

THE PREACHERS.

Amid my garden's brodered paths I trod,
And there my mind soon caught her favorite clue;
I seem'd to stand amid the Church of God,
The flowers were preachers, and (still stranger) drew
From their own life and course
The love they would enforce,
And sound their doctrine was, and every precept true

And first the *Sunflower* spake. Behold, he said,
How I unweariedly from dawn to night
Turn to the wheeling sun my golden head,
And drink into my dish fresh draughts of light.
O mortal! look and learn;
So, with obedient turn,
From womb to grave pursue the sun of life and might

And next I heard the lowly *Camomile*,
Who, as I trod on him with reckless feet,
And wrung his perfume out cried, List awhile—
Even thus with charity the proud one greet.
And, as insultors press,
Even turn thou thus and bless,
And yield from each hear's bruise a redolence more sweet.

Then from his rocky pulpit I heard cry
The *Stoncrop*. See how loose to earth I grow,
And draw my juicy nurture from the sky.
So drive not thou, fond man, thy root too low;
But loosely clinging here,
From God's supernal sphere
Draw life's unearthly food, catch heaven's undying glow.

Then preach'd the humble *Strawberry*. Behold
The lowliest and least adorn'd of flowers
Lies at our feet; yet lift my leafy fold,
And fruit is there unfound in gaudier bowers.
So plain be thou and meek,
And when vain man shall seek,
Unveil the blooming fruit of solitary hours.

Then cried the *Lily*: Hear my mission next.
On me thy Lord bade ponder and be wise,
O, wan with toil, with care and doubt perplex'd,
Survey my joyous bloom, my radiant dyes.
My hues no vigils dim,
All care I cast on him,
Who more than faith can ask, each hour to faith supplies.

The *Thistle* warn'd me last; for as I tore
The intruder up, it cried, Rash man, take heed!
In me thou hast thy type. Yea, pause and pore—
Even as thou, doth God his garden weed:
Deem not each worthier plant
For thee shall waste and want,
Nor fright with hostile spines thy Master's chosen seed.

Then cried the garden's host, with one consent,
Come, man, and see how day by day we shoot;
For every hour of rain, and sunshine lent,
Deepen our glowing hues, and drive our root;
And as our heads we lift,
Record each added gift,
And bear to God's high will, and man's support, our fruit.

O, Leader thou of earth's exulting quire,
Thou with a first-born's royal rights endued,
Wilt thou alone be dumb? alone desire
Renew'd the gifts so oft in vain renew'd?
Then sicken, fret and pine,
As on thy head they shine,
And wither 'mid the bliss of boundless plenitude:

Oh, come! and, as thy due, our concert lead.
Glory to him, the Lord of life and light,
Who nurs'd our tender leaf, our colours spread
And gave thy body mind, the first-born's right,
By which thy slight may cleave
The starry pole, and leave
The younger mates below in death's unbroken night.

Rectory of Valehead.

CHARITY.—What an excellent gift is charity—(that charity which 'thinketh no evil,')—without which, who so ever liveth is counted dead before the Lord; or even though he giveth his body in martyrdom for thee, gains nothing!—*Bonnell*.

EPISCOPACY.

BISHOP WHITE PRAYER BOOK SOCIETY.*

IMPORTANCE OF THE LITURGY TO THE SOUNDNESS OF THE CHURCH.

The experience of the last three hundred years should excite our thankfulness and praise for connexion with a Church possessing such distinguished privileges as our's; it should endear to our hearts the fruits of the labours of those by whom it was purified and reformed, and stimulate us to redoubled zeal in exhibiting her to others in all her integrity, her distinctive principles, and prominent peculiarities; not in the spirit of vain glorious boasting, or the mere zeal of proselytism; but with a sincere and earnest desire that others may "obtain like precious faith with us," and partake of those invaluable advantages which we think we enjoy. That experience must force upon calm and reflecting minds the conviction, that no Church which discards the use of a Liturgy, can long preserve soundness of faith and purity of doctrine. If we look at the present state of Germany and Switzerland, (the first to abandon established and prescribed formularies of devotion,) we perceive them, instead of adhering to the pure principles of the Reformation, completely overrun with the noxious weeds of Socinianism. What has become of the churches founded by Calvin, and which were once so prosperous and flourishing? Scarcely one of them has escaped the infection of that soul-destroying heresy. What a melancholy view did the state of England present, when the established Church was overthrown under Cromwell! With its sixty different sects, many of them flagitious in principles and conduct, it prevailed long enough to teach us what we may expect when once the barriers erected by a Scriptural Liturgy are removed, and the flood-gates of "false doctrine, heresy, and schism," are thrown open. The histories of the almost countless sects which have sprung up in our own country, their divisions and errors in faith, (we are sure we speak it with Christian charity and sorrow,) evince how easily departures from pure doctrinal truth may take place, when the conduct of public worship is not provided for, but left to the knowledge, the judgment, the grace, and the will of the officiating minister. The dissensions and evils which afflict the cause of our common Christianity, and so seriously obstruct the progress of the Gospel, causing "the way of truth to be evil spoken of," and "giving occasion to the enemies of the Lord to blaspheme," may all be traced to the innovations which man has made upon the primitive and divinely appointed constitution of the Church;—throwing down the bulwark of a prescribed ritual, and casting off that mild supervision and control established by the Apostles, under the inspiration and guidance of the Holy Ghost, for the preservation of due subordination in the ministry, and order and sound doctrine in the household of faith. The superior efficacy of the true Apostolic system for attaining these important ends, above any which human ingenuity has been able to devise, or the inventions of latter ages to substitute for it, is evident from the remarkable fact, that there has never been known in our whole country a solitary example of an Episcopal congregation which has apostatized from "the faith once delivered to the saints." In some instances, they may have fallen into lukewarmness and declension as respects spirituality and zeal; they may have grown cold and indifferent as to the practical duties of religion; but with regard to doctrine, and Christian unity, they have remained, without exception, sound, orthodox, and evangelical.

THE CHURCH'S ORDER FAVORABLE TO UNITY.

Let us continue to cherish the delightful hope encouraged by the past and present history of those branches of the Holy Catholic Church which have held fast to their ancient faith and discipline, that the day will yet come when all the professed followers of Christ shall return to their original unity, peace, and concord. The points which now divide them are no evidence to the contrary; for the disunion has been produced by causes which can be, and ought to be, removed. What Christians once were, they may

* From the 6th Annual Report—Philadelphia, 1839.—Concluded.

again be,—cordially joining in profession "one Lord one faith, one baptism;" united together in "one body and one Spirit, even as they are called in one hope of their calling." For this blessed consummation our Church ceases not to offer her fervent and constant prayers; to promote it she has made every concession and provision which she can make consistently with fidelity to the truth; inviting the return of all Christ's wandering sheep, that they may be happily united in one fold under one shepherd; sacrificing all minor points,—waving all doubtful topics,—and throwing open the door of her communion to all who subscribe the Apostles' creed, and respect the Apostolic succession. Briefly setting forth in that simple and admirable formulary all the great and fundamental articles which she deems essential in a profession of Christian faith, she avoids those disputes and interminable controversies in which we behold others involved by laying too great a stress of inferences and opinions of so unquestionable or subtle a nature, that presenting themselves as they do to different minds under such different aspects, perfect agreement is impossible. Such abstract doctrinal differences she deems a very insufficient cause for dissolving those bonds of union by which the whole family of Christ should be held together as one body, under one spiritual head. In her book of Common Prayer she presents a platform where all evangelical Christians may meet and rally, and extend to each other the right hand of fellowship:—she ranges herself around the Bible of Truth, and places us for all we are to believe, and all we are to practice, upon the ground of this simple principle, that "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to Salvation." We speak not of those who, forsaking the form of sound words delivered us in the inspired volume, have rushed into all manner of extravagance and doctrinal error, and with whom heresy is the palladium of their schism: of such we can only entertain the charitable wish that their eyes may be opened, and that they may see, before they go hence,— "the things which belong unto their peace." But of those whose "hearts are right with God," and who have not sacrificed the love of truth to the love of novelty, or the vain emulation of sectarian fame, it may be hoped that a time will yet come when it may please God to dispose them to review the original causes of their separation, and seriously to consider whether they are of sufficient importance still to justify its continuance, and so keep up an irreparable breach among those who should have but one heart and one mind, as they are animated by one hope of "the common salvation;" whether what originally pleaded in its justification circumstances alone, can be longer justified when circumstances have totally changed? Great is the power of truth; and although its progress may be retarded for a while by obstinate prejudice, and its light obscured by the mists of sophistry, we must patiently wait God's own good time; and while we pray for his blessing upon the efforts which are used for its advancement, doubt not for a moment that it will finally and triumphantly prevail over all opposing errors. In the mean time, while we render fervent thanks to that good Providence which has blessed us with a Church that delivers us from the bondage of superstition, and equally preserves us from the distractions of religious anarchy; pursuing a just medium between rancorous intolerance and spurious liberality; thankful for the exalted blessings we enjoy, and endeavouring to improve them as those who must hereafter give account; let us, according to the command of the Lord by his prophet, "seek the old paths, and the good way, and diligently walk therein, that we may find rest unto our souls."

H. U. ONDERDONK, President.

WILLIAM H. NEWBOLD, Secretary.

If you go to God on a throne of Grace you may rest assured of a Gracious answer. He says, "I will be gracious." Believer, you have enough in God, and in his Christ, why then are you so anxious about other things?

The sum of all is, to fear God, and keep his commandments.