## Original Poetry.

The Commemoration of God's "unspeakable mercies," in "having put an end to the Great Rebellion, by the Restitution of the King and Royal Family, and the Restoration of the Government after many years interruption; which unspeakable mercies were wonderfully completed upon the Twenty-ninth of May, in the year 1660."

1. a Great RULER of Kings, And LORD of all Lords, The voice of our praise Thy goodness records:
Thou God of "the faithful"— The loyal—the true,
To THEE, "THE RESTORER," Our thanks we renew!

11. 6 While TREASON had sway, The Vile-ones cast down The Cross and the Crown : But, vain was the triumph; For, scal'd was their doom, When God, in His Glory, Look'd out thro' the gloom!

The Seed of the saved For MERCY, "this Day," So largely bestow'd!
Right humbly and truly They vow, as His meed, "All holy Obedience In thought, word, and" deed. IV. d

ш. с

Our God we'll revere; His Law we'll fulfil; e And "honour" the Queen With hearty "good-will":—
With zeal "doing service,"
We'll work for THE LORD; f His holy Approval, Our highest Reward.

O, Saviour of men! The Arm of Thy might Avengeth the wrong,—
Restoreth THE RIGHT; g "For, Thine is the Kingdom," h (Both Altar and Throne)— Great God, are Thine own

a See the Hymn to be said or sung this Day instead of Venite ex-

ultemus.

b Collect to be used after the Prayer (for the whole state of Christ's Church, &c.) and First Collect Proper to the Day.

c The Second Collect Proper to the Day.

d The Epistle (1 Peter ii. 17).

e The Gospel (Matt. xxii. 21),

f The 13th and 16th verses of the Epistle, also Ephes. vl. 7.

g Beginning of the Second Collect Proper. Long before "the Great Rebellion," the motto of the Royal Arms of England was as it still is, "Dieu et mon Droft,"—that is: God and my Right.

THE HISTORY OF THE PRAYER BOOK. (By the Ven. Archdeacon Berens, M.A.)

## CHAPTER VI.

Prayer Book under King Charles the First .- Death of Archtainder and Death of Laud .- Persecution of the Church

Charles the First, like his father, had acquired at introduce the Liturgy expedient or safe.

weak and more wilful Churchmen."

Grace of Canterbury, you are very welcome."

scholar and as a theologian, and was one of the most munificent patrons of learning and of learned men that the country has ever known. He was a man of undanted courage, of strict personal integrity, and scholar and as a theologian, and was one of the most munificent patrons of learning and of learned men tion of Episcopacy in Scotland, to the Solemn League and make the tumult which it occasioned, led on to the aboli-tion of Episcopacy in Scotland, to the Solemn League to cast upon it such lights, and place it in such atti-tion of Episcopacy in Scotland, to the Solemn League and make the tumult which it occasioned, led on to the aboli-tion of Episcopacy in Scotland, to the Solemn League to cast upon it such lights, and place it in such atti-tion of Episcopacy in Scotland, to the Solemn League to cast upon it such lights, and place it in such atti-tion of Episcopacy in Scotland, to the Solemn League to cast upon it such lights, and place it in such atti-tion of Episcopacy in Scotland, to the Solemn League to cast upon it such lights, and place it in such atti-tion of Episcopacy in Scotland, to the Solemn League to cast upon it such lights, and place it in such atti-tion of Episcopacy in Scotland, to the Solemn League to cast upon it such lights, and place it in such atti-tion of Episcopacy in Scotland, to the solemn League to cast upon it such lights, and place it in such atti-tion of Episcopacy in Scotland, to the solemn League to cast upon it such lights, and place it in such atti-tion of Episcopacy in Scotland, to the solemn League to cast upon it such atti-tion of Episcopacy in Scotland, to the solemn League to cast upon it such atti-tion of Episcopacy in Scotland, to the solemn League to cast upon it such atti-tion of Episcopacy in Scotland, to the solemn League to cast upon it such atti-tion of Episcopacy in Scotland, to the solemn League to cast upon it such atti-tion of Episcopacy in Scotland, to the solemn League to cast upon it such atti-tion of Episcopacy in Scotland, to the solemn League to cast upon But his temper was hasty and irritable, his voice have pains Parliament. and his manner often ungracions whom his manners to soften or conciliate those to whom his manners were distasteful; and when a person of some distinction waited on him for the purpose of removing some tesy, Laud dismissed him rather rudely, saying, that "he had no time for compliments." "He belived," afterwards upon Prynne, Burton, and Bastwick, he had mony by which these facts are established. not, it seems, directly, any share.

popularity of Laud. "For the strict observation of the discipline of the Church, or conformity to the Articles or Canons, Abbot made little inquiry, and

<sup>2</sup> See the very interesting Life of Laud, by Mr. Le Bas. 3 See Laud's vindication of himself in this instance in Clar-

endon's Life, pt. I. 4 Clarendon, Book 1.

gress in ancient and solid divinity, he adhered only to the strongest reason to be satisfied with all the preso ill of the discipline of the Calvinists as he ought to mation, over all the enemies of his mission. His either leightened or impaired. All that he hath in mystery." FOR THE THIED OF THE FOUR "PARTICULAR SERVICE" DAYS, TO WIT: have done." 1 The remissness of Abbot had affected divinity becomes clear, his office unquestionable, his view, if we may so speak, is to communicate some have done." 1 law, they had hitherto evaded.

attempt to introduce into Scotland the Liturgy of the | giveness. Church of England.

ference to the Communion Service thea used in Eng- sting of the wayward and reprobate. land; a preference in strict accordance with the opi-

of hostility had, accordingly, been generated and grown up among the people, which burst into a flame when the Liturgy was first read in Edinburgh, on the an early age a considerable portion of theological 23rd of July, 1637. The Archbishop of St. Anknowledge, and was equally attached to the Prayer drew's, with two or three other Bishops the Lords of Book, and to the doctrine and discipline of the Church the Council and of the Session, the Magistrates of the vented it in their own dioceses as much as they could," who pelted the doors and windows with sticks and "yet that temper of the Archbishop, whose house stones, crying, "A Pope! a Pope! Antichrist!was a sanctuary to the most eminent of the factious Pull him down! stane him!" with all party, and who licensed their most pernicious writings, the signs of ungovernable fury. When the Bishops, left his successor a very difficult work to do, to reform at the conclusion of the Service, were going home, and reduce a Church into order, that had been so the rabble followed them with the most opprobrious long neglected, and that was so ill filled by many language, and treated Bishop Lindsay so rudely, that tance or service of our neighbours. But not to men-Upon the death of Abbot, the King took very little ter they had torn his habit, he would undoubtedly harmony of society consisting of mutual offices? time to consider who should be his successor; but the have fallen a sacrifice to their fury. The same spirit What charms of conversation would be left us, which read the Prayer Book, were assailed with the most which endears us to one another, and so unites us to-

OUR LORD'S ASCENSION. (From "Comments on the Epistles," by the Rev. J. F. Hone, M. A.)

Never has the authenticity of profane writing been a better. with that provision." 4 Certainly he appears to have days, to afford them complete satisfaction on the sub-

Fuller, cent. xvii. 3 Skinner's Ecclesiastical History of Scotland, vol. ii. p.

Russel's Hist, of the Church in Scotland. 6 Complete Hist. of England. 7 Skinner, Fuller, Collier, Complete Hist. of England,

vine worship throughout the whole of his dominions. | great Judge of all the earth. Faith may rejoice in the Sixth the model which they copied after, in pre- penitent, as well as the lesson of the ignorant and the same friendly designs, constantly employed in doing

material points of difference between the two Liturgies Man, useful to all, but especially to us of this family. minds? Every page almost of the Old and New Testawere in that Service, and in the Office for Baptism. Worldliness, to which in a family, as well as elsewhere, ment inculcates this lesson to us, and presses it most The word Priest in the English Service having given of- there is always great temptation, may be making us carnestly upon us. There we find God declaring, fence, was in the Scotch Rubric changed to Presbyter. either formal in prayer or weak in faith. "Cum- that he prefers the works of charity and mercy to his of Christ and him crucified. All the Apocryphal Lessons were struck out of the bered," like Martha, "about much serving," (Luke own more immediate service, in as much as he does Calendar, with the exception of two chapters on All x, 40,) cumbered with domestic anxieties, cumbered not stand in need of our services, but our brethren do Sunday School) brings his mind down, as it is usually Saints' day; and the names of several saints who had with the pleasures or troubles of this life, we are in and may be benefited by them. He therefore rejects termed, to the level of a child's, that he may instruct the Scotch Calendar, but only in black letter.4 The our faith no further than prayer. This temptation them as nothing, if brought into competition with rebe taken from the new translation of the Scriptures. | watched, marked, resisted, as often as it besets us; doing good to the bodies or the souls of men. There | spiritual nature, at the very point where the beauty thanksgiving before and after the Gospel, which is and burdened as it is with temporal avocations, to the particulars of the inquiry to be made at the last likely to break upon it with clearness and convincing The advance made in the former reign towards the grace, wholly or in part attained, the next care must and afflicted, to speak comfort to them. And there but which give little help in that great essential act of averse to the Church and Court of England. The in sounds and forms, in flights and fancies, in prayers for any man who does no good, to pretend that he has salvation. He disenchants himself, not of true knowlowed the Liturgy, (because referring to the Rites and over the whole life, to infuse them into all the con-

> DOING GOOD. (From a Sermon by Dr. Waterland.)

Book, and of Episcopacy, in Scotland, the land of his had the Dean of Edinburgh, in his surplice, begun to depend upon their mutual kindness, their amicable and the extent of this duty: for our good wishes and prayers knowledge. How auspicious, then, the circumstances birth; and this constituted one leading object of his read the prayers from the desk, but immediately a friendly offices towards one another. Not only our at least may reach unto the ends of the earth, and be in which the Sunday School teacher is placed! In visit to that country in the year 1633. He found, multitude of the meaner sort, most of them women, food and raiment, the necessaries and conveniences of serviceable where we cannot know it; and the fruits of order to put himself successfully in communication however, that the temper of his countrymen and of with clapping of hands, clamours, outcries and curses, life, come into us this way, but even our spiritual food our present services may spring up and grow to all suc- with his pupil, he is obliged to bring his mind into the times was not such as to render the attempt to raised such a hideous noise, that not a word could and sustenance, our instruction and improvement in ceeding generations. No difference in opinions or opbe distinctly heard, and then a shower of stones piety and virtue, are in a great measure owing to the position of parties can make void our obligations; for tion. He has the strongest motive to give himself Soon after his return to England, about the end of and sticks were thrown at the Dean's head. The same; we are beholden to each other for them. God all are in a Christian sense of the word neighbours; and unto reading and exhortation—to listen with a quick August, died Abbot, Archbishop of Canterbury.— Bishop of Edinburgh, who was to preach that day, is pleased to convey his mercies and blessings, spiri-Abbot's personal character appears to have been free stepped into the pulpit, and to neglect nothing from blame, but it is said of him by Clarendon, that mult, by putting them in mind of the sacredness of men, making us the dispensers and stewards of the sion, ought to stifle our sense of this duty; for we are which may aid in the clearer apprehension or in the he "considered Christian Religion no otherwise, than the place, and of their duty to God and the King. bounties of Heaven. He feeds and clothes us, while to love our enemies, to do good to them that hate us, more effective communication of the truth of Christ. as it abhorred and reviled Popery, and valued those But this enraged them the more; and a woman, tender and helpless, by the assistance of kind parents; and to pray for them that despitefully use us. If our Nor is the influence of his duties on the teacher's men most, who did that the most furiously. If men most fire the most furiously. If men most who did that the most furiously. If men most who did that the most furiously. If men most who did that the most furiously. If men most who did that the most furiously. If men most who did that the most furiously. If men most we grow up, by masters and teachers; enemy hunger, we must feed him nevertheless for bemen most, who did that the most furiously. If men named Janet Geddes, threw her folding storing and railing at the prudently forbore a public reviling and railing at the Bishop, which might have killed him, had it not been calls us to our duty by his ministers; and provides for ing such; and if he thirst, we must give him drink; course beget sensibility. It is when we muse that hierarchy and ecclesiastical government, let their opi- turned aside by the hand of a person near him. Upon us, all along through our manifold wants and necessi- that by so doing," if possible, we may melt him into hierarchy and ecclesiastical government, let their optnions and private practice be what they would, they
were not only secure from any inquisition of his, but
tired aside by the hand of a person hear limit. Open
tired aside by the hand of a person hear limit. Open
tired aside by the hand of a person hear limit. Open
tired aside by the hand of a person hear limit. Open
tired aside by the hand of a person hear limit. Open
tired aside by the hand of a person hear limit. Open
tired aside by the hand of a person hear limit. Open
therefore to do
love and gratitude, "heaping," as it were, "corate and some tired by the way, that the Saviour seems to meet our souls,
for upon his head." And this indeed is as great an
and reason with us out of the Scripture. It is when acceptable to him, and, at least equally, preferred by authority; which, with great difficulty, was done, by tespective capacities, are laid deep in our nature, are instance of pity and compassion, as curing either the truth is dwelt upon, revolved, made to pass and repass him. And though many other Bishops plainly dis-

man independent upon any but himself, to send us or enemies, whether brethren or aliens, to all who can fect the will—that fountain of all positive and deterbread from heaven, or to make every thing we have and the mead of, and may be anything the better for Occasion for, spring up ready to our bands; or he might administer to our necessities a thousand other ways, which we know not of, without the least assishad he not providentially got into a private house, aflect, of accurate and extensive learning, both as a This unfortunate and ill-managed attempt, with the many social virtues to which we are trained up as well on its first principles and uses as on the tor

says one who knew him well and intimately, "he bemore clearly proved than has that of the inspired book,
and the compliments."

As God has thus taken care, by the very state and quicken the best activities of a mind that must live lieved innocence of heart, and integrity of manners, which, in conjunction with two of the Gospels, (Mark condition of our being, to oblige us to the duty of doing and exercise itself for ever; and how it is thus written was a guard strong enough to secure any man in his xvi., 19, 20, Luke xxiv, 50, 51,) establishes the fact good, so to enforce it yet farther, it comes recom- all over with the signature of the Divinity—with atvoyage through this world, in what company soever of the ascension of Christ. And the witnesses of that mended to us by our own natural instinct and passions, testations clear and incontestible that its source and he travelled, and through what ways soever he was to fact were many; they had knowledge of the person of by the best and brightest examples, the most frequent centre is God.

he lived. In his high-minded integrity, however, he lusion for forty days, although if the time had been the helpless, to raise the drooping soul, and to bring sent it with transparent clearness and simplicity. could not stoop, he could not bend himself, to any shorter, and the evidence a vision, these senses might comfort to the afflicted and heavy laden, these are very And in Sunday Schools, he only is found an effective condescension that wore the appearance of time-serv- have been mistaken. He, then, who in this Scripture delightful and pleasurable duties. And it is hard to teacher who will take pains beforehand to read, mark, possible to acquit him of participation in some of the into the heavens, is certainly the same Jesus whose in this manner does not equal or even exceed the joy or of the Catechism, which is about to be recited to dered necessary measures which increased the un- is a strong confirmation of faith. If the ascension be silent notices of Heaven, and, as it were, the still voice warm by reflection, that will be found of little comfection of both. This is his darling attribute which dimly will he think of his soul till the acorn and our conduct to our convictions.

took less care; and having himself made little pro- an indisputable fact and an undeniable truth, we have he seems most to delight and triumph in, and which chrysalis have taught him: he will fear God in thunthe doctrine of Calvin, and for his sake did not think vious history of Jesus; and he triumphs, in our estinot only the discipline, but also the edifices of the doctrine not to be gainsayed. Well may the Church degrees and measures of it; to shed abroad his love; are words that darken counsel, so there is a learning

> THE SUNDAY SCHOOL TEACHER. (From the Pastoral Letter of Bishop Potter.)

portunity, let us do good unto all men, whether friends

To be a good teacher, one must be, at the same very next time that Laud, Bishop of London, came to appeared, though not to such a violent degree, in the is rendered so agreeable by our contributing to each time, a diligent learner. A wise man has said, that him, accosted him with these words "My Lord's other Churches of the city, where the Ministers, who other's happiness? What exercise of love and amity, he is a poor instructor who, in the act of teaching, gether? In fine, what foundation would there be for However familiar with a subject, one needs to reflect scholar and as a theologian, and was one of the most the tumult which it occasioned, led on to the aboliundaunted courage, of strict personal integrity, and Scotch army; and, in Unce with other unhappy cir- tice of those virtues now, which, in greater perfection, teacher makes these efforts that he discovers for the singleness of heart, and of humble and ardent piety.2 not stand war between Charles and his are to be our chief employment, our joy and bliss for first time how vast and almost boundless is truth, and ever. And hence perhaps it is, that we are made in above all, religious truth; how manifold the forms and a manner to depend upon one another from the first expressions which the same general fact or doctrine moment we breathe till our last; and that we have all may be made to assume; how multitudinous its consome means or other of being useful and beneficial to nections with other truths, and with the various inour kind put into our hands, that by the exercise of terests of our present and future being; how admiralove and amity in this life we may be duly qualified for bly fitted it is to occupy the thoughts and warm the affections, and stir up the nobler aspirations and

pass: and sure never any man was better supplied Jesus; and they had ample time given them, forty and solemn exhortations, and the most engaging motives.

Nor think because it is a little child we teach, that There is no man, who has not very much debauched therefore no study is necessary. He only can sucbeen deficient in that practical wisdom and prudence, ject of his identity. Many could not be deceived, his nature, but finds in himself a very strong propensity cessfully seize and hold a child's attention who is that discernment of, and attention to the temper and though one might; the best testimony in any case is to acts of mercy and pity upon some special occasions; able, either intuitively, (and that is the gift of few,) or prejudices of the people, which were essential to carry the testimony of the eye and ear; and the eye and feels a sensible pleasure and satisfaction within in consequence of deep and patient thought, to fasten him with safety through the turbulent times in which ear in this case could scarcely have been under a de- arising from them. To relieve the needy, to assist upon the great central principle of a subject, and preing. It must be acknowledged, too, that it is hardly is proved to have ascended, at the time appointed, determine whether the pleasure of bestowing a favour learn, and inwardly digest, that portion of Scripture, iniquitous and rigorous sentences pronounced by the wonderful birth, life, death, and resurrection, are re- of the receiver. Thus by the very bent and inclina- him. Whatever in his explanations is vague and in-Star Chamber and High Commission Court; though corded in the Gospels; and the faith of his disciples tions of our nature are we incited to do good; we find definite, whatever is crude and unsystematic, whatever in the cruel punishment inflicted upon Leighton, and cannot rest upon surer grounds, than upon the testi- pain and trouble in resisting these inward motions of is expressed in the cold, spiritless language of the our own breasts, and are never better pleased than schools, and of an abstract philosophy, instead of be-The Ascension, then, as a fact in the history of when we indulge and gratify them. These soft and ing presented in the vivid, significant, picturesque The remissness of his predecessor, Abbot, had ren- Christ uncontrovertibly proved and undeniably true, tender impressions are the dictates of nature to us, the style that can come only from a mind made clear and of God unto our souls; and so far as we yield our- parative interest, and therefore of little comparative selves up and are conformable to them, we resemble profit to a child. "Analogy," says the author of in some measure the Divine love, and copy after the Proverbial Philosophy, "Analogy is milk for babes,

But further, the faith of a Christian must regard animate part of this lower world were created and are sight of its own weakness and insignificance before as it were, confined and kept in check by circumstan-

And when this blessed consummation is, by God's naked; given drink to the thirsty, or visited the sick forms of thought, which are all useful in their place, yer Book under King Charles the First.—Death of Archbishop Abbot, and appointment of Laud.—Scotch Prayer
Book.—Long Parliament.—Assembly of Divines.—The
Directory.—Prayer Book abolished by Parliament.—Attainder and Death of Laud.—Persecution of the Church

The not doing good, when we will be called, which leaves God too much out of its worked will be called, which leaves God too much out of its worked in the daily office of preparing the soul for him, who "shall some of the Church in the daily office of preparing the soul for him, who "shall some of the Church in the daily office of preparing the soul for him, who "shall some of the Church in the daily office of preparing the soul for him, who "shall some of the Church in the daily office of preparing the soul for him, who "shall some of the Church in the daily office of preparing the soul for him, who "shall some of the Church in the daily office of preparing the soul for him, who "shall some of the Church in the daily office of preparing the soul for him kind. The not doing good, when we is a high crime, and in the correction, and give them the high, the holy, the daily office of preparing the soul for him, who "shall some time whole the kites and ought to have done it, is a high crime, and in the correction.—The trainder and conscience with their deep cravline of the Kites and ought to have done it, is a high crime, and in the correction of the church in the holy, the daily office of preparing the soul for him, who "shall some time the high, the holy, the daily office of preparing the soul for him, who "shall some time the high, the holy, the daily office of preparing the soul for him, who "shall some time the high, the holy, the daily office of preparing the soul for him, who "shall some time the high, the holy, the daily office of preparing the soul for him the holy, the daily office of preparing the soul for him the holy, the daily office of preparing the soul for him the holy, the daily office of preparing the soul for him the holy, the daily offic duty. Indeed it is the very life and soul of Christian- tellectual wealth, yet meek and lowly, in the very ity, the sum and substance of all religion; and love is spirit of the Redeemer, that to him that Redeemer the fulfilling both of the Law and the Gospel. All may fulfil the gracious promise, "the meek shall he other duties either yield to it, or else are implied in it; guide in judgment, and the meek shall he teach his way," and that we may not pretend to want objects of com- Thus it has been with the wisest sages who have ever It hath pleased Almighty God so to order the affairs passion and charity, or to grow straitened and narrow been taught effectually the doctrine that is according

him. And though many other Bishops plainly discerned the mischiefs which broke in, to the prejudice of religion, by his defects and remissness, and prevented it in their own dioceses as much as they could,"

The Absolution bere, are thus to heal the condition bere, are the most unruly out of the church, and shutting the most unruly out of the church, and it is that our hearts begin to burn within us. Transition of peritent, or a congregation of penitent, or a congregation of penitent, and it is that our hearts begin to burn within us. Transition of the penitent of a congregation of penitent, and of its powers and good reasons.

It would be easy for Almighty God to make every portunity, let us do good unto all men, whether friends and of its powers; therefore it bemore rarely do they move with power and lasting efmined action. What depths in the gospel verities lie unfathomed? What treasures unopened, ungathered, because men will not think? Before the moral and spiritual eye can dilate its pupil, so as to discern distinctly truths so repellant to the carnal sense, as are those of Christ's gospel, there must be waiting at wisdows of Christ's gospel, there must be waiting at wisdows of the worst purposes. Also it, in the name of rengion to the worst purposes. Also it, in fact tell who is the actual recipient of forgiveness, with what propriety of language, or doctrine, can be be said to absolve, or even to convey pardon, when he is as little cognizant of the Windstein and the waiting at wisdows of the worst purposes. Also it, in fact tell who is the actual recipient of forgiveness, with what propriety of language, or doctrine, can be be said to absolve, or even to convey pardon, when he is as little cognizant of the worst purposes. dom's doors. The vis inertiæ of our spiritual nature may so speak without presumption, God, of whom formust be acted to the vision of the company of the com must be acted upon and urged for some while, before its resistance gives way, and motion takes the place of rest. How true the language of Archbishop Usher. "There is a thing," he says, in one of his sermons, to this between men and faith; and the period of the sermons, to this between men and faith; and the period of the sermons is the first the assumed instrument,—and the period instrument,—and must be acted upon and urged for some while, before "wondrously wanting amongst us, and that is medita-tion. If we would give ourselves to it, and go up with follows, and that is dependent for its reality upon the "wondrously wanting amongst us, and that is medita-Moses to the mount to confer with God, and seriously think of the price of Christ's death, and of the joys of to all rementant sinners, as the great reconciling doctrine heaven, and of the privileges of a Christian; if we of the Gospel. would frequently meditate on these, we should have these scaling days every day—at least oftener. This hath need to be much pressed upon us; the neglect of this makes lean souls. He who is frequent in that, hath these scaling days often. Couldst then have a hath these sealing days often. Couldst thou have a parley with God in private, and have thy heart rejoice with the comforts of another day, even whilst thou art thinking of these things, Christ would be in the midst akes place in his presence, or else, for all the worth of these. Many of the saints of God have but little of this, because they spend but few hours in meditation."

Here, then, is one great advantage which the Sunday School teacher derives from his vocation. It obliges him if he would discharge its daties provably to think. him, if he would discharge its duties properly, to thinh; is represented in this transaction, is inconsistent with the to ruminate much on the great essential truths of the authority claimed for him in others, which shews the ingospel; to gain such views as are best fitted to capti-vate the affections and to move the will. And not vate the affections and to move the will. And not only when preparing for these duties beforehand, but also when communing eye to eye and heart to heart know it himself? The affecting to convey pardon thus with his pupils; hearing their artless but searching questions; questions often so fresh and original, and tasking his powers of thought and imagination, that a sense and conviction of forgiveness, that shall have all he may be able to give an edifying answer; how pro- the desired effect of relieving and consoling the he pitious is such employment to his own soul's best wel- then the certainty-the main thing after all-is made to How many a teacher (could we collect the experience of that great multitude who have been employed in this way) would bear witness that it was while conferring with little children about the mysteries-of the kingdom of heaven, that he first caught his ries of the kingdom of heaven, that he first caught his may comfort themselves upon false grounds, and lay the most glorious views of the spiritual world, and felt flattering unction to their souls, that their sins are formost deeply the wisdom and the power that there is given because the priest has told them so: many thouin the doctrine of Christ and him crucified.—Banner sands in the Romish Church relieve their consciences in this way: falsehood will comfort just as well as truth,

\* There is another principle of great importance which \* There is another principle of great importance which would have been noticed, had the author's limits permitted, and which, to prevent misapprehension, he feels obliged to hint at in this note. It is, that efforts (such as he has described) pattern which God himself hath set us. To delight in doing good is to imitate him in the noblest and most charming of his excellencies. His wisdom and power charming of his excellencies. His wisdom and power charming of his excellencies. His wisdom and power charming of his excellencies with the control of the control o charming of his excellencies. His wisdom and power tion winneth him. In vain shall thou preach of inare infinite, but his goodness is the flower and the perdustry and prudence till he learn of the bee and ant:

| display the charming of his excellencies. His wisdom and power tion winneth him. In vain shall thou preach of industry and prudence till he learn of the bee and ant:

| display the charming of his excellencies. His wisdom and power tion winneth him. In vain shall thou preach of industry and prudence till he learn of the bee and ant:

| display the charming of his excellencies. His wisdom and power tion winneth him. In vain shall thou preach of industry and prudence till he learn of the bee and ant:

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| display the charming of his excellencies. His wisdom and power tion winneth him. In vain shall thou preach of industry and prudence till he learn of the bee and ant:

| display the charming of his excellencies. His wisdom and power tion winneth him. In vain shall thou preach of industry and prudence till he learn of the bee and ant:

| display the charming of his excellencies. His wisdom and power tion winneth him. In vain shall thou preach of the beat till the charm of the beat till the

TIAN BENEVOLENCE.

the Rev. A. Palmer, A. B. Rector of Guelph.)

We are to bear in mind that the Jewish dispensa-Church, which, in many parishes, were suffered to be- celebrate an event so essential to her truest interests and a subtlety which inspire false instead of true wiscome sadly dilapidated, so as to admit the wind and as this; and gladly should every member of the the wide world. This is the design of the creation, and dom, that wisdom (as it is called in the Bible) of this and, therefore, that the benevolence which it inculcarain. The expense occasioned by the attempt to en- Church, be his worldly station and relative position the end of all things. There are as many instances of world, which is foolishness with God. Is it not well ted, although specially enjoined to be exercised toforce the necessary reparations, concurred, with other what it may, ascend in spirit to the heavens on the his goodness, as there are creatures of his making; the worthy of remark—the mournful fact! that men who wards the stranger, as well as the fatherless and the circumstances, to exasperate against the new Arch- day of its celebration, and by faith see Jesus his as- heaven and the earth are full of the goodness of the have made the world resound with the fame of their widow, was yet, on account of the isolated condition bishop the hostility of those whose property was thus cended Mediator and Advocate, standing on the right Lord. He is kind even to the brutal part of the creasubjected to a burden, which, though sanctioned by hand of God. How should his sordid thoughts and tion, in giving them being, and preserving it when philosophy, active life, in the senate or in the field— almost wholly, to their brethren according to the flesh. worldly affections die within him, kindle into faith given. "He giveth fodder unto the cattle, and feedeth seem often to be less than children when they apply It was not, therefore, until the middle wall of partition A measure, which, in its long train of consequen- and spirituality, and entirely change their character. the young ravens that call upon him;" and even the their understandings to the great mystery of godliness. between Jew and Gentile was broken down, until The ces, contributed most essentially to the overthrow of An ascended, and therefore an accepted Saviour, gives lions roaring after their prey do seek their meat That which will commend itself with intuitive convicces, contributed most essentially the soul something substantial to go upon: sure merthe constitutiod in Church and State, and ultimately the soul something substantial to go upon: sure merfrom God," as the Psalmist very elegantly observes. tion to a little child's mind, may seem unmeaning jarheralds of the cross were commissioned to go into all to bring both Charles and Laud to the block, was the cies—endless love—omnipotent love—ratified for- But his kindness to man is the most remarkable; gon or impenetrable paradox to a mind that has comsince it is for his sake that both the animate and in- passed the world's science, but in doing so, has lost that the spirit of benevolence, which had been before, This measure had been contemplated by James, the ascended Jesus in another capacity, namely that preserved. He provideth for the necessities of all God. Those truths that pertain to the soul, to its ces, was sent forth to diffuse itself throughout the who was very anxious to establish a uniformity of di- of one who is to come again; of one who is to be the men, as seemeth good to his wisdom, in a surprising ruin through sin, to its wretchedness and helplessness world. Then were mankind taught not only to do manner, "filling their hearts with joy and gladness." if left itsell, to the infinite riches of grace and glory in good unto those that do good to them, but to love An Act had accordingly passed in Scotland, authoriz- the free grace of Christ, but it must be greatly over- Above all, his marvellous loving-kindness is seen in Jesus Christ, to the way of reconciliation through this their enemies, to do good to those who hate them, and ing certain of the Bishops of that country to prepare whelmed with awe at his office of vengeance; for it is the provisions made for our eternal happiness, in senda Book of Common Prayer. When the project was the off so of faith to look forward as well as backward, ing his own Son to suffer, bleed, and die to save us. ables to the self-complacent Sadducee as well as to secute them;—then was generated in the heart of man revived in the reign of Charles, it was determined not and stathat same Jesus, who was taken up from earth And when this Divine Saviour was pleased to take the self-righteous Pharisee. And hence, as it seems by the influence of the faith of Jesus Christ, that spirit to attempt the introduction of the English Liturgy in to heaven, "so coming in like manner as he was seen upon him our nature, to converse with sinful men, all his to me, the language of Christ, "Except ye be convertprecisely the same words, lest this should be miscon- to go into heaven." And whatever be the Christian's endeavours were to do them good; and every action of ed and become as little children, ye shall in no wise Him as its centre, embraces within its extended circle strued into a badge of dependence of the Scotch spiritual state, he must, whether sinner or believer, if his life, and circumstance of his death was a fresh in-Church upon the Church of England. It was resci- he ever thinks at all, thus think of Jesus, think of stance of it. He healed diseases, cast out devils, fed a little child and places him before his disciples, not song first sung by the heavenly host, "Glory to God ved also, that the two Liturgies should not differ in him as a Saviour and a Judge, think of him with joy, thousands by miracle, at once contributing both to as their model only, but as the representative of those in the highest, and on earth peace, good-will to men." substance, that no ground of attack, or of triumph, think of him with reverence. But how greatly will the happiness of this life and of that which is to come. who shall be greatest in his kingdom; for is it not in Yes, true Christian benevolence,—the benevolence might be given to the Romanists.2 It seems that the hope preponderate over the fear, in the assurance and of that springs from the faith of Christ,—is restrained the Liturgy intended for Scotland, if not entirely that the Redeemer will "come, in like manner as he serviceable, and industriously sought out more; in fine, truth, in a confiding self-renouncing spirit, in a deep by no distinctions. It over-leaps every barrier that composed, was yet carefully examined and arranged was seen to go into heaven," will come as a merciful his character is summed up in this, that "he went aby the Scottish Bishops; who, from their acquaint- Judge, as a God full of love, as the Word made flesh, bout doing good." The like may be observed of the butes of a little child,) that we have the best pledge exercise, it knows nothing of differences, either poliance with the old Liturgical forms of Eucharistic Ser- as the incarnate Son of Man. Be this the joy of the whole host of heaven, the blessed company of saints for great attainments, whether in knowledge or in tical or religious, nor does it refuse its sympathies to vice, thought proper to make the first Book of Edward believer, the comfort of the afflicted, the hope of the and angels, who have been always engaged in the holiness. Who so childlike as the greatest saints? men of any clime or colour, for in its eyes there is Who so humble as the sage who has ascended the "neither Greek nor Jew, circumcision or uncircumgood. After so many, and so great and glorious ex- highest heaven of invention? When is the proud, cision, Barbarian, Scythian, bond nor free, but Christ Be this doctrine, then, the appearance in judgment, amples, need we any precept, any compliance in this self-relying, turbulent spirit so transformed and sub- and the love of Christ, is all in all. If then Christinions and wishes of Archbishop Land. The most the acceptance as Saviour, of an ascended Son of point, to imprint and rivet it into our hearts and dued, as if by enchantment, into a wise and meek anity be asked this question, Who is my neighbour? obedience, as when-brought by danger, sorrow, af- it tells us of a certain man who went down from Jefliction, near to God, it feels its own helplessness, and rusalem to Jericho and fell among thieves, which through that helplessness reads, as a child, the wisdom stripped him of his raiment, and wounded him, and departed, leaving him half dead; and it tells us of an-When, then, a religious teacher (a teacher in the other, of a different people, the sworn, hereditary enemies of the Jewish nation, who, as he journeyed, came where the wounded man lay, and who, (while Priest been natives of Scotland, or Ireland, were inserted in danger of losing all relish for prayer, or of carrying all ou prayers and praises in comparison, looking upon him all the better in the first principles of the docsion on him and went to him, and bound up his wounds Psalms, the Epistles and Gospels, were, it seems, to to a prayerless life, to a spiritless prayer, must be lieving the widow and fatherless in their affliction, or places his soul—his whole intellectual, moral and pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him; The carried of the soul must be, distracted also we find our blessed Saviour acquainting us with and excellency of the truth as it is in Jesus, is most and then it asks, which now of these three thinkest still adopted in many churches in England, was pre- have the conversation in heaven." (Philip. iii., 20.) day; whether we have fed the hungry, or clothed the force. He divests himself of modes of expression and ON HIM," it says to us all, "go and do thou likewise." Such then is the genius of Christianity. It calls upon constitution of the English Church, however just and be, to give to our spiritual gifts both right direction we see that the unprofitable and wicked servants are the Christian life by which the heart, believing unto reasonable, had made the Scotch more and due regulation, and instead of exhausting them the same time made wise unto household of faith." The proof which it requires its Book of Canons for Scotland, which should have fol- and sentiments, to spread them distinctly and broadly done no harm: he must answer for his neglect and ledge, but of that which puffeth up—of science, falsethus expressed by Christ, "By this shall all men know that ye are my disciples, if ye have love one to another." And where that proof is wanting it considers that the love of God is wanting also, -for "whoso hath this world's good, and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" It is then to the spirit of Christianity that we are to ascribe all true benevolence, all disposition to administer to the wants of our poorer brethren, or that which in of England. During the whole of his reign he was city, and a great auditory of all sorts of people, being of the world, that the welfare and happiness of manto promote the establishment of the Prayer convened in the high church of St. Giles, no sooner kind, both present and future, shall in a great measure cern in them. No distance of place or time can limit intellectual rank, who would share in the same saving we are to trace those charitable habits and feelings of the people of that great Empire to which we belong: it is this that has given birth to all those various and multiplied charitable associations that therein exist for the relief of distress, and for the alleviation of human misery in every shape in which it can present itself: for it is a remarkable fact that, to use the language of Paley, "it does not appear that before the times of Christianity an infirmary, hospital, or public charity of any kind existed in the world, whereas most countries in Christendom have long abounded with these Communications.

DR. PUSEY'S SERMON BEFORE THE UNIVER SITY OF OXFORD .- No. II.

The Absolution is spoken of by Dr. Pusey as "God omes God in him forgiving the sins of the penitent,an idea which has led, and must lead to a prostitution of e name of religion to the worst purposes. to this, between man and man, there attaches a necessary

It would almost appear that Dr. Pusey's own mind his presence, he might as well be absent; but he cannot short, with what countenance can any minister assure a penitent that his sins are forgiven, when he does not becomes a mockery. If it should be atten over this indeterminateness, by saying that God, with the absolution, can convey to the souls of the truly penitent, rest upon a principle which we think Dr. Pusey and his school would be reluctant to adopt in common with some

Neither could the mere comforting effects of absolu tion be a proof of the reality of forgiveness, for people when it is believed to be truth.

The sermon further says, "Our own acts of devotion bore witness to the same thing," namely, that the abso-lution is an actual forgiving of sins: "In our daily serif she looked upon the Absolution in this character, is