

Poetry.

AUBURN. (From the New York Churchman.)

"To me the visit to Auburn was fraught with feelings that can never die. It was in that church that my beloved friend and spiritual father, BRONN HUBERT, for the last time, preached the Gospel of salvation, and broke the bread of life, and from an 'upper chamber' in that sweet and rural parsonage, his fervent spirit passed from earth to heaven. Years had not weakened in my heart the bond of love, now sanctified by sorrow, such as Christians may indulge for those who go before them to their rest. And I now stood where his death bed stood, and sat where he had met, and in the strength of the Gospel for which he lived and died, had overcome the king of terrors. It was a sacred scene, a holy hour, and if some natural tears were shed, they were not the tokens of a sorrow without hope."—By Doane.

ALCUIN. (From "The Early English Church," by the Rev. Edward Churton, A.M.)

Alcuin appears to have been born at York about the year of Bede's death, A.D. 735: he was educated, as we have seen, at the school founded by archbishop Egbert, under the able instruction of Albert; and when he succeeded to the charge of the see, Alcuin was appointed to preside over this school. At this time the state of learning in Great Britain and Ireland was far superior to that of any other part of Europe. There had been no teacher of any eminence in Italy since the time of pope Gregory the Great; and though his successors were commonly men of some learning, their influence had little effect in advancing the state of knowledge in Italy or in France. King Ina of Wessex, among other works of piety and public benefit, had founded an English school at Rome, where it seems likely that many of the missionaries who aided Wilfrid and Winifrid received a portion of their education. But though some of the English Churchmen studied for a longer or shorter time there, the most eminent were those who were entirely trained at Canterbury or York, and other schools in their native land. And the state of England was at this time much more favourable to learning and civilisation than that of France, or Italy, or Spain. Though there were often short wars between the different kings of the north, the midland, and the west, yet the boundaries continued much the same. From the time of Theodore's arrival to the great invasion of the Danes, A.D. 882, there was a period of more than one hundred and sixty years, during which the country was for the most part in a settled state. But in Italy and France all this time the kingdoms were constantly changing; the Lombards and Greeks fought many bloody battles in Italy, and the Visigoths, Franks, and Burgundians, were bringing trouble and disorder into France. And Spain and part of France were thrown into still greater confusion by the Saracens. It was not till the victories of Charlemagne, that these countries were free from the incursions of new invaders.

letters, in which all books are now printed, became from this time, instead of the Saxon or other characters, the common form of writing adopted by all scholars. Next to the holy Scriptures, he employed himself in making extracts, as Bede had done, from the Christian fathers, the best interpreters of the Scriptures. These were sometimes put into the form of sermons, or were themselves the sermons or homilies written by the fathers on different portions of Scripture; and were recommended to be read on festivals or the Sundays throughout the year; on the same principle as the English Church, at the time of the Reformation, adopted in putting out the Books of Homilies. But, knowing that human learning, properly employed, is the faithful handmaid of divine learning, he did not neglect to promote the procuring and copying of manuscripts of such classical authors, grammarians, orators, and poets, as he had himself studied and taught at York. "I want," he said to Charlemagne, "such books as will serve to educate a good scholar, such as I had in my native country through the industry and devoted zeal of my good master archbishop Egbert; let your excellency give me permission, and I will send over some of my pupils here, who shall copy out and bring over into France the flowers of the libraries in Britain; that there may be not only an enclosed garden at York, but plants of paradise at Tours also. In the morning of my life, I sowed the seeds of learning in my native land; now, in the evening, though my blood is not so quick as it was, I spare not to do my best to sow the same seeds in France; and I trust that, with God's grace, they will prosper well in both countries."

How can that be? explain.
Ale. It was my own reflection in the water.
Pep. Why could not I guess it, having myself so often seen the like?
Ale. Well, you have a good wit; I will tell you some more extraordinary things. One whom I never knew talked with me, without tongue or voice; he had no life before, nor will he live hereafter; and I neither knew him, nor understood what he said.
Pep. Master, you must have been troubled with a dream.
Ale. Right, my child; hear another. I have seen the dead begot the living, and the dead have been then consumed by the breath of the living.
Pep. You speak of a fire kindled by rubbing dry sticks together, and consuming the sticks afterwards.
Such ways of exercising the first efforts of an inquiring mind are not quite out of date with gentle teachers in our time. The kind-hearted ingenuity of Alcuin displayed in them may not be unworthy of the imitation of a more refined age. But this was only the lighter play of a mind which was full of noble designs, and watchful to extend the reign of truth and mercy in the world.
In A.D. 796, Charlemagne having gained some victories over the Huns, Alcuin wrote to congratulate him on his success, and to advise him how to proceed with the conversion of these people. "Send to them gentle missionaries," he said, "and do not immediately require them to pay for their support; it were better to lose the tithes than to lose the means of extending the faith." For the order used in their instruction he recommended the plan laid down by St. Augustine in one of his treatises:—"First, teach them the immortality of the soul, the certainty of a life to come, the eternal reward of the righteous, and the judgment of the wicked, and what deeds they are by which man shapes his course to heaven or to hell. Then let them with great care be taught the faith in the Holy Trinity, and the coming of the Son of God into the world for the salvation of mankind." He wrote to this great monarch more than once, to pray him in the midst of his conquests to be merciful to his prisoners, and to spare the vanquished; and did not lose the occasion, when the death of the empress had opened a way to milder thoughts, to address him in words of spiritual consolation.
When Charlemagne went on his famous visit to Rome, A.D. 800, on which occasion pope Leo III. placed on his head the imperial crown, he was very anxious to take Alcuin with him. "For shame," said he, "that you should like better to stay under the smoky roofs of Tours, than to be entertained in the gilded palaces of Rome!" But Alcuin was now sensible of the infirmities of advancing age, and begged that he might be permitted to end his pilgrimage in his retirement. The great abbeys which he had held, with their large estates, had given him a princely income; and he had on the lands which belonged to them as many as twenty thousand tenants or labourers. But he now, with Charlemagne's consent, divided these monasteries among his principal pupils; and though he continued to write to his patron, as when he sent him his corrected Bible, he was now engaged till his death, May 19, A.D. 804, in little else but the care of his soul.
He used to say of compunction, or conviction of sin, "It is a treasure in the heart better than a hoard of gold. Three things make up this sweet compunction: remembrance of sins past, consideration of our fleeting pilgrimage through this life of misery, and desire of our heavenly country. And when through prayer it finds utterance, sorrow flies away, and the Holy Ghost keeps watch in the heart."
Of the use of the holy Scriptures he said, "As the body is fed with meat, so is the soul fed with the words of God, as the psalmist speaks: 'Sweetener are thy words to my mouth—cheek than honey or bees' bread.' He that would be much with God, let him often pray, and let him often read the holy Scripture. For when we pray, we speak to God; and when we read holy writ, then speaketh God to us." This was also a common saying of Alhelm's, and appears to have been familiar with the Saxon Church.
Charlemagne and others of his court seem sometimes to have asked him questions on Scripture difficulties. Some questions of this kind may be found among his writings. "It is said, No man hath seen God at any time; and the apostle calls him the King immortal and invisible. Yet our Lord says, Blessed are the pure in heart, for they shall see God. Answer. God may be seen according to the gift of his grace; that is, He may be understood in this either by angels, or by the souls of the saints. But the full nature of his Godhead neither any angel nor saint can perfectly understand; therefore he is called invisible."
There was one Felix, bishop of Urgel in Spain, who wrote at this time against the Godhead of our blessed Saviour, calling him only the adopted Son of God. Against him Alcuin wrote more than one treatise; and it is to be hoped that he sincerely retraced his error, for which a council of the Church degraded him from his bishopric. At least the controversy had a remarkable end; for Felix after his deposition lived on terms of friendship with Alcuin, and passed much of his time with him at his monastery of Tours.
A more remarkable dispute arose in Alcuin's time about the worship of images in churches. In A.D. 792, Charlemagne sent over into England a book which had been forwarded to him for that purpose from the East, containing the decrees of a council of the Greek Church in favour of the religious adoration of images. It seems that Alcuin was at this time on a visit to England; and the bishops of the English Church being of one mind in condemning this new doctrine, "a doctrine which," he declared, "the Church of God holds accursed,"—engaged him to write to Charlemagne against it. He did so; and writing in the name and with the authority of the English Church, and using the soundest scriptural arguments, notwithstanding that Adrian, the pope of that time, had approved of the idolatrous practice, he effectually engaged Charlemagne to use his influence to check it. In A.D. 794, that monarch called together a council at Frankfort-on-the-Maine, in which three hundred bishops solemnly condemned the doctrine of the Greek council and the pope; and this step prevented for a long time afterwards the progress of the error in Great Britain.
Such were some of the services of this remarkable man, both to his own country, and that which had adopted him, and to the Church of Christ. His writings were highly valued in England, and often made a portion of instruction from the pulpit; and to France he was a benefactor, whose good works left a blessing behind them more durable than the victories of Charlemagne.

shewing the important bearing which the constitution and discipline of the Church have upon her credibility as a witness to the truth, and consequently upon the evidence of Christianity itself. The scene is laid in the East, on the banks of the river Ganges; and the whole production, we need scarcely remark, evinces the learning, discretion, and gravity which distinguish the Principal of St. Columba College, both as an elegant scholar and a faithful Minister of Christ.—Ed. Churchman.]
Brahmin.—What means would you employ to bring us to your faith and religion?
Clergyman.—I should wish that you all had the opportunity of hearing the word of God preached to you, if you were willing to listen; that you could see everywhere before your eyes Christian ministers and Christian men, doing all which their God has commanded, and serving him not only with their lips but in their lives, that you may learn, better than you can either by books or words, what the religion of Christ really is. I would pray that you might have books written in your own language, to set before you the doctrines of your faith; and especially our own holy Scriptures, which are inspired by God himself, and which all Christians are bound to study and abide by. And I would then desire that we all in our several capacities should strive to do you good; should abstain from injuring you in any way; should impart to you all the good knowledge that we possess; should endeavour to lead you away from all wickedness, and enable you to live in peace and happiness one with the other. I know no other way but this which is sanctioned by Almighty God, and which we as Christian ministers may employ to bring you to the knowledge of Christ;—no war, no bloodshed, no violence, no robbery, no insult, no approach, no persecution. And if all these means should fail, and you should still harden your hearts, and turn away your ears, and continue to walk on in darkness, we should know that it was God's will; that, for some inscrutable reason, his providence had not thought fit to give you his Holy Spirit, and bring you to his marvellous light. And we should be obliged, though in sadness and sorrow, to continue our work as we might, and pray that the time, though delayed, might even yet come, when the veil would be taken from your heart, and we all might be brought together into one fold under one shepherd, Jesus Christ our Lord.
Sir, said the Brahmin, after a pause, I cannot say that in these wishes there is anything to hurt or offend any one. And you would desire, of course, and think it right, that as you would act to us, we who believe our own religion to be true, should act to you?
C.—Undoubtedly. And however earnestly each of us might wish to bring the other over to our own faith, if we steadily acted up to these principles, I think there would be nothing to promote ill-will, or to cause enmity and malice.
B.—Nothing.
C.—And this spirit of earnest desire for each other's conversion would be far better than if we professed ourselves indifferent as to the state of each other's souls, and the nature of our religion. For Almighty God is one and the same, unchanged and unchangeable, yesterday, to-day, and to-morrow; and therefore there can be but one true faith, which describes Him as He is; and all others must be lies, and as lies must be hateful to him; and those that preach lies he cannot love; and therefore will not bless; and without his blessing man cannot be happy; and therefore even love to men would make us earnest in bringing them to the truth. If we care neither for God's glory nor for man's happiness, then indeed we may be indifferent what they believe and what they teach; but Christian ministers cannot be so, nor, I hope, would good Brahmins think differently from them.
B.—And yet may it not be that God will have mercy upon all men who serve him after the faith in which they conscientiously believe? Why must all mankind be of one creed and one religion, such as you would wish to see them?
C.—My friend, if I have God's command to endeavour to bring men all of them into one religion, it is enough for me, and for all his faithful ministers.—But as before I showed you reasons, when the law of nature was sufficient to point out our duty, so I will do now.
B.—I would willingly hear them, for no wise man acts without reason.
C.—No wise man indeed acts without reason; but he may employ his reason better in ascertaining whether a law comes from God than whether it be good in itself. One is easier to find out than the other; and when it is found out, nothing more can be necessary. But I will proceed. We confessed, then, before that Almighty God is one and unchangeable?
B.—Yes.
C.—And therefore there can be but one true account of his nature, or one true creed?
B.—Certainly.
C.—And all others must dishonour and be unworthy of him, and offensive to him; for as God is all-perfect, they cannot describe him better than he is, and must therefore describe him worse, either adding something to his nature, or omitting something, and therefore being false and imperfect.
B.—It must be so.
C.—And such creeds must be offensive to God?
B.—Yes.
C.—And the persons who profess them?
B.—I cannot deny it. And yet God may have compassion upon them and forgive them, if their error is not willful and obstinate?
C.—Assuredly. God, we have reason to believe, will in his mercy judge all men according to their deeds, and to the opportunities which they have enjoyed. And we may hope that nations who have never heard of the name of Christ, and of the true religion, will be pardoned by him, and that his blessing may not be wholly withdrawn from them, for Christ's sake. But when men have been warned of their errors, and have heard the voice of Christ's ministers declaring to them the faith, and have the means of learning the true nature of God, and of partaking in the special mercies which he has promised to his faithful people;—then, if they refuse to listen, and will continue in their errors, they can no longer have a right to rely on the mercy of God; and the less so if they profess to be wise. There are nations of miserable savages, who have no books, no learning, no teachers, and who can scarcely judge between good and evil. But you profess to be wise, and to teach the way of knowledge to others. How shall you escape, if you refuse the way of salvation? "If ye were blind," said Jesus Christ to men like unto you, "ye should have no sin; but now ye see, ye see; therefore your sin remaineth." (John ix. 41.)
B.—And yet how difficult it is to bring men to agree in one religion!
C.—It is difficult, perhaps impossible; certainly impossible for man. And yet there are many things difficult, and even impossible, which nevertheless are bound to attempt. We cannot make all men good; and yet we ought not to be content with any effort short of this object. We cannot make all men wise; and yet we try to give them all the knowledge in our power. We cannot make them happy; yet the best men of every age and every faith have spent their lives in endeavouring to promote the happiness of their fellow-creatures. We cannot make ourselves perfect; and yet your own religion teaches you to aim at perfection; and so does that of Christ, who bids us, "Be ye perfect, even as your Father which is in heaven is perfect."—(Matthew v. 48). Yet how can man make himself equal to God? No, my friend; man has only

to do what God commands; and God has commanded us to set his truth before all mankind, that all mankind, if they like, may hear and receive it. That all will not listen we well know, and that there will be dissensions and divisions among Christians as well as among heathens; but this is not to prevent us from endeavouring to unite them all together. When we have done this, our task is finished; and God, who governs all things, and "alone can order the unruly wills and affections of sinful men," will provide for the rest.
B.—And yet have not these attempts to bring the world into one faith generally led to wars, and persecutions, and hatred; whereas it is our duty to promote peace and good-will among all men? Should we not be more united and more friendly, if every one was allowed quietly to serve God according to his conscience, and no one presumed to interfere with him?
C.—This I know is the language which you frequently hear in these days, and it is easy to collect instances where religion has been made the pretext for war and cruelty; and to recommend the promotion of mutual charity by obliterating distinctions of creeds. But we have no permission from our Lord and Master, who is God himself, to have recourse to any such means of promoting what is called peace. He has commanded us to set the truth, and the whole truth, before all men, and to endeavour to bring them into his holy Church. And I have said again and again, and cannot repeat too often, this command is sufficient for us, whatever effect it may seem to us ignorant to produce. We cannot judge God. And yet, again, is not this talk of peace a mere delusion?—Consider for a moment. What do you mean by religion?
B.—It is the knowledge, and love, and fear of God, and a hearty desire to be united with him.
C.—It is so. And it is a powerful feeling, making men active in discharge of their duties to God, zealous for his honour, constantly attentive to his laws, meditating and speaking on his perfections; and allowing nothing to interfere with this, as their first and chief work upon earth.
B.—I cannot deny it.
C.—If then a man be religious—truly and heartily religious—he must wish that the name of God should be honoured everywhere, that other men should serve God as well and in the same manner as himself; for we are not content with loving by ourselves those whom we love, but we wish and endeavour that others should love them likewise. And he cannot exclude religion from any of his acts or occupations, for it ought to fill his whole heart and mind—to be present with him at every time and every spot, as God himself fills all eternity and all place. He cannot prevent himself from speaking of it at every fit opportunity.—And when the sins of others make this unfit, and he is obliged to "keep silence even from good words," then, as our sacred books say, it will be "pain and grief to him?"—(Psalm xxxix. 3.)
B.—It is so.
C.—And unless a man is religious in this way, and to this extent, it is very little?
B.—Very little.
C.—And without a true, hearty religion man cannot be perfect nor happy?
B.—Certainly not.
C.—Will you then recommend that we should be content with a false and imperfect religion, which is scarcely religion at all, a religion of mere words and forms, without any affection of the heart? This would be to fall back into the follies of that popular belief which your wise men so often condemn?
B.—I would not.
C.—We must then be truly religious?
B.—Assuredly.
C.—And all men who profess religion, of whatever creed, ought to profess it zealously and fervently?
B.—I allow it.
C.—They must then be desirous of converting those who differ from them; they must speak warmly and earnestly, as those who firmly believe, and act up to their belief. And when they meet together (such is the infirmity of human nature) their zeal at times may degenerate into anger; and yet even this may be better than to have no zeal at all, and no religion—which is the only other alternative. Among Europeans, to resent a blow or an insult often leads to quarrels, sometimes to murder; and yet a man who does not resent it they consider as disgraced. They wish men to guard their own honour, though at the expense of blood. But if, in an attempt to guard the honour of their God, they use even a hasty word which gives offence, they are stigmatized as bigots. Is not this strange?
B.—It is somewhat inconsistent.
C.—And if a soldier heard the name of his king insulted, or any injurious thing said of him, or any refusal to serve him, he would be bound to take notice of it, and to consider it as an insult to himself, and to avenge it, according to what are called the laws of honour, by a battle. But if we, who are soldiers of Christ, owning him as our Lord and Master, and bound by a solemn vow to promote his glory—if we even rebuke those who deny his existence, or blaspheme his name, we are condemned as arrogant and uncharitable. Is it not so?
B.—It is.
C.—And, again, if the plague were raging round us, and I was able, or thought I was able, to rescue any of the victims, or to warn others against the infection, though I might be compelled in doing this to use harsh language, or to employ some painful remedy, or to cause much ill-will at the time, no one would reproach me, but say that I was doing my duty; and ultimately would be grateful. And if, rather than give offence or risk unpopularity, I abstained from saying them, who would not condemn me as foolish and hard-hearted? And yet we may not endeavour to save our fellow-creatures, whom we are bound to love and serve, from the worst and most fatal of all plagues, ignorance of the true God, and therefore exposure to his wrath, without being held up to scorn and reprobation. Is it not so?
B.—It is.
C.—Let us therefore, my friend, not be afraid of these idle and wicked words, which none will utter but those who know not what religion is, or care not for their God. Let us indeed pray and strive earnestly that, with all our zeal for God's glory, we may not forget what he has expressly enjoined on us—love and good-will to man. But it is no love to man to forget God's glory, or to indulge human weaknesses instead of protesting boldly against their errors. And let us all strive earnestly and heartily, each of us in the faith which we profess, to bring all others to the knowledge of it, as we pray in our own holy worship, that "all may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life."—(Common Prayer). And let us not be deterred from this duty by stories of wars and dissensions, which men have falsely called religious. They have proceeded, not from religion, but from men's vices, their ambition, their love of money, their malice, or their ignorance of true religion. You conscientiously and honestly believe in your creed and your sacred books, and I believe in mine. One of us must be in error, and for that error we shall each be responsible; but so long as we each believe that we are in the truth, let us each endeavour to bring others to it likewise.—And instead of hating each other for this zeal, we shall honour and love each other more, and be bound together far more closely, and be able to act together for better (where it is allowable) in the ordinary duties of life, as men who are assured of each other's integrity and honesty, and that we speak openly what we believe,

and act on what we speak, and really desire each other's good, and really wish to sympathize and agree in all things, and especially in the greatest of all things; and that we truly are living with the fear of God before our eyes, and his law in our hearts, and acknowledge Him as our ruler and our judge; and are seeking for truth, and wishing to abide by it, and are preferring truth and God's glory, and the real good and happiness of man, to mere human opinion, or our own ease and comfort, or even popularity with the world, which is rarely to be attained or preserved without a sacrifice of duty. Be assured this is a far better ground for mutual love and charity, and for the peace and union of society than any hollow profession of what is called toleration or indifference. As if any man had a right to be indifferent to the evil of others, or to sit by inactive and in silence, while his deeds or his words might save them from their unhappy condition.
B.—And yet I do not see clearly the necessity and use of our all professing one and the same system of religious opinions.
C.—My friend, let me remind you again, that if a law comes from God, this is enough for us to know. It little becomes man to scrutinize, and examine it, and suspend his obedience until he understands its use. Is it not faithfulness and impiety, and a doubt if Almighty God be all-wise also?
B.—And yet if I am not sure that the command comes from God, I may suspend my belief until I see its value.
C.—If the command be contrary to one that you know before to have proceeded from God, you may indeed suspend your belief, and even reject the command; but if you cannot command contradictions. But if it be merely something which you did not see before, some additional law, explanatory or confirmatory of those which you had already received, may it not be that even without demonstration that it comes from God—even on the mere possibility that it may come from him—you would be bound at once to obey it? For those whom we really love and honour we try to anticipate in their wishes—to guess at what they like. We catch at every hint and intimation. We do not sit by, inactive and reluctant, until the wish or command be so clearly expressed that no one can mistake it. He who loves truly can read thoughts in looks, and snatches at the expression of a desire from a single word, from a tone of voice, from an accidental gesture, and delights to collect and discover every little sign which may point out to him the path, in which his master or his king would have him walk, without waiting for demonstrative proof. Even so we should act in obeying the commands of which we may only know that they may have come from God, because it is so declared by others, and that they contain nothing contrary to laws which we know to be from God.
THE GOOD PRIEST. (Translated for "The Church" from a Sermon by Massillon.)
Though the Minister of Christ should discharge no public commission; though he should voluntarily exclude himself from the more eminent departments of the sacred calling, by reason either of a diffident estimation of his own abilities, or it may be, of actual deficiency in talent,—let us remember, however, that piety in the clerical character, even where it is not associated with any superior attainments, is in itself an invaluable talent, and embraces, we might say, all that is costly and delightful, since it has been well written, "All good things come together to fit with her, and innumerable riches in her hands."—Although he should consecrate his whole time to works of practical kindness and benevolence, and do nothing else but sympathise with his afflicted brethren; yet it would scarcely be possible to estimate the influence exerted by a Priest of this character in cherishing the fruits of salvation amongst his fellow-men. He reconciles hearts which have been embittered and alienated; he penetrates the cloud which shame casts over the sufferings of honest poverty, and, whilst he relieves the distressed, spares them the humiliation of relief; useful and beneficent institutions derive from his prudence and his zeal resources of strength and additional stability; how many public disorders are thereby repelled; how many opportunities of grace improved! He gives counsel to those who enjoy this world's goods, and, at his advice, they devote a portion of their substance to the temporal comfort and religious elevation of their less prosperous brethren. He presides over every pious enterprise; and sheds a lustre of godliness over his village or his parish. Many who have wandered from the truth, but desire to return, regard him with ardent hope as the instrument which God may be pleased to employ for their conversion. He animates all; for every evil he discovers a remedy; there is no irregularity that escapes his notice; no public iniquity to which he will not sacrifice his own; no undertaking discourages him; no offender is without the sphere of his compassionate labours.
We are informed that a corpse which had accidentally touched the dead body of Elisha, was immediately reanimated; the eyes, closed in death, were reopened; and the tongue was loosened from its bonds; and from the habitation of death the deceased came forth to life and light. So does it often happen in the case of spiritual decay; corpses the most deeply infected with spiritual decay; souls in which animating bath long reign extinct, and the corruption of sin held undisputed reign, can seldom approach the devout priest, the conscientious ambassador of God, without feeling, as it were, an immediate emanation of virtue, the emotions of a living principle which begins to quicken them, to inspire them with holy affections, to dispel their lethargy, and to stir up within them the earnest of grace and salvation. Of his very presence it may be said,—"Nothing is hid from the heat thereof."
And even though all the good accomplished by the pious priest were limited to the example of a regular and edifying life; though he should merely pursue to his flock, in the tenor of his habits and pursuits, a picture of devotion, disinterestedness, humility, meekness, inoffensiveness, and ministerial gravity, it would still be true that he has been raised up for the salvation of many. Example is persuasion and argument abridged. Men live mostly by imitation; they seek for models, which are frequently as serviceable in the nurture of virtue, as they may be rendered instrumental to the encouragement of vice. What a blessing, then, is bestowed upon a community when God is pleased to place amongst them a pious priest, whose peculiar spirit serves—if we may be allowed the expression—for a spectacle to angels and to men! He is a living Gospel in their midst, against which they are unable to devise ingenious pretexts and evasions. If his example does not allure the wayward to a respect for godliness, it compels them at least with a respect for godliness; it compels them to confess that there are some upon the earth whose hearts are fixed on things above; it repairs the wrong done by worldly-minded ministers to their holy profession, and retrieves the sanctity it has lost through their misconduct; it disarms the censures and revilings which free-thinkers usually transfer from unfaithful ministers to the ministry itself; it exalts the priesthood to honour.
In a word the good priest is the richest gift that God can confer. What advantages did he proffer to the Israelites by his prophet, if they would turn to him and renounce their backslidings? Were they,

INDIFFERENCE NOT CHARITY. (From "Evidences of Christianity," by the Rev. W. Sewell.)
The admirable selection from which the following extract has been selected was composed with the design of presenting to general readers the Evidences of our faith under a simple and popular guise. For this purpose the treatise has been arranged by the author in the colloquial form, which, as he conceived, was best suited to promote the object of the work; and the parties supposed to be engaged in the conversation are the writer himself, in the character of a Clergyman of the Church of England; an intelligent Brahmin, or Hindoo Priest; and a Missionary, of amiable temper and moderate principles, attached to a Dissenting body, who unites in the discussion at a stage subsequent to the selection we have made, and affords an opportunity to the Anglican Presbyter of