"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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,-JEREMIAH VI. 16.

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THE TREE OF LIFE.

BRANCH OF THE LORD! the tender shoot That sprang from David's wither'd root, In Bethlehem's arid ground; Who, that beheld thy lowly birth, Amidst the poorest sons of earth, Thy regal glory found?

But, as the oak-buds swell and rise, Till, midway between earth and skies, They fling their might abroad, And cover 'neath their cool retreat, The fainting flocks in summer's heat,-Wast Thou, great Son of God!

For now, o'er plain, and hill, and glade, Thy saving strength extends its shade, And welcomes all to rest;
And soon, throughout the world's vast whole,
From India's deserts to the pole,
In thee shall all be blest.

I come, my Saviour, come to Thee; From sin, and wrath, and hell I flee: The tempest still is rife;
But through thy shelt'ring, healing leaves,
Nor thunder-bolt nor lightning cleaves,
Thou deathless TREE of LIFE.

Rev. John East.

ON THE ENGLISH NATIONAL CHURCH ESTABLISHMENT. BY THE REV. HUGH M'NEILE, M.A.

It is by no means requisite that we all rigidly coincide in the detailed grounds of our attachment to the Established Church; nor are we to withhold our advocacy against them that are without, until we can conduct it in detailed uniformity with all that are within. We are free men, each exercising his private judgment. We Procustes' bed of slavish uniformity. And yet we have substantial unity. Whatever our differences in some respects, we are as one man in attachment to and defence of "our holy and beautiful house where our fathers have worshipped." We have substantial unity......

There is this advantage in using a form of high, lofty, and spiritual words; it remains a beacon and a warning to exhibit the extent of departure when a church does depart, while those who have no such form may depart far without being conscious of having departed at all.

But while this departure from the infallible precision of apostolic doctrine took place, the canon of Scripture, containing an infallible and sufficient standard was com-The "city of God" was supplied with a number of watches, but they were not absolutely secured against going wrong; and they might have gone so imperceptibly and universally wrong, as to threaten to turn day into night without attracting any special observa-

to sanctify the soul; to the feelings of the blessed Virgin, instead of the sympathies of the Man "touched pers, or inward energy of spiritual activity. with the feeling of every infirmity;" to oil and chrism walls, and bring out THE SUN DIAL to the gaze of an adhad free course and ran and was glorified.".....

church, of a language understood by the people. The that system, which is undeniably under apostolic conan unknown tongue.

The nature of the ministration also in a carefully prepared, scriptural and devotional liturgy, deserves a distinguished place in the consideration of all, who desire either to glorify God or to benefit their fellow-men. An opinion seems to have gained very general prevalence, that preaching is the most important part of dicited, where a faithful and powerful sermon is expected; privilege of the congregation. And this is applicable try, to know that such indifference to our service, whe- dressers.

judgment of your understanding, you cannot properly and fervently adopt them as the expression of your "heart's desire" before God. In listening to them from fallible men, you are bound to try and judge before you cordially appropriate. But what is prayer? Is it listening to a man? or is it speaking to God? It is not a sense of impression from without, whether by the eyes or ears or both; neither is it the judging and discriminating process of the intellect; but it is the activity of the spiritual man, stirring up his sense of want and anxiety for supply and hope of success, that he may lay hold upon God in the secret and chastened vehemence of spiritual conflict; "the kingdom of heaven suffereth" such consecrated "violence, and the violent take it by force." How is this inward effort to be made in the public congregation? If words are to be the vehicle of our worship of God, which is "a reasonable service," we cannot throw our spirit unreservedly into it, unless those words have been previously approved by our reason. I read the prayer and compare it with the Word of God, and find it is right; I then join in the worship of God, assured that nothing but what I have approved shall be said, and thus (the "reasonable" part of the service being provided for) I am prepared to dismiss all suspicion, all suspense, all lingering cooling caution, and to throw my whole heart into the burning sacrifice. I am no longer a listener only, but a worshipper also. are not prostrated, under arbitrary authority, upon any Anticipating every sentiment that is to be uttered, and appropriating its meaning, both personally and collectively, my soul kindles in the surrounding warmth of kindred spirits, and my tongue seals my heart's consent with a deep Amen. This I could not do if I were in ignorance of what is to be spoken; I must then in my own defence be a reserved and cautious listener—I could not dare to be an unsuspecting, impassioned worshipper. It has been argued, that without written forms the

Church may have sufficient security against the introduction of error in the known piety and orthodoxy of her ministers. The answer to this leads to another advantage attending our liturgy. Granting the piety and orthodoxy of any man, and granting that in extemporaneous prayer he would not introduce a single incorrect or even a single unworthy expression, (which is granting a great deal more than any pious minister in Christendom will feel applicable to himself,) still those ministers who are more spiritual readily acknowledge that they tion. But a sun-dial was set up giving unalterably the have their seasons of comparative coldness and unfitness true time, and supplying a rectifying standard for the for the sacred office; that they cannot at all times comfallible watches. The Church has all the convenient mand such a flow of feeling and readiness of language, readiness of the watch, with all the satisfying certainty as to be able to lead the devotions of a congregation with appropriate fluency, solemnity and variety. Want The degree of deference paid to these two things of variety, indeed, is urged against our liturgy; while would of course vary; some would submit more impli- in fact it contains a greater variety of feeling, and matcitly to the word of the minister, others would have re- ter vastly more comprehensive of the combined states of course more rigidly to the written standard. And mi- mind and heart in a congregation, than the extemporanisters, who loved their own aggrandisement more than neous prayers, however extended, of the most accom-God and his glory, would avail themselves of their of- plished minister. But the complaint now referred to fice and of the ignorance and worldly occupations of the is, that owing to the sameness and repetition of the people, not merely to teach them with all authority forms, the worship becomes formal. I have already as-(subject to an appeal to the standard "whether these signed one reason for looking upon this sameness as an things were so"), but to induce them to take their reli- excellence; to which I add, that the character of God gion on hearsay, trusting the watch of the priest without being the same, and the condition of His Church milireference to the dial of the Lord. Unchristian ambi- tant here on earth substantially the same until the second tion in the priesthood, aided by the difficulty of then coming of Christ, the right worship of the Church demultiplying copies of the Scripture, shut up the dial mands no deviation from sameness. The circumstances within the walls of a convent. The watches went wrong, of individuals and families do indeed vary; but we are and there was no regulating standard by which to re-set | not now speaking of private or of family prayer, but of them. The remonstrances of the few gradually became the prayers of the assembled Church. As for the obfainter. At length the hands pointed to pictures in- jection that our worship becomes formal, the right remedy stead of realities; to the image of the cross fitted to af- for that consists not in a change of the language of fect the senses, instead of the doctrine of the cross fitted prayer, or in a passive reception of impressions from without, but in an increase of the piety of the worship-

Another excellency consists in the responses by the and purgatorial fire, instead of the blood of the Lamb of congregation. If the worship be not confined to the mi-God which cleanseth from all sin; to tradition the very thing that had gone wrong, instead or Scripture, the rangement in our service, confusion is a oided; and the only thing to set all right. And what was the achieve- minister and people alternately lift up their voices in ment of the Reformation but to break down the convent prayer and praise, not each speaking impromptu, but from a prescribed and written form. Thus, each utters miring world?—and that not with the ancient charac- the feeling of all, and all, of each. But where prayer is ters alone, which few could decipher, but with these extemporaneous, it is manifest that the congregation cantranscribed into the same meaning in German, and French, and English. And "the Word of the Lord but it is the order suitable to preaching, not to prayer; the order of listeners to a man, not of simultaneous wor-Scripture is express upon the use, for worship in the shippers of God. It is true, that in such congregations they all join in praise; but to do so they are compelled excellence of our church in this respect is worthy of all to adopt so far our Church method, and use written commendation; but a painful contrast is exhibited by forms. They cannot sing extemporaneous psalms or hymns. But though there is sameness in the singing, I demnation as "a barbarian" in the persevering use of entirely believe them when they say that their singing is not formal. And I claim from them (and have often received) an acknowledgment, that as their singing the is not prepared for seeking God, and while dispositions work same hymn over and over again to the same tune is not necessarily formal, so neither need our repeating the

same prayers over and over again be formal. Another excellence presents itself in our anniversaries of facts—facts of the sacred history. Christianity vine service. Instead of fellow-worshippers of God is founded upon facts; and those doctrines, which emanate the most easily and naturally from the facts by what together with their ministers, men are called (and call themselves) "his hearers;" and if they have worshipped | Lord Bacon called "the first pressure of the grape" will with him for any considerable time, they describe it as always be found most nutritious to the Lord's people. having 'sat under his ministry.' Lively interest is ex- Scriptural facts too are rectifiers of theological theories. It is true, that where there is no liturgical anniversary, and our Church service is not (as it ought to be) anti- these facts may be brought forward by the minister; cipated beforehand, and entered into as the delightful but it is equally true that they may not be, and it is certain that the ministers who most require them as guards (with all its censure), not only to those who openly ob- against any departure from orthodoxy are the least likely ject to our written forms of prayer, but to many who to revert to them. It is our happiness, as a church, not Profess and doubtless feel an attachment to our Esta- to be left at the mercy of an individual, but to have a gree, and full of encouragement and hope to our coun- the varying judgement or ability of our local vine- Spirit of Christ!"

ther manifested by coming late into the congregation, or The amount of stability to our national Christianity, by vacancy, formality, or levity in the manner when not only within the pale of our Church but derived there, is rapidly becoming the exception in our churches. therefrom (however unconsciously) to Dissenters also, to ask largely; to "ask what we will." It is, however, when we Preaching is an admirable ordinance, appointed by is, I think, beyond calculation. Some little idea of it Christ himself, and especially honoured of the Holy may be by contrast supplied in the history of some cele-Spirit, for startling the slumbering sinner from his brated Protestant Dissenting congregations. In the worldly lethargy, and bringing him to the blood of the morning of their conscientious nonconformity upon other great Sacrifice-for comforting the already reconciled matters, they could say, as regarded purely doctrinal

in their risen High Priest and guiding their steps after articles, - and they did say in the language of Dr. John truth, and to discover the adaptation of it in its various parts to the example of His most holy life. But preaching can Owen-"That which amongst them is of most special never supply the place of prayer. Containing as it does regard and consideration unto us, is that of the Church the interpretations of a fallen fellow-creature, who at of England, declared in the articles of religion: and the best is fallible, we are not at liberty to divest our- herein in particular, what is purely doctrinal, we fully selves of intellectual watchfulness in this ordinance, but embrace and constantly adhere unto. And though we must "prove all things," and "search the Scriptures shall not compare ourselves with others, in ability to whether these things are so," and "hold fast only that assert, teach, and maintain it; yet we cannot, whilst we which is good." The same caution must apply to ex- are conscious unto ourselves of our integrity in our cortemporaneous prayer. The sentiments uttered may or dial adherence unto it, but hear with regret the clamormay not be scriptural; and until you weigh them in the ous accusations of some against us, for departing from the Church of England, who have not given that testimony of their adherence unto its doctrine which we have done, and by the help of God shall continue to do."* But where subscription to our standard has been discontinued by their ministers, what has been the consequence? Methinks I hear a response from the conscious walls, within which Matthew Henry expounded the mind of God on earth, and Baxter sang of the enjoyment of God in heaven. Alas! for the desolation. How are the orthodox fallen here! How have the anticipations of the fathers of nonconformity, rich in the possession of an established standard wisely retained and candidly commended, been frustrated by their comparatively unwise children who seem to have confounded subscription to a standard with coercion of conscience, and to have imagined that the legitimate exercise of private judgment demanded the suppression of every human formula! And now in some of their congregations most celebrated in their beginnings, we look for biblical exposition, but, behold! Socinian infidelity; we wait for the sweet sounds of "the saint's everlasting rest," and hark! to the janglings of a liberalised philosophy!

* Owen's Works, Vol. xxi. p. 415, 8vo. edit.

PRAYING IN THE HOLY GHOST.* EPHESIANS vi, 18.—JUDE, 20.—ROMANS viii, 26, 27.

Prayer is that hallowed converse with God which his spiritual children are permitted to maintain. The obligation to it is to be found not only in the nature and circumstances of the creature, but also in the invitations and promises of the Creator. It is in the Scriptures that prayer is exhibited in its true character; that we are enabled to discover its vast importance; that we perceive it to be at once the highest privilege which we enjoy, and the most solemn duty to which we are called. It is when we yield to the teaching of God in his word that we are impelled by the most solemn and powerful considerations, operating at once upon our understandings and our afections, to draw near to Him who has been pleased to reveal himself to us as the hearer of prayer .-Great caution and circumspection should constantly be exercised lest at any time we venture to all upon God while our hearts are not right with God. Happilywe are not left in doubt or in uncertainty either as to the medium or the method of approaching the Most High. The great Hgh Priest who shed his blood on earth, is now within the veil, carying on to glorious completion the work of our redemption. As the first effect of his exaltation he poured out the Spirit on theday of Pentecost, and now it is our privilege to enjoy his guiance in the discharge of every christian duty. Especially is le ready to teach us to pray .-Happy shall we be if, wheneverwe bow the knee, we are found praying in the Holy Ghost.

What is it to pray in the Holy Ghost? In answer to this

inquiry we observe : It is to pray with those devotional desires which the Spirit alone can give. Nothing shews the cepravity of man more fully than the aversion or the indifference which he generally manifests to Spirit that the child of God is mabled to appropriate to himself the experience of the devout Isalmist :- "When thou saidst,

To pray in the Holy Ghost is to pray with right discoveries of the office and operation peculiar to the Spirit, whereby he aids us of gladness. But then all these blessings, in the present state of in prayer. Many are the blessings which we owe to the Spirit, things, are necessarily incomplete, variable, and disturbed. The and to which we never could attain without him. It is his prerogative to convence as or an action without him. It is his prerogative to convence as or an action with the convented, sanctified, purified, comforted? All must be ascribed to his generous operations. And it is in reference to prayer that it is written, "The spirit helpeth our infirmities, for e know not what to pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered.' Hence we are represented as receiving "the Spirit of adoption, whereby we cry, Abba, Father;" and as "praying always with all prayer and supplication in the Spirit." If we entertain correct ideas of the offices and operations of the Spirit, we shall always regard it as a high privilege to seek his teaching, to implore his help, in order that we may be enabled to plead with God.

To pray in the Holy Ghost is to pray in all the disposition imparted by the Spirit, which fit us for an acceptable approach to God. There may be the language of devotion, while there is nothing of true prayer; words may flow copiously, while the heart within us at utter variance with the Divine will. Such a sacrifice of the lips is an abomination to the Lord. If we regard iniquity in the heart the Lord will not hear us. What a privilege it is to enjoy the presence of the Spirit, preserving us from the various evils into which we are so apt to be betrayed, and calling into hallowed exercise all those emotions and desires which God enjoins. What sincerity should characterize us when we call upon Him who tries the hearts of the children of men, and call upon Him through the Spirit of truth! What purity should we aspire after when we seek intercourse with Him who is holiness itself; and when to that intercourse we are assisted by the Holy Spirit! What peace and good-will should we breathe when we are waiting upon Him who is love, and are waiting upon Him under the direction of the Comforter! What humble and yet unwavering dependence on the Saviour should we maintain when we cultivate fellowship with Him who is the God and Father of our Lord Jesus Christ, and cultivate that fellowship through the "testiblished Church: but it is gratifying in the highest de- scriptural hedge around our vineyard, whatever may be feer" of Christ, who "glorifics" Christ, who is emphatically "the

To pray in the Holy Ghost is to pray for those things, both for ourselves and others, of which the Spirit shows us the value and the need. Every encouragement is given to us in the Word of God ask "according to the will of God," that he heareth us. We discover his will in his Word, when the Spirit opens the eyes of our understandings, enabling us to discern the import of Divine

when spreading our own necessities before our heavenly Father, and imploring from Him all spiritual blessings, to acknowledge our guilt, entreating forgiveness; to own our pollution, seeking purity; and, under a powerful impression of our dependence and unworthiness, to ask our God to "supply all our need, according to his riches in glory by Christ Jesus." It is thus, too, when we become Christian intercessors, and are allowed to plead for others, that, deeply impressed with the worth of eternal things, we are led to wrestle with God for the effusion of his regenerating Spirit on those who are unconverted, and for the more copious outpouring of his sanctifying Spirit on those who have already believed.

It is only when we pray in the Holy Ghost that we engage in true prayer. All forms, however solemn and strict, are vain and worthless without this. Man, however, is so constituted and circumstanced, that he is exceedingly apt to substitute outward notions of the world, and the self-righteous inclinations of his own heart, unite in wooing him to the dangerous and unwarrantable delusion, that a round of duties attended to either in public or in private will be recognised by God, even though the devotion that is offered is not "praying in the Holy Ghost." How necessary is it that every one should examine himself, to ascertain whether he lives in the habitual exercise of the duties of prayer, or whether he is guilty of restraining prayer before God; whether he is directed and aided by the Holy Spirit in all his approaches to presumption to rush into the presence of Jehovah. Deplorable as is the condition of such as live without prayer, the state of those who soothe and deceive their own hearts by any forms and ceremonies, while they do not pray in the Holy Chost, is far more deplorable. Well may we all unite in the devout invocation :-

"Come, Holy Spirit, calm my mind,
And get me to approach my God;
Remove each vain, each worldly thought,
And lead me to thy blest abode.

"Hast thou imparted to my soul A living spark of holy fire? Oh kindle now the sacred flame, Make me to burn with pure desire."

SPIRITUAL HOPE. From "Spiritual Life," by the Rev. T. Griffith.

The grand promise of the Gospel is that of the restoration and erfecting of all things in the kingdom of God. And the whole glorious consummation. The Son of God has opened the kingdom of heaven to all believers. And the Spirit of God disposes, trains, kingdom, and brings the mind to live by faith in some communion with it. And the precepts of Christianity prepare for this kingm, and reduce the character into conformity with its governing principle,—the will of God. All genuine Christian experience, therefore, springs from the promise, and depends upon the hope, of everlasting life. The whole work of deliverance from evil is begun, continued, and endel in hope. "We are saved," says St. Paul, "by hope." That is, hope forms the living principle of the Christian mind, begetting and accompanying all its spiritual to struggle for deliverance from the still remaining power of sin. And it is the hope of final triumph at the second coming of Christ, which enables us patiently to wait for the deliverance of all things from the bondage of corruption into the glorious liberty of the views God with awe or alarm, md he can have no pleasure in children of God. Hope, then, is the consummation of the spiritual calling upon Him. He may enceavour, even while he is impenilife; that which sustains all other feelings, and breathes over them besides, they would be disappointed in the felicity they promised a freshness and a fragrance ever new O, may the God of hope by an adherence, more or less rigd, to superstitious formality, but | fill us with all joy and peace in believing, that we may abound in the spirit of devotion is wanting Never, till we are introduced hope through the power of the Holy Ghost! For hope is the into the Divine favour, the Spirit leading us to Christ, and bearing only unfailing support of the Christian mind in this present state witness with our spirit, that we are the children of God, can we of things. Great and manifold, it is true, are the blessings which wait upon God as we ought. It is when thus taught by the God vouchsafes, even now, to them that love him. In the remembrance of past forhearance and compassion, and in the enjoyment of present favour and communion, there springs up frequently in Seek ye my face, my heart said anto thee, Thy face, Lord, will I the bosom of the Christian, a joy which no man intermeddleth with; according to the promise of our Saviour, He that believeth on me, from within himself shall flow constantly refreshing streams pure river of the water of life may proceed out of the throne of God in the heart creat the system, but it moves into a minu sunt turbid, and therefore it unavoidably becomes altered and defiled.— Our knowledge of God, for example, how limited is this? He has proclaimed his character to us, but we are dull of hearing. He has made himself visible in Christ, but our eyes are heavy.-When, indeed, we can fix our gaze on his perfections-when we can look forth full upon our God-his will, his works, his ways, with quiet contemplation,-then do we understand somewhat of know must speedily follow. our Lord's assurance, that this is life eternal to know the only true God, through Jesus Christ, whom he hath sent; and we are ready to exclaim with the disciples, when they saw the glory of their Master, "It is good for us to be here." But, alas! how soon loes a cloud overshadow us, and we awake and find ourselves alone! That pure intuition of Deity which the sages of antiquity aspired to as the summit of perfection; and which Moses, the sacred sage, was favoured with when "God spake to him mouth to gion of the state, and undermining its bulwarks, and for this end nouth, even apparently, and the similitude of the Lord did he chold;" and the full reality of which is the exclusive portion of for England" is daily extending its influence, and increasing its the only begotten Son of God, to whom the Father "sheweth all sphere of action. Composed as it is of the elite of the Jesuits, it is things that himself doeth," and who, therefore, "knoweth the in fact the string by means of which the papistical puppet is worked Father, even as the Father knoweth the Son." This is not for in this country, and the announcements or avowals made under its ordinary flesh and blood, in this world of sense and sensible conceptions; and by hope alone can we look out for any approximation to it. But hope does tell us that "the pure in heart shall see God;" that we shall "behold his face in rightcourness;" that we shall see him as he is;" that "now, indeed, we see through a glass darkly, but then face to face; now we know in part, but then shall we know even as we are known!" And have we now some communion with God? Do we realize, at any time, his another extract from a subsequent number of that same journal. presence, and thereby enter somewhat into the original blessedness of Paradise, when the Lord God walked in the garden, and the Divine Wisdom rejoiced in the habitable part of the earth, and his | England, seem to excite the peculiar alarm of this fanatical corpodelights were with the sons of men? Then truly do we enter into ration, and have been the subject of the leading articles of the jourpresent peace—a peace entirely independent of, unmindful of, the nal in question for more than one recent number. We have now world to come. The present moment is bliss, and we are satisfied. before us that of the 16th, in which the writer thus emphatically But, then, how few and far between are visitations such as thesehow many voices of the world break in upon the holy silence of the soul-how many earthly shapes intrude themselves into the sacred circle, and break the charm! And where, then, is our only do these things exist, but the system is to be extended. Sir consolation, but in the hope of the predicted full communion, when "the tabernacle of God shall be with men, and he will 16,000 churches insufficient; 16,000 chairs of error and falsehood. dwell with them, and they shall be his people, and God himself shall be with them, and be their God." And what, still further, there must be more of them built-hundreds more! thousands is our present service of God, but mingled effort and disappoint- more! each costing hundreds or thousands of pounds, wrung out

our circumstances and wants. It is thus that we are enabled, his delight-and that in keeping of his commandments there is great reward. The exhilaration that accompanies activity-the glow of successful effort-the quiet sense of inward harmony-the delight of testifying our gratitude to God-and the thrilling conciousness of his complacency towards us-all combine to shed an inexpressible blessedness through the heart, and to make us cry with David, "Great peace have they which love thy law, and nothing shall offend them." But, then, what Christian is there who has not to mourn the daily interruption of his holy service? Who does not confess, that in many things we all offend? Who does not bitterly bewail, that the things that he would, he does not, and the things that he would not, those he does; and there is no health in him? O, if our happiness were to depend exclusively on what we have actually acquired of holiness-if only according to the precise measure of our righteousness could be the measure of our peace, no peace could there be for fallen man; neither in observances for internal emotions. The prevailing customs and this world, for he has not attained to righteousness; nor in the next, for never can he hope, on this condition, to attain it. All hope would be smothered under the burden of despondency-all power for holiness crushed under the oppressive sense of impotency. To the future, therefore, we must look for all the happiness of holiness, that, by the vigour which that future rouses in us, we may achieve the holiness which is happiness. By hope alone can we begin to work. The command of the compassionate Saviour must itself convey the life by which we may stretch forth the withered arm. By hope alone can we continue to work amidst enmity and allurement without, and treachery within. And, blessed be God, such hope is ours, through the knowledge of Him that hath called us to glory and virtue! By Him are given unto us exceeding great and precious promises, that by these we may become partakers of the Divine nature. And from these promises we may derive a daily joy, at once consolatory under disappoint ment, and productive of success. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled."-"We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever."

DISCONTENT.

Multitudes are dissatisfied, and some extremely miserable, with very little other cause for it, than the unreasonable workings of their own minds. Instead of contriving to be as happy as they can in their condition, which is plainly the wise part, they set themselves to find out, why they should be wretched in it, and accordingwork of the Gospel on the individual soul, is the bringing it out ly become so. Were they only to desire with moderation any of the alienation and misery of sin into the capacity for this proper good thing, which they have not, or endeavoured with moderation to obtain it, this would be always void of blame, often worthy of praise: they would be pleased, perhaps improved also, and fits them for its ultimate enjoyment. The doctrines of if they succeeded; and composed, though they failed. But wain Christianity make known this kingdom, and the way in which it man extends his wishes and his claims far beyond these bounds: must be sought. The experience of Christianity anticipates this and will enjoy no peace within, because he is not in this or that respect what he might have been, or what others are. But suppose he were all that he wishes, how doth he know, that he should not quickly wish for more, with the same tormenting eagerness; or that his wishes would ever end? For there would be just the same ground for new ones. His complaint at present is, not that positively he suffers anything but that he wants something .-Now something is, and must be always wanting to finite beings, be they raised ever so high; else they would be infinite.-The fallen angels were unspeakably above human rank; yet exercises. It was the hope of pardon, through the blood of Christ, they felt a deficiency, and absurdly repined at it. Heaven which first delivered us fron the present evil world. It is the was not good enough for them, and so they were cast down hope of victory, through the Spirit of Christ, which animates us into Hell. Men imagine, that were they but in such and such a state, they should never be tempted to think of any thing more. But this is only a sign that they do not know themselves. In proportion as their situation was raised, their prospect would be enlarged; and they would long to be masters of all within their views Success would encourage them to hope for greater success yet; and themselves from what they have got; but instead of learning something else; and be at last as remote from it, as they were before. We see this perpetually, or with the smallest attention may see it, in the case of others: and it is astonishing partiality, that we cannot believe it would be our own. Nay, perhaps we see it is our own case, as far as we have advanced hitherto; and yet are weak enough to imagine it would be quite otherwise, could we but advance a few steps more: whereas in truth, he that is uneasy merely because he hath not all he would, never will be easy till he grows wiser .- Archbishop Secker.

POPERY UNMASKED. From the Limerick Standard.

In proportion as Popery attains power, and station and patronage and courtly favour, in the same ratio do her designs become matured, more fully developed, and more unblushingly avowed .-Political ascendency and religious supremacy, nay exclusiveness are her aim-Popery alone shall be the religion of Great Britain. To achieve this end the Established Church must first be prostrated, and then the overthrow of all others her wily professors

To accomplish this triumph, every engine is at work and every means are unscrupulously tried. In Ireland the brand and the bullet: but, in England, where as yet, thank God, she dare not venture on such courses, the more insidious weapons of poisoned literature are at work. Hence it is we have her wily professors possessing themselves of every available means of assailing the reliit is that the recently-founded society of "the Catholic Institute sanction, and with its consent, deserve peculiar notice as a veritable index of her aim and ambition

It is not long since we brought under the notice of our readers an extract from a newspaper lately published in Edinburgh, under the management of that same "Catholic Institute," and called the Phanix, in which the designs of that church were, we think, fully developed. We must now draw their attention to

"The encroachments of the Established Church," as in it are designated the late praiseworthy efforts at church extension in expresses himself:-

"Is this the tenth year of emancipation? And do men still endure tithes and church-rates? But wonders never cease. Not Robert Inglis, the worthy tool of such a priestcraft, declares supported by insolent robbery and oppression, are not enough; ment? True it is, that in that service the Christian finds his of the starving poor; out of the poor Catholic and Dissenter for the