

push assumption, and standing in all simplicity on the unadulterated word of God, that she will, with the divine blessing, go on her way rejoicing, adding strength to strength, fed with heavenly manna, and refreshed with a daily and continually increasing supply of that living water which Christ, the true rock, supplies to his church wherever found on earth. This, may we humbly say, is the way not to create dissent, but to conquer it—to open a door for men, not to leave the church, but to come into it; not to place sentinels on guard at the porch, driving some away—but to send messengers into the highways, into the lanes and corners of the streets, to invite men in, and gather them within her temple. But, we have not yet enlarged upon the opposite view of the case, nor hinted at the vista which it necessarily opens before us. It is indeed one of some extent, and of illimitable extension. But first, let us remark what is at the very threshold. In the Oxford Tracts, 1st. vol., No. 10, there are the following positions:—

"This is faith, to look at things, not as seen, but as unseen; to be as sure that the bishop is Christ's appointed representative, as if we actually saw him work miracles as St. Peter and St. Paul did, as you may read in the book of the Acts of the Apostles."

Thus the whole plan of salvation hangs together, Christ the true Mediator above; his servant, the bishop, his earthly likeness; mankind the subjects of his teaching; God the author of his salvation."

"Then you will honour us with a purer honour than many men do now, namely, (as those if I may say so) who are entrusted with the keys of heaven and hell, as the heralds of mercy, as the denouncers of woe to wicked men, as entrusted with the awful and mysterious privilege of dispensing Christ's body and blood, as far greater than the most powerful and the wealthiest of men in our unseen strength and our heavenly riches."

"Why should we talk so much of an Establishment, and so little of an apostolical succession? Why should we not seriously endeavour to impress our people with this plain truth—that by separating themselves from our communion, they separate themselves not only from a decent, orderly, useful society, but from the only church in this realm which has a right to be quite sure that she has the Lord's body to give to his people." No. 4, p. 5.

"As miracles have long ago come to an end, there must be some other way, for a man to prove his right to be a minister of religion. And what other way can there possibly be except a regular call and ordination by those who have succeeded to the apostles." No. 15, p. 2.

"A person not commissioned from the bishop, may use the words of baptism, and sprinkle or bathe with water, on earth, but there is no promise from Christ that such a man shall admit souls into the kingdom of heaven (!!!) A person not commissioned may break bread, and pour out wine, and pretend to give the Lord's Supper, but it can afford no comfort to any to receive it at his hands, because there is no warrant from Christ to lead communicants to suppose that while he does so here on earth, they will be partakers in the Saviour's heavenly body and blood. And as for the person himself, who takes on himself to minister without warrant, to minister in holy things, he is all the while treading in the footsteps of Korah, Dathan and Abiram, whose awful punishment you read of in the book of Numbers." No. 55, p. 8.

Such are the beautiful objects which we behold even at the door of this dreary, cold, intolerant, and intolerable system. Into what labyrinths it might at length conduct us, we cannot say, nor shall we stop to conjecture. Sufficient for us is it, that we believe in our mind and conscience it is not the Zion-ward road; and let who will travel it, we shall not. But we cannot—must not dismiss the subject. It appears to us to be no light matter and we must return to it. —*Dublin Record.*—*An Episcopal Paper.*

THE CHRISTIAN CABINET.

THE SOUL.

Know'st thou the importance of a soul immortal?
Behold yon midnight glory, worlds on worlds!
Amazing pomp! Redoubt the amaran,
Ten thousand add, and twice ten thousand more.
Then weigh the whole: one soul outweighs them all,
And calls the astonishing magnificence
Of unintelligent creation poor.

YOUNG.

ON THE DELAY OF REPENTANCE.—Considering how short this life is, and to how many casualties it is exposed, it must needs be a most desperate venture for a man to delay his repentance. For who can tell, but that while we are talking of repenting hereafter, there may be some latent disease undermining the fort of life, and ready to seize the garrison of our souls: so that perhaps, before this day is at an end, we may be surprised in the midst of our delay, and lose all our hopes of to-morrow. For what is vain man, that he should talk of repenting hereafter, when perhaps, while the word is in his mouth, there may be an imposthume in the head or breast; when he may be inflamed with a fever by what he drinks to-night, or drowned in a surfeit by what he eats to-morrow; when he may expire his soul with the next breath, or suck in poison with the next air; and so many unlooked for accidents may put an end to his talk of repenting hereafter, and render it impossible for ever?

And suppose he should be thus surprised, as many others have been, that while we are merry and jolly in our sins, that all on a sudden we should be hurried away out of the company of our jovial associates into that of howling and tormented spirits; and from our songs and laughter, into "weeping, and wailing, and gnashing of teeth;" how should we be blanked and amazed, and with what horror and astonishment should we reflect upon the woeful change, and upon our own desperate folly that was the cause of it! How dare we then talk of repenting hereafter, who cannot command one moment of future time, nor promise ourselves one day longer? when, for all we know, the hope of eternity that is now in our hands may be lost for ever before to-morrow morning; and we that lie down to-night, and sleep securely in our sins, may before the next twilight awake with horror and amazement in hell. Blessed God! that ever any reasonable creatures should be so stupidified, to venture a soul and an everlasting interest on so great an uncertainty; and rather than begin his repentance to-day, run the hazard of being eternally miserable to-morrow morning! That he who will not trust his gold one hour in the possession of a thief, nor his life one minute within the reach of a lion's paw, should abandon his soul whole months and years together, to the mercy of a danger great enough to fill all mankind with distractions, did they but fully understand it! The present time only is in our power; the future is only in God's: so that while we defer our repentance to the future, we as it were cast lots for our souls, and venture our everlasting hopes upon a contingency that is not in our power to dispose of.—*Dr. John Scott.*

INFIDELITY CONFUTED BY ITS EFFECTS.—It is said by an author of known veracity, of a deceased gentleman who was eminent in the literary world, that having in early life drank freely into the free thinking scheme, he and one of his companions of the same turn of mind, often carried on their conversations in the hearing of a religious but illiterate countryman. This gentleman, afterwards becoming a serious Christian, was concerned for the countryman, lest his faith in the Christian religion should have been shaken. One day he took the liberty to ask him whether what had so frequently been advanced in his hearing, had not produced this effect upon him? "By no means," answered the countryman, "it never made the least impression upon me." "No impression upon you?" said the gentleman; "why you must know