INUMBER 23.

Poetry.

THE FRENCH REVOLUTION.

1. And the fifth angel sounded, and I saw a star fall from 2. And there arose a smoke out of the pit, and the sun and the

3. And there came out of the smoke locusts upon the earth. . And the shape of the locusts were like to horses prepared REVEL. ix.

> I heard a trumpet sound.
>
> Earth heaved; the heavens were dim. I saw a falling star, Like the moon's eclipsing limb; And a cloud wrapped the globe Like a funeral-robe, And shrieks through the gloom Told of woe and of doom

I saw the earthquake's womb Shoot up a thousand fires. I saw a locust host Sweep on their sulphurous spires. In his noontide the sun Stopped, sickening, and dun, And alone through the air

Then the hell-born locust host But the leafy tree was safe, And safe the flowery bud; Of that plague-cloud wan, The victim was man; And the touch of their sting Slew the serf and the King.

They died within the temple They died around the throne; Yet the idol-scorner 'scaped-The kneeler died alone. For the vengeance of GoD In that hour was abroad: For the shafts of despair.

Again the trumpet rang, And the locusts swept the earth; But, changed, as if the ground -Had teemed with human birth; For their gold-studded mail Clanged loud on the gale, And crown and tiar Led them on to the war.

Then their million spears rushed forth, Earth shook beneath their tread, Their road before was flame, And behind was gory red. The trophy and plume Were torn from the tomb, And the great and the brave Were flung into the grave.

They had a King to lead them, A King of fearful name, 'Tis shouted in the central deeps Of misery and flame-Abaddon! The LORD Of the sceptre and sword, Resistless by man! Yet his star shall be wan.

Once more the trumpet sounded, But 'twas glorious now and grand, And a shout of gladness swell'd From the ocean and the land; For on swift rushing wings Came the Spirits of Kings, To rescue the world.

Then the storm of battle raged, And the earth was drench'd with blood. And the chieftain and his steed Were the dog and vulture's food; And the world stood at gaze At that battle's red blaze. Like men on the shore

That field is now a tomb, The King of war is past, His meteor-glory pale,
His fame a trumpet blast. Where sleeps he now? On a rock's wild brow; With the ocean-wave
The moan round his grave.

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THE CHRISTIAN WATCHING FOR THE COMING OF HIS LORD.*

this it is, that which we shall find that men in general thought, that He has actually called our attention to particular property, which is the life of energy, of faith and love, the way in which faith and love, if genuine,

It is easy to exemplify what I mean, from the exare open revilers of religion, or at least openly disobey its laws; but let us consider those who are of a more sober and conscientious cast of mind. They have a number of good qualities, and are in a certain sense, and up to a certain point, religious; but they do not watch. Their notion of religion is briefly this: loving God indeed, but loving this world too; not only doing their duty, but finding their chief and highest good, in that state of life to which it has pleased Gop to call them, resting in it, taking it as their portion. They serve God and seek Him; but they look on the present world as if it were the eternal, not a mere temporary scene of their duties and previleges, and never contemplate the prospect of being separated from it. It is not that they forget God, or do not live by principle, or forget that the goods of this world are His gift, but they

few will keep awake and watch while I am away. Bles- out really contemplating Him who is above and apart sed are the servants who do so; few will open to me from this world. immediately, when I knock. They will have some thing to do first; they will have to get ready. They will have even nearer than it was. O that, as He comes nearer to recover from the surprise and confusion which over- earth, we may approach nearer heaven. O, my take them on the first news of my coming, and will need | brethren, pray Him to give you the heart to seek Him in time to collect themselves, and summon about them their better thoughts and affections. They feel themselves have one work only, to bear your cross after Him. Revery well off as they are; and wish to serve GoD as they solve in His strength to do so. Resolve to be no long-

not wish to change." Without denying, then, to these persons the praise of many religious habits and practices, I would say that Pray Him to give you what Scripture calls, "an honest they want the tender and sensitive heart, which hangs on and good heart," or a perfect heart, and without waitthe thought of Christ, and lives on His love. The ing begin at once to obey Him, with the best heart you breath of the world has a peculiar power in what may be have. Any obedience is better than none-any procalled rusting the soul. The mirror within them, instead of reflecting back the Son of God, their Saviour, has tence, and deceit. Any religion which does not bring become dim and discolored: and hence, though (to use a common expression) they have a good deal of good His face; obedience is the only way of seeking Him. in them, it is only in them, it is not through them, All your duties are obedience. If you are to believe around them, and upon them. An evil crust is on them; the truths He has revealed, to regulate yourselves by His they think with the world; they are full of the world's precepts, to be frequent in His ordinances, to adhere notions and modes of speaking; they appeal to the world, to His Church and people, why is it, except because are affected and strained in their mode of conversing. the LORD, when He cometh, shall find watching. the etymology of the words bishop and presbyter. And as a rust preys upon metal and eats into it, so does He shall gird Himself, and make them sit down to meat, this worldly spirit penetrate more and more deeply in- and will come forth and serve them. And if He shall to the soul that once admits it. And this is one great come in the second watch, or come in the third watch, the soul in a measure of its baptismal purity and tain it; but it is woful to fail. Life is short; death

Now, it cannot surely be doubted that multitudes in the Church are such as I have been describing, and that THE CAUSE OF EPISCOPACY BRIEFLY STATED. they would not, could not, at once welcome our LORD on his coming. We cannot indeed apply what has been said to this or that individual; but on the whole, viewing the multitude, one cannot be mistaken; there This, then, is to watch; to be detached from what is may be exceptions; but after all conceivable deducpresent, and to live in what is unseen; to live in the tions, a large body must remain thus double-minded. thought of Christ as He came once, and as He will thus attempting to unite things incompatible. This we come again; to desire his second coming, from our af- might be sure of, though Christ had said nothing on fectionate and grateful remembrance of his first. And the subject; but it is a most affecting and solemn same? are without. They are indeed without faith and love this very danger, the danger of a worldly religiousness. also; but at least they profess to have these graces, nor for so it may be called, though it is religiousness; for is it easy to convince them that they have not. For this mixture of religion and unbelief, which serves God they consider they have faith, if they do but own that indeed, but loves the fashions, the distinctions, the pleathe Bible came from God, or that they trust wholly in sures, the comforts of this life, -which feels a satisfac- ved and derived only in the bishops; as the continuance of any Christ for salvation; and they consider they have love, tion in being prosperous in circumstances, likes pomps if they obey some of the most obvious of God's com- and vanities, is particular about food, raiment, house, mandments. Love and faith they think they have; but furniture and domestic matters, courts great people, and succession of the mayors or other chief officers, not of the inferior surely they do not even fancy that they watch. What aims at having a position in society. He warns us of the bailiffs or sergeants: so the succession of the Churches is computed is meant by watching, and how it is a duty, they have danger of having our minds drawn off from the thought in the succession of the bishops, who are the chief governors of the διάκονος, α deacon, or minister of Christ; and likewise πρεσβύ- liturgy, into our minds and hearts? no definite idea; and thus it accidently happens, that of Him, by whatever cause; He warns us against all watching is a veritable test of a Christian, in that it is excitements, all allurements of this world; He solemnly under the bishops. that particular property, of faith and love, which, essen- warns us that the world will not be prepared for His tial as it is, men of this world do not even profess; that coming, and tenderly intreats of us not to take our portion with the world. He warns us by the instance of the rich man, whose soul was required, of the servant tuted Timothy bishop of Ephesus, and Titus of Crete, as in the perience which we all have of life. Many men indeed | will be confused, their eyes will swim, the tongue falter, | were constituted by the apostles themselves over the then famous | the Presbyterians will take his word, whom of all the fathers they their limbs totter, as men who are suddenly awakened. Churches of Jerusalem, Antioch, Rome, and Alexandria, and most admire, and quote often on their side, that is St. Jerome, he They will not all at once collect their senses and facul- many other Churches, and the succession of them down all along. ties. O fearful thought! the bridal train is sweeping -little children and holy teachers, and white robed constituted bishop of Lyons in France. saints, and martyrs washed in blood; the marriage of the Lamb is come, and His wife has made herself ready. She has already attired herself; while we have been episcopacy was every where established without one exception, as Levitical priesthood, and argues from thence to that of the Chrissleeping, she has been robing; she has been adding is evident from all their records. jewel to jewel, and grace to grace; she has been gathering her chosen ones, one by one, and has been exercising them in holiness, and purifying them for her Lord; Christian faith. Clemens Romanus, in his first epistle to the appointed; and the laymen were restrained within the precepts mon Prayer, affords an instructive epitome of the life of man. and now her marriage hour is come. The holy Jerusa- Corinthians, § v., says, that St. Paul went preaching the Gospel lem is descending, and the loud voice proclaims, "Be- to the furthest bounds of the West, ἐπὶ τὸ τέρμα τῆς δύσεως, the officers of the Christian Church, and renders it thus: "I will fold of Christ. Secondly, a "Catechism" for the instruction of hold, the Bridegroom cometh; go ye out to meet by which term Britain was then understood: and Theodoret constitute their bishops in righteousness, and their deacons in his childhood; and for his bringing up "in the nurture and admo-Him!" But we, alas! are but dazzled with the blaze expressly names the Britains among the nations converted by the faith." The Greek translation of the LXX. has it thus: "I will nition of the Lord." Thirdly, the "Order of Confirmation" aplove them for their own sake more than for the sake of of light, and neither welcome the sound, nor obey it,— apostles (tom. iv. serm. 9, p. 610); and Eusebius, in his evangelithe Giver, and reckon on their remaining, as if they had and all for what? what shall we have gained then? what cal Demonstration, (lib. iii. c. 7, p. 113), names likewise the the permanence which their duties and religious privi- will this world have then done for us?--wretched, de- Britains as then converted.

leges have. They do not understand that they are hour, indeed, will that be, when the full consciousness preached Christ in England, it matters not as to our present the other. And in this they followed the example of Christ and called to be strangers and pilgrims upon earth, and that breaks on us, of what we will not believe now, that we purpose, who inquire only concerning episcopacy; and it is certain the apostles, who argued in the same manner; as you may see their worldly lot and worldly goods are a sort of acci- are at present serving the world. We trifle with our by all our histories, that as far up as they give us any account of dent of their existence, and they really have no proper- conscience now; we deceive our better judgment; we Christianity in this island, they tell us likewise of bishops; and other places of the New Testament. ty, though human law guarantees property to them .- repel the hints of those who tell us that we are joining the succession of this Church of England has been deduced in the Accordingly they set their hearts upon their goods, be ourselves to this perishing world. We will taste a little succession of bishops, and not of presbyters; and particularly in they great or little, not without a sense of religion the of its pleasures, and follow its ways, and think it no the diocese of London, which was the first archiepiscopal see while, but idolatrously. This is their fault, -- an iden- harm, so that we do not altogether neglect religion. tifying God with this world; and therefore an idolatry I mean, we allow ourselves to covet what we have towards this world; and so they are rid of the trouble not, to boast in what we have, to look down on of looking out for their God, for they think they have those who have less; or we allow ourselves to profess &c. found Him in the goods of this world. While, then, what we do not practise, to argue for the sake of victhey are really praiseworthy in many parts of their tory, to debate when we should be obeying, and we conduct, benevolent, charitable, kind, neighbourly, and pride ourselves on our reasoning powers, and think useful in their generation, nay, constantly perhaps in ourselves enlightened, and despise those who had less to the ordinary religious duties which custom has establish- say for themselves, and set forth and defend our own ed, and while they display much right and amiable feel- theories; or we are over-anxious, fretful, and care-worn ing, and much correctness in opinion, and are even im- about worldly matters, spiteful, envious, jealous, disconproving in character and conduct as time goes on, cortented, and evil natured; in one way or other we take rect much that is amiss, gain greater command over our portion with this world, and we will not believe that themselves, mature in judgment, and are much looked we do so. We obstinately refuse to believe it; we up to in consequence; yet still, it is plain that they know we are not altogether irreligious; and we perlove this world, would be loath to leave it, and wish to suade ourselves that we are religious. We learn to have more of its good things. They like wealth, and think it is possible to be too religious; we have taught of episcopacy, though not so famous, as the bishops of Canterbury distinction, and credit, and influence. They may im- ourselves that there is nothing high or deep in religion, prove in conduct, but not in aims; they advance, but no great exercise of our affections, no great food for they do not mount; they are moving on a low level, and our thoughts, no great work for our exertions. We were they to move on for centuries would never rise go on in a self-satisfied or a self-conceited way, not above the atmosphere of this world. "I will stand looking out of ourselves, not standing like soldiers on upon my watch, and set me upon the tower, and will the watch, in the dark night; but we kindle our own watch to see what He will say unto me, and what I fire, and delight ourselves in the parks of it. This is shall answer when I am reproved." This is the tem- our state, or something like this, and the Day will deper of mind which they have not; and when we reflect clare it; the Day is at hand, and the Day will search how rarely it is found among professing Christians, we our hearts, and bring it home even to ourselves, that shall see why our Lord is so urgent in enforcing it; -as we have been cheating ourselves with words, and have if He said, "I am not warning you, my followers, against not served Christ as the Redeemer of the soul claims; open apostacy; that will not be; but I see that very but with a measured, partial, vorldly service, and with-

Year passes after year, silently; Christ's coming is sincerity. Pray Him to make you in earnest. You are. They are satisfied to remain on earth; they do er beguiled with "shadows of religion," by words, or by disputings, or by notions, or by high professions, or by excuses, or by the world's promises or threats. fession which is disjoined from obedience is a mere preyou nearer to God, is of the world. You have to seek

> is certain; and the world to come is everlasting. BY THE REVEREND CHARLES LESLEY, M. A. Continued from our last.

SECTION II .- THE DEDUCTION OF THIS COMMISSION IS CON-TINUED IN THE SUCCESSION OF BISHOPS, AND NOT OF PRESBYTERS.

But here is a dispute, whether this succession was preserved in the order of bishops or presbyters? or whether both are not the

1. This is the contest betwixt the Presbyterians and us; but either way it operates against the Quakers, who allow of no succession derived by outward ordination.

2. But because the design of this discourse is to shew the succession from the apostles, I answer that this succession is presersociety, not of the inferior officers. Thus in corporations, by the Churches; and not of presbyters, who are but inferior officers

3. And in this the matter of fact is as clear and evident as the succession of any kings or corporations in the world.

To begin with the apostles; we find not only that they constiwho eat and drank, and of the foolish virgins. When subscriptions of St. Paul's epistle to them; but in Eusebius and

I mention this because it is so near us; for in all other Churches

And so it was with us in England, whither it is generally sup-

before Augustin the monk came hither, after which it was established in Canterbury. And the Saxon writers have transmitted the succession of their bishops in Canterbury, Rochester, London, other dispute but that of Church government. And by the

And in countries so remote and barbarous as Island itself, we find the same care taken; Ara, or Aras, an Islandish priest sur- this case is brought yet nearer home; for we are told (Jude, ver. named Hinfrode, the Learned, who flourished in the eleventh | 11) of those under the Gospel, "who perish in the gainsaying of century, and was twenty-five years old when Christianity was Korah." And in the epistle of Clem. Rom. to the Corinthians brought thither, in his book of that country written in Islandish, has transmitted to posterity not only the succession, but the state of the Christian Church; shewing at large that as Moses genealogies of the bishops of Skalholt and Hola, (the two episco- by the command of God determined the pretensions of the twelve pal sees of Island), as they succeeded one another in his time. I mention this of Island to shew that episcopacy has extended of Aaron's rod, which was after the schism and the punishment of itself equally with Christianity, which was carried by it into the Korah and his company; so likewise, he says, the apostles, foreremotest corners of the earth; upon which account the bishops of knowing by Christ that dissensions would arise also in the Skalholt and Hola, and their succession, are as remarkable proofs | Christian Church by various pretenders to the evangelical priest-

4. If the Presbyterians will say (because they have nothing left to say), that all London (for example) was but one parish, and that the presbyter of every other parish was as much a bishop as the bishop of London, because the words έπίσκοπος and πρεσβύτερος, bishop and presbyter, are sometimes used in the same sense: they may as well prove that Christ was but a deacon, because he is so called Rom. xv. 8, διάκονος, which we rightly translate a minister; and bishop signifies an overseer; and presbyter an ancient | Levites against Aaron; who had as good a pretence against him man, or elder man, whence our term of alderman. And this is as good a foundation to prove that the apostles were aldermen, in the | Presbyterians have against bishops, from the name bishop and city acceptation of the word, or that our aldermen are all bishops | presbyter being used sometimes promiscuously, and applied to the and apostles, as to prove that presbyters and bishops are all one, clergy in general; which is a term that includes all the orders of from the childish gingle of the words.

It would be the same thing if one should undertake to confront all antiquity, and prove against all the histories, that the emperors of Rome were no more than generals of armies, and that every Roman general was emperor of Rome, because he could find the word imperator sometimes applied to the general of an army.

Or as if a commonwealth-man should get up and say, that our former kings were no more than our dukes are now, because the style of grace, which is now given to dukes, was then given to

And suppose that any one were put under the penance of

exercised authority over them?

end, as it would appear of afflictions, viz., to rub away, and find them, blessed are those servants." May this have taken up but of late, (being beaten from all their other holds), poetry, in the language, are Athalie, Zaire, and Rousseau's Odes. and clear off these outward defilements, and to keep be the portion of every one of us! It is hard to at-Primitive Episcopacy; which has given occasion to an excellent answer by Dr. Hen. Maurice, called, A Defence of Diocesan Episcopacy, printed 1691, which I suppose has ended that contromore lately by Gilb. Rule, late moderator of the general assembly

> TEDOS, an elder or grave man, which is a term of magistracy and To this end, may it be the chief ambition of the ministers of his dependence upon his bishop and overseer.

5. As under the term of priest the high-priest was included, without destroying his supremacy over the other priests, against He comes, they will one and all want time; their head other ecclesiastical historians, you have the bishops named who which Korah and his presbyters, or inferior priests, arose. And if will tell them in that very epistle (ad Evagr.) which they boast every path, and influence every movement, of active life; and its St. Polycarp, bishop of Smyrna, was disciple to St. John the favours them so much, that what Aaron and his sons and the by, -- angels are there, -- the just made perfect are there, apostle, and St. Irenæus, who was disciple to St. Polycarp, was Levites were in the temple, that same are bishop, presbyter, and deacon in the Church.

And long before him, Clemens Romanus, in his first epistle to throughout the whole world, wherever Christianity was planted, the Corinthians, makes frequent allusion to the episcopacy of the THE FORMULARIES OF THE CHURCH AN EPItian Church. Thus paragraph 40: "To the high-priest," says he, "were allotted his proper offices; to the priests their proper posed, and with very good grounds, that St. Paul first brought the place was assigned; and to the Levites their services were to laymen." And § xlii, he applies that scripture (Isa. lx. 17) to First comes the "Baptism of Infants," as his initiation into the righteousness."

Matt. v., 1 Cor. x., the whole epistle to the Hebrews, and many

6. Now the Presbyterians are desired to shew any one disparity betwixt their cause and that of Korab, who was a priest of the second order, that is, a presbyter, and withdrew his obedience from the high-priest with other mutinous Levites; for there was no matter of doctrine or worship betwixt them and Aaron, nor any parallel betwixt the Old Testament and the New, Korah was a Presbyterian who rose up against the episcopacy of Aaron. But before quoted, \$ xliii., he plainly applies this case of Korah to the tribes to the glory of the priesthood, by the miraculous budding hood, did settle and establish, not only the persons themselves, but gave rules and orders for continuing the succession after their deaths, as I have before quoted his words. So that it is plain from hence that the evangelical priesthood is as positively and certainly established and determined in the succession of ecclesiastical ordination, as the Levitical law was in the succession of Aaron; and consequently, that the rebellion of presbyters from under the government of their hishops, is the same case as the rebellion (for so it is called, Numb. xvii. 10) of Korah and his from the word Levite, which was common to the whole tribe, as the Church, as Levite did among the Jews.

(To be Continued.)

RELIGION THE SOURCE OF ELOQUENCE. From Memoirs of Sir Samuel Romilly by himself.

I know that when I was at Paris, every thing I saw convinced me that, independently of our future happiness and our sublimest enjoyments in this life, religion is necessary to the comforts, the nies, and even to the elegancies and lesser pleasures of life. Not only I never met with a writer truly eloquent, who did not, at answering to such ridiculous arguments, what method would be least, affect to believe in religion, but I never met with one in take, but to shew that the emperors of Rome, and former kings of whom religion was not the richest source of his eloquence.-England, had generals of armies and dukes under them, and Cicero, sceptical as he is in his philosophical writings, in his orations always (except once or twice, where it was his interest to Therefore, when we find it given in charge to Timothy, the first shake the established faith of his country) appears to be a firm bishop of Ephesus, how he was to proceed against his presbyters believer. He repeatedly invokes those "Dii immortales" who when they transgressed—to sit in judgment upon them, examine he knew did not exist, and is never perhaps so eloquent as where witnesses against them, and pass censures upon them,-it is a he adopts even all the absurdities of paganism; where, for instance, most impertinent logomachy to argue, from the etymology of the in his pleading for Milo, he attests the sacred hills and groves of words, that notwithstanding of all this, a bishop and a presbyter Albania, its subverted altars and the great Jupiter Latiaris, that are the same thing: therefore that one text, 1 Tim. v. 19, is they were roused to punish the infamous Clodius who had polluted sufficient to silence this pitiful clamour of the Presbyterians; our all their rites: where, in his oration for Sextius, he invokes to his and have a sort of reverence for what the world will He has bid you? And to do what he bids, is to obey English reads it, against an elder, which is the literal translation aid Jupiter Capitolinus, Juno, Minerva, and the Dii Penates, There is a want of naturalness, simplicity, and Him, and to obey Him is to approach Him. Every act of the word presbyter, κατὰ πρεσβυτέρου, "against a presbyter whose temples and shrines he had secured from destruction, and childlike teachableness in them. It is difficult to touch of obedience is an approach, an approach to Him who receive not an accusation, but before two or three witnesses; and that maternal Vesta, whose priestesses he had saved from violation, them, or (what may be called) get at them, and to per- is not far off, though He seems so, but close behind this them that sin rebuke before all, that others also may fear." Now and whose eternal fire he had preserved from being extinguished suade them to a straight forward course in religion.— visible screen of things which hides Him from us. He upon the presbyterian hypothesis, we must say that Timothy had in the blood of his fellow-citizens, or lost in the general conflagra-They start off when you least expect it; they have re- is behind this material frame-work; earth and sky are no authority or jurisdiction over that presbyter, against whom he tion of the city: where, in his defence of Flaccus, he works upon servations, make distinctions, take exceptions, indulge in but a veil going between Him and us; the day will come had power to receive accusations, examine witnesses, and pass cenrefinements in questions were there really are but two when He will rend the veil, and show Himself to us. sures upon him; and that such a presbyter had the same authority a vestal, in the delirium of her grief, neglecting the sacred fire on sides, a right and a wrong. Their religious feelings do not flow forth easily at times when they ought to flow;

And then, according as we have waited for Him, will over Timothy; which is so extravagant, and against common which the existence of Rome depended, or likely to extinguish its ense, that I will not stay longer to confute it, and think this either they are diffident and say nothing, or else they not know us: but "blessed are those servants, whom enough to have said concerning the presbyterian argument from where the eloquence of Cicero owes all its wonderful force to the fables, the errors, and the superstitious rites of heathenism: and And this likewise confutes their other pretence which I have one cannot doubt that the same observations may be extended to mentioned, that the ancient bishoprics were only single and the literature of France, when one recollects that her first orators independendent congregations, or parishes. This is a topic they are Bossuet, Massillon, and Flechier; and that the finest pieces of

THE CHURCH TRIED BY HER LITURGY.

Let only the Church of England be examined by those tests, versy, and hindered the world from being more troubled upon that which obvious reason points out as the fairest and least fallacious, head. And their other little shift, and as groundless, that the namely, by the spirit in which she worships God, -by the depth, primitive bishops were no other than their moderators, advanced the sublimity, the moral ardour, the mental calm, the unfeigned reverence—the cheerful, yet humble, affiance, which, altogether, in Scotland, has been as learnedly, and with great clearness of form the yet unrivalled character of her stated devotions, -let her, reason, confuted by the worthy J. S., in his Principles of the in a word, be seen in that truth and simplicity, in which she But, as I said, that text, 1 Tim. v. 19, has made all these pretences wholly useless to the Presbyterians: for supposing their heaven, than to breathe the spirit, to be imbued with the sanctity, notorious false supposition, as if the bishoprics of Jerusalem, to attain the moral liberty, to possess the divine tranquillity, which Rome, Alexandria, or London, consisted but of one single congre- our inestimable formularies are ever bringing before us, and gation, and that such bishops had no presbyters under them, but inviting us to pursue? Is it not, in the most perfect manner that all presbyters were equally bishops; - I say, supposing this, possible, "the path of the just, which is as the shining light; then it must follow, from what we read of Timothy, that one which shineth, more and more, unto the perfect day?" And by bishop or presbyter had jurisdiction over other bishops or presby- what other means could we proceed in this path, more certainly, or society is deduced in the succession of the chief governors of the ters, which will destroy the Presbyterian claim of parity as more successfully, than by such an application to ourselves, of that much as their confession to the truth and plain matter of fact, that petitions in which we publicly join, as may, through that grace. bishops had presbyters under their jurisdiction, and that they were which is in readiness to give effect to every honest effort, tend distinct orders. Notwithstanding that a bishop may be called more and more, to transfuse the spirit and substance of our

dignity, and not tied to age: and a presbyter may likewise in a our Church, adequately to unveil, and illustrate, these invaluable sound sense be called a bishop, that is, an overseer or shepherd, treasures! May it, above all, be their object to feel for themselves which he truly is over his particular flock, without denying at all what they are appointed to communicate to others! In a word may the spirit of the liturgy live in their hearts! Our establishment, thus supported, thus administered, would accomplish its every purpose. Its solemn, yet cheerful beauty, would engage the first sensibilities of childhood; its gently insinuated, yet powerful, discipline [moral, not ecclesiastical, discipline-BP. JEBB] would shield the purity of youth; its sublime morality would illuminate tranquil spirit would invite declining age, to seek, in its soothing bosom, compensation for the infirmities, and support under the sufferings, of sinking nature.—A. Know, Esq.

TOME OF THE LIFE OF MAN.

The manner in which the Formularies of our Church present themselves to the eye as we turn the leaves of the Book of Comso as to enter for himself into covenant with the Lord. Fourthly. It was the frequent method of these primitive fathers to reason the form of "Solemnization of Matrimony," to have effect when ceiving world! which will then be burned up, unable not only to profit us, but to save itself. Miserable and the Gospel; the one of thus from the parallel betwixt the Law and the Gospel; the one being an exact type of the other, and therefore being fulfilled in settled position in the world. Fifthly comes the "Order for the

* By the Rev. J. H. Newman.

show themselves.