before them. There was, in this instance, none of the noisy, frantic grief which is often witnessed at the dying bed in these countries; there was deep sorrow, but also solemnity and stillness. 1 never felt more grateful for the precious hopes and consolations of the gospel, than while standing by that death bed, and witnessing their soothing, sustaining influence on the afflicted priest."

FUNERAL.—"A large assembly collected in the church-yard, where the funeral service was read. It was simple, but solemn and impressive. One part in particular, where the Bishop took his stand upon the grave after it was filled, and repeated 'Farewell, my brother, until the resurrection,' was affecting beyond description. After the funeral, on my making some inquiries relative to the funeral service, priest Abraham proposed we should translate it into the spoken language of the people, that the people may be benefitted by

"Two of the patriarch's brothers, one of them his deago, are now with us. They have intimated a wish to O, thou Creator of the heights and the depths, have gested, it is the quickening spirit, and not im enable us to employ them, they might render us important aid, and might themselves become thus prepared to be efficient missionaries to their countrymen among the mountains.

"Our Nestorian priests have just been in to condole with us, (on occasion of repeated afflictions in the mission families.) They deeply feel for us in our bereavement, and it is truly soothing to our feelings to witness their deep sympathy, and yet more to listen to the healing solaces of the holy scriptures, tenderly and pertinently administered to us by Nestorian christians. I happened to be sitting with a Bible in my hands, when the priests came in, 'From that book draw consolation,' said priest Dunka, and then proceeded to quote from it

"Soon after the priests left my room, one of the Nestorian Bishops came in to condole with us. Among other things, he remarked, 'true, it was your only son and child, but that, too, was God's only Son with whom the Father parted that he might come into this world and die for us.

"Mar Gabriel visited us, to tender us his condolence in our bereavement. Deacon Badel, the teacher of our girl's school, accompanied him for the same purpose .-Among other things, in the course of our conversation, I reminded him of the declaration of Christ, that where our treasures are there will our hearts be also; and suggested that the Lord is, perhaps, taking our treasures (our little children) to himself, that he may draw our hearts after them. 'What an interesting, precious thought,' exclaimed the Deacon, 'I will repeat that in our church to our people, that the afflicted among them may be comforted in their bereavements, and benefitted by them."

In a conversation with two priests residing at the mission, "both appeared deeply solemn. John said he often felt afraid to go to sleep at night, lest he should awake in eternity, and in the world of despair. The priest expressed the hope that he is pardoned through the merits of Christ and washed in his blood; though he added, that, in view of his remaining depravity and sins, he hoped with distrust and trembling; but that it was his unceasing prayer, that God would prepare him to live to his glory, and die in peace. The external conduct of this priest is entirely correct, his character extremely amiable, his deportment habitually serious, and his conscience apparently very tender.-His solicitude and efforts for the improvement and salvation of his family and people, are also very interesting. He has recently introduced family worship in his own household, probably a solitary instance of the kind among the Nestorians; and he is indefatigable, though discreet, in his efforts to instruct and reform his peo-

FUNERAL SERVICES.—"The religious services at the grave, on the occasion of interment, are interesting, and not tediously long. To-day the sexton and others were preparing the grave; it was not quite ready when the corpse reached the spot. Priest Dunka translated from

few pages into the vulgar language. The matter was in heard no preaching, and not knowing your duty, you had had felt comforted,—but not satisfied: his earnest desire was to were the following; I give but a meagre skeleton of you call to witness that sun and the moon, these walls, those I mention. 'Death is a cup of which all must and this church, and say, 'we have not heard?' "

the answer."

life is uncertain.

all must return, will presentall her offspring, the graves it occurs in the Nestorian liturgy, viz:-

part of them, in any but an unknown tongue." The following prayer was prepared by one of the

priests, to be used in the Mission Seminary. 'O Lord God, our Father who art in Heaven, listen and by night, at all times, every hour, he casts his nets, truth, who proceeded from the Father, the Spirit that his snares, and his traps, that he may take us in giveth life. But save thou us from his hands. Have com-

midst of our bishops, priests, deacons, and scholars, everlasting." dwell in our hearts, that he may purify and remove from church, for its renovation and salvation. within us all the stains of our iniquities, and may

souls unto eternal life.' ever .- Amen.'

Gavvar, a district in the mountains. He is a sprightly, thousand with an unknown tongue,' &c." fine-looking man; but though a bishop, he is unable to read, save that he can chaunt his prayers in the ancient THE ONE CATHOLIC AND APOSTOLIC CHURCH. Syriac, without knowing their meaning. I expressed my regret to priest Dunka, that any of their bishops should be found in such a predicament. 'We have worse bishops than Mar Sleeva among the mountains,' said the priest; meaning that there are those who are

still more ignorant. "Priest Dunka gave a history of his own case to illustrate the difficulty of learning to read in the mountain districts. His father was not pleased with his attempting to learn, and told him he must become a shepherd. With such feelings, his father was always offended, if he saw him have his psalter in his hands, and would take it roughly from him, and give his head a box, and tell him to go and look after his flock. In his ardent desire to learn, however, he could not abandon the undertaking; and he conceived the idea of studying by himself as he watched the sheep among the wild Kurdish mountains; and accordingly he used to take his psalter, secretly under his garment day by day, and when fairly out of the view of any one, studied it while keeping the flock, until he had committed the whole of the psalms to memory and learned to spell the influence over their future lives. words. With such a foundation, he continued to imcated and was ordained as a priest.

fifty natives assembled and listened in perfect silence, of their daily life.

general excellent, and the language and figures were no sin; but now you hear, and God will require it of find rest for his troubled spirit, and a sure confidence on which to [That portion of this interesting people east of the Kurdish vivid, and often very striking. Among other figures you. Will you then say, 'we have not heard?' Will rely

blossoms under its shade, but speaks to the genius of the true Poet sions, dated Ooromiah, where a mission has for several years of the greatness or the goodness of God;—of his greatness from the condensation of the greatness or the goodness of God;—of his greatness from the condensation of the true Poet sions, dated Ooromiah, where a mission has for several years from me; yet thy will be done. He tasted it, and to condensation the condensation of the greatness from the condensatio took from it the poignancy of its bitterness. We must that it is spiritual death, rather than error in theological act upon it. Instead of which, the too general practice of persons all taste it. And let us too, say, when this bitter cup is belief, which is their calamity. Many human and in the present day is to doubt and cavil till the end of life; and, presented to us, in the removal of dear friends, thy childish traditions, both written and oral, are indeed what is stranger still, to feel a sort of stupid acquiescence in this will, O Lord, be done. Adam, where is he? He prevalent among them; and some of these doctrines state of doubt, and call it philosophy. A few superficial difficultasted this cup. Abel, the righteous, where is he? He tasted this cup. Abel, the righteous, where is he? He tasted this cup. Thus the enumeration proceeded through worship. In general, however, their liturgy is composed and these modern philosophers are too indolent even to endeavour to remove them. They set themselves down in the the catalogue of patriarchs, prophets, and worthies, in ed of unexceptionable and excellent matter. The most irrational notion, that religion is a doubtful thing, and that the same simple and primitive tyle, in which Peter charge of heresy on the subject of Christ's character truth is not attainable. Thus they die in doubt, and only awake enumerated them on the day of penterost, Stephen, in has been so violently thrown upon them, ever since to certainty. The same want of principle runs through their his vindication, and Paul, in adducing instances of emi- the days of Nestorius, by the Catholics and other sects | whole character. A Latitudinarian in religion is good for nought, nent faith, in his epistle to the Hebrews. They had of oriental Christians, that suspicion in relation to their he has no fixed principles in any thing; you can never depend on tasted this cup. So had proud and mighty kings and orthodoxy on that momentous subject may natually be him. In every department of life-in his family, in society, in nobles. 'Where are they?' It was repeatedly inter- felt also in Protestant Christendom. I am satisfied, public, as a politician, as a neighbour—he is inconsistent and rogated; and the reply as often, 'This grave furnishes however, that the Nestorians are sound in the faith on wavering. This is the curse of the age—this wavering, unsettled "Death was also styled a bridge, over which all must ject, this morning, in glancing at their religious creed, chief advice to every friend of mine would be, first determine what pass, the figure being expanded in the same manner as which they always repeat at the close of their worship. is truth, and then act upon it. To go on doubting till your life's the above. I was particularly interested to hear it in- It is what they recognize as the Nicene creed, and ac- end is a miserable philosophy, and must end in ruin. For myself, sisted, in this connexion, that we must repent and re- cords very nearly with that venerable document as it I bless God that I have been educated in the principles of His ceive Christ as our Saviour, before crossing this bridge, has been handed down to us. As the churches in Apostolic Church. I have sought diligently into the truth of there being no repentance that will avail us beyond it; America may be interested to know just the form and these principles, and am firmly convinced that they are from and delay to repent being perilous in the extreme, as matter of this creed of the Nestorians, I send you be- heaven; and now my constant care is to live according to them. "Finally, "The earth at the resurrection, for the dead gy in the ancient Syriac, and is always repeated by Church of Christ." will rise, when Christ shal come in his chariot to them at the close of their religious exercises, which judgment, then the earth, the common mother of all is at least twice every day. I send the translation of it flesh, from whose womb all spring, and to whose womb with the caption prefixed, in the precise form in which

opening upon her ample boom to the Redeemer and NESTORIAN CREED, - 'The Creed which was compos-Judge, who will select from among them the righteous ed by three hundred and eighteen Holy Fathers, who and take them with him to lis kingdom, and send the were assembled at Nice, a City of Bythinia, in the wicked to their own place, in the world of perdition.' time of King Constantine the Pious. The occasion of "Seldom do the people lear these services, or any their assembling was on account of Arius, the infidel

'We believe in one God, the Father Almighty, crea-

tor of all things which are visible and invisible 'And in our Lord Jesus Christ, the Son of God, the to our voice, and accept our prayers and our suppli- only begotten, the first born of every creature, who cations, and let our petitions come up before thee .- | was begotten of his Father before all worlds, and was Let thy mercy be upon us, for we are sinners and guil- not created; the true God of the true God; of the ty before thee; but do thou forgive to us our sins and same substance with the Father, by whose hands the pass by our iniquities; for, for us thou didst come to worlds were made and all things were created; who for this world and endure crucifixion, and pain, and an- us men, and for our salvation, descended from heaven, guish, and railing, and mocking, and spitting in the and was incarnated by the Holy Ghost, and became face, and death, that thou mightest deliver us from the man, and was conceived and born of the Virgin Mary, blindness of sin. O Christ, thou lover of the penitent, and suffered and was crucified, in the days of Pontius have mercy on us. O thou good Physician, heal our Pilate, and died and was buried and rose on the third wounds and wipe away the filth of our sins; for thou day, according to the Scriptures, and ascended into knowest the misery of our nature, that if thy mercy heaven and sitteth on the right hand of his Father, and help us not we are lost forever. But come thou to our is again to come to judge the living and the dead. help. Deliver us from the wicked deceiver, for by day 'And we believe in one Holy Spirit, the Spirit of ing them sound orthodox churchmen or wavering schismatics.-

'And in one holy, apostolic, catholic church.

'We acknowledge one baptism for the remission of 'O Lord Jesus Christ, do thou send peace into the sins; and the resurrection of the body, and the life

and our young men and little children, that they may 'This creed being regarded by them as the summary peace; for we are all brethren in Christ; that there the Nestorians, cannot fail, of course, to exert a strong may not be wrong, deceit, quarrelling, and division in influence on their religious views and feelings; and its of the clergy. signated successor, the same who visited us three years the midst of us; but that thy pleasure may be with us. correctness is a strong indication that, as above sug-

is now in the ancient Syriac, a dead language, into their has made them ministers. 'O Lord, bless this assembly, small and great, that vernacular tongue. I recommended to the applicants the knowledge of thy word may increase within us, and to confer with their bishop on the subject. This rehelp those who preach thy word, that they may be hankering, in both ecclesiastics and people, for religious blessed and abound in thy love and thy favor to the knowledge and light. Priests Dunka and Abraham, in denominations. end. And together we would ascribe glory to the presenting the application, to enforce it, quoted the Father, to the Son, and to the Holy Ghost, forever and language of Paul to the Corinthians, 'Yet in the Church "Received a visit from Mar Sleeva, the Bishop of that by my voice I may teach others also, than ten

From Gresley's "Portrait of an English Churchman."

"Sing to the LORD-it is not shed in vain, The blood of martyrs! from its freshening rain
High springs the Church, like some fount-shadowing palm; The nations crowd beneath its branching shade.' "One and the same through all advancing time." LYRA APOSTOLICA.

The kindness of Mr. Herbert's manner quite won upon the

power, that only a small remnant of the Christians is a Christian brother in his difficulties, was glad of the relaxation which such companionship afforded.

the book containing their funeral services, (Oneeda) a exercise, all adding something in confirmation of what the book containing their funeral services, (Oneeda) a was said. Mark Yousuf, (one of the Bishops) also He confessed to him also his doctrinal doubts. He had read stars shining upon our hemisphere; while many more are hidden the confessed to him also his doctrinal doubts. He had read stars shining upon our hemisphere; while many more are hidden to the confessed to him also his doctrinal doubts. was present, and spoke as follows, 'Until now you have much, he had searched the Scriptures, and he had prayed, and from our sight: besides the countless multitudes which shed their

"I wish," said Herbert, "that others of your standing felt the those I mention. Death is a cup of which an must and instruction, and say, we have not those I mention. Death is a cup of which an must and instruction, and say, we have not those I mention. Death is a cup of which as a cup of which is a cup of which as a cup of which is competent to densed from the letters of the missionary of the A. B. C. F. Missionary of the A. B. C. this point. I was reminded particularly on this sub- state-and cannot be sufficiently deplored and denounced. My low a literal translation of it, as it occurs in their litur- | My hope and prayer is to live and die in the communion of the

> "I observe," said Ridley, thoughtfully, "that in your conversation you constantly use the word Church, coupling it with the epithets Apostolic, or Catholic; and that it seems to form a cardinal point in your religious creed.

HERBERT .- It does. "I believe in one Catholic and Apostolic Church;" that is my creed, and so it is your's. It has formed a part of the creed of every Christian from the beginning, and is publicly confessed by every member of the Church of England. The very fact of its occupying a place amongst the great articles of the Christian faith, and having been preserved through so long a succession of ages, proves that it must be of primary importance.

RIDLEY .- Yet I confess I never had any very distinct notion of what is meant by the expression.

HERBERT.-Too many persons, I fear, are in the same case with yourself. And it is this forgetfulness of a most important doctrine which has led to the endless schisms and divisions which vex the church; and which, while it prevails, must for ever prevent re-union. On other points of doctrine many denominations of Christians agree with Churchmen. They believe in God the Father, who made them; God the Son, who redeemed them; and God the Holy Ghost, who sanctifieth them. But in the doctrine of the church they differ. And it is the right or wrong belief in this one doctrine of the one Catholic and Apostolic Church, which makes all the difference in their conduct,-render-Even amongst professed members of the Church the wrong interpretation, or want of sincere faith in this doctrine, causes a lamentable vacillation in religious matters.

RIDLEY .- The doctrine in question must be of great importance. I should like to hear your explanation of it, for I confess myself to be a sharer in the prevailing ignorance in this matter. The word Church, I have observed, is most loosely applied in the be united in love and friendship, and the harmony of of their religious belief, and being so often repeated by language of the world. In newspaper phraseology, and in the language of Parliament, it is used to represent the aggregate body

HERBERT.—That is a decidedly wrong and mischievous appliion of it; and the sooner we drop it the better. It br thou mercy upon us. Send thou the Holy Spirit to of doctrines or of forms, that is needed in this fallen false and pernicious notion that the clergy are a body dissociated in their views and interests from the people; whereas, in "Received an urgent request from the priests and truth, they are but the ministers or servants of the Church teach us the words of life, that we may read and learn principal men of Geog-Tapa, that we should translate, and of Christ, its head; and their interests and privileges are the instructions of Christ, and find salvation to our or cause to be translated, the Nestorian liturgy, which bound up with those of the whole community of which God

RIDLEY .- Some of our periodicals-and some which one would least suspect of very spiritual views-have lately changed bless the people among whom we dwell. O Lord, quest is particularly interesting, as it indicates a strong their phraseology, and speak of the church as the body of true believers in all the world—that is to say, good men of all sects and

HERBERT .- You said well, that some "not very spiritual persons" had adopted this mode of speaking of the church. It is I had rather speak five words with my understanding, manifestly a mere political manouvre; the object of which is to wrest the appellation of churchmen from the members of the English Church, to whom only, in this country, it rightfully belongs. This insidious attempt makes it the more necessary to spread widely the knowledge of the true doctrine of the Catholic and Apostolic Church in which we profess our belief. RIDLEY .- I should like to understand the real merits of this

HERBERT .- Let us turn to the Bible. The word Church occurs in a good many places in Scripture, in the large majority of which it is applied to a religious community existing visibly upon earth, which was liable to persecution (Acts viii. 1, Phil. iii. 6), vexation (Acts xii. 1), extension (Acts ii. 47); which could receive complaints (Matt. xviii. 17), admit (Matt. xxviii. 19, Acts heart of Arthur Ridley; while the instructiveness of his conver- ii. 41), or eject (1 Cor. v. 5, 7, Matt. xviii. 15, 17), members; sation, and the clearness with which he unravelled the thread of deliberate (Acts xv.), decide in controversies (Acts xv. 22, 29), ontroversial argument, at once riveted the attention, and convinced | send messengers (Acts xv. 22), be edified (1 Cor. xiv. 4, 5, 12), the understanding, of his young friend. There was in Mr. Herbert | fed (Acts xx. 28), taken care of (1 Tim. iii. 5, 2 Cor. xi. 28), a sober enthusiasm-a mixture of deep thought with youthful salute (Acts xviii. 22), and be saluted (1b.); in short, could ardour, which attested his firm conviction of the truths which he exercise all the functions of a visible human society. All these maintained; while his practical piety—the piety of one who had functions and accidents are ascribed, in different parts of Scripserved God from his youth-was a living youther of the excel- ture, to the Church; sometimes in its united capacity; somelence of his principles. A friendship soon sprang up between times as represented by one of its branches. There are a few, them, such as is seldom formed except at school or college; and but very few exceptions; as, for instance, in the Epistle to the eventually ripened into an attachment which exercised a powerful Ephesians, where it is said that Christ gave himself for it, "that he might present it to himself a glorious Church, not While they remained at Oxford, the two friends were much having spot, or wrinkle, or any such thing" (Eph. v. 26, 27). prove all his opportunities to learn until he became edu- together. Ridley was busy in reading for his degree, and Herbert There evidently the Apostle alludes to some prospective condipursuing with ardour his theological studies. After their morn- tion of the Church; because it is certain that not even one in-"Mar Sleeva states that there are now but few Nes- ing's study, they usually rode or walked together; sometimes dividual member of the Church upon earth is, on this side the torians in Gavvar, which is reckoned the finest and strolling along the banks of the silver Isis, sometimes to the grave, so perfectly sinless: indeed, we daily confess our sinfulmost fertile district among the Kurdish mountains. The classic ground of Cumnor and Godstow. Often, too, would they ness. This perfect holiness, therefore, can be ascribed only to Nestorians were formerly numerous in that district, but pass their evenings in each other's society: for Ridley felt the the Church triumphant; as in the Epistle to the Hebrews, they have been so often plundered and overrun by the benefit of a friend whose confirmed piety called forth the dormant where the heavenly Jerusalem is spoken of as "the general as-Kurds, who seem to be increasing in number and in sparks of his own; and Herbert, besides the charitable wish to aid sembly and church of the first-born which are written in heaven,

..... the spirits of just men made perfect" (Heb. xii. 22). And it is a glorious picture which the Apostle here presents to the At the earnest solicitation of the priests, and with They talked freely together on high and holy subjects; yet not eye of faith. It is an encouraging thought, to dwell on the the approbation of three bishops, public worship was on as mere theological speculations, or as things imaginary and theone occasion held in a Nestorian Church in which the oretical; but as desiring to learn what God would have them earthly impurities, glorified, sanctified wholly, and joined in evermissionaries addressed the audience. "About forty or believe and do, and anxious to apply his revelation to the duties lasting union with Christ, its head-its members gathered from every region under heaven; gathered, perhaps, from other worlds and with very encouraging attention, to an exposition of Ridley disclosed to his friend, without reserve, the conflicting besides our own. "Who can count the dust of Jacob, or the a few verses from the fifth of Matthew. The two feelings which agitated his breast. He confessed to him his for- number of the fourth part of Israel?" Far too vast for the priests of the city, and deacon Badel took part in the getfalness of God, and the great difficulty which he found in re- scope of our vision is God's universal Church! It may be likenexercise, all adding something in confirmation of what newing that confidence which he remembered once to have felt. ed to the heavenly host, of which we behold some few bright