Doetry.

THE VOICES AT THE THRONE.

A little meek-faced, quiet, village child, Sat singing, by her cottage door, at eve, A low, sweet, Sabbath song. No human ear Caught the faint melody-no human eye Beheld the upturned aspect, or the smile
That wreathed her innocent lips the while they breathed
The oft-repeated burden of the hymn,
"Praise God! praise God!"

A Seraph by the Throne In the full glory stood. With eager hand, He smote the golden harpstrings, till a flood Of harmony on the celestial air
Welled forth, unceasing. Then with a great voice,
He sang the "Holy, Holy, evermore,
Lord God Almighty!" and the eternal courts Thrilled with rapture, and the hierarchies, Angel, and wrapt archangel, throbbed and burned With vehement adoration. Higher yet Rose the majestic anthem, without pause, Higher, with rich magnificence of sound,
To its full strength; and still the infinite Heavens
Rang with the "Holy, Holy, evermore!" Each sceptered spirit sank before the Throne,
With a mute hallelujah. But, even then,
While the cestatic song was at its height,
Stole in an alien voice—a voice that seemed
To float, float upward from some world afar—
A meek and child-like voice, faint, but how sweet! That blended with the scraph's rushing strain, Even as a fountain's music, with the roll
Of the reverberate thunder. Loving smiles Lit up the beauty of each angel's face At that new utterance. Smiles of joy that grew More joyous yet, as ever and snon Was heard the simple burden of the hymn, "Praise God! praise God!" And when the scraph's song Had reached its close, and o'er the golden lyre Silence hung brooding—when the eternal courts Rung out with echoes of his chant sublime, through the abysmal space, that wandering voice Came floating upward from its world afar, murmured sweet on the celestial air, "Praise God! praise God!" -Athenœum. - Belfast Chronicle.

UNIFORMITY OF CHRISTIAN LIFE. (From "Pictures of Christian Life" by R. A. Willmott, B.A.)

"It becomes us to remember, and to adore God's goodness for it, that God hath not only permitted us to serve the necessities of our nature, but hath made them to become parts of our duty; that if we by directing these actions to the glory of God, intend them as rude instruments to combine our persons in his service, he by adopting them into religion, may turn our nature into grace, and accept our natural actions, as actions of religion. God is pleased to esteem it for a part of his service, if we eat or drink towards him. And there is no one minute of our lives,

mind him of his origin; 2 but those four syllables were of life. In his old age Patrick still looked back upon them with satisfaction. All of us may write the word fit. The patriarchs were content to purchase burialplaces: "where is that mindfulness of Abraham, who confessed himself to be but dust and ashes?-of Job, who daily waited till his change should come?-of King David, who made no other reckoning of himself, but to be only a stranger amongst men? - of the Apostle St. Peter, who counted his continuance here but an abode in a tabernacle, which he should shortly

abide in tabernacles; the appropriate dwellings of The great men of our Church were sensible of their situation with all its dangers; and in them wisdom gave birth to meekness. Tindal affixed to his translation of the New Testament, a request that learned persons would amend what they found amiss; humility and learning were the proudest titles assigned to Sanderson by his affectionate biographer; "if we admire anything," said Patrick, "let it be the sublimity of humble minds." The forehead of piety is decorated with this jewel. When Rebecca understood it was Isaac who came walking upon the ground, "down she comes from her camel, and covereth herself with purify his own.10 a veil; she thought it unseemly herself to be on high, and see her spouse content to go on foot below. When we consider how our Lord and Master was so

our elevation. Moral philosophy is accustomed to enumerate three laws for the government of human conduct; the law of honour, the law of the land, and the Scriptures; Christianity rejects the first without any limitation; she knows not even its name. The Scriptures and the law of the land are the only rules of her conduct, her obedience to the second arising out of her implicit faith in the first. Her Master paid tribute to Cæsar, and she pays it. She shapes her actions, not according to the opinions or teaching of men, but after the infallible word of truth. Her Saviour is her Exem-

> "The Son of God in radiance beam'd Too bright for us to scan, But we may face the rays that stream'd

There parted into rainbow hues, In sweet harmonious strife, We see celestial love diffuse Its light o'er Jesus' life." 5

When Sir Thomas More, while engaged in his devotional exercises, was sent for by the King, his answer was, "that he would attend him, when he had first performed his service to the King of Kings." With the builders up of our Church, the authority of the Bible was above all and over all. They compelled the pride of ambition to stoop under that yoke. Esteeming every day to be a temple for the glorifying and worship of God, they entered it through the beautiful gate of Prayer. Their incense rose at morning, at noon, and at even-song; the atmosphere of thought was always fragrant with it. Why do we not enjoy their privileges? The visible ladder of Jacob does not descend upon the earth before our eyes, but

we have a ladder not less glorious, in the sacred offi-

ces of devotion, and in the sanctifying consolations of

Holy Living, chap. ii., seet. iv.
Sutton; Disce Mori, 70, Oxford Edition.

4 Sutton, Disce Vivere; 101, Oxford Edition. * The Christian Year; Quinquagesima Sunday.

heaven and return to it again.

As from the summit of the ladder the long proglorious heights of His Gospel, Christ assures Para- pointment. dise to us; at the foot of the ladder the pilgrim reunder the shadow of our Lord's protection.6

most important influence over their labours. A strik- congregation is "a complete Church" in and of itself; their calling better ing example is afforded by the acts and monuments of that no other congregation or other ecclesiastical body establishment of Operin at Basil; but amid all the congregation is quite competent to constitute its own only in Massachusetts, and chiefly as actually lapsed my regard for dissent, I have yet to learn why I should toil of that employment, he carried forward the com- ministers and other officers; so that, on the death or into Unitarianism; but if we turn to Connecticut, we love the Church. hand. Tindal, when he was sheltered in the house of Latimer's friend, Monmouth, devoted not only the entire day, but a large portion of the night to study, eating only sodden meat, and drinking only weak beer. In those days every good and learned man felt that In those days every good and learned man felt that In those days every good and learned man felt that In those days every good and that he would be obliged to he had a mission, and that he would be obliged to render an account of it to his King. They esteemed the inconveniencies of their sojourn, to be unworthy even of a thought. When the friends of Horneck sometimes complained in his presence of the small recompense that had been bestowed upon him, he either stopped or diverted the discourse by the brief remark, "I shall never want!"? The sentiment of Horneck was more general in the century that preceded him. A pagan philosopher could feel conscience to be the most august theare for the performances of virtue."

In taking this painful step, it is some consolation to to the sacred office. They believe also that every to the the content of their sojourn, to be unworthy congregation (being a perfect "church") is equally congregation (being a perfect "church") is equally congregation (being a perfect "church") is equally congregation (being an account of it to his King. They esteemed to the sacred office. They believe also that every to the to his King. They esteemed to the sacred office. They believe also that every to the search office. They believe also that every to the search of their sojourn, to be unworthy congregation (being a perfect "church") is equally congregation (being a perfect "church") is equally one of their Orthodox Ministers says, "The differences" (between us) "are so far from being philosophic congregation (being a perfect "church") is equally one of their Orthodox Ministers says, "are so far from being philosophic congregation to to the sacred office. They believe also that every the difference of the sality of the same than the injurious effects on the theology and experimental religion of the Churches, though now seen, will here-religion of the Churches, though now seen that had been bestowed upon him, he either to matter so trait in my their That Tanash state the other to the the order of he had a mission, and that he would be obliged to render an account of it to his King. They esteemed to the sacred office. They believe also that every most august theatre for the performances of virtue. 8 Orthodox Congregational Ministers in this Common-The Christian, who knows what eye is upon him, has wealth (Massachusetts) as there are now. I hear it a more powerful inducement to entertain the same frequently and confidently affirmed, that one-half of be more preposterous than to pretend that the new opinion. The mere anticipation of popular applause the churches of this order that were orthodox fifty theology is in accordance, even substantially, with any produces an effect. Charity begins to think of her years ago are the reverse now. Then, let it be contures. This seems to be the frame of mind so parti- Commonwealth has more than doubled. During that cularly described, and so emphatically condemned by time, this Church has put forth all its energies to sus-

title, and which they must presently lay aside. The those religious excitements which have led to such designation is a theatrical term. (Matt. vi., 2.) The frightful extravagances, and left such fearful results in word, in the former verse, which our translation ren- their train. Still its object is unattained; it does not ders to be seen, bears the same relation to the stage. increase either in numbers, or in power, or in spiri-It signifies an exhibition of ourselves, with a hope of tuality, but the reverse." "Again," he says, "has she approbation. Our ancestors in the faith were not in- preserved, does she maintain uniformly her own origifected by that passion for notoriety which defiles the nal standards of faith? Look at the covenant, estabbest actions of their descendants. Their benevolence lished in this city in the year 1680, after most mature drink, so it be done temperately, and as may best preserve our health, that our health may enable our services their sympathy with the widow's sorrow through the if any of its individual members do, who preach it from towards him. columns of a newspaper. How loud the trumpet their pulpits? Who maintains it publicly? Who is In reading the histories of the apostles of the glish Church our attention is particularly drawn to the calm uniformity of their lives. We see them fulfilling each duty, even the humblest, under a love.

In adding the histories of the apostles of the calm uniformity of their lives. We see them fulfilling each duty, even the humblest, under a love.

In adding the histories of the apostles of the apostles of the girth and after all, it is frequently the offering not of the consecration? Infants die. The chief last moment, and young men, maidens an blows in our day before the gold drops into the trea- honest enough and bold enough to dare to do so?"

stone. (Rev. xxi., 2.) Absorbed in the great con- 1053; almost all, if not every one, of which the sight of which he tells us, that he was quickened templation of the future, the present resembled only from the Congregationalist Church." The downward to spend his time well. We read of a King of Bohe- an avenue to a temple. They mingled for a season course of the denomination appears to be, first into mia who had his country shoes always in sight, to revolutions of human grandeur; but their eyes continu- thousand worse shapes of error, Millerism, Mormonism, livelier remembrancers both of the beginning and end ally turned to the distant horizon, as if they waited &c. &c. At the present day there are in New Engfor the appearance of some magnificent spectacle in land of Congregationalists, who still retain the title, the sky. They read history by the lamp of the Gos- no less than four divisions, viz., the Orthodox Con-ETERNITY upon the diary of our time with equal pro-

(Gen. xlix.,) and the night was at hand, he gathered his first arrival in America, the only orthodox congregasons round his bed to give them his parting benedic- tion, at the present day, is that of the Protestant tion; and while the destiny of his children passed Episcopalians, the Congregationalists having, as in lay off?"3 It becomes us to recollect that we too, shalt not excel." (Gen. iv.) The first-born of Jacob his eyes to the palpable fact, that the erroneous prinhas had many children! of what age or people might ciples of those pilgrims have been developed in the excel?" but our own time seems to deserve pre-emi- | Him, on whose atoning sacrifice, it is to be believed, unproved. No patriot travels into a distant century itself extensively in that land which they seized and that he may return, like the son of Agamemnon, to held exclusively as their own, even at times, with a

May we entertain the pleasing belief, that, while sad forebodings of Reuben floated before the fading tans have been too favourable; at least, I fear that I lowly and meek, what should we else do, but be shone through the cloud? that afuid the joyful pros- erroneous principles led them, or rather their descenashamed of our conceits, and come down from our pect of Joseph's fertility, he beheld the labours of dants. lofty and swelling desires?"4 This descent becomes those servants of the Lord, who in darkness of human Mr. H.—It is too much the fashion of the day to of Salvation; branches running over the walls? (Gen. in other respects virtuous men and apparently good

> day; and their success was proportioned to it. They handed down to another generation, to prove how bitunder every aspect and in every variety of posture. If it is. Thus, for instance, the Rev. John Wesley, a "glimmering fragments of a broken sun." 1

DIALOGUE

BETWEEN THE REV. HENRY HOOKER, A.M., AND MR. CLAYTON, A DISSENTER, ON THE APOSTOLICAL SUCCESSION.

(By a Correspondent of The Church.)

No. IX.

6 Guild's Moses Unveiled, xi., Jacob's Ladder. 7 Life of Bishop Kidder, p. 54.

9 Sec Foster's Essays, particularly on Evangelical Religion.

of the subject, in which you take so deep an interest. a college. Nay, and call it after your own names!— ages of Christianity, and which alone can claim that master, as such, does not command his house after

mised Canaan appeared to the patriarch; so from the regret that my absence gave you any cause for disap- greatness has given me great concern. How can you, am with you always, even unto the end of the world." religion. The king is scarce permitted, as such, to

our Saviour, in his censure of the liberality of the tain itself. It has organised innumerable agencies to Pharisees. He calls them hypocrites; persons who suit its ends; caused the laws of the Commonwealth assume a character for wages to which they have no to be modified to render itself more popular; promoted

fulfilling each duty, even the humblest, under a love wealth is recommended to public admiration. Very Boston, says, August, 1841, "With a solitary exception, has not every church in this city founded by the us more evidence of sin, in the one case, than in the the costliest merchandise in their possession. Always

They regarded not what place might be assigned to

Puritans, every Congregational Church, established

They regarded not what place might be assigned to working so in their temporal calling, as not to neglect them in the pageant of life; what applause might hail before the year 1800, but one, adopted a system of the demands of the before the year 1800, but one, adopted a system of the demands of the before the year 1800, but one, adopted a system of the before the year 1800, but one, adopted a system of the before the year 1800, but one, adopted a system of the before the year 1800, but one, adopted a system of the before the year 1800, but one, adopted a system of the before the year 1800, but one, adopted a system of the before the year 1800, but one, adopted a system of the before the year 1800, but one, adopted a system of the before the year 1800, but one, adopted a system of the before the year 1800, but one, adopted a system of the before the year 1800, but one, adopted a system of the before the year 1800, but one, adopted a system of the before the year 1800, but one, adopted a system of the before the year 1800, but one, adopted a system of the before the year 1800, but one, adopted a system of the before the year 1800, but one, adopted a system of the before the year 1800, but one, adopted a system of the before the year 1800, but one, adopted a system of the year 1800, but one, adopted a system of the year 1800, but one, adopted a system of the year 1800, but one, adopted a system of the year 1800, but one, adopted a system of the year 1800, but one, adopted a system of the year 1800, but one, adopted a system of the year 1800, but one, adopted a system of the year 1800, but one, adopted a system of the year 1800, but one, adopted a system of the year 1800, but one, adopted a system of the year 1800, but one, adopted a system of the year 1800, but one, adopted a system of the year 1800, but one, adopted a system of the year 1800, but one, adopted a system of the year 1800, but one, adopted a system of the year 1800, but one, adopted a system of the year 1800, but one, adopted a system of the year 1800, but one, adopted a system of the year 1800, but the demands of their high spiritual calling. Every their appearance in the theatre of public fame; or belief which the Fathers of New England would have belief which the Fathers of New England would have hour had its allotted office, and their studies were so what seat they might occupy at the table of Fortune. The Rev. II. Caswall, whom it is applied, will need the purifying influences of harmoniously blended with their devotions, that they It was with them a very small thing to be judged by in his work on "America and the American Church," strengthened and enlightened each other. Prayer man's judgment. Their treasures and their fine raisays, p. 120, "There are twenty-two Congregational influences in the nature of the case can take effect."

> the oak, torn up not less than the hyssop upon the wall. salist Congregationalists. It is a remarkable fact, When the evening of the Patriarch's life was far spent, that at Plymouth, where the pilgrims landed on their before his eyes, then gazing on their faces for the last almost innumerable other cases, lapsed into Unitatime on earth: while he beheld the mighty bow of rianism; and, whilst each year a chosen orator cele-Joseph, (Gen. xxii.,) and the dawning glory of Judah, brates, on the anniversary of their landing, the virtues (Gen. x.,) the weakness of Reuben drew from his lips of the pilgrims, their regard for the truth of Christ, the mournful prophecy, "Unstable as water, thou and their many other Christian excellencies, he shuts it not be said, - "unstable as water, thou shalt not case of their descendants, who deny the divinity of nently the title of the Golden Age. In education, in the pilgrims trusted for salvation, whilst the soundness ethics, in legislation, in religion, our wisdom is written of that Church, at which the anniversary orators selin water. No task of highest solemnity is refused by dom fail to cast a stone, has been shown by its still the unbaptized intellect. No candidate for fame he- holding forth the same truth, which it did when these sitates to descend into the field, because his armour is pilgrims left their native land, and its having planted

> persecuting hand. Mr. C .- I fear, Sir, that my ideas of the old Purieye-sight of the Patriarch, other and brighter hopes did not consider sufficiently the evils into which their

reason should vindicate the ways of God unto men; consider deviations from the true way a matter of slight to go thus in their turn a like course. who should become fruitful boughs around the Wells moment, and to think that if those who hold them be xlix., 22.,) not like that empty vine described by the pro- Christians, that their deviation is a matter of no phet, (Hosea, x. 1.,) bringing fruit only unto itself; moment whatever; forgetting all the while, that error it is their only error! but hanging their clusters for the solace and refresh- is more easily learned and more readily followed than ment of weary pilgrims, a vintage of gladness and of truth, and that whilst the many excellencies of those, with whom the error originates, may keep them from Stability of mind marked the scholars of our elder displaying all its evil, it is only necessary that it be kept one object continually in sight, and studied it ter and pernicious a thing in the sight of God and man TIVE, and none is stronger in its relative bearings than the broad lineaments of some noble conception be Presbyter of the Church of England, established ever reflected upon the minds of men in modern times, Societies, which no doubt, at first, he intended should they seldom remain until the evening; some unexpec- be within and auxiliary to the Church; but which, ted current agitates the fountains of thought; or even in his own day, he found turning aside from the some storm of opinion freshens them into foam: the path which he had marked out for them, and which face of beauty disappears with all its majestic solem- now are so different from what he at first intended of the That the benefit of Christ's death consists in its or if any features of the vision remain, they are only to life again and once more appear upon earth, he Holy Spirit, is the author of regeneration, which is not would not be able to recognise those bodies that still a new creation, but a change of purpose. glory in the name whilst they certainly have turned doubt often heard of Wesley's solemn declaration, system which has been adopted in New England. aside from the principles of Wesley. You have no "If the Methodists should ever desert the Church of England, God will desert them;" and yet you know full well that they do not even pretend to belong to the Church; but defame and injure her as much as they can. You have heard of his setting apart Dr. Mr. Clayton.—I have called again on you, Sir, and | Coke as a sort of Superintendent over the American | am desirous to pursue our consideration of the Apos- Methodists, and his instructions to Dr. Coke to set tolical Succession, if it be convenient to you, Sir. I apart Mr. Ashbury in like manner, and for like purhad hoped to have been here last week, but circum- pose. As soon as Dr. Coke arrived in America he of their own devising and to follow the visions of their stances, over which I had no control, prevented my executed his commission, and perhaps a little more own wayward minds, and thus be gradually led to see than it; for we soon find him assuming powers and your way clear, to cast in your lot with that pure and Mr. Hooker .- I certainly expected you last week, authority which Mr. Wesley never dreamed of. In a and was disappointed at your not coming; but I shall letter to Mr. Ashbury, Mr. Wesley thus expostulates (as I think), of all claiming to be "Churches," is, in with him and his colleague: " In one point, my dear brother, I am a little afraid both the Doctor and you differ from me. I study to be little, you study to be

* Moore's Life of Wesley, vol. ii. p. 285.

posed in sleep, so do we find a refuge from the heat, conversation the case of the Presbyterians in America. me a knave, or a fool, a raseal, a scoundrel, and I am tem in which I have been educated, and should I see pendent, self-seeking individuals.

It may be as well if to-day we take up that of the In- content; but they never shall, by my consent, call me more reason to be satisfied with your Church, you need They who lived in such clear and elevated regions | dependents, or, as they call themselves, "the Congre- a bishop! For my sake, for God's sake, for Christ's | entertain no fears lest I should not be willing, at alof contemplation, could not but feel its calmness upon gationalists." These are the descendants of the old sake, put a full end to this! Let the Presbyterians most any hazard, to cast in my lot with her. But I

He was chief corrector to the famous printing has any right to interfere in its affairs; and that each must now return. We have seen Congregationalism Churchman. In short, whilst all I have heard lessens pilation of his celebrated work, and though too poor to other removal of its officiating minister or ministers, it will see it in another state—that of transition. obtain the assistance of a servant at his abode, and rests with "the Church," as it is called, to choose for Within this century a strong party among Congregasentiments dessential points of Christian avertheir, discrepant, that they can never coalesce Nothing can conversations. Good afternoon, Mr. Clayton. attitude; humility endeavours to compose her fea- sidered, that within fifty years the population of the orthodox. It accords neither with the Articles of the 1708, for with the Confession of Faith adopted by the Assembly of Divines at Westminster, nor with the Thirty-rine Articles of the Church of England."-

th sprang ing the child Jesus. If he possessed, in his human There is no creature of Cod on hely, but if a man sess, why did he not exhibit the same moral character?

height was like the cedar, and whose root was like Transcendental Congregationalists, and the Univer- as Connecticut has long been called. But has nothing been done to arrest the progress of such errors?

Mr. H.-Yes. Such had become the general uneasiness throughout the State, at the growing prevalence of this new divinity, that in 1833 effectual efforts MAN'S DOMINION OVER THE ANIMAL were made to organise a new party, avowedly for the purpose of arresting its further progress. Such a party was organised. A new and more stringent creed or test was adopted by such of "the Churches" as could be persuaded to adopt it. A new theological seminary was established for the purpose of promoting orthodox views, and broad lines of distinction became drawn between the Old and New School parties.

Mr. C.—That, surely, was a good thing! Mr. H.—Yes, as far as it goes; but I fear that that will not be very far. The same causes that tended to lead such a large portion of those once orthodox into a position which has obliged the party that hold the truth now to withdraw from their old friends, still prevail. Their ecclesiastical organisation is essentially the same that it was forty years ago. They are still without the precious promise of their adorable Redeemer; and though, for a time, a remembrance of the danger, from which they imagine themselves to have escaped, and the party spirit that will be kept up between them and the "New School-men," will keep them closer to the truth, still the period will no doubt ere long arrive when they too will need a party sounder in the faith than themselves to be formed against them,

Mr. C .- But, Sir, you have mentioned only one point, in which the Congregationalists of Connecticut hold erroneous views! I hope, Sir, that it is because

Mr. H .- I am sorry to say, Mr. Clayton, that such is not the case. Erroneous views on this point are not, cannot be harmless. The view taken of man's character by nature must shape all our other views of the Gospel system. All Gospel truths are CORRELAthis. Some of the errors of this school are believed to be these: 1st. That common sense is the ultimate arbiter in religious questions. 2d. That self-love is the spring of all moral actions. 3d. A denial of original sin. 4th. A denial of the eternal generation of the Son, and of the procession of the Holy Ghost.

Mr. C .- Truly this is a frightful catalogue, and weakens not a little my faith in the excellence of the

Mr. H .- I trust, Mr. Clayton, that it may have that effect; and that you will see more fully, in each conversation that we may be allowed to hold together, the fruits which are procured in every part of the world by those, who, depending on their own judgments, and despising the counsel of others, have, on one plea or another, turned aside from the narrow path of Apostolic practice and Apostolic doctrine, to walk in paths Reformed branch of the Catholic Church, which alone,

* Calhoun's Letters, p. 16. + Dr. Dow's Newhaven Theology, alias Taylorism, alias Neology, p. 51.

Christian Spectator, 1829, pp. 366, 367, 373, and 374.

Spirit of Pilgrims, vi. pp. 5, 13. || Ibid. p. 12.

their minds. This serenity of feeling exercised a Puritans. Their distinguishing tenet is—that each do what they please, but let the Methodists know must be candid, and freely tell you that I have heard many strange things about her, and, before these things But I have strayed from my subject not a little, and are cleared away, I could not think of becoming a PROTEST OF THE BISHOP OF EXETER AGAINST THE CON-

Mr. H .- What you say is very true; but if your Mr. H.—What you say is very true; but if your prejudices in favour of dissent can only be removed, I specifully, but most undoubtingly (for, if I doubted, I obliged therefore to perform the humblest household offices, he transcribed the entire history with his own hand. Tindal, when he was sheltered in the house of Latimer's friend. Moumouth, devoted not only the least the consequently.

They consequently, and the consequently of the project of

cation, which becomes incredibly strong, before a united nearts; of the tongues of prophets, and the knowledge of duty, or a sense of right or wrong, can possibly have entered into his mind. That moment, the commencement of moral agency, at length arrives. Why there is it necessary to suppose some distinct evil within the ship and bounds of the Catholic church; so Why ther is it necessary to suppose some distinct cent tors, an object of the propensity, some fountain of iniquity, in the breast of the propensity, some fountain of iniquity, in the breast of the the told men and young men, maidens and boys, the that old men and young men, maidens and boys, the child previous to moral action? Infants die. The that old men and young men, maidens and boys, the

THE WICKED NO WHERE SAFE. (By Bishop Pilkington.)

There is no place so holy, as to defend a wicked man makes every place wheresoever he be holy. When the reasons which follow:do abuse it God will give both him and it to his enesess, why did ne not exhibit the same moral character?

I might answer, as before, that his human nature may have differed from that of other children, not in kind, but in degree."

Mr. C.—These certainly are not the teachings of sound orthodox divines, and I am truly grieved to learn that they are prevalent in "the land of steady habits," is a Connecticut has long been called. But has nothing as Connecticut has long been called. But has nothing a Connecticut has long been called. But has nothing a Connecticut has long been called. But has nothing a Connecticut has long been called. But has nothing a connecticut has long been called. But has nothing a connecticut has long been called. But has nothing a connecticut has long been called. But has nothing a connecticut has long been called. But has nothing a connecticut has long been called. But has nothing a connecticut has long been called a connecticut has long be devoured with the sword, if they builded not this house

CREATION. (By the Rev. Thomas Scott.)

they regarded man as a friend: but since that event, it hath been more the result of fear; most of them dreading him as a powerful enemy whom they must either submit to or flee from. We continually witness the fulfilment of this promise among creatures of all sorts. The ease with which horses are managed, notwithstanding their strength and spirit, and the severity with which they are treated; and the safety with which large droves of oxen are goaded forward, frequently by a single youth, who, conscious of his superiority. by a single youth, who, conscious of his superiority, sirable it may be, by any unlawful means,—such as fears not them, whilst they stand in awe of him; are circumstances which would be deemed very wonderful, were they not so common; but they are seldom considered as effected by the power, and as proving the sidered as effected by the power, and as proving the faithfulness and goodness, of God. Even the most savage of wild beasts have been, and are, tamed or subdued by man, and have an instinctive dread of him; shunning populous places, and retreating into forests and deserts; lying still all the day while man is abroad, roaming forth when he retires to rest; and saldow injuring him, upless pinched by hyperar or seldom injuring him, unless pinched by hunger, or provoked by opposition. Were this instinctive fear removed, and should the animals, conscious of their removed, and should the animals, conscious of their force, rise in general rebellion, what confusion and dained by him, and residing within his jurisdiction, to devastation must ensue.

RELIGIOUS ISOLATION. (From Frazer's Magazine.)

There is a way in which we have begun in England too much to approach to the sentiments of Continen-tal Protestantism. We teach and are taught that Church" in the Apostles' Creed, and from the designathe object of Christianity is the salvation of the indi-tion of "The Faith" in the Athanasian.

Again, in the highest act of Christian Worship, or ravidual, and not the service of God,—the perfection of the individual, instead of the perfection of a body

Again, in the highest Christian Volship, or the in the exercise of the highest Christian Privilege,—the individual, instead of the perfection of a body which shall become the instrument of Christ. Religion is so much regarded as for man, that we are not by Christ's minister, doing, after Christ's ordinance, as nity, like the shadow of a rich landscape upon water; them to be, that, I feel assured, could be be raised up wherever it is not a mere superstition. Worship, which is the divine end of the Church as such, is becoming secondary to the exercise of intellect in preaching and hearing. Where we write, here in Germany,
the pulpit is enthroned, the altar placed beneath it as the pulpit is enthroned, the altar placed beneath it as a footstool, and there is a strong tendency in England to bring them to stand to one another in the same relation. Besides individual completeness and sufficientness of every one for himself is supposed to be then adors, by any less authority, cientness of every one for himself is supposed to be Christian perfection. A state in which every one shall attain as much as possible of every thing, and be within himself a Microchrist,—that is to say, mere congregationalism or independency, in the fullest sense congregationalism or independency, in the fullest sense of the word, is greatly sought after. Our good old Church doctrine, that faith, hope, and love alone are the universal qualities of all Christians, and such as the universal qualities of all Christians, and such as ought to be in every individual in the greatest possible degree, and that other things exist only in distribution

Tor, highly as we all must honour this distinguished degree, and that other things exist only in distribution —that every one is a member of every other, is lost modument of the moderation and sobriety of those of the sight of; and each is left to fight his separate, solitary way to heaven as he can. The parent leads not the child; that would be interfering with conscious the child: that would be interfering with conscience.

The husband does not use his authority for sustaining honest subscription to either.

the Scriptures. In them the angels come down from be glad to proceed with you now in the consideration great; I creep, you strut along; I found a school, you all respects, like the Church as it existed in the first bis wife in the faith and obedience of Christ. The Mr. C.—I am exceedingly obliged to you, Sir; and O beware! One instance of this your ever comfortable promise of her Divine Head, "Lo, I him in the faith and holy observance of the Christian how dare you suffer yourself to be called a bishop? Mr. C .- I am free to acknowledge, Sir, that I have ask whether his subjects are Christians or not. The Mr. H.—I believe that we considered in our last I shudder, I start at the very thought. Men may call seen much of late to shake my confidence in the sys-

Ecclesiastical Intelligence.

ENGLAND.

SECRATION OF A NEW BISHOP OF THE ENGLISH COM-MUNION AT JERUSALEM.

To His Grace the Lord Archbishop of Canterbury. My Lord Archbishop, -Your Grace will need no as-

ture from its essential discipline.
Your Grace, on the 30th of that month, was pleased to PLENITUDE OF THE SPIRIT.

(By Bishop Jeremy Taylor.)

In the Gospel, the Spirit is given without measure: first poured forth upon our head, Christ Jesus: then descending upon the beard of Aaron, the Fathers of the Church; and thence falling, like the tears of the balsam of Judea, upon the foot of the plant, upon the

The pary, to which allusion has been made above, and which is generally known as "the New School," holds that \(\frac{1}{2}\)" a child enters into the world with a variety of appettes and desires, which are generally acknowledged to be neither sinful nor holy.

Thus, by a repetition, is the force of constitutional propensiles accumulating a bias towards self-gratification, which becomes incredibly strong, before a knowledge of duty, or a sense of right or wrong, can

ble sauction of your Grace's name.

But, in the actual state of the matter, I have no alternative. I am bound by that duty, which your Grace would be the last to wish me to disregard, with all humility and deference, to remonstrate against a proceeding which I am unable to reconcile with the fundamental man; nor the place makes the man holy, but a good laws on which the discipline of our Church is built, for

I. Because, while I fully recognise the duty of our strengthened and enlightened and enlightened and coling tranquilised their thoughts for books, and books sent them back to prayer, with hearts more conscious of undergraduate at Cambridge, he kept a copious journal of his studies and daily occupations; and at the first treasures and their fire as the case can take elect.

Again, S "Mankind come in the nature of the case can take elect.

Again, S "Mankind come in the nature of the case can take elect.

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Again, S "Mankind come in the nature of the case can take elect.

Again, S "Mankind come in the nature of the daty of our tranquilised their thoughts for books, and books sent the priests could not of which are in the hands of Unitarians."

The time back to prayer, with he are twenty-two Congregational preparents influences in the nature of the case can take elect.

Again, S "Mankind come in the fire as the duty of our tranquilised their thoughts for books, and books sent the priests could not of which are in the hands of Unitarians."

In the man's judgment. Their treasures and their fine rai
them back to prayer, with he are twenty-two Congregational preparents in the nature of the case can take elect.

Again, S "Mankind come in the fine rai
them back to prayer, with the same by way of mission faith, and in the forther of the case can take elect.

Again, S "Mankind come in the fine rai
them back to prayer, with the same by way of mission faith, and in the forther of the case can take elect.

Again, S "Mankind come in the faith of the case can take elect.

Again, S "Mankind come in the fire rai
them back to prayer than the present of the case can take elect.

Again, S "Mankind come in the forther of the case can take elect.

Again, S mies' power if they do not amend. God soffered his vince of Canterbury, without his coming under all the

in a foreign country, without requiring him to take the oaths of allegiance and supremacy, or the oath of obedience to the Archbishop—required to be taken by every one who is consecrated to be a Bishop in the Church of England,—a subject of a foreign state might be conse-crated in order to his being a Bishop at Jerusalem, for the purpose of his conducting such a mission, without its being declared or implied that he was to be a Bishop of the English Church; and so there is no necessity, for the purposes of the mission, that any of those canons should It is probable, that the subjection of the animals before the Fall, was voluntary, and that by instinct the unfitness, of such a proceeding, I cannot be insensible, nor would I be understood to recommend it; but it ble, nor would I be understood to recommend it; but it would at least be free from the fearful evil of consigning

our discipline to manifest and direct infraction at the sential unity of discipline, as well as of doctrine, between

officiate there in congregations' of German Protestants "according to the forms of their national Liturgy, conspiled from the ancient Liturgies, agreeing," it is said "in all points of doctrine with the Liturgy of the Eng lish Church,"—a Liturgy, however, which, if credit may be given to others who have publicly reported of it, cannot but be deemed grievously defective in more than one momentous particular.—Especially it is said to banish

Christ himself did—and instead thereof, invites the peo-ple to "hear attentively the words of the institution."

morial, of our Lord's death, and as a means of strength-