The Church.

"Stand ye in the ways, and see, and ask for the Old Paths, where is the good way, and walk therein and ye shall find rest for your souls."—Jeremian, vi. 16.

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Poetry.

CHRIST'S SECOND ADVENT.

(By Bishop Heber.) The Lord will come! the earth shall quake, The hills their fixed seat forsake; And, withering, from the vault of night The stars withdraw their feeble light. The Lord will come! but not the same As once in lowly form He came, A silent Lamb to slaughter led, The bruised, the suffering, and the dead. The Lord will come! a dreadful form, With wreath of flame, and robe of storm. On cherub wings, and wings of wind, Anointed Judge of human-kind!

Go, tyrants! to the rocks complain! Go, seek the mountains cleft in vain! But faith, victorious o'er the tomb, Shall sing for joy—The Lord is come!

ADVENT. (From the Penny Sunday Reader.)

which seems plainly to be this, because in the num- from future evil. bering her days and measuring her seasons, she does

final issue of that counsel in respect of each individual in sermons, homilies, or discourses. to be manifested at his coming to judgment.

God will give us grace to cast away the works of darkness, and put upon us the armour of light; by which is meant that we should put away all manner of wickedness-all the works of ignorance and sin, and be clothed with those holy dispositions, and that purity of life, which result from a knowledge and practice of the Gospel of Christ. To cause our exertions to correspond with our prayer, the Collect leads us to two different kinds of powerful and truly scriptural motives for casting away the works of darkness, and putting upon us the armour of light. The former of these motives is that of love and gratitude, excited by the remembrance that our blessed Saviour came to visit us in great humility. He who was " in the form of God himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men."-(Phil. ii. 6 and 7.) The latter motives are those of fear and hope, arising from the recollection, that "in the last day, when he shall come again in his glorious majesty, to judge both the quick and dead, we may rise to the life immortal through him."

THE EPISTLE.-Rom. xiii. 8 .- With the above and may your prayer, your resolutions and your en-

of gratitude; by the hope of everlasting bliss; by the the voice of the church, to obey the injunction of the let us put on the armour of light. Let us walk honestly as in the day; not in rioting and drunkenness; envying. But put ye on the Lord Jesus, and make not provision for the flesh, to fulfil the lusts thereof.'

humility. And do it also for this great end,-that, comer. in the last day, when he shall come again in his glorious majesty to judge both quick and dead, we may rise to the life immortal, through him who liveth and reigneth which the spacious idol hall in which we sat would with the Father, and the Holy Ghost, now and for

rout, or coming to Jerusalem in his character of king; and the multitude accordingly, by the act of strewing and the multitude accordingly, by the act of strewing thou speakest, is? For thou bringest certain strange the distance, the greater the distan

but, alas! she rejected him, and she herself was there- and red had combined all their blazes to depict a the catechumen in the adjacent hut at home, we rested mean by that? To come to everlasting life and glory. his authority? All.—Then if you break any what fore rejected of him. Oh, brethren, let us not reject our steamer. It filled the background with its towering awhile there, and again had prayers, and then wended king; (for we do reject and crucify him afresh, and black hull, outside which was depicted a delicateour way back to the creek, whence, getting on board a that relate to? The baptismal vow.—How many of the law.—'He that said, Do not commit adultery; and yield up ourselves to the clamours of fleshly lusts of the Hindoo's notions of the relative importance of to which our boat had moved, and then took shelter and wordly pursuits;) lest when he cometh in his things, a swarm of barques, and brigs, and sloops, &c., for the evening, intending to perform, next day, our heavenly kigdom, and with the angels of God, he rejects us. Give him the homage not only of our lips, but of our lives. Reverence and love him, who came considered a great achievement of art; and the price, to visit youin great humility, and, " when he shall come and the artist, and the place where it was bought, again in his glorious majesty to judge both the quick were told us con amore by the owner. and the dead," may you "rise to the life immortal. Holy Ghost, now and ever. Amen."

THE SEASON OF ADVENT. (Fram the Churchman's Year.)

The season of Advent is rightly made the beginning of the ecclesiastical year. Had the year commenced DECEMBER 2ND, 1849.—FIRST SUNDAY IN be led to despair. If the assurance of pardon through the atoning sacrifice of Christ were the first tidings announced to the believer, he might be led into premption and self-confidence. But now, emboldened The word advent means coming. And the Church by the promise of a Saviour who has come in humility having appointed four Sundays before Christmas, that he can hear with confidence of his second coming. her members, according to very ancient, and as some Trusting to the mercy of a Redeemer manifested in have thought, apostolical, practice, may prepare them- the flesh, he can be led from a contemplation of the selves, with greater solemnity, to celebrate the coming fall of Adam, through a sincere repentance, to that of Christ, has named these four Sundays "the Sundays faith in the atoning sacrifice of Christ, which, by the in advent." With the first of these Sundays the blessing of God, may lead to his entertaining the hope Church begins to reckon the yearly course of her ser- of a joyful resurrection; and to his obtaining, through vices; "herein differing," says Bishop Horne, from the aid of the Holy Spirit, freedom from the dominion all other accounts of time whatsoever. The reason of of the present sin, as the best foretaste of deliverance

The traditions of the Church ascribe the first instigreat Sun of Righteousness, the Lord and Saviour not suficient evidence; yet the arrangement of these who is in heaven. She considers herself as redeemed seasons is lost in the earliest customs of catholic pracfrom the earth:" and therefore no longer confined to tice, and is handed down to us under the sanction of calculations of the world, or obliged to direct herself universality and of their general acceptance by all perby the courses of the material luminaries. It is her sons in all places and in all times. As God himself imployment to make known to her children the time ushered in the Nativity with a train of antecedent of salvation, called in Scripture, 'the year of the reemed;" and this year was introduced by the ever- tian Church thought it also expedient that the day of

Each of these Sundays will be found to contain,

two appearances of Christ together before us at this and system of instruction. The Gospel of this Suntime, is, to beget in one minds proper dispositions to day reminds us of the first coming of Christ, and the d to expect the other; that so Epistle of his second coming; an exhortation is added celebrate the one, and to expect the other; that so bepts the observance of the duties incumbent on with joy and thankfulness, we may now go to Bethship of the observance of the duties incumbent on the observance of the duties incumbent of the observance of the observance of the duties incumbent of the observance of the duties incumbent of the observance of the duties incumbent of the observance of the observance of the duties incumbent of the observance of with joy and thankfulless, which is come to pass, which believers. In the second Sunday is pointed out the lehem, and see this thing which is come to pass, which believers. In the second Sunday is pointed out the the Jad hath made known unto us, even the Son of value of the holy Scriptures; in the third, that of the code come to visit us in great humility! and thence | Christian ministry, as gifts bestowed upon the Church with faith unfeigned, and hope immovable, ascend in to enable her to present from among her members "a heart and mind to meet the same Son of God in the people prepared for the Lord." In the fourth Sunday air, coming in glorious majesty, to judge the quick and the Epistle and Gospel place Christ as it were before us, not merely predicted, but as being even at handyea, standing amongst us-pointing Him out, as did THE COLLECT.—The prayer of the Collect is, that St. John Baptist, to the people: "Behold the Lamb of God that taketh away the sins of the world."

MISSIONARY PROCEEDINGS IN INDIA. (From the Church Chronicle.)

When the fog had cleared off, we started, and, after many a detour from our direct course, owing to some recent rain which had rendered the low grounds impassable, we reached Panchla. My guides, who had been before at the place, led me first to the abode of one seemingly of some importance in person and in purse. A long dead wall, with as long a verandah, and one opening, a doorway in the centre, screened his dwelling from view. On one side of this doorway thought it not robbery to be equal with God, made sat a scribe, with legs "a-kimbo," as the fashion is, and materials for his vocation at hand, to use, as the and right, and proper?" master, whose seat seemed to be on the other side of the doorway, might dictate. In front of this wall and my burden of Prayer-books and tracts; the bowing verandah, was a large and lofty shed, with pent roof, best decorations, it being the nave so to speak, to a into my thoughts. But it occurred to me that one shrine just beyond its further end, in which was an idol, and a palanquin and lumber. Above the cross beams, principals, struts, &c., of this shed, were stowed bundle. We walked on, and you may now fancy Powerful motives of the collect present in your mind, sundry rustic valuables and knick-knacks. The spa- yourself back at the next door to the Moulvee's, and brother, read the exhortation which St. Paul gives you cious area below afforded a commodious room in which some chairs were forthwith placed, and we sat down. deavours, all unite in the same channel, and flow to- The master was civil, but not of those interested in The master was civil, but not of those interested in our errand. The latter were inquired after, viz., as our errand. The latter were inquired after, viz., as it, we had to hire a guide, and the only way to get one of his flesh, and of his bones.

What is the second privilege? The being made "By the most impressive considerations, which can to whether they were at home, but one after another influence the heart of man; by every tie of duty and was reported "absent;" which looked ill, as they had been forewarned to expect their pastor's visit. As fear of eternal torment, we are called upon to listen to odds and ends of talk proceeded, that unmistakable personage, a barber, made his appearance to do his Apostle. 'Let us cast off the works of darkness, and matutinal office to the big man; and as they were squatting to each, up came a pedestrian, whose errand was announced as payment of rent for so and so; not in chambering and wantonness, not in strife and whereupon the scribe inked his reed, and by and by, the big man began to dictate something, at intervals, between the barber's manipulations, and a double "Do this because Christ came to visit us sn great conversation between now our party, and now the new

As the disappointing report of "all absent" got confirmed, I could not help thinking of the contrast present when the next festival should bring its insen- dry ground. A tortuous walk along a ridge of this, in hope. What words hath your Saviour put into sate din, trashy gew-gaws, and foul songs and dances.
How it would be crowded? And now there sat in it brought us up to the dead back wall of a hut, adjoin-THE GOSPEL.—St. Mat. xxi. 1.—The four Gospels two ministers of the Gospel, who had come a good of them shew, seem to be selected on account of their men of study and ability, from both of whom the peofor the Sundays in Advent, as we shall in the course distance, one of them forsaking his native land, both referring, in several different respects, to Christ's ple of the place had already had proofs of the interest vent, or coming to Jerusalem in his character of king; rissity, which could take Paul to the Areopagus, say-

kingly honours. The whole of this transaction was also things to our ears; we would know, therefore, what Here lay a fish trap, and there a rude spinning-wheel, may commit their authority to somebody else: to ments again, and reduced them to fewer heads? a wonderful fulfilment of the prophecy of Zechariah, these things mean." Methinks that the bitterest op- and all the frivola of rural craft were about; and we whom, in fact, have they committed it? To the Yes.—Into how many? Two.—Which be they? uttered five hundred years before, and describing the position were much more encouraging to the preacher knelt, and had such prayers as the Prayer-book fur-schoolmaster.—Then, for whose sake must you obey Our duty to God and our duty to our neighbour. manner in which the Messiah should come to take of the Gospel, than the sleek civility of the Hindoo, nishes for such occasions; and, after some words of him? First, for my parents', and ultimately for God's. Then might I not reduce a great part of the Catechism possession of his kingdom on earth. All this is fuland cold polite indifference of the Mahomedan. Is
the very letter. However strange and died it we who have tought them to tales of Christianity?

Has not God established a visible society upon to this head we are speaking of now, if I wished to the very letter. The top compand wents and to the property of the pr filled to the very letter. However strange and diffiit we who have taught them to tolerate Christianity? old Bramin, who some months ago had shown great earth, in which He has appointed pastors and teachers, illustrate it? Yes. The ten commandments and cult it might appear, to reconcile the seemingly conIt seems to be with the moral as with the physical malice towards these poor people by reason of their for the work of the ministry? Yes.—What do you the answer to the question following, "What dost tradictory characters, with which Zechariah had pro- land here in Bengal. There are no hills; no, not conversion, made his appearance. We had a few call this society? The Church.—Then you must thou chiefly learn from these commandments?" phesied that the Messiah should be distinguished, high enough to stumble over. And there are no words with him, but he, too, got on the reetee bebohar look up to the pastors and teachers of the Church to Can you be excused any of these commandments? Jesus answers them in every particular. He comes echoes on field or flood. But the people had an inmeek and lowly, and sitting upon an ass, and yet he terest in us. As we were taking leave, the big man but retraced our steps back through the swamp, and properly, what does St. Paul say you will be meet, or fit you pick and choose? No.—Does the fitness of your receives, from the people, regal honours and acclamamade inquiry when they were to have the school estabcalling once more at the Moulvee's, left word that we for? To be partakers "of the inheritance of the saints."

obedience rest on the hardness or easiness of the tions. The daughter of Sion beheld her king coming lished. Just before we moved off, I caught sight of a would wait at the mouth of the creek, till 9 A.M. the put him to open shame, whenever we despise his law, looking buggy wheel in white; and, in perfect type dinghy, or skiff, we dropped down to the main stream

We started thence to ascertain whether there really through him who liveth and reigneth, with Thee and the was no one to be found of those whom chiefly we had come to see; but they were all away; so we trudged away to call on a Moulvee, a couple of miles off, who his sureties, to renounce the devil and all his works, much more does God require to be renounced? had sent our friend S- an insolent challenge to believe in God, and to serve Him; ye must retouching his Questions. Notice had been sent to member, that it is your parts and duties to see that him also, that we proposed doing ourselves the honour this infant be taught, so soon as he shall be able to of seeking his presence. As we drew near the house learn, what a solemn vow, promise, and profession, he at Septuagesima with the account of the fall of man the news that the Moulvee had left for Calcutta the these things the better, ye shall call upon him to hear first? The devil.—If he comes, and would persuade the cooling of the land is limited to the surface; with the corruption of the human nature, and the punishment inflicted on the world by sin, man might went to —, this morning." "And —, is he learn the Creed, the Lord's Prayer, and the Ten Comgiving him an answer? Jesus Christ's.—Did Jesus ed, sinks, and its place is supplied by warm water. went to —, this morning." "And —, is he hearn the Creed, the Lord's Prayer, and the Ten Combere?" "No; gone to —." "Then who will mandments in the vulgar tongue; ... and be further Christ renounce the devil? Yes.—When the devil from below. Hence the surface carnot be the coolest perform the Namaz, on Friday?" The fellow was instructed in the Church Cathechism set forth for would have tempted Christ to idolatry, what answer part, until the whole mass is reduced to a little below

man, whether he be caught in a lie or not, unless a fine with my own children, who have been soundly educated must not hear what the devil has to say, because you to expand and become lighter; and this it does till or beating ensue, and then he thinks himself very un- up to a certain point; and who would give me with know beforehand he wants to lead you wrong: but he the temperature of 32° is attained, when the surface fortunate, and, like Jacob Faithful, trusts for "better great fluency such replies as I shall here put into their does not tempt you now, by coming himself, does freezes. Now when the water of a river or lake is luck next time." We could only move off, and in- mouths. I do not mean that I should be likely to get he, but leaves his concerns to his agents? When he nearly of the same temperature as the land, and is quired at an adjoining house for a man who has long all the answers from every individual of the class; had tempted Eve, did he tempt Adam? No: he left above 45° at sunset, its surface during the night, in professed the Faith, and wishes to be baptized; and but I should get them from the class as a body; and that to her! she had sold herself to him, and this was clear and sefene weather, will be warmer than that of was, indeed, some two years ago, the occasion of the the whole class would be listening. The Catechism the first work in which he employed her.—On whose the neighbouring land, and the air above the land will

But I have omitted something, and must beg your and then questioned into the pupils piece by piece. not so much regard the sun in the firmament, as the tution of Advent to St. Peter. Of this fact we have mile of our first resting place. I had just taken my fancy to walk back with me to within a quarter of a turn of carrying the bundle of our Prayer-books, and other books for distribution, when we observed a huge from the collar-bone downwards, the whole chest was a cavity, with a rude attempt at marking the ribs bear a cavity, with a rude attempt at marking the ribs bear a cavity, with a rude attempt at marking the ribs bear a cavity, with a rude attempt at marking the ribs bear a cavity, with a rude attempt at marking the ribs bear a cavity, with a rude attempt at marking the ribs bear a cavity, with a rude attempt at marking the ribs bear a cavity, with a rude attempt at marking the ribs bear a cavity, with a rude attempt at marking the ribs bear a cavity, with a rude attempt at marking the ribs bear a cavity, with a rude attempt at marking the ribs bear a cavity, with a rude attempt at marking the ribs bear a cavity, with a rude attempt at marking the ribs bear a cavity, with a rude attempt at marking the ribs bear a cavity, with a rude attempt at marking the ribs bear a cavity, with a rude attempt at marking the ribs bear a cavity, with a rude attempt at marking the ribs bear a cavity, with a rude attempt at marking the ribs bear at rude attempt at r lasting day-spring from on high visiting her; whereby the commemoration that "He is come" should be might be, he was a regular brick inside, thought I, as have rehearsed? As a covenant.—What is a coveof knowledge. Provor: tion, 'a city that has no need of the sun, neither of the moon to shine in it, for the Lord God and the Lamb are the light and glory thereof.'

I suggested that the nonow chest linght serve as an one of this festival, which are, as it were, one Christmas eve, and are therefore called from the busy friward of natives; some whipping the grain out were a party of natives; some whipping the grain out and Covenant.

I suggested that the nonow chest linght serve as an older, but then, the contral was so clear, but then, the paces off was so clear, but then, the grain out tion of this festival, which are, as it were, one Christmas eve, and are therefore called from the busy friward of natives; some whipping the grain out the first of natives; four Sunday is that it was he who was to come volities of the world, by enforcing the necessity of prebe manifested at his coming to judgice. It we understand these things, we have hero, another question or two was put; and the man no more to learn respecting the haptismal covenant; open his breast; and that is why the image had his or epitome, of the whole document.

> tras." "How do you know it?" "The Pundits order in which they come to us?—In the order in mand that these stones be made bread." Matt. iv. 8. When mists have once been formed above rivers then; if it be reetee bebohar with any other people to should be united to Him? Yes; for "he has given

down to idols must make the very intellect become of he said he could not, and so I had not to open the our walk in search of the abode of a family of Hindoos, long since candidates for Baptism. But, to find to volunteer was for us to volunteer a bit of silver, and the only chance of making him complete his contract was to promise him as much more if he fulfilled his is to God? His Son.—In what relation, then, do promise. Under these golden auspices we set off. — those who are members of Christ stand to God? way seemed to get long; and when at last we found 26. "Ye are all the children of God by faith in

HINTS ON CATECHISING. (From Bather's Hints on the Art of Catechising.)

ON THE CHURCH CATECHISM.

We charge godfathers and godmothers as follows: -"Forasmuch as this child hath promised by you were officiously met by an underling of his with hath here made by you. And that he may know

Baptismal Covenant.

very perpendicular, by way of support. As none of we are taught to give, of the means by which we may us had ever seen or heard of this delineation of the perform it.—If we understand these things, we have who had first answered (a solemn-visaged person) told and, I may add, the whole of the catechism which

and emphatic too. "But is that true? Do you beleve it?" "Yes." "Why?" "It is in our Shasthese privileges set down here at random, or in the

Christ was an hungred, w

"Yes, it must be true, for it is reetee bebohar."— if you had no union of any kind with Christ? I must how much sin should we commit? None. Then it is right and proper?" "Yes." "Well, be lost and lost for ever.—Is God willing that you As the branch cannot bear fruit of itself, except it None.—What ought our faith to rest upon?

We were by this time well on into the day, and the that of Children: "For," says the Scripture, Gal. iii. ourselves on the edge of a prospect of mud and stubif once we went forward through it, I own I wished Him? As children .- I suppose, then, He will treat myself an ibis, or heron, or any other you please of the us as such. Does a loving father keep his dear child tutissimus Ihis," going at the best pace that shoes and about that,? "Because ye are sons, God hath sent mud would allow, I after some minutes found myself forth the Spirit of his Son into your hearts, crying, on the other side of the slough, and on comparatively Abba, Father."—So you may come and pray to God ing which was a smaller one, considerably raised above give his son in the end? A good inheritance.—But the level of the swamp by an artificial foundation of does he give it him immediately? No.—Why not? abode of goats, wherefore we presently followed the what good thing does he give him first? A good ture.—But are they not summed up somewhere under

to her exactly as her own prophets had described him; picture on the wall of the verandah. Black, white next day, in case he should wish to see us. Finding inheritor of the kingdom of heaven.—What do you the authority of God.—And how many of them have

things did you vow? Three. "First, that I should said also Do not kill: therefore if thou commit no adulrenounce the devil and and all his works, the pomps tery, yet if thou kill, thou art a transgressor of the renounce the devil and and all his works, the pomps of the flesh. Secondly, that I should believe all the Articles of the Christian faith. And thirdly, that I To God .- At what time, therefore, must you serve should keep God's holy will and commandments, and him? At all times. - Suppose it should be very inwalk in the same all the days of my life."

saken, and cast off for ever.—In one word, what is to be renounced? Sin.—And if you renounce that, how Nothing .- But, if you are to renounce sin, what must you keep from? Every thing that appears to lead to it .- Who brought sin into the world? The devil .-

Missionaries first visiting the place. But neither was itself is a short compendium of Christian doctrine. It errand did Eve come to Adam? On the devil's.— become colder than that above the water; and when is to be learnt by heart, questions and answers too, If any body should come to you, to tempt you to sin, they both contain their due proportion of vapour, and what should you treat him like? The devil himself. the cold air from the land mixes with the warmer air Did not one of Christ's disciples come to Him once in above the water, a mist or fog will be the result. Repeat from "What is your name?" to "my life's the devil's name? Yes.—Who was he? Peter.— The density of such mist or fog will be greater, as What is all this about? Baptism.—Is not baptism crosses which God had called upon Him to take up. and femperature greater. Sir Humphrey Davy figure on which no small amount of plaster skill had mentioned afterwards? Yes; in the part relating to —Then what did Christ say to him? "Get thee whose views on this subject we follow, says: en bestowed. It presented the semblance of a the Sacraments.—Is the same view taken of it there bence, Satan."—You cannot always drive away people "June 9th, 10th, 11th, the temperature of the atman's body and thighs, supposing one kneeling; but as here? No.—We will leave this latter view to be who would tempt you to sin, but what can you do, at mosphere of the Danube was repeatedly examined

right and proper?" "No." "Why not if it be live through him."—What word expresses the nature reetee bebohar, and if what is reetee bebohar be true, of the union which, by God's grace, subsists between Christian faith.—How many of them? All of them. Christ and the baptized person? He is made, it -One as well as another? Yes.-Is there a good The mingling together of air of different tempera-Dear me, said I to myself, as I retied the knot of is said, a member of Christ.—What is a member? A, reason for believing one as another? Yes.—What, if separated, dies, though the body from which it is sepawho could talk so well might be able to read. But | xv., express this by another similitude? "I am the us because it is probable, and refuse another because me."—So in Baptism, the baptized person is en- said it, and if we do so in all things, we ascribe unto to such a scene as is described in the following extract me."—So in Baptism, the baptized person is engrafted, as it were, into Christ; after a manner, is God what? The honour due unto his name.—We grafted, as it were, into Christ; after a manner, is God what? The food is the truth "The food of Wednesday, November 14th, has selmade part and parcel of Him,—a member of his body, admit, affirm, and act upon it, that God is the truth of the child of God.—What have you told me Christ a liar. What do you mean by "all the articles of the half-past twelve o'clock, from which time, till near -But are not the chief articles summed up in a brief the bankers, and offices of different descriptions, as formulary which we have in this Catechism? Yes. well as the principle shops, were obliged to have lights. ble, with a certainty of having to get back through it God? As a Father,—And how must we behave to What do you call it? The Apostles Creed.—How Ordo Grallatores, of which some specimens rose, startled at our presence. Experience of such passages to him, without fear or doubting, for every thing he has taught me resolution, and, with a mental "medio" wants.—What does St. Paul say to the Galatians part of the Catechism might I here introduce and dis-

to? Things to be done or kept; "Thirdly, that I God's commandments to be found? In Holy Scrip-

convenient, would that excuse you, or may you put it 1. What sort of things does the first part of your off? No .- "Therefore, my beloved brethren, be ye vow relate to? Things to be renounced, that is, for- stedfast, unmoveable, always abounding in the work of

FOGS AND MISTS. (From the Dew Drop, and the Mist.)

In order to the understanding of Fogs and Mists if And who goes about continually tempting people to will first be necessary to explain the difference beleft unserved on Friday.

To this, therefore, I now proceed: only let me preBut it makes no difference to a Hindoo, or Mussulmise that the reader is now to suppose me conversing him only shalt thou serve."

Matt. iv. 10. Then you that below it, has an exactly contrary effect, causing it What did Peter want Christ to do? To refuse those the land surrounding the water is higher, and its depth

How is baptism spoken of in the words which you have rehearsed? As a covenant.—What is a covenant? A contract, or hargain.—How many parties write on the floor, Subject to be discussed—Baptis—Write on the floor, Subject to be discussed—Baptis—Write on the floor, Subject to be discussed—Baptis—The whost mist, you renounce next? The late of the words which you have about this? Go from the presence of a below the first being nerforth, leaving the floor passant, where the Danube is joined by the Inn and the Ilz, the tempeatures of the three rivers, at six which you renounce next? The late of these days, the sky being nerforth, leaving nerf mal Covenant.

I shall direct you, as we proceed, to write down the several heads and subject in order.

I shall direct you, as we proceed, to write down the several heads and subject in order. Christ, teaching us that it was he who was to come and did come, to redeem the world; and that it is he, who shall come again to be our judge. These also, who shall come again to be our judge. These two advents involve in them, and comprehend between two advents involve in them, and comprehend between two advents involve in them, and comprehend between two advents involve in the real-mation of the sheaf of paddy, others looking idly on. To one of the sheaf of paddy, others looking idly on. To one of the sheaf of paddy, others looking idly on. To one of the sheaf of paddy, others looking idly on. To one of the sheaf of paddy, others looking idly on. To one of the sheaf of paddy, others looking idly on. To one of the sheaf of paddy, others looking idly on. To one of the sheaf of paddy, others looking idly on. To one of the sheaf of paddy, others looking idly on. To one of the sheaf of paddy, others looking idly on. To one of the sheaf of paddy, others looking idly on. To one of the sheaf of paddy, others looking idly on. To one of the sheaf of paddy, others looking idly on. To one of the sheaf of paddy, others looking idly on. To one of the sheaf of paddy, others looking idly on. To one of the latter we addressed ourselves, and asked whole surface of the bands and subdivisions of the sheaf of paddy, others looking idly on. To one of the latter we addressed ourselves, and asked whole surface of the bands and subdivisions of the sheaf of paddy, others looking idly on. To one of the latter we addressed ourselves, and asked whole surface of the bands and subdivisions of the sheaf of paddy, others looking idly on. To one of the latter we addressed ourselves, and asked whole surface of the bands and subdivisions of the sheaf of paddy, others looking idly on. To one of the latter we addressed ourselves, and asked whole surface of the bands and subdivisions of the sheaf of paddy, others looking idly on. To one of the latter we addressed ourselves, and asked what he of the sheaf of paddy, others looking idly on. To one of them, the whole counsel of Goulor the redemption of the whole counsel of Christ in the flesh, with the mankind, by the coming of Christ in the flesh, with the great event, than the casual mentioning of the subject it is, Saheb, behind."

And so it was behind, and grain to perform the same; together with the account pleasant things of it? None.—Could you bribe a great event, than the casual mentioning of the subject it is, Saheb, behind."

And so it was behind, and grain to perform the same; together with the account pleasant things of it? None.—Could you bribe a great event, than the casual mentioning of the subject it is, Saheb, behind." deaf man with music, or a blind man with pictures? where the three fivers joined, the temperature of the No.—Then if you are to be bribed, it can only be central part of the Danube was 59°, and there the when you have a strong liking for those things which quantity of mist was less than on the bed of the Danthe tempter puts before you: then what must you renounce next? All the sinful lusts of the flesh.—What the warmer water had again found its place at the sur-How he invaded Ceylon; and how he went mad; and and brought in for the fuller illustration of them. So how he chewed the golden necklace; and how he tore that what I ask from you now is, a general account, these appetites necessarily sinful? No.—But may of the three rivers. Similar results were obtained on the chewed the golden necklace; and how he tore or the three rivers. Similar results were obtained on other rivers in July, August, and September, and on they not be, and are they not often made, the occasions of the whole document.

I. And first for the privileges.—How many are "Bot-tay," (most certainly) said one of us, with all they? Three; in my baptism I was made, 1st, a But ought not the appetite of hunger sometimes to be gravity; for the poor creature of the earth was serious member of Christ; 2ndly, the child of God: and controlled? Yes.—When? When it cannot be instance was mist formed on a river or lake, when the Christ was an hungred, what said Satan? "Com- even when the atmosphere was saturated with vapour.

tell us so; and our forefathers have believed it; and which they come to us; I mean, the first privilege is But if He had done so under the circumstances in and lakes, their increase may be promoted by the their forefathers before them; and it is réeteé bébohár," the foundation of the second, which flows naturally which He was placed, what would it have been? Sin. (practice and precedent, i.e.) "But is it right?"— out of it; and the second of the third, which flows "It is reelee bebohar." "Is, then, whatever is reelee bebohar." "Is, then, whatever is reelee bebohar, while the warmer water continued to send up vapour. In this way the mist will sometimes rise the bebohar, right?" "Yes." "Why?" "Because it is the best of the nist, while the warmer water continued to send up vapour. In this way the mist will sometimes rise the best of the nist, while the warmer water continued to send up vapour. In this way the mist will sometimes rise the best of the nist, while the warmer water continued to send up vapour. In this way the mist will sometimes rise the best of the nist, while the warmer water continued to send up vapour. In this way the mist will sometimes rise the best of the nist, while the warmer water continued to send up vapour. In this way the mist will sometime rise the best of the nist, while the warmer water continued to send up vapour. In this way the mist will sometime rise the best of the nist will sometime rise the nist will be nist will sometime rise the nist will be nist wi vebohar, right? "Yes. "Why? "Because it is reetee bebohar?" "Reereetee bebohar." "What is reetee bebohar?" "Reeis Christ to God? His Son.—What is Christ to what virtue does our vow to renounce the lusts of the from a river or lake, far above the surrounding hills.

Sir H. Davy witnessed this appearance many times the bebohar." "But what is it? Is it what you do, sinners? Their Saviour.—Can any be saved without flesh oblige us all? To the virtue of self-denial.—If because your fathers did it before you; and they did

Him? No: "Neither is there salvation in any other; we could deny ourselves as temptation crossed us, during the month of October, after clear and serence we could deny ourselves as temptation crossed us, during the month of October, after clear and serence we could deny ourselves as temptation crossed us, because your lattners did it before them?" "Yes; for there is no other name given among men whereby that's reetee bebohar." "Is it, therefore, true?"— we may be saved."—Then what would your case be, entirely calm, a dense white cloud of pyramidal form 2. To what sort of things does the second part of was seen on one of the lakes, rising far above the highlie, to steal, to commit murder, will it, therefore, be

The fogs of great cities frequently originate in the mingling together of masses of air of different tempervine, ye are the branches. Abide in me, and I in you. it is improbable, how much respect do we pay to God? atures, occasioning a partial condensation of vapour in abide in the vine; no more can ye, except it abide in word of God. -- We ought to believe because God has smoke of thousands of chimfieys, sometimes gives rise

and cannot lie. But he that believeth not God, dom been exceeded in opacity in the metropolis or its whether in this matter, or that matter, hath made Him neighbourhood. It began to thicken very much about Christian faith?" All that God's word hath told us two, the effect was most distressing, making the eyes about Christ and the method of our salvation by Him. smart, and almost suffocating those who were in the -Where is all this contained? In holy Scripture. street, particularly asthmatic persons. In the city all

To see with any distinctness further than across many articles does it contain? Twelve.-Then if the street was impossible; and all the narrow lanes. you were to subdivide this head; how many subdivi- beyond a few yards, were in a state of darkness and cuss in order to the full illustration of my subject? was calculated to awaken the caution of all riders, as The Creed, and the answer to the next question, well as pedestrians, who had to cross the streets. "What dost thou chiefly learn in these articles of thy On the Thames, as on the land, the tendency which fog has to enlarge distant objects was strikingly illus-3. What things do the third part of the vow relate trated; the smallest vessels on their approach seemed magnified to thrice their usual dimensions. St. should keep God's holy will and commandments, and Paul's had a prodigious effect through the mist, walk in the same all the days of my life." - Where are though neither that nor the Monument was visible above the height of the houses. This optical illusion is said to arise from the fog diminishing the brightness general heads? Yes. In the twentieth chapter of of objects, and consequently suggesting a greater dislarger enclosure. Thither came presently a thin bim under? Tutors and governors.—Has God done Exodus,—And how many are they? Ten.—Then tance; since while the visual angle remains the same,