Original Poetry.

A THOUGHT ON THE GENERAL RESURRECTION.

"There remaineth therefore a rest" (marginal reading, keeping of a Sabbath) " to the people of God."
"This mortal shall PUT ON Immortality."

> When the task of the Christian's soul is done, When its working-week is past, E'er with Sabbath-attire 'tis meetly cloth'd, Corruption aside is cast;
> Its polluted dress—"this corruptible,"
> Yea, the coffin'd coil of clay,
> Is replac'd in its own, its kindred earth,

As unfit for Sabbath day.

But when elements melt with fervent heat,-When the earth, a blazing scroll,
Shall be burn-ed up;—when the last Lord's day
Shall have dawn'd on every soul;
Then shall "Death and the Grave" give up the dead, And the Sea restore her trust; Then shall bodies of Light be Sabbath robes For the saints,-the risen "JUST."

THE CONVERSION OF THE WORLD DEPENDS UPON

THE UNITY OF THE CHURCH. (From "The Church upon her knees," a Sermon preached on Quinquagesima Sunday, 1843, by the Right Rev. Dr. Doane, Bishop of New Jersey.)

How was it at the first? While "the multitude of them that believed were of one heart and one soul," " believers were the more added to the Lord; multitudes both of men and women." While they "continued daily, with one accord, in the temple," "the word of God increased, and the number of the disciples multiplied in Jerusalem greatly." While they remained "steadfastly in the Apostles' doctrine and and a great number believed, and turned unto the angriness of Protestant divisions are but the escape to the great synod, (viz. the Nicene before cited,) fellowship," " the hand of the Lord was with them, "It would be superfluous," says the excellent Bishop of Salisbury, "to dwell upon the rapidity with which the Gospel was propagated, both in the East and West; not only during the lifetime of the Apostles, but even after their decease, in that and the succeeding age. The testimony of Tacitus Christianity, in Rome itself, within thirty years of the upon her, to consume her? How much better to death of Christ, which gave occasion to cast upon pray for her conversion, than to wish for her destructhem the aspersion of being guilty of burning the city; and it appears probable that by the close of the first century the Gospel had been published with success throughout the Roman empire, which then comprehended the whole civilized world. The celebrated letter of Pliny to the Emperor Trajan shows that even at the commencement of the second century, the ancient superstition was already tottering to its fall in the provinces of Asia; and a very few years later, Justin Martyr tells us that prayers were offered up in the name of Jesus, not only throughout the limits of the empire, but far beyond, in regions which the arms of Rome had never reached." before the Society for the Propagation of the Gospel in Foreign Parts, pp. 9, 10.) "He put on wings," says Chrysostom, of the Apostle Paul, "and traversed every land which the sun surveyed; not simply travelling through it, but rooting up the thorns of wickedness, and sowing the seed of religion, expelling error, and introducing truth." Nay, we may add, he makes its universal proclamation an argument with the Colossians for their continuance in the truth:

And now, how is it? The Church is one no more. The communion of the Eastern and the Western portions of the elder world has long been interrupted. latter, which were not in the former book, yet they for money ordain any bishop, suffragan, priest, or Proud, cruel, and corrupted Rome has set herself in separation from the rest of Christendom; and cut off, consecration and ordination, both of them appointing in danger of losing his own degree;" plainly implying of her return.* The name of the divisions which and bishops present shall lay their hands upon his of Nice, "If any (of the Paulianists) was in ancient have sprung up since the Reformation is "Legion" head; that in the ordering of priests, the bishop and time in the clergy, if they appear unreprovable, being now, and multiplying constantly, in geometrical progression. And mark the miserable consequences. Where are the seven churches, to whose Bishops St. John addressed the message of his Revelation? How long since one was seated in the Apostolic chair of Cyprian or Augustine? Where are the Churches of Nubia and Ethiopia? Where are the or metropolitan, other bishops being present and laying Nay, so strict was the primitive church in having altars of Arabia and Syria? A single persecution in Persia, in 330, destroyed not less than sixteen thousand Christians, whose names were known. "The assertion will not, I trust, be deemed hazardous," says one of the ablest and most learned writers of the present day, the last authority referred to. "that the Church was, in fact, more extensive at the middle of the fifth century than it ever has been since." The feeble missionary efforts of the last centuries have fallen continually behind the natural increase of the race. The kingdom of our Lord and Saviour Jesus Christ goes backward. The trumpet of the Gospel gives "an uncertain sound." Therefore men go not to the battle. The heathen scorns to join a host where banner fights with banner. The followers of Jesus are not one; therefore the world does not believe that God has sent Him.

made a minister." (1 Colossians i. 23.)

THE CONVERSION OF THE WORLD DEPENDS UPON THE UNITY OF THE CHURCH. It was when the disciples "continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers," that "the Lord added to the Church daily such as should be saved." (Acts ii. 42.) Before the Banner of the Cross can make its way against the foes of Christ, there must again be unity of doctrine, unity in adherence to the ministry of Apostolical succession, unity in sacraments, and unity in prayers. There must be "one Lord, one faith, one baptism," before there can be "one body." Nor is it a mere outward unity that meets the case. There must be unity of will, and purpose, and desire, "one mouth," not only, but "one mind;" "the mind which was in Christ Jesus;" and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."?

* It was in 483 that Felix, Bishop of Rome, excommunicated Acacius, Bishop of Constantinople. "Acacius, supported by the Emperor," says Dr. Jarvis, in his admirable Sermon before the Board of Missions, in 1836, "and by the whole of the Greek clergy, retorted the excommunication; the name of the Nestorians, or Chaldeans; the Monophysites, world may believe that thou hast sent me; forasmuch as by highest stations, and leave a scholar and divine like Dr. Jarvis

+ "He did not say, 'That they may be one as we are,' mean- certam quandam Religionis formam quæsivisse: et ad veterum ing that we should be made such as He is; but that, as He, Patrum atque Apostolorum primitivam Ecclesiam, hoc est, ad Ischyras, calling him bishop who was not so much as * If the Methodists had remained in communion with the each other in unanimity of the Spirit, and not be discordant as logy.) were the Corinthians, but be of one heart as were those five thousand in the Acts, who were all as one person."—St.

Athanasius, against the Arians, iii. "He would have His own to be one in Himself, because in themselves they cannot be one, to be one in Himself, because in themselves they cannot be one, to be one in Himself, because in themselves they cannot be one, to be one in Himself, because in themselves they cannot be one, to be one in Himself, because in themselves they cannot be one, to be one in Himself, because in themselves they cannot be one, to be one in Himself, because in themselves they cannot be one, to be one in Himself, because in themselves they cannot be one, to be one in Himself, because in themselves they cannot be one, to be one in Himself, because in themselves they cannot be one, to be one in Himself, because in themselves they cannot be one, to be one in Himself, because in themselves they cannot be one, to be one in Himself, because in themselves they cannot be one, to be one in Himself, because in themselves they cannot be one, to be one in Himself, because in themselves they cannot be one, to be one in Himself, because in themselves they cannot be one, to be one in Himself, because in themselves they cannot be one, to be one in Himself, because in the metal as one person."—St.

Aliquitatis deduci ad one dogmata Fidei e fonte Sacræ Scription or interest and the catholic flowed. As it is, they have erred fundamentally bishops, insomuch that St. Chrysostom, yea, and St.

Jerome himself too, could not but say that ordination, the catholic flowed. As it is, they have erred fundamentally because in the several particulars. Not to mention their took of the catholic flowed. As it is, they have erred fundamentally because in the several particulars. Not to mention their took of the catholic flowed. As it is, they have erred fundamentally took of the catholic flowed. As it is, they have erred fundamentally took of the catholic flowed. As it is, they have erred fundamentally took of the catholic flowed. As it is, they have erred fundamentally took of t being severed from each other by various lusts and desires and impurities of sin. Wherefore they are cleansed by the Me- Difficulties of Romanism, Second English Edition, p. 30. diator, that they may be one in Him, not only by that same | † In Scotland and the United States.

Let it not be concealed, that there are, however persons, but rather universal and provincial councils, nation bishops must needs be acknowledged to be OBSERVATIONS ON SOME PASSAGES IN fare, he is ever anxious to contribute to promote it. faint and distant, signs of such a blessing. There is wherein whole churches met together. The practice above them.

come out together? Can truth be more than one?

If there be one head only, can there be many bodies?

"Is Christ divided?" (1 Corinthians i. 13.) They

this return to unity, we see in that old Church, to

which we owe our heritage as Christians, a revival,

such as ages have not witnessed, of the Missionary

work. From the foundation of the first British Colo-

Colonial Bishoprics. Since 1814, in about the same

PRIESTS, AND DEACONS IN THE

PRIMITIVE CHURCH.

(From Bishop Beveridge on the Thirty-Nine Articles.)

ARTICLE XXXVI.

OF CONSECRATION OF BISHOPS AND MINISTERS.

The book of consecrating of archbishops and bishops,

or hereafter shall be consecrated or ordered according

dered by the bishop only.

church must be allowed of.

"These are the words of soberness and right reason."-

a movement through all Christendom. Men rest not and judgment of particular persons cannot be said to now contented, as they did, in self-complacency and be the practice and judgment of the whole church; self-indulgence. There is a trial of foundations. but what whole councils decreed or did cannot be The "excess of riot," to which schism has run, looked upon but as the practice and judgment not of be the form or manner, that all the priesthood shall alarms the sober-minded. They ask, with anxious many particular persons only, but of the church itself. thought, where are we? Whence have we departed?

First therefore for the consecration of bishops .-Whither are we tending? Can these diverging roads The ancient council at Antioch put forth this decree, "Let not a bishop be ordained without the assembly and presence of the metropolitan of the province .-And he being present, it is very convenient that all seek to the first fountains, for the slaking of their his fellow bishops in the province be present with him, thirst.* They ask for "the old paths," (Jeremiah and it is fitting that the metropolitan should by his vi. 16) they seek for "the good way," that they letter call them together. And if they can all meet, may walk therein. Already, as an encouragement to it is better. But if that be difficult, many of them should howsoever be present, or else give in their suffrages by their letters; and so the constitution be made with the presence and suffrage of many of them. But if it be done otherwise than is here decreed, let nial See, in 1787, to 1814, there were but two the ordination be invalid, or of no force." The first council at Nice, "But this is altogether manifest, number of years, they have become fifteen. The that if any one be made a bishop without the sentence Missionary Spirit has re-acted, as it always will, upon of the metropolitan, this great council decrees, that the Church of England, and restored that visible such a one ought not to be a bishop." And so the intercommunion with her Christian kindred, in Scotcouncil at Laodicea determined, "that bishops be land and America, which had been hampered by the consecrated by the judgment of the metropolitan and civil power; enabling the Bishop, whom I have bishops there about, unto ecclesiastical government, already quoted, to exclaim, from a full heart, " It being before long examined in the matter of their faith was a day of good omen which proved, that, for and polity, or dispensation of right reason;" "which brotherly communion's sake, zeal and love would canon," as Balsamon saith, "forbids bishops to be cross the broad Atlantic, and which exhibited the chosen by the multitude, and decrees that they be blessed, but unwonted, sight of the Bishops of two consecrated by the metropolitans and other bishops.' sister Churches,† united with those of our own in The second council at Arles, "Let no bishop without the same celebration." These are the faint and disthe permission of the metropolitan, nor any metrotant signs, the morning spread upon the mountains, politan bishop, without three bishops of the same of a brighter day. What hinders us to hope, that, province, presume to ordain a bishop." And again, even now, there is the approximation to new life, in But let this be clear above all things, that he that the old Churches of the East; that the very heat and is made a bishop without the metropolitan, according of acrid humours, which relieve the system, and ought not to be a bishop at all." To these we might restore its health; that Rome herself, brought down add also the first of the apostolical canons, "Let a from the high places of her pride, the unclean spirit bishop be ordained by two or three bishops." The cast out of her, the blood that stains her hands council of Hippo, "Let not a bishop be ordained by washed off, may yet be seen, sitting at the feet of less than three bishops." The like was also decreed Jesus, "clothed, and in" her "right mind?" Who by the first council at Arles, and another at Rhegium. may be adduced to the multitude of converts to are we, that we should call down fire from heaven And what these bishops were to do at the consecration of a bishop, the fourth council at Carthage expressly tells us, decreeing thus, "When a bishop is ordained tion? What hinders that, from another reformation, let two bishops hold the book of the gospels over his there should spring a phœnix from the fires, another Church of England? head, and one pouring forth the blessing upon him, let the other bishops that are present touch his head with their hands, or put their hands upon his head." ON THE MODE OF ORDAINING BISHOPS, So then in the primitive church both the metropolitan or archbishop, and other bishops, were to be present at the consecration of a bishop, and put their hands decreed in this Article.

and ordering of priests and deacons, lately set forth in the time of Edward the Sixth, and confirmed at the same time by authority of parliament, doth contain all things necessary to such consecration and ordering, neither hath it any thing that of itself is superstitious or ungodly; and therefore whosoever are consecrated and ordered according to the rites of that book since the second year of the aforenamed king unto this time, bishop may ordain many priests." to the same rites, we decree all such to be rightly,

and the same manner of consecration of archbishops tence of the others." Hence is that of the council and bishops, and ordering of priests and deacons; for at Chalcedon, "If any bishop shall for money make though there be some expressions inserted into the ordination, or sell that grace which cannot be sold, or both agree in that which is the form and substance of deacon, he that is convinced of doing this, let him be that in the consecration of a bishop, the archbishop that it was he only that ordained him. The council priests present shall lay their hands severally upon baptized again, let them be ordained by a bishop of the head of every one that receiveth the order of the catholic church." It was by a bishop they were priesthood; and that in the ordering of deacons the to be ordained; and therefore, saith the second council bishop only shall lay his hands severally upon the at Seville, "A bishop can alone of himself give honour head of every one of them: and so that the bishops to priests and ministers, but he cannot take it away

shall be consecrated by the archbishop of the province alone." on their hands with him; priests by the bishop of the priests ordained by bishops only, that in the time of diocese, or some other bishop appointed by him, other ordination, though the bishop was present and did with him; deacons by the bishop only; in which person was not looked upon as ordained, as we see in consisteth the form and substance of all their ordithe aforesaid council at Seville. "It is told us," say nations. And therefore also in the speaking to them they, "concerning some of the clergy, whereof whilst I need do no more than shew that the several orders one should be ordained to the priesthood, and two to of bishops, priests, and deacons are to be consecrated the ministry of the Levites, the bishop being troubled and ordered according to that form and manner; even with sore eyes, is reported to have put his hand upon authority), the other bishops there present joining though if he was yet alive, might after accusation be laying on their hands too; and that a deacon be or- ment, these that are alive, let them lose the degree equals of Angels, but also through the same and into the same Peacemaker."—Theophylact, on the text.

"We Anglicans," says the Rev. G. S. Faber, "who are the council at Alexandria, but by another at Sardice, divinely appointed dispenser, witness and guardian. 'Nos, et ex Sacris Libris, quos scimus non posse fallere, "who," say they, "gave the reward of calumny unto

And if we search into the manner of this their episcopal ordination, Theophilus Alexandrinus saith. Concerning those that are to be ordained, this shall consent and choose, and then the bishop shall examine him, or the priesthood assenting to him, he shall ordain in the middle of the church, the people being present, and the bishop asking if the people also can witness for him; but let not ordination be done privately."-And the fourth council of Carthage plainly, "When a priest is ordained, the bishop blessing him, and holding his hand upon his head, let all the priests also which are present hold their hands by the hand of the bishop upon his head." So exactly doth our form and manner of ordering priests answer that of

the primitive church. And lastly, for the ordering of deacons, which the fourth | council at Arles saith should not be ordained before twenty-five years old, besides that of the aposcolical canons before cited, "Let a priest be ordered by one bishop, and so a deacon, and others also of the clergy:" and what else makes to this purpose in the foregoing discourse, I shall only add that of the fourth council at Carthage, "When a deacon is ordained, let the bishop only that blesseth him put his hand upon his head, because he is not ordained to the priesthood, but only to the ministry;" which is the very thing which the book this Article hath reference unto prescribes. All which things being put together, unless we will say there was no lawful ministry in the primitive church, and by consequence none now, (for there is no lawful ministry but what is lawfully ordained, and the ministry of the primitive church, if it was not lawfully ordained, neither could it lawfully ordain others, and so all the ministry ever since, being unlawfully ordained, was no lawful ministry,) I say, unless we grant so grand an absurdity, we must needs subscribe to this Article.

EPISCOPACY TO BE VIEWED AS A DIVINE APPOINTMENT.

(From The New York Churchman.)

And as for the second, viz., the ordering of priests, to the eyes, stretching out of the arm, the washing in Church knows nothing, and stand on the same platthe practice of the primitive church may be seen a filthy pool, or the eating of a morsel of bread, you form with her bitterest enemies; who are very irate also in these particulars: first, the apostolical canons show us that the observance of which infallibly secures against political Dissenters, but quite ready to give The more we examine the workings of society, and (though perhaps not apostolical, yet besure very an- a blessing and the avoidable neglect of which infallibly the right hand of fellowship to religious Dissenters, as cient) say, "Let a priest be ordained by one bishop, and so a deacon and other clergymen." In the third answer to the discourse of Dr. Bethune, [a Presbyterian] was of more consequence than the unity of the Church? council at Carthage, Aurelius said, "There may be which is nothing more than a series of permutations What will they say to this? I fear the very preface one bishop by whom, through the permission of God, on the following plaintive appeal: - "My hearers," of the Prayer Book will have to be included in the many priests may be ordained," or, as the Greek so says Dr. Bethune, "do you worship the Father in New Religious Reform Bill, and be inclosed in bractranslation hath it, "by the permission of God one spirit and in truth? I ask not to what sect you be- kets (Schedule A.) ishop may ordain many priests."

long, in what church you worship, or what forms you

The council at Antioch, "A bishop may also ordain

In the council at Antioch, "A bishop may also ordain

In the council at Antioch, "A bishop may also ordain

In the council at Antioch, "A bishop may also ordain

In the council at Antioch, "A bishop may also ordain

In the council at Antioch, "A bishop may also ordain

In the council at Antioch, "A bishop may also ordain

In the council at Antioch, "A bishop may also ordain many priests." The council at Antioch, "A bishop may also ordain and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature under heaven; whereof I Paul am every creature under heaven; where for the coccurs the following passage,—"The service in that it conveyed a valuable rule of human prudence, if we were to stop short that it conveyed a valuable rule of human prudence, if we were to stop short that it conveyed a valuable rule of human prudence, if we were to stop short that it conveyed a valuable rule of human prudence, if we were to stop short that it conveyed a valuable rule of human prudence, if we were to stop short that it conveyed a valuable rule of human prudence, if we were to stop short that it conveyed a valuable rule of human prudence, if we were to stop short that it conveyed a valuable rule of human prudence, if we were to stop short that it conveyed a valuable rule of human prudence, if we were to stop short that it conveyed a valuable rule of human prudence, if we were to stop short that children have been born in honest wedlock." But same Church, for the service was never read in Latin we beg pardon, we do injustice, not to the Presby- after the Reformation. Now, many persons are not spect to the future, "Death and life are in the power terians, but to the Socialists; for the latter deny the aware of this. They fancy that a new Church was divine institution of matrimony, and can therefore founded at the Reformation quite different from the plead the merit of consistency, while the former affirm old one, which they call the Church of Rome. Acthe divine institution of the Church and sacraments cordingly, they designate all who lived in England beand "the superior scriptural correctness [these are Dr. fore the Reformation, Roman Catholics. They were Bethune's words] of their own system," and yet with Catholics, it is true as the existing members of the the most astonishing inconsistency represent it as a English Church are Catholics, but they were not Romatter of little or no importance whether men adopt mans, they were Englishmen, and therefore English it or not! Do not these men see, that for us to re- Catholics. The Church of England, in Magna Charta, ceive or reject any thing according to our estimate of and in all the Canons that were passed in the darkest its utility or inutility for salvation, is a habit of mind and most corrupt times, is always called Ecclesia essentially infidel, and the same which leads the So- Anglicana, never, Ecclesia Romana. Besides, the cinian to reject the incarnation and atonement, and to present Bishops of the Church of England can trave contend that it is more suitable for God to pardon us their succession, through Archbishop Warham, and at once, without the cumbrous intervention of means? | the other Bishops, who lived just before the Reforma-Will they never understand that God alone is judge of tion, up to the ancient British and Saxon Bishops .his own appointments, and that our business is to con- This shows that we are the same Church. Now this form to them, and to receive grace and salvation in the is what the Papists cannot do; they cannot trace manner in which he is pleased to bestow it? Can we their succession in England higher than the reign of never beat it into their heads that the neglect of a Queen Elizabeth; they are then obliged to go abroad confessed appointment of God, be it marriage, or in order to trace their succession. This clearly shows baptism, or orders, of necessity vitiates the whole life that, however apostolical their succession may be, it that a bishop be consecrated by the archbishop of the them only, and that a certain priest, contrary to the blasting the most amiable and harmonious families are interlopers and schismatics, building upon other and conduct of those who are guilty of the neglect? is not an English succession likewise: that here they province (or some other bishop appointed by lawful ecclesiastical order, gave the blessing to them, who, with the sin of fornication and the taint of bastardy, men's foundations, and that consequently, they have and blasting in like manner the most zealous and pro- nothing to do with the Church of England, either bewith him in laying on of hands; that a priest be ordered by a bishop, other priests there present and left to divine trial cannot be accused by human judg- which [Stillingfleet] the author of the Irenicum, (a to be avoided by all true Catholics. great favourite with the Presbyterians,) declares in of priesthood, or of the Levitical order, which they some respects to be worse than murder? Whether And for the proof of this I shall refer myself wholly got perversely." And thus in the primitive church Dr. Bethune asks the question or not, we must ask it; to the judgment of the primitive church; who having if any one was convinced not to have been ordained for believing, as we do, that Gop has instituted the the happiness to live nearer the apostles' times than by a bishop, he was looked upon as a layman, be he Episcopacy, we believe that a departure from it vitiates we do, were better acquainted with the apostles ordained by whom he would else; and therefore the whole faith and conduct of those who speak words that kill the soul, there practice in these things than we. And for my own second general council held at Constantinople decreed, Once separate the Trinity, the Incarnation, the fall the proverb, and to act on all occasions with the full are those who, by God's blessing resting upon what part I dare not but look upon the practice of the pri- "concerning Maximus the Cynic, and that disturbance of man, regeneration, the imputation of Adam's sin to persuasion that "death and life are in the power of they say, are the happy means of awakening others to mitive church in this case to be lawful in itself and that was made at Constantinople by him, that Maximus his posterity, and of the righteousness of Christ to the tongue (Proverbs xviii. 21). I would not say the spiritual life. The cause of God has never been binding unto others. For if we once suppose that neither was nor is a bishop, neither are any of these his spiritual seed, election, perseverance, the final that every word we utter has an influence on the good without its noble band of witnesses; and since the the primitive church generally erred in their ordina- that were ordained by him in any degree of the clergy, judgment, and all the first principles of the doctrine or ill of others; it certainly, however, has on the good command went forth, "Go ye into all the world, and tion of ministers, then we must grant also that there all things that were done for him or by him being of Christ, from the order which He has instituted or ill of ourselves. But let us leave for a short time preach the Gospel to every creature," there has never hath been never a lawful ministry since, the lawfulness disannulled." Having once pronounced Maximus no for their custody, and we are prepared to expect that that view of the subject, and show in the first place failed, in the lands that have received Christianity, a of their ministry depending principally, yea, only upon bishop, they presently declare all ordained by him to they will be tinged at once with the hues of human the importance of what we say to our fellow-men.— succession of men, set apart by those who have authe lawfulness of their ordination; and if there were be laymen. And there was a remarkable passage to pride, betray the lineaments of a new and strange pano lawful ministers to ordain them, they who were this purpose also in the council of Alexandria, for it ternity, and eventually lose all semblance of their persons who never speak well of others. It is not too much to say that there are some this purpose also in the council of Alexandria, for it ternity, and eventually lose all semblance of their persons who never speak well of others. ordained could not be lawful ministers; and if there or objected by the Arians against Athanasius, heavenly origin. In the Church we know that men necessary to inquire what may be its cause, we are much human error with the heaven-descended docbe no lawful ministry there cannot be any true church, be any true church, amongst the other things, that one Macarius a deacon are led by the Holy Spirit (if they seek his guidance) concerned only with the fact that they can never say trine, but we must remember with gratitude that they because the word is not lawfully preached nor the because the word is not lawfully preached nor the of his had broken a sacramental cup, the synod at to adjust their interpretations of Scripture, on these a word of their neighbours which does not imply always held the head, and built upon the foundation. "that they all may be one, as thou Father art in me, sacraments lawfully administered in it. And therethat they all may be one, as thou Father art in me, sacraments lawfully administered in it. And therefundamental points, to the harmony of Catholic concensure.

The Psalmist has powerfully said of such,
Sometimes their lives may have been but ill in keeping fore we must needs grant that in this besure, though fore we must needs grant that in this besure, though that were laid to his charge, and find that at the time sent, that they may "hold the truth in the unity of "They have sharpened their tongues like a serpent; with their teaching, but the purity and preciousness sent, that they may "hold the truth in the unity of "They have sharpened their tongues like a serpent; with their teaching, but the purity and preciousness sent, that they may "hold the truth in the unity of "They have sharpened their tongues like a serpent; with their teaching, but the purity and preciousness sent, that they may "hold the truth in the unity of "They have sharpened their tongues like a serpent; where the impossion of the truth in the unity of "They have sharpened their tongues like a serpent; where the impossion of the truth in the unity of "They have sharpened their tongues like a serpent; where the impossion of the truth in the unity of "They have sharpened their tongues like a serpent; where the impossion of the truth in the unity of "They have sharpened the impossion of the truth in the unity of the truth in the in nothing else, the general practice of the primitive and place where his adversaries said the fact was done, the spirit and the bond of peace;" but when men adders' poison is under their lips." They deal in there was no ecclesiastical person or clergyman wrest the truth from the orders of Christ's appoint- accusation, and complaint, and suspicion, and seem him who preaches it. When we think of the value Now to find out the general practice of the primithere, and by consequence no sacramental cup. But ment, and take it into their own keeping, we have no only to attain their object when they can throw doubt of the Gospel, when we reflect on what it does for only to attain their object when they can throw doubt of the Gospel, when we reflect on what it does for only to attain their object when they can throw doubt of the Gospel, when we reflect on what it does for only to attain their object when they can throw doubt of the Gospel, when we reflect on what it does for only to attain their object when they can throw doubt of the Gospel, when we reflect on what it does for only to attain their object when they can throw doubt of the Gospel, when we reflect on what it does for only to attain their object when they can throw doubt of the Gospel, when we reflect on what it does for only to attain their object when they can throw doubt of the Gospel, when we reflect on what it does for only to attain their object when they can throw doubt of the Gospel, when we reflect on what it does for only to attain their object when they can throw doubt of the Gospel, when we reflect on what it does for only to attain their object when they can throw doubt of the Gospel, when we reflect on what it does for only to attain their object when they can throw doubt of the Gospel, when we reflect on what it does for only to attain their object when they can throw doubt of the Gospel, when we reflect on what it does for only to attain their object when they can throw doubt of the Gospel, when we reflect on what it does for only to attain their object when they can throw doubt of the Gospel, when we reflect on what it does for only the contract of the Gospel, when we reflect on what it does for only the contract of the Gospel, when we reflect on what it does for only the contract of the Gospel, when we reflect on what it does for only the contract of the Gospel, when we reflect on the contract of the Gospel, when we reflect on the contrac tive church in this case we must not consult particular it was said that Ischyras was there. "But Ischyras," security that they will not be left like Calvin and upon the character and motives of others. And fatal say they, "how came Ischyras to be a priest? who Baxter, ("for they are not all Israel that are of often is their cruel activity. They often succeed in by faith, saves the sinner from the curse of the law ordained him? to wit Coluthus?" for that is all Israel,") and Edwards and Hopkins, and Wesley* and propagating opinions which lead to the ruin of the and the power of sin, and enables him to live in the whole of the Greek clergy, retorted the excommunication; and thus a rupture equals of Angels, but also through the same and into the same and mot the same and within a period of 53 years, from 431 to 484, we find the Christian Church divided into four great sects, known by Christian Church divided into four great sects, known by we are one." — St. Augustine, of the Trinity, iv.—"That the went forth from Saul which led to the slaughter of the innocent Ahimelech, and the murderous sentence when he divided by the innocent Ahimelech, and the murderous sentence when he divided by the innocent Ahimelech, and the murderous sentence when he divided by the innocent Ahimelech, and the murderous sentence when he divided by the innocent Ahimelech, and the murderous sentence when he divided by the innocent Ahimelech, and the murderous sentence when he divided by the innocent Ahimelech, and the murderous sentence when he divided by the innocent Ahimelech, and the murderous sentence when he divided by the innocent Ahimelech, and the murderous sentence when he divided by the innocent Ahimelech, and the murderous sentence when he divided by the innocent Ahimelech, and the murderous sentence when he divided by the innocent Ahimelech, and the murderous sentence when he divided by the innocent Ahimelech, and the murderous sentence when he divided by the innocent Ahimelech, and the murderous sentence when he divided by the innocent Ahimelech, and the murderous sentence when he divided by the innocent Ahimelech, and the innocent Ahimelech, and the innocent Ahimelech, and the murderous sentence when he divided by the innocent Ahimelech, and schism are no more than laymen, and are so admitted to strifes which will never be terminated except by the fourscore and five persons of the priestly family.— means of preaching, and other or Jacobites; the Greeks, or, as they are termed in the East, the concord of my disciples it shall be manifested of me, the the sacrament, is evident, so that no one doubts of it. total denial of the very truth, the custody of which Death is but too plainly in the power of such men's verbal instruction, may be regarded as the chief means Teacher, that I am sent from God. But if they contend with And how then shall a private person, dwelling in a they at first presumptuously usurped. We beg our tougues, and ruin sits as the ready handmaid of the Church should account herself rich, and increased in goods, and one another, men will not say that they are the disciples of the private house, be believed to have a mystical or sa- Presbyterian brethren, therefore, to remember that man who makes his words the instruments of his macramental cup?" so that Ischyras, though ordained, we do not magnify our orders for the sake of a vain levolence. in private life. It is gratifying to know that he is sedulously occupied in the discharge of his duties, as Historiographer of occupied in the discharge of his duties, as Historiographer of that arbitrary private interpretation which some have unskilfully misdeemed the very than a priest, no bishop, he is looked upon as no priest, our common salvation, and of "the truth as it is in ling about the man, whom God's renewing grace, and not allow ourselves to suppose for a the Church; and that a volume, unique in learned research the Church; and the Church the

> Ecclesiæ Anglicanæ, authore Johanne Juellio. (Jewel's Apologia opriest.' And thus we see now in the primitive church it was bishops only that ordained priests, and they were not priests who were not ordained by they were not priests who were not ordained by the control of the though nothing else, was peculiar to bishops; so that Creed and the liturgy, they have, in defining their faith, rethough presbyters should be thought to be equal to that of Christ alone without sin, and that which denies that bishops in other things, yet in this business of ordi- a man may be saved by following the light of nature.

THE BOOK OF COMMON PRAYER. (From The English Churchman.)

tum a confessoribus, et multorum jam martyrio consecratum?

"The Book of Common Prayer and administration of the Sacraments and other rites of The Church, ac- of very unusual charity. But our proverb does not cording to the use of the united Church of England and Ireland," has perhaps gone through as many trials, there is any one among us who would use his tongue and stood the test of as much opposition of as any as an instrument of mischief, and we may not think other Liturgy in the world. And though, like its that there are many among us who use it as an instruprototype, the great Athanasius, it has been twice ment of systematic philanthropy. And yet every one driven from its seat, and like him too, appeared to be of us, in his dealings with society, has "death and exiled from the sight and thoughts of men, yet now it life in the power of his tongue." Whatever may be boldly keeps its ground, and defies all the efforts of its his station, whatever the estimation in which he is it. And we are sure that its principles, being the have some value, his advice is likely to have some value. same as his, will, in the like manner, prevail against And when he is speaking in mere thoughtlessness, the world, and roll back the tide of restless and uneasy there may be those hearing him on whom his very

Many years have not passed, since England was eluged with books and pamphlets, proposing many and divers alterations in the Liturgy; the folly and absurdity of which (no two of the authors agreeing in the same thing) were ably shown in an article of the Quarterly Review, generally attributed to the Bishop of Exeter. Where are these books now? Who ever hears of them? Who ever even dreams of any alteration being made in the Liturgy? What Churchmen wish it? No persons, but the members of that small and fast decaying party, one of the heads of which proposed some time ago to put certain parts of the Prayer Book into brackets as soon as possible.-And yet these men have all, before the assembled congregation, "declared their unfeigned assent and consent to all and every thing contained and prescribed in and by the Book, intituled the Book of Common Prayer." Now, as these gentlemen generally remember to forget what they thus openly declared inconsistency of their conduct, and also make known to the lay members of the Church some things of

which they appear to be profoundly ignorant. God's Appointment of which we are jealous, and for there is but one Church. Not to mention the paswhich we so earnestly contend. Independency, and sage in the Nicene Creed ("I believe in one Holy, snall matters in themselves considered; but the where this doctrine is taught either plainly or inferenmoment any one of them is shown to be a divine ap- tially; the very title of the Book shows it too plainly pointment, it assumes a tremendous importance; it to be mistaken: "The Book of Common Prayer and becomes at once a test or criterion to discriminate Administration of the Sacraments and other Rites genuine piety, sincerity, honesty, love, and faith, from and Ceremonies of The Church." Now what will their hypocritical counterfeits; for no truly pious, the parties we allude to say to this? Those we mean sincere, honest, loving, faithful soul, can refuse obedi- who are so fond of talking of our dissenting brethren, upon him, which exactly answers the manner of making erce to a known appointment of God. Show us a and who may occasionally be seen in Wesleyan meetand consecrating bishops now in use amongst us, and divine appointment, and though it be ever so insignit ing-houses, and within the walls of the Scottish esta cant in itself, no more than the application of spittle | blishment; who attend public meetings, of which the

THE POWER OF THE TONGUE.

(By the late Rev. J. G. Dowling, M. A.) It were well for all of us, if merely with a view to

Life and prosperity are in the power of this man's tongue. He has often the satisfaction of tracing the benefit of his active charity; much more that he Librum Sacerdotalem quis nostrum resignare audeat; signa- cannot trace is known to his Father that is in heaven-

But these are extreme cases; we have looked upon what, it is to be hoped, is a picture of very unusual malevolence, and what, it is to be feared, is a picture apply merely to extremes. We will not think that nies, whether Papists or Protestants, to dislodge held by those around him, his testimony is likely to random words may be falling as a balm or a poison. Many a one has thrown out that in pure simplicity, and little thinking that what he said would have any effect at all, which has put others opon a course which has led them to the height of prosperity, or to utter destitution. I say what you must all perceive to be quite accurate. And surely these few remarks are quite sufficient to show, that if we set any value upon the happiness and comfort of others, it becomes us to set a watch over our mouth, and constantly to remember that "death and life are in the power of the But what we say has a most important influence

on our own condition in this world. Our condition here is greatly affected by what others think of us: "a good name," says the wise man, "is better than precious ointment;" and we know full well that it is not easy to struggle against the difficulties created by a bad character. The estimation in which we are held, is very greatly affected by our words. Men are their assent to, we propose at present to remind them | well convinced that it is "out of the fulness of the of it, and in so doing we shall both show them the heart that the mouth speaketh;" and it is quite true in our dealings with the world, that "by our words we are justified, and by our words we are condemned." The world is much too sagacious to think well of the It is not orders simply, but orders considered as In the first place, then, the Prayer Book holds that babbling, prating man, or of the slanderous, evilspeaking man, or of the profane talker, or of the filthy talker; and many a one strikes a death-blow to his Presbytery, and Episcopacy, and Papacy, may all be Catholic, and Apostolic Church''), and other places own worldly prospects by a gratuitous exposure of his own folly or shame. An enemy, sometimes a powerful enemy, may be made by what would seem a trifling word; and a friend, on the contrary, may be made by an observation that might by the speaker himself be regarded as trivial and insignificant. The attention of others may often be alive to what we say, when we are little disposed to suspect it. None of us can safely venture to calculate what may be the effect of a word on our future fortunes. Joseph tells his dreams to his envious brothers; and first we see him dragged into Egypt a miserable bond-slave, and then we see him all but seated upon Egypt's throne. lay bare the springs of human action, the more we shall be convinced that, considered in its influence upon our present condition, the sentiment of Solomon is literally accurate, and that "death and life are in the power of the tongue."

But we do not part with it upon these terms. It. would be but small praise of any passage of the inspired word to say of it that it conveyed a valuable to notice its superior sense, and to show how, in reof the tongue." And here, it must be quite unnefact that spiritual death is the frequent and melancholy effect of the impious efforts of some men's tongues. The Apostle has sanctified the maxim of the heathen poet, that "evil communications corrupt good manners." And when we think of the terrible ravages of infidels and heretics, who have for the most part laboured with perverse activity to circulate and perpetuate their soul-destroying errors, when we think of the horrible successes of those who have in various ages exerted themselves to relax morality, and to ruin or corrupt the faith, we have striking proof of the fact that "death" at least "is in the power of the tongue." There are such men ever at work; Satan is never destitute of labourers. We are our selves witnesses of the melancholy process. There are agents of ill about in the land, seeking whom they may devour, endeavouring to produce a general scepticism, and to inculcate doctrines subversive not only of morality, but of society itself. I need not call upon you to become in imagination spectators of the ruin of Korah and his company; I need not invite you to look upon the wretched Jews, incited by the persuasions of the chief priests and scribes, to reject and crucify the Lord of life and glory, and bringing down upon themselves the ruin of their place and nation. It is likely we most of us are acquainted with instances in which the efforts of evil men and deceivers have brought some we know into the snare of the devil, by leading them to make shipwreck of the faith, or to give themselves to unbridled profligacy.

But life too is in the power of the tongue. If there verb, that life, yea, eternal "life, is in the power of

lead to speak of others in the language of justice, and moment that though the sentiment of the proverb may gentleness, and charity. As he thinks as well as he apply with an accuracy that cannot be doubted to the the Word, is in His own Father, so we also, hereby receiving primordia atque initia, tanquam ad fontes, rediisse."—Apologia a priest." And thus we see how in the primitive Christian priesthood, the Arminianism of their founder would He does not propagate idle reports, or carry about labours of the minister of the Gospel, yet it cannot, can of others, so he speaks as well as he can of others. miserable efforts of the sophist, and to the sacred vile slanders, much less does he speak of others with with any thing like equal accuracy, be applied to all. unfairness and severity. When he hears what is It does, strictly, and literally, in this sense apply to amiss of others, he is ever ready to meet it, by ex- all. Every one of us, from the highest to the lowest. Jerome himself too, could not but say that ordination, rejection of the Catholic Faith as contained in the Nicene plaining what is suspicious, by putting a good con- has spiritual "death and life in the power of his struction on what is equivocal. Wherever he can, tongue." Every word he speaks, we do not say hus he will bear his testimony to the integrity and good an effect upon those who hear him, but possibly may character of others. As he is desirous of their wel- have an effect upon those who hear him; it may tend