

Original Poetry.

EPIGRAMMA.

AD PULCRAM INTER OPTIMAS OPTIMAM.
Margarita unde nomen inter Anglicos.

Nomina quo manant tibi derivata, lapillo
Quam miris similitudinis dissimilis nites.

J. M. S.

THE COMMON-PLACE BOOK.

No. VI.

HOW TO TEST FAITH.

Sudden extremity is a notable trial of faith. The faithful, more quickly than any casualty, can lift up his heart to his stay in Heaven; whereas the worldling stands amazed and distraught with the evil, because he hath no refuge to fly unto.

THE CONSTANT FRIEND.

Extremity distinguishes friends. Worldly pleasures, like physicians, give us over when we lie a-dying;—and yet the death-bed had most need of comfort.

HYPOCRISIES.

If Satan ever laughs, it must be at hypocrites,—they are the greatest dupes he has; they serve him better than others and receive no wages.

PRINCIPAL POINTS OF RELIGION.

- To pray to God continually;
To learn to know him right fully;
To honour God in Trinity;

WORLDLY CARE.

I went one day to Mrs. G.—s, just after she had lost all her fortune. I could not be surprised to find her in tears; but she said,—“I suppose you think I am crying for my loss, but that is not the case: I am now weeping to think I should feel so much uneasiness on this account.”

heaven, and to lift us high above the cavils and disputes which the Apostle points to as the mark of being “not spiritual, but carnal.”—Charlotte Elizabeth.

SANCTIFIED SORROW.

The little bee gathereth the sweetest honey out of the most bitter blooms and flowers: even so men of wisdom and understanding, receive much utility and fruit of the present sorrow and affliction.—Bishop Coverdale.

CHARITABLE JUDGING.

Candour will always allow much for inexperience. I have been thirty years forming my own views, and in the course of this time some of my hills have been sinking, and some of my valleys have risen. But how unreasonable would it be to expect all this should take place in another person, and that in the course of a year or two.—Rev. John Newton.

A MOMENT.

At every motion of our breath,
Life trembles on the brink of death,
A taper's flame that upward turns,
While downward to the dust it burns.

A MOMENT.

A moment usher'd us to birth,
Heirs of the commonwealth of earth;
A moment by moment, years are past;
And one ere long will be our last.

A MOMENT.

'Tis that, long-fled, which gave us light,
And that which soon shall end in night,
There is a point no eye can see,
Yet on it hangs eternity.

A MOMENT.

This is that moment,—who can tell
Whether it leads to heaven or hell?
This is that moment, as we choose,
Th' immortal soul we save or lose.

A MOMENT.

Time past and time to come are not,
Time present is our only lot;
Oh God, henceforth our hearts incline
To seek no other love than thine.

A MOMENT.

Of how much beauty we should strip the Gospel,
If we stripped the world of poverty. It is one of the prime and distinguishing features of the character of Deity, as revealed to us in the Scripture, that the poor man, just as well as the rich man, is the object of His watchfulness: that with an attention undistracted by the multiplicity of complex concerns, He bows Himself down to the cry of the meaneast outcast; so that there is not a smile upon a poor man's cheek, and there is not a tear in a poor man's eye, which passes any more unheeded by our God, than if the individual were a monarch upon his throne, and thousands crouched in vassalage before him.

A MOMENT.

When God has bused itself in traversing the circuits of creation, shooting rapidly from one to another of those sparkling systems which crowd immensity, and striving to scrutinize the ponderous mechanism of a universe, each department of which is full of the harmonies of glorious order,—we allow that often so sublime a research, it is difficult to bring down the mind to the belief, that the affairs of an individual, and seemingly insignificant race, are watched over with as careful a solicitude as if that race were the sole tenant of infinite space, and this our globe as much covered by the wheels of the Omnipotent, as if it had no associates in whirling round his throne. Yet when even this belief is attained, the contemplation has not risen to one-half of its augustness. We must break up the race piecemeal,—we must take man by man, and woman by woman, and child by child,—we must observe that to no two individuals are there assigned circumstances, in every respect similar; but that each is a kind of world by himself, with his own allotments, his own trials, his own mercies:—and then only do we reach the climax of what is beautiful and strange, when we parcel out our species into its separate units, and decide that not one of these units is overlooked by the Almighty; but that just as it is the same hand which paints the enamel of a flower and guides the rolling of a planet, so it is the same guardianship which regulates the rise and fall of empires, and leads the most unknown individual, when he goeth forth to seek his daily bread. Now, who perceives not that, by removing the poor altogether from amongst us, we should greatly obscure this amazing exhibition?—Rev. Henry Melville.

A MOMENT.

“I AM THAT I AM.”
Exodus III. 14.
“Tell them I AM,” Jehovah said
To Moses, while earth shook with dread;

A MOMENT.

And, smitten to the heart,
At once above, beneath, around,
All nature, without voice or sound,
Replied,—“Oh Lord! THOU ART.”

A MOMENT.

REAL PRESENCE.
We know from whence the Lord Jesus Christ took his flesh, even of the Virgin Mary. He being an infant was fed with her milk, he was nourished, he grew, he came to man's age, he suffered persecution of the Jews, he was hanged on the tree, he was buried, he rose again the third day:—And what time it pleased him he ascended into heaven, he lifted up his body thither, from whence he shall come to judge the quick and the dead; there he is now sitting on the right hand of God. How then is the bread his body, and the cup, or that is within the cup, how is it his blood? These things, brethren, are therefore called Sacraments, because one thing is seen in them, and another is understood. That which is seen hath a bodily form; but that which is understood hath a spiritual fruit.—Augustine.

A MOMENT.

THE DEAD IN CHRIST.
BY THE REVEREND BISHOP DOANE, OF NEW JERSEY.
From the Appendix to the Second Edition of the Reverend Thomas Hartwell Horne's “Manual for the Afflicted.”

Lift not thou the wailing voice;
Weep not; tis a Christian's death;
Up, where blessed Saints rejoice,
Ransomed from the spirit's flight;

High in heaven's own light she dwelleth,
Full the song of triumph swellth,
Freed from earth, and earthly falling,
Lift for her no voice of wailing.

Pour not thou the bitter tear;
Heaven's thy book of comfort ope;
Bid thee sorrow not, nor fear,
But as one who always hopeth:
Humbly lie in faith relying,
Peacefully in Jesus dying.

Heavenly joy her eyes is flushing,
Why shouldst thou with tears be gushing?
They who die in Christ are blest;
Ours then be no thought of grieving;
Sweetly with their God they rest,
All their toils and troubles leaving.

So be ours the faith that saveth,
Hope that every trial braveth,
Love that to the end endureth,
And, through Christ, the crown secureth.

A MOMENT.

THE CHOLERA.
God is smiting us as a people, because as a people we have sinned. When I think of the scourge which is now devastating the land, I am forcibly reminded of the quarter from whence it comes. From the burning climate of India it has passed over the mountains of Asia and the frosts of Russia; opposit natura Alpemque veniente; but it would not be stopped till it reached that country, which is bound by every tie to spread salvation in the east. The voice of heathen India speaks to us in the pestilential blast: the prayers of our many Bishops cry to us from their untimely graves: they say to England, that she thinks of her power, but she does not think sufficiently of the souls committed to her charge. And will not God require

at her hands the souls of these neglected heathens? May He not be punishing us now for allowing men to wander in darkness, when we might have brought them to the light?—Rev. E. Burton, D.D.

SIN PAINFUL TO A BELIEVER.

Every true believer can witness, that departing from God is departing from peace. A serious Christian once asked a great backslider, whether he really had found more satisfaction in indulgence of his lusts, and the full swing of carnal pleasure, than he before had done in the profession of the Gospel, and in the hours he had formerly spent for God. He honestly answered he had not; and that so far from his being happy, he was not even comforted, but what in a state of the most intemperate dissipation. It pleased God to restore him again, but not without such bitterness of soul as all the most and foolish pleasures he had pursued were but a poor compensation to him. They who leave the Fountain of living waters, how out themselves broken cisterns that can hold no water, or water only that can destroy them.—Ambrose Serle.

THE PRAYER-BOOK AND EXTEMPORE PRAYER.

(From the Church Times.)

It is sometimes said of Church people, that they say their prayers but do not pray, alluding to their use of a prescribed form of prayer. Now it is not right to quarrel with our neighbours, because as we suppose they are uncharitable in thus judging. Let us discuss this subject in sober seriousness and with a christian temper.

What is said, is undoubtedly true in regard to very many who frequent the sanctuary. They look at the words as they are to be found in the Prayer-book, while the clergyman is uttering them, and they may repeat them after him, and yet not pray. This it must be admitted is a grievous fault; men ought to pray, as well as to say their prayers. But then the individual who thus reproaches the Prayer-book man, ought to know that a man may *listen* to a prayer, and a prayer too in all respects most suitable to himself and yet not pray.

Perhaps the extempore worshipper would act wisely if he “inwardly digested” the objections which the Prayer-book man urges to his favourite mode of worship, to wit, that it puts it out of the power of the congregation to pray. They may listen to the prayer of the minister, admire or condemn it, but this, and all that the people can do, when listening to extempore prayer is not praying. The eloquence of the man, who utters the prayer, may have the usual effect of eloquence upon the *external feelings* of the congregation, and may cause them to shout and say amen, as members of the House of Commons cry *hear, hear*, for the like reason, and the congregation may in its ignorance suppose this animal feeling evidences a devout spirit. This however is a most dangerous delusion. The effect thus produced by extempore prayer, is precisely the same, which is, or may be produced by the extempore which follows it: but the congregation during the extempore prayer, are no more engaged in praying than its members are in preaching while listening to and admiring the sermon. Men in order to pray, must know before the extempore man tells them, what they are to pray for; and yet it is true that they may previously know this and yet say their prayers without praying.

The objection then it is obvious is not to the mode of prayer,—the use of a known form of prayer, but to the absence of that humble, contrite heart, that devout spirit which will *listen* to prayer, *listen* to prayer in reality, but which neither extempore prayer, nor a prescribed and known form of worship can give.

The Bible furnishes many proofs that in order to obtain what we desire, we may express our common wants by a common form of prayer. What is required of us in our devotions, public or private, is to draw near to God with penitent hearts and a true and lively faith. This the Churchman may do as well as others: as his form of prayer is no hindrance to it. God delighteth not in variety or novelty of phrases; requires not a change of language, while what we pray for is the same. Our Saviour Himself did not disapprove of forms of prayer, as He Himself prescribed a form and said, “When ye pray say,”—and moreover that prayer, commentators tell us, is taken out of the Jewish Liturgies; our Saviour, said Dr. Porter, added nothing of His own save these words, “As we forgive them, that trespass against us.”

There is no proof that the Saviour of men, ever used extempore prayer, and can it be imagined that He who by His example recommended the use of prescribed forms, would require extempore prayer, of those whose imperfections and ignorance, might induce a fear that if left to themselves, they might pray amiss. X.

REVERENCE FOR THE HOUSE OF GOD.

(From the Churchman.)

What constitutes a proper worship of God “in His Holy Temple?”—For such must we regard every Church to be that is set apart and duly consecrated to His service. Taking the authority of Holy Scripture for our guide, we find every thing under the express command and instruction of God Himself, to His servant Moses, adapted to secure reverence and devotion. So sacred was the place considered, none dared approach it irreverently! The Holy Shechinah beamed from off the Mercy-seat, and man felt the presence of his God!—and was the “Holy of Holies” where there was visible manifestation rendered more so because it was visible? Is not the same Divine Power *spiritually* present with His Church now? and when not, may we not suppose such presence withdrawn because of our unhalloved approach? That Being who commanded Moses to put his shoes from off his feet, because the place where he stood was holy ground, is that Being still—“The King of Glory—Immortal, Invisible!”—Though our dispensation is changed, I can conceive no change in God! Because “He took upon Him the form of a servant, and condescended to our low estate” because His ineffable love was thus manifested—and He was scourged and spit upon by the concentrated malice of hell, personated in man; we must remember “it was their hour and the power of darkness.” It was thus our Divine Redeemer “trod the wine press alone.”—“This in agony He purchased our salvation!”—“consenting unto death even the death of the cross.” But He also burst the gates of hell, and opened the “heavenly doors,” and entered the “King of Glory.” Having overcame the power of darkness, He ascended on High, and took His seat at the right hand of God, “till His foes shall be made His footstool.” It is this Divine Saviour who has thus opened a way of access to the Heavenly Throne above—Who stands, the Great Head of the Church, as their High Priest, to plead that atoning sacrifice, and offer the fragrance of His Holy name upon their behalf! It is this Being whose infinite love has thus adapted the God Head—the Holy Unity—to our feeble and clouded capacities!—Who is with His people when they come to worship, and justly claims the homage due His presence!

I have been led to these remarks by observation of the manner in which worship is conducted in many Churches, which has seemed to me to indicate an inadequate idea of the object for which Christians assemble—to imply a lack of knowledge, as to what are the requisites of a holy and reverent worship. By these expressions, I would not be understood as confining it to outward forms alone. It is no Pharisic (as, to use the more modern term, *Popish*) customs

I would advocate, of which so many (even good and holy men) are now afraid, and whose fears are perhaps preventing a proper and wise distinction being made. We are all aware that to render an acceptable offering to Almighty God, it must be stimulated by the living principle, the warm affections of the heart, as its basis. But in looking at this point, is there not danger of others being *too little* considered? It is like gazing at the sun, and deeming his presence all that is necessary to gladden the face of nature, while the refreshing shower must accompany his genial rays, to effect the desired object. So in our worship of the Holy God—outward things, operating through the senses, as channels to the soul, convey that stimulating power, or as I would say, that nutriment required by the soul. When our blessed Lord (who “knew what was in man”) taught His disciples, in what manner was it? By choosing familiar objects, as adapted to illustrate, and thereby convey to their minds the proper instruction. These examples of His teaching, afford many valuable hints for our guide, as showing the constitution of the mind, and the necessary requirements of that mind. I would suppose then our worship, or our love, as manifested in worship, to include reverence, unity, and order, as requisite to true devotion. Reverence, as signifying the presence of Almighty God in His “house of prayer”; unity, as necessary to the Church (the body of Christ) as one—“Order” as “Heaven's first law,” existing through all the works of God. Without these, I cannot conceive we have a true idea of what worship is constituted. My mind has often been painfully impressed with the thought, that many times, and in many places, this knowledge was lacking. The *causes* we cannot here consider. If these few hints should open the way hereafter to examine the subject further, we may do so—perhaps as better, leave it to more able pens. When I have gone to the House of God, and observed some to enter with no *apparent* idea (though I judge not the heart) of any difference between it and the house of a friend; or, peradventure, one used for any public purpose—when notice was brought,—no head bowed—when seats were taken *boldly* upright, and the Minister of Christ officiating between God and his people, performs his part of the Holy Service—when he declares “the Lord is in His Holy Temple”—or the hymn of praise ascends to the Holy Three in One—that *what is kept*—“Thee lead not bowed to a man that Christ is God”—“Thee kneel not bent in prayer—or perchance if bent (or fear of *Romish* usage), the face averted from the altar, to what?—to survey—some object unworthy such a time or place!! This is no “fancy sketch”—and now what is the effect upon ourselves, or those who are confessed spectators of such a scene? Do they discover a Church in “unity with itself”? Or is it declared an *imagination*, or that which the Church has lost!! Order sought for in military parades—odd societies—any where save in the House of God! “My brethren, these things out not so to be!”

PLAIN-DEALER.

EXPLORING EXPEDITION TO THE DEAD SEA.

On their arrival at their destination their troubles began, and in their march to Lake Tiberias their boats had to be transported over the most formidable mountain gorges and heights, and to be lowered down precipices with ropes. But these difficulties were surmounted with true sailor skill and perseverance, and on the 8th of April the two Fannies, each with the American ensign flying, were aloft upon the beautiful waters of the Dead Sea. Embellished with its Master, of all things around them, remained the same. Just as the Apostles saw it when our Saviour said to it, “Peace, be still,” this little band of rovers now beheld it.

The navigation of the Jordan was found to be most difficult and dangerous, from its frequent and fearful rapids. Lieut. Lynch solves the secret of the depression between Lake Tiberias and the Dead Sea, by the tortuous course of the Jordan, which, in a distance of sixty miles, winds through a course of two hundred miles. Within this distance Lieut. Lynch and his party plunged down no less than twenty-seven threatening rapids, besides many others of less descent.—“The difference of level between the two seas is over a thousand feet.”

The water of the Jordan was sweet to within a few hundred yards of its mouth. The waters of the sea were devoid of smell, but bitter, salt, and nauseous.—Upon entering it the boats were encountered by a gale, and it seemed as if the bows, so *dense* *was* the water, were encountering the sledge hammers of the Titans, instead of the opposing waters of an angry sea.

The party proceeded daily with their explorations, making topographical sketches as they went, until they reached the southern extremity of the sea, where the most wonderful sight that they had yet seen awaited them. “In passing the mountain of Uzdum, (Sodom,) we unexpectedly and much to our astonishment,” says Lieut. Lynch, “saw a large, rounded turret-shaped column, facing towards S.E., which proved to be of solid rock salt, capped with carbonate of lime; one mass of crystallization. Mr. Dale took a sketch of it, and Dr. Anderson and I landed with much difficulty and procured specimens from it.”

The party circumnavigated the lake, returned to their place of departure, and brought back their boats in as complete order as they received them in New York. They were all in fine health. This is a specimen of the skill, system, and discipline of the American Navy. No nation in the world has such a service. The time is coming, when it will give proofs of that fact palatable to the most dull understanding.

Thanks to the good management of Lieut. Lynch, the whole cost of this scientific exploration of the Dead Sea was but seven hundred dollars.

From the letters of Lieut. Lynch, quoted by Lieut. Maury, we transcribe the following interesting facts elicited by the exploration:—“The bottom of the northern half of this sea is almost an entire plain. Its meridional lines at a short distance from the shore scarce vary in depth. The deepest soundings thus far 188 fathoms, (1128 feet). Near the shore, the bottom is generally an incrustation of salt, but the intermediate one is soft mud with many rectangular crystals—mostly cubes—of pure salt.—At one time Steller's lead brought up nothing but crystals.

“The southern half of the sea is as shallow as the northern one is deep, and for about one fourth of its entire length the depth does not exceed three fathoms, (18 feet). Its southern bed has presented no crystals, but the shores are lined with incrustations of salt, and when we landed at Uzdum, in the space of an hour our footsteps were coated with crystallization.

“The opposite shores of the peninsula and the west coast present evident marks of disruption. “There are innumerable birds and insects upon the shores, and ducks are sometimes upon the sea, for we have seen them—but cannot detect any living thing within it; although the salt streams flowing into it contain salt fish. I feel sure that the results of this survey will fully sustain the scriptural account of the cities of the plain.”

He thus speaks of the Jordan: “The Jordan, although rapid and impetuous, is graceful in its windings, and fringed with luxuriance, while its waters are sweet, clear, cool and refreshing.”

After the survey of the sea, the party proceeded to determine the height of the mountains on its shores,

and to run a level thence via Jerusalem to the Mediterranean. They found the summit of the west bank of the Dead Sea more than 1000 feet above its surface, and very nearly on a level with the Mediterranean. “It is a curious fact,” says Lieut. Maury, “that the distance from the top to the bottom of the Dead Sea, should measure the height of its banks, the elevation of the Mediterranean, and the difference of level between the bottom of the two seas, and that the depth of the Dead Sea should also be an exact multiple of the height of Jerusalem above it.”

Another not less singular fact, in the opinion of Lieut. Lynch, “is that the bottom of the Dead Sea forms two submerged plains, an elevated and a depressed one. The first, its southern parts, of slimy mud covered by a shallow bay; the last its northern and largest portion, of mud and incrustations and rectangular crystals of salt—at a great depth with a narrow ravine running through it, corresponding with the bed of the river Jordan at one extremity, and the Wady ‘el Jebel, or wady within a wady at the other.” “The slimy ooze,” says Lieut. Maury, “upon that plain at the bottom of the Dead Sea will not fail to remind the sacred historian of the ‘slime pits’ in the vale, where were joined in battle ‘four kings with five.’”

We have given this condensed account of Lieut. Maury's instructive article, with its extracts from Lieut. Lynch's letters, believing that the interest of the subject will excite us in the eyes of our readers for abstracting so much space from politics. Lieut. Lynch's report will be eagerly awaited by the public. We wish the gallant and accomplished officer a speedy and safe return.

THE WORKINGS OF POPEERY.

There died in 1843 a merchant in Cork, leaving behind him about £100,000 and a family of ten children. About seventeen years before his death, two of his daughters had been received into the Ursuline Convent at Black Rock, and as he was a Romanist and a liberal one, he paid with each of them £1000, being £2000 more than the sum usually demanded from any lady in their condition of life. With this payment it was conceived that all claims on the father or his family were forever closed, and by the vow of poverty the nuns became spiritually incapacitated from enjoying any greater portion of this world's good. The father died intestate, but he had repeatedly framed a draft of a will in which he referred to the fact of his daughters being already provided for. Shortly after his death his sons had several interviews with their sisters, whose natural feeling of affection for their father did not seem to have been extinguished by the crushing system of a monastic life, and they at once admitted that “it was distinctly understood between them and their father, that the thousand pounds paid by him on their respective admissions to the convent were the only sums they were to receive out of his property.” At one of the interviews, however, the younger sister, on being informed that her father had left no will, significantly remarked that, “in that case she was sure the convent would set up a claim to a share for herself and her sister, and she would bid her vows to do as her superiors ordered her.” She added, however, addressing her eldest brother,—“My share, I give you every right and title that I have to my portion of the assets, to divide among my four younger brothers; and blame yourself if the convent ever get a penny.”

But convents even in the nineteenth century have fearful means, both moral and physical, of enforcing obedience even to their most unrighteous mandates. Various are the means used in this respect, the convent sister yielded to the pressure either of moral or physical force, or both, and in nine months after the same interview, the more enduring spirit of the younger sister also sunk under the application of bodily punishment and spiritual threats, and she too, executed a deed assigning the legal rights, which she could not enjoy, to the convent. The eldest sister states that subdued and broken-spirited as she was, she signed the deed “with the greatest pain,” having “cried all night long,” after thus yielding to the will of her spiritual superiors in opposition to that of her deceased parent; that “she had no free will of her own,—that her act was like the act of a dead person,—and that the operation of her vow was like the presentation of a pistol by a highwayman.” And one of the brothers relates that, when he called at the convent gate on one occasion during this unhappy period of slow torture, to see the younger sister, he was told by the elder, “that she was unwell; that she had suffered much from the censure of the bishop, and was undergoing punishment.” The brother adds, that when at last she was allowed to come down, she had every appearance of having suffered both in body and in mind, and that she said, having “accidentally procured a book containing the rules of her order, she had found therein that the penalty awarded on the Continent for a serious crime was to be imprisoned between two walls in a standing posture, and fed on bread and water,—and that in some cases parties had known to die from the punishment.”

The younger sister, who has since repudiated the unrighteous deed which she was compelled to sign, after long resisting the command of the abbess, enforced by corporeal punishment and mental torture, was referred to the Bishop of the diocese. She explained the case, the understanding with her father, the moral claims of her brothers, and her own desire to act as justice and equity seemed to demand. The Bishop glanced at a crucifix which stood near them; “Madam,” he replied, “you must observe your vow of obedience.” “It will, of course, be for a court of equity to decide,” spiritedly rejoined the lady, “how far any deed executed by me in such circumstances can be valid.” “If these be your ideas, Madam,” he exclaimed, “let me tell you, I have lawyers in my family as well as yours, and this is too good a thing, not to look after.” In time, the Bishop did consult the lawyers of his family. The case was carried ultimately to the House of Lords. The case had been decided against the convent, but unfortunately, not upon the merits, but on a technicality. It seems that the elder sister, appalled by the array of physical and moral force to be found in the nunnery, where she is a prisoner for life, adhering either present discipline or eternal perdition, addressed to her assignment, and the superiors of the convent, not daring to go into court in their own names alone, joined her as a plaintiff in the case. It is against the laws of equity to present to the court two claimants of different rights against the same defendant. Miss McCarthy might have sued in her own right, or the superiors might have sued in their own. But the House of Lords, on the motion of the Lord Chancellor, dismissed the Bill, on the ground that both rights could not be tried in the same process. It remains to be seen whether the convent will dare to come forward alone; but meanwhile the lesson is as instructive, as if a decision on the merits had been pronounced.

THE SPIRITUAL RESURRECTION.

(From “Thoughts on the Gospel Miracles,” by the Rev. John Williams, D. D.)

Three humanly has died by sin. Once at its very birth, once by the Law of Nature, once by the written Law of Sinai. Two great systems have been tried out. In the former humanity was left without either a guide or strength. In the latter, a guide was given but strength was not vouchsafed. In both cases, so far as they could go, there could be only death.—

And if anything, the latter in this view was a more evil condition than the former, even as the Apostle says, “sin revived and I died.” And in truth it is better to be without either light or love, than to have light and to be destitute of love.

The last dispensation, the Gospel scheme however supplies them both. It gives as the Law gave, only in clearer and higher forms, and enforced by more awful sanctions, rules and laws of guidance. But it gives what the law gave not, inward strengthening and spiritual power. And thus it completes both Natural Religion and the written Law. It is itself indeed a resurrection: for it raises up the religion of Nature into the truth of God; it raises up humanity from the crushing weight of legal bondage, into the glorious liberty of the sons of God: it cries as with the Lord's own voice “Roll off the stone,” that is as Augustine explains it, “Take away the law, and proclaim grace.” Yet even here, there may be death through sin and disobedience. And this is the fourth death of humanity, from which if it continue till the body's death occurs, there will be no other resurrection than the “resurrection of damnation.”

In spite then of grace, and light, and strength, and all the manifold mercies, gifts, and calls of God, humanity persists in spiritually dying by the act of sin. The birth guilt passes on to transgression of the Law of nature: to disobedience to the guidance of the written Law; to sinning against the Gospel's light and gloriously strength; and humanity thus dies a four-fold death.

But is there not in all these cases a spiritual resurrection? For let us remember that the second and third do not apply to us. We live not under the natural Law nor yet the Law of Moses; and therefore we are concerned only with the birth guilt, and the spiritual death that is incurred by sinning under the Gospel Law. Let us look at the former cases first, and then speak of ourselves. Doubtless there was a resurrection even under the Law of Nature, and the written Law, of the souls of those who through faith obtained a good report, and looked to the recompense of reward. But it was not a resurrection wrought by virtue of either law, or by the individual for himself. It was done, when it was done, by the alone power of Christ. Yet the instances in which it was done, were marked by an inferiority of gifts, such that the Lord could say of even the greatest of all prophets, “that the least in the kingdom of heaven was greater than he.”

Within that new and glorious Kingdom God has cast our lot. And so we may proceed from considering the fourfold spiritual death of humanity, to speak of our double death: the death of our birth guilt, and the death of post-baptismal sin.

Can we doubt that there is for us a resurrection from the first? “Know ye not that so many as were baptized into Jesus Christ, were baptized into His death?” Therefore we are buried with Him by Baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so, we also should walk in newness of life.” Here then is our first resurrection. A resurrection in which although the “infection of nature does remain yet in them that are regenerated,” still, “there is no condemnation for them that believe and are baptised.”

Do we hope that this first resurrection will be the only one that we shall need? Alas! few, if any, are the instances in which baptismal innocence is thus preserved. Few, if any, are the cases in which the second spiritual death is not incurred, by lapses into willful post-baptismal sin. And yet there is a spiritual resurrection even here: for “not every deadly sin willingly committed after Baptism, is sin against the Holy Ghost and unpardonable.” Woe to us then, if we dare to close the sepulchre's door which the Lord hath bidden the stone be rolled off. It is no easy thing indeed, to rise from that dread spiritual death. The pardon of these sins must be sought in deep repentance, in shamefaced confession, in shuddering abandonment and in holy discipline. Yet pardon and resurrection may be had, and we may not dare to doubt it.

And here the spiritual teaching of these miracles of Resurrection, of which it may seem that we have been losing sight, but which have really kept constantly in view comes very strongly in. For first, as the bodies of the three persons whom the Lord raised up, were in different stages of decay, so too are the souls of disobedient Christians, in different stages of that downward progress, which ends in final dissolution. And then moreover, as our Redeemer raised the damsel in the house, the young man without the gate, and Lazarus in the tomb; so be still he; carried in the house, whose sin is concealed; he is dead without the gate whose sin has broken forth into the madness of an open deed; he lies crushed under the mound of the tomb, who in the commission of sin, lies powerless beneath the weight of habit.”

Such in truth are the precise degrees of the spiritual death of sin. Not as if there could be no subdivision of these general heads, but that these are the three great classes. And it would seem to be a great help in the examination of one's conscience to remember this, and to use it too, in settling and arranging the sad catalogue of one's offences; that awful roll in which the spirit's eye must gaze, till life, and with life, temptations too are ended. Secret sins, open offences, and habitual transgressions, these are the things from which our souls must rise. And surely not with a more awful emphasis could the great voice of Christ have sounded in the ears of Jairus's daughter, of the Widow's son, or even of Lazarus himself, than it must sound in those of a soul conscious of its sins, to which it cries, I say unto thee arise: come thou forth from thy tomb of sin. It is the symbol of the trumpet of the final resurrection: “Blessed and holy is he that hath part in the first resurrection, over such the second death hath no power.”

Two quotations from the venerable Bede shall close this chapter. They are full of thoughtfulness, and many are the suggestions that they give to Holy Meditation.

“The Lord raises the damsel lying in the inner chamber with a very easy cry, saying, ‘damsel arise!’ but that he who had been four days dead might quit the prison of the tomb, He groaned in spirit, He was troubled, He shed tears. In proportion then as the death of the soul presses the more heavily, so much the more ardently must the fervour of the penitent press forward. The crowd also is cast out before the damsel is raised; for if a crowd of worldly thoughts be not cast out first from the hidden parts of the heart, the soul which lies dead within cannot rise. Well to do she rise and walk, far the soul raised from sin, ought not only to rise from the filth of its crimes, but also to make advances in good works; and soon it is

“Bishop Bull's Harmonia Apostolica Chap. II. Sec. 6. I cannot forbear to add as confirmatory of the view laid down, some passages from this Chapter. “The Holy Ghost was given under the Law, but not from the Law—and hence is called by St. Paul [Gal. iii. 12], ‘the blessing of Abraham,’ not of Moses, because it was given by the promise made to Abraham, not by the Law given by Moses.” Again, although the Holy Ghost was given under the Old Testament, it was very differently from the way in which it was given under the New. In the former case it was bestowed sparingly and reticently, in the latter freely and fully.” Finally, although the Holy Ghost was given under the Law, yet when the Gospel came there was no longer given. The most Holy Ghost, descended the Ark of Moses, and stayed her feet and found her home in the Church of Christ; the Spirit deserted the letter, as the soul leaves the body, and the letter became truly dead, and he might have added killing.

“Article 15. Gregory's Morals.