HEAVEN. Heav's, where I shall meet.
My fellow-travellers, and where no more.
With grief or shalling mind will be disturbed,
Where holy saints and holy angels dwell.
In constant, harmony and mutual love.
But when my heart anticipates the sight. Of GOD INCARNATE, Wearing, on his side with And hands and feet, those marks of love diving Which he on Calvary for me endurid, All heaven beside is swallowed up in this; And he who is my hope of heavin below, Appears the glory of my heav'n above, heat American Konstantin.

THE ENGLISH REFORMERS AND THOSE ON THE CONTINENT. BISHOP COX TO RODOLPH GUALTER.

The copy of the letter, most learned Gualter, and very dear brother in Christ, which you wrote to the Bishop of Norwich, was forwarded to me very late, namely in September, 1570. It treats in a cursory manner of some ceremonies of religion in England, and of some of our brothren who disapprove of them. We are persuaded that you are one who entertains a pious and sincere regard for us, and for that pure religion of Christ which we profess. I wish indeed you had not lent so ready an ear to a few of our somewhat factious brethren. And it were to be desired that a man of your piety had not so freely given an opinion, before you had fully understood the rise and progress of our resto-ration of religion in England. There was formerly published by command of King Edward of pious memory, and with the advice and opinion of those excellent men, master Bucer, " and master Peter Martyr, then residing in England, a book of common prayer † and sacraments for the use of the church of England. But now, as soon as our illustrious queen Elizabeth had succeeded to the kingdom, she restored this holy hitle book t to the church of England, with the highest sanction of the whole kingdom. At that time no office or function of religion that book with open arms, and not without most unjust to number those who now dis- so far as these nominal Christians are conmanks to God who had preserved for us such s treasure, and restored it to us in safety. For we know that this book ordains nothing contrary to the word of God.

It will not be foreign to the subject to state what mas er Peter Martyr of pious memory syrote to us when exiles at Frankfort. " I find nothing," he says, speaking of this book, where handing up and down among the peofind nothing." he says, speaking of this book, where handing up and down among the peo-tin that book commany to goddiness. We plo a form of divine worship concocted out gratification in heaven, in return for having while to nominal Christians religion is a dull know that some contentions men have cavilled at and calumnated it. Such persons time, composed by godly fathers, and set ought rather to have remembered that our forth by lawful authority, being altogether Lord is not a God of contention, but of despised and trodden under foot. In addition place." Had you begin aware of these circuits they inveigh in their sermons, which cunistances, master Gualter, you would not are of too popular a character, against the have been so alarmed, as you say you are, popish filth and the monstrous habits, which, lest after the imposition of the habits some they exclaim, are the ministers of impiety greater evil might ensue. The statements and eternal damnation. Nothing moves the contentious, are most absurd : for instance of our church, nor of her most screne majesthat besides the habits many other things are ty, nor of brotherly warning, nor of pious culiar nature, with the que to be obtruded on the church; and that exhortation. Neither have they any regard perties which belong to it. there are some who make an improper use of to our weaker brethren, who are nuberto the name of the queen; and moreover, that smoking like flax, but endeavour dangerousturned out of the churches : just as if there dence of Paul, who became all things to all anew. To the undeserved grace of God, were any persons in England who would dare men, that he might gain some. Your adto frame laws by their private authority, and vine, and that especially of the reverend propound them for the obedience of their fathers Martin Bucer, Peter Martyr, and breihren. But this is not only false, but inju- Henry Bullinger, can have no weight with rious both to the queen and the ministers of these men. We are undeservedly branded salvation," which we are commanded to the word, to wit, that we humour her royal with the accusation of not having performed highness, and make her more decided in or- our duty, because we do not defend the

After Bucer's perusal of the book, he gave this judgment in general; " that in the dehe saw nothing enjoined in the book but what was agreeable to the word of God, either in sense, as the collects. Also, that the manner of their lessons and prayers, and the times of book ought to be retained and vindicated with the greatest strictness." Strype, Life of Cranmer, 300. Peter Martyr's opinions upon the biturgy coincided in all respects with those of his triend Bucers. The particular animadversions they both made upon it may be found in Snames's Hist. of the Reformation, Vol. [1] chap. 6. Sec also Bucer, Scripta Anglicana A committee of bishops and other learner divines, of whom Dr. Cox, then dean of Christ Church, was one, was appointed in 1547, the first of King Edward V1. to compose "an uniof communion, according to the rules of Scripture, and the use of the primitive church.? And the same persons, in the following year, being ampowered by a new commission, in a few months? time finished the whole Liturgy, which was then sate forther by the common agreement and full assent both of the common agreement and full assent both of the Rarliament, and convocations provincial, and is frequently called the first book of Edward VI. But about the beginning of 1551, some exceptions were taken at some things in this book, where taken at some things in this book, where taken at some things in this book, where taken at some things in the book of the book Martyriwho find Lating versions prepared for them, and the book thus rovised and altered was again confirmed, in Parliament in 1551.
It is frequently called the second book of Edward VI, and la yery nearly the same with that, which we now use. See Bp. Mant's Introduction to his edition of the Book of Com-

mon Prayer, Strype, Mem. II. 11/133 &c.
Life of Cranmer, 381: 12
The differences between the Book of Prayers, of King Paward and Queen Elizabeth are cra of King Edward and Queen Educate are the we have been describing a most inadequate figures and images; by, which Christians are general persuasion of the unbounded mercy few and an important. They sage stated by conception of the difficulty of begoining represented in Scripture, in his case in and pity of God. Yet persons of this which are furnished so much matter of any structure. It is being the great business of site to secure. There is indeed nones by which the Christians a conception of the difficulty of general persuasion of the unbounded mercy which are furnished so much matter of any which the Christians. There is indeed nones by which the Christians a conception of the unbounded mercy which the conception of the unbounded mercy which the conception of the difficulty of persons of the conception of the difficulty of any which the conception of the unbounded mercy which the conception of the unbounded mercy which the concept which the conception of the unbounded mercy which the concept which th

pleasure. But far he any one from suspecting any thing of the kind in so godly and religious a personage, who has always been so exceedingly scrupulous in deviating even in the slightest degree from the laws prescribed. Moreover, she is in the habit of listening with the greatest patience to bitter and sufficiently cutting discourses. Again, far he it that the ministers of the word should be said to have foully degenerated into base flattery. We indeed do not as yet know of any one who has abused either your authority, Gualter, or that of any godly fathers, in approval of the popish dress, which we seriously reject and condemn equally with themselves. Nor is it true that we have obtruded any thing upon our brethren out of the pope's kitchen. The surplice was used in the church of Christ long before the introduction of popery. But these things are proposed by us as having been sanctioned by the laws, not as the papists abused them to superatition, but only for distinction, that order and decency may be preserved in the ministry of the word and sacraments. And neither good pastors nor pious laymen are offended at these things.

You'seem to take it ill that the hishop were appointed to the management of these matters. Nuy, you seem to insinuate, from the parable of Christ, (Matt. xxiv, 49.) that we are perfidious, drunken, and smiters of our fellow-servants; as if we approved the figurents of the superstitious courtiers, and treated the godly ministers with severity,

rites, from the very origin of a well constituted church, been at all times under the especial controll of bishops? Have not the despisers and violaters of such rites been race," and "a warrare;" of its being ne- his advancement in it; that the very air disrebuked and brought into order by the hiwas committed to us who now preside over shops? Let the practice of the holy church which might retard him in the one, and to very last it will be requisite for him to be the churches; but when we were called to be referred to, and it will be evident that furnish himself with the whole armour of the ministry of the churches, we embraced this is the truth. And it would certainly be God for being victorious in the other, are, fore he examines whereabouts he is, how charge the episcopal office, among the perfections or the drunken. You candidly and As little, as was formerly shown, have they, truly confess, master Gualter, that there are in correspondence with the Scripture desome among those brothsen who are a little of a well-constituted church, and everyof their own heads; that book, in the mean deel, which are whispered in your ears by them, neither the authority of the state, nor doring every thing according to her own cause of those whom we regard as disturbers of peace and religion; and who by the vehemence of their harangues have so maddened the wretched multitude, and driven scription of the communion and daily prayers, some of them to that pitch of frenzy, that sumed in active service, or in cheerful sufthey now obstinately refuse to enter our or their lessons and prayers, and the times of sermons. They are entirely separated both sary to his very safety. Christians who are using them, were constituted very agreeable from us and from those good brethren of the land worthy of the name of the ancient churches; and therefore the test of the paths. They seek by paths. They are entirely separated both sary to his very safety. Christians who are the ancient churches; and therefore the test of the paths. They seek by paths. They are entirely separated both the name of the paths of the paths. They are entirely separated both sary to his very safety. Christians who are the paths of the paths of the paths of the paths. They are entirely separated both sary to his very safety. churches, either to baptize their children, houses, and there perform their sacred rites, ns the Donatists of old, and the Anabaptists now; and as also our papists, who run up and down the cities, that they may somewhere or other hear mass in private. This indeed is too disgusting, to connect our queen with the pope. Let the pope be sent where he deserves. We must render an account of our function to the queen, as chief magistrate, who does not require any

> These few things I had, my beloved brother, to notice in your letter, that henceforth you may not believe every spirit; and that, since God has endowed you with so much coeding from a candid mind, I do not doubt

thing that is unreasonable, and also before

God.

Your brother in Christ, ... RICHARD Cox, bishop of Ely.

INSUFFICIENCY OF NOMINAL CHRIS-TIANITY. From Wilberforge's Practical View of the pre-

woiling religious system &c. We see throughout, in the system which we have been describing, a most inadequate, figures and images; by, which Christians are general persuasion of the unbounded mercy conception of the districtly of logoming, represented in Scripture, have in his case, and pity of God. Yet persons of this

we conceive ourselves such of course, exnot justify, in magnifying the merit of what to be compelled to give a verdict against ourselves. Besides, having no suspicion of our state, we do not set ourselves in earnest to the work of self-examination; but only the time it be a little disagreeable, he can soreceive in a confused and hasty way some occasional notices of our danger, when sick- by forwarded in his course. In a less unfaness, or the loss of a friend, or the recent vourable season, he looks round with an eye commission of some act of vice of greater of observation; he admires what is beautiful; size than ordinary, has awakened in our he examines what is curious; he receives consciences a more than usual degree of with complacency the refreshments which

surmount the one, and to conquer the other. he has many enemies; that his way is beset The scriptural representations of the state of with snares; that temptations throng around cessary to rid himself of every encumbrance scriptions of the feelings and language of real morose; and you might add, too, obstreper- Christians, any idea of acquiring a relish, dured so much religion while on earth, while

> some insipid pencil, convey of the force and work calls forth alternately the various grace of nature, or of Raphael. In the land passions of the soul. Let it not therefore be guage of Scripture, Christianity is not a geo. [imagined that his is a state of unealivened graphical, but a moral term. It is not the toil and hardship. His very labours are "the being a native of a Christian country; it is labours of love;" if "he has need of patian condition, a state; the possession of a peculiar nature, with the qualities and pro-

which is promised on our use of the appointed means, we must be indebted for the at tainment of this nature; and, to acquire and make sure of it, is that great " work of our " work out with fear and trembling," are every where reminded, that this is a matter of labour and difficulty, requiring continual watchfulness, and unceasing effort and unwearied patience. Even to the very last, towards the close of a long life confering, we find St. Paul himself declaring, that he conceived bodily self-denial and coming of our Lord Jesus Christ;" as "look. ing for and hastening unto the coming of the day of God." It is stated as being enough to make them happy, that "Christ should receive them to himself;" and the songs of the blessed spirits in heaven are described to be the same, as those in which the servants of God on earth pour their gratitude and adoration. Conscious therefore of the indispensable necessity, and of the arduous nature of the service in which he is engaged the true Christian sets himself to the work with vigour, and prosecutes it with diligence. His motto is that of the painter-" Nullus Fled as it were from ; dies sine linea." country in which the plague is reging, he thinks it not enough just to pass the boundary line, but would put out of doubt his escape beyond the limits of infection. Prepared to meet with difficulties, he is not discouraged when they occur; warned of his numerous adversaries, he is not alarmed on their ap-

paths of pleasantness and peace. 2 3 Now of the state of such a one the expressions of "pilgrim" and "stranger" are

72 The second second

them. He knows that the beginnings of

every new course may be expected to be

our hearts for its service and enjoyments. Imore frequently imaged, or more happily their politions with the name of Christ; but satisfied the moderated requisitions of The general notion appears to be, that, if illustrated, than by that of a journey; and I if not chiefly from the effect of habit, or born in a country of which Christianity is it may not be amiss to pause for a while, in the established religion, we are horn Chris- order to survey it under that resemblance. tians. We do not therefore look out for po- The Christian is travelling on husiness sitive evidence of our really being of that through a strange country, in which he is number; but putting the onus probandi, if commanded to execute his work with diliit may be so expressed, on the wrong side, gence, and pursue his course home ward with alacrity. The fruits which he sees by the copt our title he disproved by positive evi- wayside he gathers with caution; he drinks dence to the contrary. And we are so slow of the streams with moderation; he is thank in giving ear to what conscience urges to us ful when the sun shines, and his way is on this side; so dexterous in justifying what pleasant; but if it be rough and rainy, he is clearly wrong, in palliating what we can- cares not much, he is but a traveller. He is prepared for vicissitudes; he knows that he is fairly commendable, in flattering ourselves must expect to meet with them in the stormy that our habits of vice are only occasional and uncertain climate of this world. But he acts, and in multiplying our single acts into is travelling to a "better country," a coun-habits of virtue, that we must be had indeed, try of unclouded light and undisturbed serenity. He finds also by experience, that when he has had the least of external comforts, he

has been least disposed to loiter; and if for lace himself with the idea of his being thereare set before him, and enjoys them with Thus by the generality, it is altogether thankfulness. Nor does he churlishly refuse forgotten, that the Christian has a great work to associate with the inhabitants of the counto execute; that of forming himself after the try through which he is passing; nor, so far as pattern of his Lord and Master, through the he may, to speak their language and adopt their operation of the Holy Spirit of God, which fashions. But he neither suffers pleasure, nor and exhibited ourselves as the ministers of is promised to our forvent prayers and dilisociety, to take too much of his time; and is intemperate rashness. You thought that we gent endeavours. Unconscious of the obsail intent on transacting the business which should defend the cause of such ministers.

These imputations are very hard, and very far from the truth. Has not the management and conversation of ecclesiastical sion which is in store, for enabling them to little, his sion which is in store, for enabling them to little, his littless from the very entire of the conversation of ecclesiastical sion which is in store, for enabling them to little the cause of such ministers.

Stacles which impede, and of the enemies he has to execute, and on prosecuting the pour which he is ordered to pursue. He has to execute, and on prosecuting the has to execute, and on prosecuting the very strict their advancement, they are journey which he is ordered to pursue. He has to execute, and on prosecuting the very little strict their advancement, they are journey which he is ordered to pursue. He has to execute, and on prosecuting the very large that the providence of the control of the contro the Christian on earth, by the images of "a him, to seduce him from his course, or check poses to drowsiness, and that therefore to the circumspect and collected. Often therehe has got forward, and whether or not he is travelling in the right direction. Sometimes he seems to himself to make considerable progress, sometimes he advances but slowly, too often he finds reason to fear that he has fallen backward in his course. Now ous, contentious, rending asunder the unity while on earth, for the worship and service he is cheered with hope, and gladdened by of a well-constituted church, and every- of heaven. If the truth must be told, their success; now he is disquitted with doubts, put a force upon their inclinations, and en- uniform thing, and they have no conception of the desires and disappointments, the hopes But all this is only nominal Christianity, and fears, the joys and sorrows, which it is which exhibits a more inadequate image of her calculated to bring into exercise; in the true real excellences, than the cold copyings, by Christian all is life and motion, and his great rance of present support and of final victory. Farther than this: it is a state into which Let it not be forgotten, that this is the very we are not born, but into which we must be idea given us of happiness by one of the the ministers who refuse to subscribe to the inly to inflame their minds. These our brejunctions of certain individuals, are to be thren will not allow us to imitate the prurit, but into which we are to be created employment for a desired end, with the consciousness of continual progress." So true is the Scripture declaration, that " godliness

UNSAFE FOUNDATIONS.

as of that which is to come.21

From the above. We are loudly called on to examine well our foundations. If any thing be there unsound and hollow, the superstructure could not be safe, though its exterior were ess suspicious. Let the question then be sked, and let the answer be returned with all the consideration and solemnity which a question so important may justly demand, whether, in the grand concern of all, the means of a sinner's acceptance with God, there he not reason to apprehend, that the nominal Christians whom we have been addressing, too generally entertain very superficial and confused, and (to speak in the softest terms) highly dangerous notions. Is there not cause to fear, that with little more than an indistinct and nominal referduce to Him who " hare our sine in his own body on the tree," they really rest their eternal hopes on a yague, general persuasion of the unqualified mercy of the apreme Being; or that, still more erroneously, they rely in the main on their own negative or positive merits? "They can look upon their lives with an impartial eye, and congratulate themselves on their inoftensiveness in society; on their having been exempt, at least, from any gross vice, or if sometimes accidentally betrayed into it, on its never having been indulged habitually; or if not even so," (for there are but few who can say this, if the term vice be explained according to the strict requisitions of the gospel,) "yet on the balance being in their favour, or, on the whole, not much pronch, or unprovided for encountering against them, when their good and bad actions are fairly weighed, and due allowance is made for human frailty ? These consirough and painful; but he is assured that derations are sufficient for the most part to the naths on which he is entering will ere compose their apprehension; these are the long seem smoother, and become indeed cordials which they find inhat at hand in the moments of serious thought, or of occastonal dejection; and sometimes perhaps, in seasons of less than ofdinary self-complaa lively description; and all the other concy, they call invaled to their aid the

out of decent conformity to the established faith, yet surely with something of the same ambiguity of principle which influenced the expiring philosopher, when he ordered the customary mark of homage to be paid to the god of medicine.

Others go farther than this; for there are many shades of difference between those who flatly renounce, and those who cordially emblace the doctrine of redemption by Christ. This class has a sort of general, indeterminate, and ill understood dependence on our blessed Saviour. But their hopes, so far as they can be distinctly made out, (for their views also are very obscure,) appear ultimately to bottom on the persuasion that they are now, through Christ, become members of a new dispensation, wherein they will be tried by a more lenient rule than that to which they must have been otherwise subject. "God will not now be extreme to mark what is done amiss; but will dispense with the rigorous exactions of this law, too strict indeed for such frail creatures as we are to hope that we can fulfil it. Christianity has moderated the requisit ons of Divine justice, and all which is now required of us, is thankfully to trust to the merits of Christ for the pardon of our sins, and the acceptance of our sincere though imperfect obedience. The frailties and infirmities to which our nature is liable, or to which our situation in life exposes us, will not be severely judged and as it is practice that really determines the character, we may rest satisfied, that if on the whole our lives be tolerably good, we shall escape with little or no punish ment, and through Jesus Christ our Lord shall be finally partakers of heavenly felici-

We cannot dive into the human heart

and therefore should always speak with

caution and diffidence, when from external

appearances or declarations, we are allieming the existence of any internal principles and feelings; especially as we are liable to be misled by the ambiguities of language, or by the inaccuracy with which others may express themselves. But it is sometimes not difficult to any one who is accustomed (if the phrase may be allowed) to the anatomy of the human mind, to discern, that, generally speaking, the persons who use the above language rely, not so much on the merits of Christ, and on the igency of Divine grace, as on their own nower of fulfilling the moderated requisiions of Divine justice. He will hence, herefore, discover in them a disposition ather to extenuate the malignity of their lisease, than to magnify the excellence of the proffered remedy. He will find them apt to palliate in themselves what they cannot fully justify, to enhance the merit of what they believe to be their good qualties and commendable actions, to set as it were in account the good against the bad; and if the result be not very unfavourable they conceive that they shall be entitled to claim the benefits of our Saviours's sufferngs as a thing of course. They have little dea -- so little, that it might almost be affirm. ed that they have no idea at all of the importance or difficulty of the duty of what the Scripture calls "submitting ourselves to the righteousness of God :" or of our has the promise of the life that now is, as well proneness rather to justify ourselves in his sight than, in the language of imploring penitents, to acknowledge ourselves guilty and helpless sinners. They have never summoned themselves to this entire and unqualified renunciation of their own merits and their own strength; and therefore they remain strangers to the nathese their several errors naturally result from the mistaken conception entertained of the fundamental principles of tianity is a scheme for "justifying the ungodly'," by Christ's dying for them " when yet sinners; " a scheme " for reconciling us to God, when enemies ;" and for making the fruits of holiness the effects, not the cause, of our being justified and reconciled : that, in short, it opens freely the door of mercy to the greatest and vilest of penitent sinners; that, obeying the blessed impulse of the grace of God, whereby they had been awakened from the sleep of death, and moved to seek for pardon, they might enter in, and through the regenerating influence of the Holy Spirit, might be enabled to bring forth the fruits of righteousness. But they rather conceive of Christianity as opening the door of mercy, that those who, on the ground of their own merits, enald not have hoped to justify themselves before God, may yet be admitted for Christ's sake, on condition of their having previously

t lbid, v, 6-8.
The writer trusts he expnot be misunder-The writer trusts he connot be misunder stood to mean that any—continuing sinners and ungodly—can, by helieving, he accepted or finally saved. The following chapter, particularly the latter part of it (Section vi,) would abundantly vindicate him from any such misconstruction. Meanwhile, he will only remark, that true faith (in which repentance) is considered as involved) is, in Scripture, regarded as the radical principle of holiness. "If the do as the fourth-projety-to-groups. It me-toot exist, the proper fruits will be brought forth. An attention to this consideration would have easily explained and reconciled those passages of St. Part's and St James's Epigiles.

Divine justice. In speaking to others, also, of the Gospel scheme, they are apt to talk too much of terms and performances on our part, on which we become entitled to an interest in the sufferings of Christ; instead of stating the benefits of Christ's satisfaction as extended to us freely, without money and without price."

HANNAH MORE'S EFFORTS AGAINST DISLOYALTY.

My sojourn at Clifton brought me into personal acquaintance with that venerable servant of God, Hannah More. We had for some time corresponded, and she had afforded me great encouragement in my humble labours, taking an especial interest in my attempts to instruct the deaf and dumb children. I had now the pleasure of showing her the progress made with Jack, who delighted her greatly, and who, to the last day of his mortal existence, most fondly cherished the memory of that sweet old lady. She was, indeed, one of the excellent of the earth, permitted long to beautify the church which she had so mainly helped to strengthen and advance, and to be an honour to the land where she had nobly stood forth to repel the assaults of revolutionizing impiety. I often wonder that so little stress is laid upon this branch of Mrs. More's extensive labours. We hear much of her schools, her charities, her letters, her devotional and educational publications, and all of these deserve the full celebrity that they have attained. But England should especially bear in mind her effective championship of the good cause, by means most admirably adapted to its furtherance among the most dangerous, and generally speaking, the most unapproachable class -a class who congregated in alchouses to hear the inflammatory harangues of seditious traitors, while as yet Bibles were scarce, religious tracts not in existence, and district visiting unthought of. In a lady of refined taste, and rare accomplishments in the higher style of writing, to volunteer in a work so new, and to formed the press with a series of plain truths, dressed in a most homely phrase, rendered attractive by lively narrative, and even drollery, and the whole brought down to the level of coarse, uninformed minds, while circulated in a form to come within the narrow means of the lowest mechanics—this was an enterprise worthy especial note, even had not God openly blessed it to the turning of that formidable tide. When I looked upon the placid but animated countenance of the aged saint, as she sat in her bow-window; looking out upon the fair fields, the still inviolate shores of her beloved country, I thought more of ber "cheap repository tracts," than of all her other works combined. There lay the Bristol Channel, that noble inlet to our isle, by which the commerce of the world was even then finding its peaceful way to the great mart of Bristol; and there ent the aged lady, so long the presiding spirit of the place, with one hand, as it were, gathering the lambs of the flock into the green pastures umong the distant hills, that formed a beautiful feature in the landscape; with the other vigorously repulsing the wolf from the field. If I could have discovered, which I could not, a single trait of consciousness that she was a distinguished being, exalted into eminence by public acclaim, I must have conceived her to be dwelling upon this branch of her many privileges, that she had been a Deborah where many a Barak shrunk from the post of honour, and skulked behind a woman. She took that lively interest in the public secular affairs of her country that Jeremiah and Ezekiel aid of old, and on the tural loitiness of the human heart, which same plain ground; that where the state such a call would have awakened into professes to be modelled, and the executive action, and roused to resistance. All to act, on principles of God's instilling, with a view that peace and happiness, truth and justice, religion and piety, may be established, among us, nothing done by the state can be Christianity. They consider not that Christianity is a scheme for "justifying the un." indifferent to the church, or unworthy the anxious, watchful regard of Christians. To be called a carnal politician by those whose minds, at least on religious subjects, could contain but one idea, was certainly a light affliction to balance against the juyous consciousness of having materially aided in proserving these cavillers' home from the hand; of the spoiler, and their Bibles from that of the Atheist.

When I saw Hannah More; she was really at ease in her possessions; and none who loved her less than the Lord himself did. would have laid a sorrow upon her grey hairs. Men would have decreed, that such a full-ripe shock of corn should be brought into the garner without further ruffling or shaking. She had suffered exceedingly from rheun atism and other ailments, and yet more from the tongue of calumny, and the hand of ingratitude. She was an illustration

of that striking couplet, "Envy will morit as its shade pursue, And, like the shadow, proves the substance.

She had, however, friumphed over all, hy meekly committing her cause to Him who judgeth righteously; and now she seemed to be placed beyond the reach of further molestation; and about to end her useful hie in peace. But she had another lesson to give to the people of God, another fire in which to glorify him; and not long after I say her reclining in that lovely retreat that had grown up about her a perfect bower, from slips and scods of her own planting as the delighted to talkus, she was activally driven. out of her little paradise, compelled to loave the shudo, of her nurshing trees, and locust a tearful farewell-look on the satisfier dosers, and to turn away from the high see and like waving loo of her Cheddar hills, (a) file a