ECCE HOMO!* (From "the Crusades and other Poems," by John Breakenridge, Esq.)

O! what a world of thought upon that brow! Sad, yet serene—compassion's mercy seat! Grief, measureless—unfathomable woe— Veils the angelic eyes.

They speak a holy mystery! Within those gentle orbs a deity, Incarnate, dwells, and mourns—aye! tears of blood Weeps for the guilty race of fallen man!

'Tis not the scoffer's jest-the insult rude-The cry for blood, that now the savage crowd Yells in his ear—appal him: Deeper far The mighty grief lies hidden!

O! face of heavenly mould-what eye could view. Unmoved, thy matchless beauty? Who to doubt Would dare, while on him beamed those gentle eyes? O! sure the painter's hand some aid from Won to its task : for, while we gaze, we feel As if a deity before us stood, And, with His meek upbraiding gaze, did plead With us, His erring creatures

Saviour, with angel face and seraph's mien? What eyes their tribute of rich tears refuse! None! O! forever bath the artist there Impressed his Maker's image—full of truth, Angelic meekness, and anselfish woe.

Not such the grief of Niobe, who stands In marble sorrow—Heavenward lifts her hands— The gods imploring to restore her sons. Her's is a mortal mother's thrilling woe; Sublime, and yet of human mould; wherein The woman writhes beneath the cruel wounds That rob her of the fond delight of yore She felt, when, with a thrill of joy, she pressed The infants to her bosom. Gone, alas!
Forever gone. Lo! quivering they lie
Where, from the clouds, the vengeful lightnings fell.

O, no! not such! The love that, here enthroned, Dwells in those orbs, by God-like sorrow veiled, Has nought of self! Pure, stainless, undefiled, It pities and deplores the fate of man, And offers up—a noble sacrifice!— Self, on the altar of the Father—God!

God incarnate, hail! The world redeeming! Ever live, within this heart, thine image!
King of the hearts of men! Thy crown, the prayers
Of conscience-stricken millions! Saviour, hail!

* Written after seeing a fine line Engraving from a Picture in the National Gallery by Legardo Da Vinci. To those who have seen a good engraving of this picture; or, more fortunate still, have beheld the immortal original, my words will be inadequate to remind them of its matchless beauty.

THE HISTORY OF THE PRAYER BOOK. (By the Ven. Archdeacon Berens, M.A.)

CHAPTER V .- (CONTINUED.)

Reynolds' next request was for a new translation of he gave several instances. Bancroft replied, that "if

in Baptism, brought forward by Knewstubs, it was ting to the Sacraments. tism any otherwise than only as a significant ceremony, in this Conference, was a man of great learning and stupidity is not natural to man: it is the effect of an considerations he was restrained, first from going to such as the Church might lawfully order, and such as piety, and was appointed one of the Commissioners over-solicitude about the low concerns of the present to the king of Moab; and after he did go, from the Puritans themselves. The King desiring to be after his engaging in the work. He was born at Pinho worthy its attention, and keeps its noble faculties great wickedness in his heart. He could not forego was, how ancient the use thereof had been in Baptism. to divide in their persuasion; John was a zealous Pa- his worldly interests. and Bishop Bilson argued, that the sign of the Cross turned each other. This gave occasion to a copy of was so used in the time of Constantine.

Dr. Reynolds objected the instance of the brazen serpent, beaten to powder by Hezekiah, because it had been abused to idolatry. By parity of reasoning he conceived the use of the Cross should be suppressed, ever since I was ten years old, and nothing has given his satisfaction with much feeling. me a stronger aversion for their system, than their peremptory disapproving every thing used by the Papists; this way of reasoning I detest. For my part, I know no way of avoiding the charge of novelty objected by the Papists, but by answering, that we retain the primitive use of things, and only stand off from the innovations brought in by themselves; but Dr. Reynolds' argument would bring us to renounce the Trinity, and many other fundamental points of faith, because they are common to us and the Papists. Dr. Reynolds," said the King, with an air of pleatimes of Popery, have you therefore a mind to go barefoot?" Secondly, the King desired to know what rein the air? Thirdly, he was informed by the Bishops, and found their account true, that the Papists themselves never attributed any spiritual grace to the sign of the Cross in Baptism.2

"To say, that in nothing they may be followed which are of the Church of Rome, were violent and extreme. Some things they do in that they are men,

Barlow, Fuller, and Collier.

could scarcely be well married without it. Reynolds thinks not this to be a matter of real joy, knows not of his mind, when he pronounced these words. spoke of the Churching of women, by the name of Pu- as yet what it is to be a Christian. rification; which being read out of the book, his Majesty very well allowed it, and pleasantly said, that women were loth enough of themselves to come to church, and therefore he would have this or any other occasion to draw them thither.2

Towards the conclusion of the second day's confeagainst his Supremacy, he rather lost his temper, and and the populace that were witnesses of the miracle a future state of retribution: all this joined with an upon again; which a by-stander, from having frequent must reconcile the friendship and affections of men to exaggerated notions of the regal prerogative, than with no farther inquiry, and their thoughts led them to man. Good God, what inconsistency, what perplexity That great numbers are in this way of deceiving ing it. A general esteem is itself a real protection. his character as moderator in a religious conference. no farther conclusion than that the thing was very is here! With what different views of things, with themselves, is certain. There is scarce a man in the With this exception, the King, throughout the confe- strange. These seem to have been people of that what contradictory principles of action, must such a world, who has entirely got over all regards, hopes, with an universal detestation, and every man's hand rence, appears to have shown good temper, as well as stupid sort, which abounds too much in all ranks of mind be torn and distracted! It was not unthinking and fears, concerning God and a future state; and will be armed against him who inflicts them. good sense. He certainly manifested much general society, whose notice is attracted by things that come carelessness, by which he ran on headlong in vice and these apprehensions in the generality, bad as we are, knowledge of the various questions which were discussed, much quickness of perception, and readiness for them,—a concern which never breaks their slumber what he was doing: no; he acted upon the cool mobe wicked, with calmness and thought; we see they juries we can receive, must be inflicted under some of remark and reply, not without a considerable por- bers,—but according as they are more or less frequent. tives of interest and advantage. Neither was he are. There must therefore be some method of making colour of justice with the pretence of executing public tion of fairness and candour. "The King," says Col- They are neither excited, by any scientific curiosity, totally hard and callous to impressions of religion, it sit a little easy upon their minds; which, in the laws, or at least within the covert of them. For lier, "was extremely admired by the Lords for the to inquire after the established causes of the most what we call abandoned; for he absolutely denied to superstitions, is those indulgences and atonements though we should suppose all esteem for virtue, all and his dexterity in disentangling difficulties."3

the Bible, for that the version now extant did not come the High Commission Court, the oath ex officio, and whilst he is carrying on his views to the grave, the line third day's conference related principally the High Commission Court, the oath ex officio, and each other in constant vicissitude; the seasons hold whilst he is carrying on his views to the grave, the line third day's conference related principally the High Commission Court, the oath ex officio, and each other in constant vicissitude; the each other in constant vicissitude; the penalties of them. Now the ends of soevery man's humour was to be pleased, there would ritans were not present till near its conclusion. As moon runs the circle of her monthly changes, with a state present—full before him—in his thoughts, in fication for our entering into the kingdom of heaven. be no end of translating." The King, however, deto the three articles which the clergy were obliged motion ever varying, yet subject to one constant law his wishes, voluntarily to choose the worse—what But to conclude: How much soever men differ in evil doers. Laws, as the apostle observes, are not clared that he had never seen a good translation of the to subscribe, the King, having read them, dilated upon and limit of its variations; the tides of the ocean ebb fatality is here! Or how otherwise can such a chather the course of life they prefer, and in their ways of made for the righteous and good, but for the lawless

that be present.' In the Rubric to the same Office, hearing and of speech, wonder,—i.e. they say to them-After some conversation, respecting the unlawful when it was said, 'that they baptize not children,' it selves, "It is uncommon,"—and they concern themand seditious books introduced into the kingdom by was to be altered to, that they cause not children to the Papists, and upon the importance of planting a be baptized;' and the words 'Curate, or lawful Milearned minister in every parish, Dr. Reynolds pronister present shall do it in this fashion.' Thirdly, A miracle. They seem hardly to come within that defito themselves, acting in the most palpable contradicceeded to mention some of the objections of the Purisilight alteration was also made in the Rubric before nition of man which was given by some of the ancient tion to their very nature. But if there be any such tans to subscribe to the Prayer Book, the principal of Confirmation. And, fourthly, 'Jesus said to them,' which was, that it enjoins the Apocryphal books to be was to be put twice in the Sunday Gospel, instead of read in church, notwithstanding some chapters in Jesus said to his disciples; an inaccuracy remarked those books deliver apparent errors and contradictions by the Puritans. To these explanations, Reynolds made some reply, when the King rejoined, "To take seemed satisfied with the result of the conference, and to them a solution of all difficulties. They wonder asleep, and they may go on in a course of wickedness an even order betwixt both, I would not have read in church any chapter out of the Apocrypha, wherein thers, and to perform all duty to them. Besides the their wonder from their thoughts. Wonder, connected there, and to perform all duty to them. Besides the their wonder from their thoughts. an even order betwixt both, I would not have read in promised to regard the Bishops as their spiritual faany error is contained; wherefore, let Dr. Reynolds triffing alterations above mentioned, there were added with a principle of rational curiosity, is the source of folded or laid open; but that there is somewhat of bring them to the Archbishop of Canterbury against Weather, For Plenty, For Peace and Victory, and For of piety; but wonder which ends in wonder, and is by any other name. Balaam had before his eyes the shall bring a man peace at the last. Weather, For Flenty, For Feace and Victory, and To piety, but wondering, is the quality of an idiot. Deliverance from the Plague. There were added also satisfied with wondering, is the quality of an idiot. In answer to the objection to the use of the Cross to the Catechism all the questions and answers rela-

verses, concluding with this distich:

Quod genus hoc puguæ est? ubi victus gaudet uterque Et simul alteruter se superâsse dolet. What war is this? when conquer'd both are glad,

And either, to have conquer'd other, sad. because it had been carried to a superstitions excess This Dr. Reynolds, notwithstanding his appearing for

A RISEN SAVIOUR.

(To be continued.)

(From a Sermon by Bishop Beveridge.)

How great a comfort is this to all such amongst you as are weary of their sins, and desire to be eased of them, I need not tell you; you yourselves cannot but find it by your own experience, what a mighty refresh-find it by your own experience, what a mighty refreshment it is in all your spiritual conflicts, to consider that your Saviour, being risen from the dead, is always totally to subdue your lusts, or effectually to withmaterial visible thing, and the sign of the Cross made stand all temptations to them: for mine own part, I verily think there is no joy, no pleasure in this world, comparable to that which ariseth from a firm faith, and right apprehensions of Christ's being always not only interceding for us in heaven, but also present

Hooker, b. v. sect. 28. ² Barlow, Fuller, and Collier.

The next scruple was the wearing of the surplice: tal life, till he hath brought us to himself in glory; himself by the fear of God was restrained from all the atonements in their power; the ambitious, the lovely and endearing in the meek and merciful, the this, it was pretended, was a habit worn by the priests that he is always more ready to help, than the devil cursing in words. One would not think it possible, covetous, the dissolute man, each in a way which affable and courteous; in the man who goes about of Isis. "This objection," the King said, "was some- can be to tempt us; that his grace is always sufficient that the weakness, even of religious self-deceit in its shall not contradict his respective pursuit. Indul- doing good, and who extends his charity even to his what new, because it was usually called a rag of Popery. for us. When we are in such straits and perplexities utmost excess, could have so poor a distinction, so gences before, which was Baalam's first attempt, enemies. The villain himself feels a secret impres-But granting the supposition, we do not live now at that we know not what to do, he presently conveys fond an evasion, to serve itself of. But so it was: though he was not so successful in it as to deceive sion of awe, when he approaches so venerable a chamongst heathens, and therefore there was no danger such light into our minds, whereby we plainly see the and he could think of no other method, than to beof reviving paganism. Further, since it was evident way we ought to walk in. When our souls are dejectray the children of Israel to provoke his wrath, who And here perhaps come in faint hopes that they may, and his hand strikes with reluctancy. from antiquity, that the clergy officiated in a different ted, distressed, tormented with the remembrance of was their only strength and defence. The temptation and half-resolves that they will, one time or other, habit, and particularly in white linen, he saw no rea- our former sins, he saith to us, as he did to the man which he pitched upon, was that concerning which make a change. son why it might not be still continued in the Church;" in the Gospel, "Be of good cheer, my son, thy sins Solomon afterwards observed, that it had cast down Besides these, there are also persons, who, from a temper oftener exerts itself under the appearance of

of Rome, either in doctrine or ceremonies, than she thoughts, and to make our passions turbulent and unhis wives turned away his heart after other gods. This obedience; there are persons far enough from superresentment of some real or seeming injury. Now if had departed from herself, and her own primitive con-ruly, he, by his Holy Spirit, reduceth them into succeeded: the people sin against God; and thus stition, and not without some real sense of God and our conduct be governed by the inoffensive rules of Dr. Reynolds took exceptions to the words in the improve whatsoever happens, to his glory and our which he could by no means be prevailed upon to unjustifiable practices, and go on with great coolness. The meek, the humble, the patient disciple of Christ, office of Matrimony, "with my body I thee worship."
The King perusing the place said, "I was made beoff our present infirmities, and the relics of sin and which the king of Moab thought would itself have

and command over themselves. The same dishonesty and unsoundness of heart discovers itself in these has every passion under government and discipline, lieve the phrase imported no less than divine worship; corruption still remaining in us, that it cuts us to the effected it. Their crime and punishment are related another way. In all common ordinary cases we see and consequently raises no enemy to himself by conbut find it an usual English term, as when we say, A heart, and makes every thing uneasy and uncomfor- in Deuteronomy, (chap. iv.) and Numbers, (chap. xxv.) intuitively at first view what is our duty, what is the tempt, none by censure, none by envy. His pursuits gentleman of worship; and it agreeth with the Scriptable to us, he binds up our wounds, he heals our And from the relation repeated in Numbers, (chap. honest part. This is the ground of the observation, of this life are calm and inoffensive. He does not tures, giving honour unto the wife. As for you, Dr. troubled breasts, and gives rest to our souls, by assuscipled to him in the Revenue of the shot in his bow. If you had a good wife yourself, you had a good wife you would think all worship and honour you could do her, spiritual enemies. So that when we cry out, in the Balak to cast a stumbling-block before the children of which is called considering what is our duty in a par- voidably may be,) he confines himself to the bounds The Dean of Sarum observed, that the ring in mar- who shall deliver me from the body of this death?"

WONDER WITHOUT INQUIRY. (From a Sermon by Bishop Horsley.)

quickness of his apprehension, his skill in controversy, common things, nor, by any pious regard to God's curse Israel. When reason assumes her place, when before mentioned, and this self-deceit of another regards of conscience to be put off by men, yet even providential government of the world, to inquire after convinced of his duty, when he owns and feels, and is kind in persons of another character. And both these malice itself will be under some restraint from the The third day's conference related principally to him in the most uncommon. Day and night succeed actually under the influence of the divine authority; proceed from a certain unfairness of mind, a peculiar civil laws of every community, and not care to expose sundry matters of ecclesiastical discipline. Several their unvaried course; the sun makes his annual end of all temporal greatness; under this sense of plicity which our Saviour recommends, under the ciety require, that the laws of every community should civilians were called in, but the advocates for the Pu- journey through the same regions of the sky; the things, with the better character and more desirable notion of becoming little children, as a necessary qualiand in the last place ratified by his Majesty's autho-at their first entrance into the diocese; for, 'Turpius upon the tender blade in flakes of snow, and form a tency, which appeared so unaccountable? philosophers,—that he is an animal which contem- thing in mankind as putting half-deceits upon themplates the objects of its senses. They contemplate selves; which there plainly is, either by avoiding nothing. Two sentences, "It is very common," or, reflection, or (if they do reflect) by religious equivo-"It is very strange," make at once the sum and the cation, and subterfuges, and palliating matters to detail of their philosophy and of their belief, and are themselves; by these means conscience may be laid

> for what I now describe is no peculiarity of those who tion to: he was likewise in a state of mind sober Dr. John Reynolds, who took so prominent a part are ordinarily called the vulgar and illiterate,—this enough to consider death and his last end: by these

Dean of Westminster, proved the antiquity of such Dean of Westminster, proved the antiquity of such tion. Afterwards the two brothers, entering into a world is connected, as sometimes it is, with a princiuse of it from Tertullian, Origen, Cyprian, and others; close dispute, argued with that strength, that they ple of positive infidelity, or, which is much the same to Balak, was, considered in itself, a greater piece of the solitary captive in the dungeon: in sum, let us thing, with an entire negligence and practical forget- wickedness, than if he had cursed them in words. fulness of God, it makes the man a perfect savage. in the same character, it is a circumstance of great no calm satisfaction in this view of his last end: yet, can give us a security, equal to that prescribed to us He enters upon the business at once, and in earnest: because it had been carried to a superstitude of the Mines of Fopery. The substance of the King's anin times of Fopery. The substance of the King's anand times of roperly. The substance of the Dissenters at the Hampion and please God in the duties of our stations, He himswer was, "That the objections they rested upon, made conspicuous maxims of their shrewd practical conformed himself to the Church ceremonies. For sees him to be the easy prey of every impostor. The swer was, I hat the objections they tested apon, sac comformed himself to the character and surplice, against themselves; for the superstitious abuse of it instance, he eventually wore the hood and surplice, religion of such persons has always a tendency to-instance, he eventually wore the hood and surplice, religion of such persons has always a tendency to-instance, he eventually wore the hood and surplice, religion of such persons has always a tendency to-instance, he eventually wore the hood and surplice, religion of such persons has always a tendency to-instance, he eventually wore the hood and surplice, religion of such persons has always a tendency to-instance, he eventually wore the hood and surplice, religion of such persons has always a tendency to-instance, he eventually wore the hood and surplice, religion of such persons has always a tendency to-instance, he eventually wore the hood and surplice, religion of such persons has always a tendency to-instance, he eventually wore the hood and surplice, religion of such persons has always a tendency to-instance, he eventually wore the hood and surplice, religion of such persons has always a tendency to-instance, he eventually wore the hood and surplice, religion of such persons has always a tendency to-instance, he eventually the tendency to-instance, he are the hood and the tendency to-instance, he are the hood and the tendency to-instance, he are the hood and the hood in time of Popery, supposing it true, is an argument and received the Holy Eucharist kneeling. And on wards superstition; for, as their uninquisitive temper that it was commendably used in the ages prior to his deathbed he earnestly desired absolution in the keeps them in a total ignorance about secondary the most just and true notions of God and religion; rects the wills, and overrules the passions of men, has Popery." "I have lived," continued the King, speak- form prescribed by the Rubric. And having received causes, they are apt to refer everything which is out as appears, partly from the original story itself, and ropery. I have lived, continuous these men in the long and Bishops, "amongst these men it with imposition of hands by Dr. Holland, expressed of what they call the common course of nature,— more plainly from the passage in Micahvi. 5-8.; where no evil shall come right his dwelling, neither shall the or address themselves to it sluggishly and heartlessly, it with imposition of hands by Dr. Holland, expressed of what they call the common course of nature, observation and experience,—to an immediate exertion of the power of God: and thus the common terms which most strongly exclude dishonesty and to be at peace with him.

ought to be doing it at all, but go to it eagerly and vigorously. They may not think it necessary to do tion of the power of God: and thus the common terms which most strongly exclude dishonesty and sleight-of-hand tricks of any vagabond conjurer may falseness of heart. Yet you see his behaviour: he knowledged in the world, the actions commanded by it hastily—great things are usually better done with be passed off upon such people for real miracles. seeks indulgences for plain wickedness; which not our holy religion must be approved under the former deliberation and caution—but they throw their hearts Such persons as these were they who, when they saw being able to obtain, he glosses over that same wick- character. Now this distinction was not made, and into the matter. They accomplish it as soon as they a dumb demoniac endued with speech by our Lord, edness, dresses it up in a new form, in order to make these opposite characters affixed to the actions of men, can. They do not vacillate, or take fright at small were content to wonder at it.

(From a Sermon by Bishop Butler.)

in that they are wise men, and Christian men, some with us upon earth, to direct, support, and carry us whether there might not be found some other means position with the Almighty. These of his commands lence to the man whom it adorns. The most savage

This stupidity, so common in all ranks of men, -- for the sake of a reward, had the strongest inclinawere in other instances sanctioned by the practice of for the new translation of the Bible, but died soon world, which alienates the mind from objects most cursing Israel. But notwithstanding this, there was informed respecting the antiquity of the use of the in Devonshire; bred in Oxford, where he was King's employed on things of an inferior sort, drawing them Cross, Dr. Reynolds acknowledged that it had been Professor of Divinity, and President of Corpus Christi aside from all inquiries, except what may be the specused ever since the Apostles' time; but the question used ever since the Apostles' time; but the question diest means to increase a man's wealth and advance obtained, he sins against the whole meaning, end, and need no other proof than our own daily observation obtained, he sins against the whole meaning, end, and need no other proof than our own daily observation When stupidity arising from this attachment to the the world could prevail with him to go against the mouraers, whom we meet in the world; let us attend

self, in a matter which he knew to be of the utmost

To bring these observations home to ourselves: it The state of Balaam's mind was this: he wanted very unjustifiable courses, who yet make great pre- of the world, or were injurious to the public or private devotion of spirit. They do not half do what they to do what he knew to be very wicked, and contrary tences to religion; not to deceive the world, none can interests of men. But among all the schemes of moto the express command of God; he had inward be so weak as to think this will pass in our age; but rality which have been recommended to the world, and perfunctory way, but with zeal and ardour. checks and restraints, which he could not entirely get from principles, hopes, and fears, respecting God and none ever appeared so exactly calculated for the hapover; he therefore casts about for ways to reconcile a future state; and go on thus with a sort of tranthis wickedness with his duty. How great a paradox quillity and quiet of mind. This cannot be upon a Gospel. Natural reason approves the justness and they see it necessary to compass their object. In soever this may appear, as it is indeed a contradiction thorough consideration, and full resolution, that the excellency of every precept in it, and wherever it had fact, they exhibit all the qualities, which, if rightly in terms, it is the very account the Scripture gives us pleasures and advantages they propose are to be pur-But there is a more surprising piece of iniquity yet God, and though everlasting destruction is to be the clude, that a conduct agreeable to these excellent Would that in the energetic pursuit of their favourite behind. Not daring in his religious character, as a consequence. This would be doing too great violence rules of life, must lay a general obligation on the gra-

This was the man, this Balaam, I say, was the man explain it away. Thus those courses, which, if men without flerceness and bitterness, without slander and riage was scrupled by some people; but this was ap- we may add with him, "I thank God through Jesus who desired to die the death of the righteous, and that would fairly attend to the dictates of their own conproved of by Reynolds, and the King thought they Christ our Lord." (Rom. vii. 24, 25.) He that his last end might be like his: and this was the state sciences, they would see to be corruption, excess, acknowledge right to be wrong, justice to be injustice, oppression, uncharitableness; these are refined upon yet rather than be the occasion of any extensive evil, So that the object we have now before us is the —things were so and so circumstantiated—great dif- or of hindering any general good, he is prepared to most astonishing in the world: a very wicked man, ficulties are raised about fixing bounds and degrees: give up his own interests, and recede even from the under a deep sense of God and religion, persisting and thus every moral obligation whatever may be most equitable pretensions. He will avoid, in the still in his wickedness, and preferring the wages of evaded. Here is scope, I say, for an unfair mind to whole course of actions, not only what is really evil, unrighteousness, even when he had before him a lively explain away every moral obligation to itself. Whether but also so far as it is possible all appearance of it. view of death, and that approaching period of his men reflect again upon this internal management and This is the temper, and this will be the conduct of all We read in St. Luke, that our Lord "was casting days, which should deprive him of all those advan- artifice, and how explicit they are with themselves, is who sincerely obey the Gospel, and are truly influenced rence, something having been proposed by Dr. Rey- out a devil, and it was dumb; and it came to pass, tages for which he was prostituting himself; and another question. There are many operations of the by the spirit of it. A conduct which, so far as any nolds, which seemed to the King likely to militate that when the devil was gone out, the dumb spake;" likewise a prospect, whether certain or uncertain, of mind, many things pass within, which we never reflect rules of life can effect it, must disarm malice itself,

Bible, though he thought that done at Geneva the the subject, and showed how necessary this expedient and flow; heavy waters are suspended at a great racter be explained? And yet, strange as it may palliating and excusing their vices to themselves: yet worst, and wished that the undertaking might be rewas for preserving peace. He urged, that since the height in the thinner fluid of the air,—they are colappear, it is not altogether an uncommon one: nay, all agree in the one thing, desiring to die the death of murderers of fathers and the murderers of mothers, sumed. The method suggested by his Majesty was Bishop was to answer for every clergyman in his dioBishop was to answer for every clergyman in his diolected in clouds, which overspread the summer's sky, with some small alterations, and put a little lower, it the righteous. This is surely remarkable. The obfor the liar and the perjured; and if there be any this. He would have the Version made by the most cese, it was reasonable that he should know the sentiis applicable to a very considerable part of the world. Servation may be extended further, and put thus: eminent men in the Universities, and then submitted ments of those he admits. "Now the best way to earth,—or they are driven by strong gales to the For if the reasonable choice be seen and acknow- Even without determining what that is which we call against the just and the merciful, the temperate and to the Bishops, and other learned ecclesiastics. Upon understand the sentiments of his clergy, and to pre- bleak regions of the north, whence the wintry winds ledged, and yet men make the unreasonable one, is guilt or innocence, there is no man but would choose, the peaceable; against such there is no law. And this review it should be laid before the Privy Council, vent factions, was to offer them the test of subscribing return them to these milder climates, to fall lightly not this the same contradiction; that very inconsis- after having had the pleasure or advantage of a vicious consequently they who are followers of that which is rity. And the tast place taking the whole national Church was to use the velsion the whole national Church was to use the velsion the whole national Church was to use the velsion the whole national Church was to use the velsion the whole national Church was to use the velsion the whole national Church was to use the velsion the whole national Church was to use the velsion the whole national Church was to use the velsion the whole national Church was to use the velsion the whole national Church was to use the velsion the whole national Church was to use the velsion the whole national Church was to use the velsion that the velsion the whole national Church was to use the velsion that the velsion that the velsion the velsion that the velsion that the velsion that the velsion the velsion that t action, to be free of the guilt of it, to be in the state good, have not only the general protection of innoshould be added thereunto, the King rejoined, "I hat cave is well put in, for in the Geneva translations some notes are partial, untrue, seditious, and savouring of traitorous conceits," several instances of which ing of traitorous conceits," several instances of which he immediately produced.

so complex in its motions and vicissitudes, and yet so and the Bishops, were read to them.

Those mentioned by Barlow, in his account of the immediately produced.

so complex in its motions and vicissitudes, and yet so and the Bishops, were read to them.

Now to suspend and drown this sense, and these appropriation at least, such guard against prehensions, be it by the hurry of business or of dence and circumspection at least, such guard against prehensions, be it by the hurry of business or of dence and circumspection at least, such guard against prehensions. The King concluded this point with this advice, Conference, are as follows. First, In the Rubric of They say to themselves, "These are the common are considered, the disproportion is infinitely heighthat errors in matters of faith (if there were any such)

Conference, are as ionows. First, in the description of Sins is added. Secondly, occurrences of nature," and they are satisfied. These tened. Now when men go against their reason, and pleasure, or by superstition, or moral equivocations, appearances as our religion advises, where an innocent occurrences of nature, and they are satisfied. These same sort of people, if they see a blind man restored contradict a more important interest at a distance, for this is in a manner one and the same, and makes no should be explained in an inoffensive sense; adding, should be explained in an inoffensive sense; adding, tism, first, 'Let them that be present,' &c., it is now to sight, or the deaf and dumb suddenly endued, withthat the bearing with some blemishes in a Church was altered thus, first, 'Let the lawful Minister and them out the use of physical means, with the faculties of the whole of the case, all that can be said is, that most fit; make that choice, and prefer that course of life, which you can justify to yourselves, and which the crown of righteousness. So that there is none sits most easy on your own mind. It will immediately appear, that vice cannot be the happiness, but must upon the whole be the misery, of such a creature as man; a moral, an accountable agent. Superstitious will not in reality at all mend matters with us. And the result of the whole can be nothing else, but that with simplicity and fairness we keep innocency, and

VIRTUE AND PIETY OUR BEST SECURITY. (From a Sermon by Dr. John Rogers.)

A steady practice of the duties prescribed by the Gospel, is our wisest and most effectual provision against all those afflictions, which are derived on us from the malice and passions of other men. And how tification.) If it be inquired what his situation, his hopes and of public or private calamities which afflict mankind, energy. Look at the conduct of the unjust steward. When this is not the case,—when this stupid indiffears were, in respect to this his wish; the answer and we shall soon be convinced, that the far greater No sooner had he formed his deep-laid scheme, than ference to the causes of the ordinary and extraordinary must be, that consciousness of the wickedness of his number of them are owing to the tyranny, or malice, he proceeded to act upon it. He has no misgivings occurrences of the world, and something of a general heart must necessarily have destroyed all settled hopes the envy, treachery, or revenge of unrighteous men. or hesitation. He is well aware that nothing can be belief in God's providence, meet, as they often do, of dying the death of the righteous: he could have Now from these evils, no skill or cunning of the world done well, that is not done with vigour and dispatch. Upon the whole, it is manifest, that Balaam had power in whose hands are all events of life, who di- They appropriate that maxim of the wise man:that is, which is out of the course of their own daily he explains religion to consist in real virtue and real wicked approach to hurt him, and that he will make as if they had not satisfied themselves whether they

it pass off more easily with himself. That is, he deliberately contrives to deceive and impose upon him- their natures, but with a manifest relation to their they do not look back; and the consequence is, that effects, and the influence they had on the happiness they are generally successful. The man who has set of mankind. Those actions were by general consent his heart on making a fortune, and carries out his denominated good, which conduce to private and so- plans with resolution generally succeeds. But then is too evident, that many persons allow themselves in cial felicity; and those evil which disturbed the peace it is because they bring to their objects this intense sued at all hazards, against reason, against the law of knowledge its own error. We may therefore con- virtues. Would that Christians equalled them!-S Collier, vol. ii. p. 682.

But there is a more surprising piece of iniquity yet behind. Not daring in his religious character, as a consequence. This would be doing too great violence of seven and benevo-fully follows.

Collier and Barlow.

Collier and Barlow.

Collier and Fuller.

But there is a more surprising piece of iniquity yet behind. Not daring in his religious character, as a consequence. This would be doing too great violence upon themselves. No, they are for making a comprehence of light!

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Collier and Fuller.

things in that they are misled and blinded with error."1 through the various changes and chances of this mor- of assisting him against that very people, whom he they will obey: but as to others—why they will make and wicked disposition cannot but discern something

laying down this admirable rule, that no society of are all pardoned." When we meet with crosses and many wounded; yea, many strong men had been slain by more just way of considering things, see the infinite revenge than of voluntary and unprovoked mischief, Christians ought to separate farther from the Church troubles in the world, which are apt to distract our it: and of which he himself was a sad example, when absurdity of this, of substituting sacrifice instead of and will always endeavour to plead in its defence the order, and gives us strength not only to bear, but to the Prophet's counsel brought on that destruction, religion upon their minds; who yet are guilty of most the Gospel, we have the security of provoking none. ticular case, is very often nothing but endeavouring to of justice and sobriety; his disputes are managed addressed the advocates of the Puritans in a tone of vehemence and menace, more in unison with his own vehemence and menace, more in unison with his own vehemence and menace, more in unison with his own vehemence and menace, more in unison with his own vehemence and menace, more in unison with his own vehemence and menace, more in unison with his own vehemence and menace, more in unison with his own vehemence and menace, more in unison with his own vehemence and menace, more in unison with his own vehemence and menace, more in unison with his own vehemence and menace, more in unison with his own vehemence and menace, more in unison with his own vehemence and menace, more in unison with his own vehemence and menace, more in unison with his own vehemence and menace, more in unison with his own vehemence and menace, more in unison with his own vehemence and menace, more in unison with his own vehemence and menace, more in unison with his own vehemence and menace, more in unison with his own vehemence and menace, more in unison with his own vehemence and menace, more in unison with his own vehemence and menace, more in unison with his own vehemence and menace, more in unison with his own vehemence and menace, more in unison with his own vehemence and menace, more in unison with his own vehemence and menace, more in unison with his own vehemence and menace, more in unison with his own vehemence and menace, more in unison with his own vehemence and menace, more in unison with his own vehemence and menace, more in unison with his own vehemence and menace, more in unison with his own vehemence and menace, more in unison with his own vehemence and menace, more in unison with his own vehemence and menace, more in unison with his own vehemence and menace, more in unison with his own vehemence and menace vehemence and menace vehemence and menace vehemence vehemence and menace vehemence vehemence

DIVINE GRACE.

From grace, the beginning, increase, and completion of our righteousness flow. To sinners it gives mind, and upon this, act as you please, as you think faith and repentance, to the faithful a good life, to those who live aright perseverance, to the persevering unto whom this grace is not necessary for righteousness; the sinner wants it that he may acquire righteousness; the righteous, that he may not lose it. So that the grace of God takes the lead in all men, and observances, self-deceit, though of a more refined sort, through all things. Mistrusting, then, our town strength, let us worship God the Father as the source of every thing good; let us embrace Christ as the channel of grace, through and for whom the Father any error is contained; wherefore, let Dr. neyholds note those chapters in which the offences are, and a principle even that kind is manifest, be it to be called self-deceit, or all knowledge and discovery, and it is a principle even that kind is manifest, be it to be called self-deceit, or all knowledge and discovery, and it is a principle even that kind is manifest, be it to be called self-deceit, or all knowledge and discovery, and it is a principle even that kind is manifest, be it to be called self-deceit, or all knowledge and discovery, and it is a principle even that kind is manifest, be it to be called self-deceit, or all knowledge and discovery, and it is a principle even that kind is manifest, be it to be called self-deceit, or all knowledge and discovery, and it is a principle even that kind is manifest, be it to be called self-deceit, or all knowledge and discovery, and it is a principle even that kind is manifest, be it to be called self-deceit, or all knowledge and discovery, and it is a principle even that kind is manifest, be it to be called self-deceit, or all knowledge and discovery, and it is a principle even that kind is manifest, be it to be called self-deceit, or all knowledge and discovery, and it is a principle even that kind is manifest, be it to be called self-deceit, or all knowledge and discovery, and it is a principle even that kind is manifest, be it to be called self-deceit, or all knowledge and discovery, and it is a principle even that kind is manifest, be it to be called self-deceit, or all knowledge and discovery, and it is a principle even that kind is manifest, be it to be called self-deceit, or all knowledge and discovery. prayer, draw "grace for grace"; let us depend solely on Him; let us lift up our eyes unto Him as "the Author and Finisher of our faith." Our house, built on this foundation, will be immoveable, but if we depend on our own strength, it will be without foundation, and however magnificent in the eyes of men, will quickly fall to utter ruin .- Bishop Bull (on Jus-

THE CHILDREN OF THE WORLD AND THE CHILDREN OF LIGHT. (By the Rev. J. G. Dowling, M.A.)

The wisdom of the children of this world is superior to that of the children of light, in their greater