Doetrn.

SELF-EXAMINATION. (By the Author of the Christian Year.)

"And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do." "What wouldst Thou have me do, O Lord?" Darkling he spoke and lowly laid, With all his heart he spake the word, The awful Voice mild answer made: "Go, seek one out who may thee bring

Where healing, holy waters spring, Then will I show thee speedily What burthen thou must bear for Me." "What wouldst Thou have me do, O Lord?" Each morn and eve we seem to say, And He gives back no doubtful word:

"Remember, little child, all day,
Thine early vows, the hallow'd wave
Where Jesus first His blessing gave: There stoop, there cleause thee every hour : Christ's Laver hath refreshing power." "What wouldst Thou have me do, O Lord?"

Rise, little child, and onward go, Where Saints are met with one accord The praises of high God to show. In meckness learn their prayer and song, Do as they do, and thou ere long Shalt see the wonders they behold

In heavenly books and creeds of old.

"What wouldst Thou have me do, O Lord?" So whispering, Saul, with prostrate brow The persecuted One adored, So breathed his earliest Christian vow. Stern the reply:—to fast alone, And in the darkness make his moan. Thrice set and rose the weary day Ere with the Christians he might pray.

"What wouldst Thou have me do, O Lord?" Think, little child-thy conscience try, Rebellious deed and idle word, And selfish thought and envious eye:— Hast thou no mark of these? and yet Full in thy sight His Law was set. O, if He joy'd the Cross to bear,

With patience take thy little share

ANALOGY OF THE PRAYER-BOOK WITH HUMAN LIFE. (From " The Principles of the Book of Common Prayer,' by the Rev. W. J. E. Bennett, M.A.)

There is hardly any age but which shall find in it instruction,—hardly any circumstance of life but shall find in it such services of devotion as shall be suitable and appropriate to the sins and infirmities of man. We trace it from stage to stage, in parallel lines with human life. At every halting-place in the journey, we have nothing to do but to take up this book for our manual of prayer, and therein we shall see the form and manner in which the Church would have us think, would have us pray, would have us act.

I proceed now to point this out, as being the last great principle of our Prayer-Book of which it will be sary to speak,—endeavouring herein to show its

parallel and analogy with the life of man. How beautifully does the Psalmist describe the formation of the human being: "My substance was not hid from Thee when I was made in secret, and curiously wrought in the lowest parts of the earth.-Thine eyes did see my substance yet being imperfect, and the children taught. The child is born, but it may her children taught. and in thy book were all my members written, which die. The children taught. The child is heir of salvation, but it is not posin continuance were fashioned, when as yet there was sessor. As many diseases are ready to destroy his sessor. As many diseases are ready to destroy his sessor. none of them." The productions of nature are indeed body, so many diseases are ready to destroy his scruple and doubtfulness. in all its parts wonderful. The origin and growth of Much ignorance if left to himself,—many frightful vegetation, the seeds and fruits of plants reproducing their kind in never-ceasing order; the generation of the right hand and on the left. This the the lower animals, even to the minutest insect invisible to the eye, forever continuing. All these in number, variety, and fecundity infinite, are indeed objects of our thoughtful wonder. But how much more so generation of man; how much more the spread and increase of that being to whom God consigned the dominion over all else which He created: "God blessed them and said unto them, Be fruitful and multiply, and replenish the earth and subdue it, and have nion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." But in the generation of man there is not only the same wonderful fact of his birth and growth, as in any one of the other animals,—not only the formations of his being in the womb, and growing out to you. It is needed that the formations of his being in the womb, and growing on from on from conception to existence,—not only the wonderful fact that his generation has gone from age to age in such a ratio, but from one have gone forth the millions and millions who now people the earth,—but there is this great fact in addition, that in the birth of every one of these many millions, along with his animal creation there has been the creation of a soul, as it is called in Scripture, "a living soul." First, we have the earthly elements of man's birth, the dust; and then we have, in order to mark his superiority over all the other creatures, the spiritual elements of his nature, the soul: "In the image of God created He him." "The image of God" is stamped upon man, which is not stamped upon any other animal, and

the spiritual existence, then first brought to light, either for good or evil, unto eternity. And the more "THE ORDER OF CONFIRMATION-OR LAYING ON OF we dwell upon this wonderful subject, the more we HANDS UPON THOSE THAT ARE BAPTIZED AND ARE shall see the remarkable peculiarities which surround come to years of discretion."

AY & Co.

COMPAN

RY, Esq.

tled, according to its meaning,

COMMONLY CALLED THE CHURCHING OF WOMEN."

Thus, then, we commence. But since there are (as just observed) two parties in the dangers of the birth of man; as there is the mother who presents her thanksgiving to God, in token of her past impurity, the to cleanse from this impurity in the service of the Gosfind it in the Prayer Book under this head :-

"THE MINISTRATION OF PUBLIC BAPTISM OF INFANTS, TO BE USED IN THE CHURCH."

need of the water of regeneration for salvation. Such has ever been the doctrine of the Church. As long as birth-sin, or original sin, as it is sometimes called, remains upon him, he is in danger. Nothing can effectually get rid of this danger but that ordinance which our Lord expressly commanded as the way of admission into His Church: "Except ye be born of dom of God." By this, the little child brought before the congregation, is admitted a member of the yet to be encountered. How many times the very token of his faith. He is sent forth under the pledge in spite of our striving. How many burst the barrier flock;—he is signed with the sign of the Cross, the trines of the faith, so that he may be ready to hold long into sin. And even of those who in any degree conflict with "the world, the flesh, and the devil," flighting as Christ's faithful soldier and servant under the banner of His cross.

But human life advances, and the babe daily rebody and the workings of his mind, approaches boyhood. As he throws off the lisping accents of the infant, and looks around him, standing in the perils of this miserable world, which he now begins to contemplate and examine for himself; so does the Church, still anxious, and in parallel lines with his advaucement, keeping watch over him, prepare her holy lessons of instruction. The child has been new-born, has been made the heir of Christ's kingdom. The sponsors have pledged themselves to bring the child up in virtuous and godly living suitable to that inheritance, and to teach him all things which a Christian ought to this to be done? Does the Church leave the sponsors trust in God's mercy, and with a quiet conscience; without any guidance in this difficult work? Does she leave the sponsors to teach the children according to their own individual plans and systems of doctrine? No. The Church, by her Book of Common Prayer, still sets before them the way in which she would have prepares her next service for the spiritual instruction and growth in grace of her faithful little ones. She says, "Come with me, and I will take you by the hand and help you; I will point out to you, with your sponsors and parents, the dangers in which you stand, and

TO BE LEARNED OF EVERY PERSON BEFORE HE BE BROUGHT TO BE CONFIRMED BY THE BISHOP."

Next to the catechism we come to another service, which is, as it were, its completion and fulfilment.-We may now suppose the child grown up. His mind is becoming mature and strong. He has learned his duty and his faith, and, according to the principle of nature, which is ever that of advance, he is now in spirit anxious to become more than he has been as yet; he wishes to draw nearer to God as he knows more about God; to be more fully a member of the Church as he learns more about the Church. He feels that hitherto he has been standing on the implied covenant that image is the moral and intellectual power within of sponsors,—he is now desirous to enter upon a more him, not visible, but felt, not for a day, but advancing onwards and never-dying, conveying to him the immortality of God Himself. Therefore, in the body to His service in person,—and as the world is birt immortality of God Himself. birth of every human being, we have to think not only opening before him in increased dangers and duties, so opening before him in increased dangers and duties, so opening before him in increased dangers and duties, so of the birth of a creature, but of a soul,—we have to think not only to have the Redeemer's promise of the Spirit strengththink not only of the wonderful meckanism, if we may ening and renovating him for the combat which he sees so say, of a birth, and therein the dangers of life and dependence. And for this the Church provides, in death which surround it, but we have also to think of the strict and beautiful analogy with the wants of her chil-

by God as the mark of His curse against man for his

Our flesh, and carnal appetites, and the world with its

"You need not fear," said the stranger; "what but rather let him labour, working with his hands that

"You need not fear," said the stranger; "what but rather let him labour, working with his hands that

"You need not fear," said the stranger; "what but rather let him labour, working with his hands that After all, is the interpretation of the curse against man for his working with his hands that the world with its working with his hands that the world with its the interpretation of the curse against man for his working with his hands that the world with its good, that he may have to give to them that is written in the book of the Law of Moses, that ye and our frailness. Let the Holy Ghost be then in take no money, and, on my honour, you are safe."

After all, is the interpretation of the Church Universal, "Be ye therefore very courageous to keep and to do which is good, that he may have to give to them that is written in the book of the Law of Moses, that ye end would it serve to take your life? Come with me, take no money, and, on my honour, you are safe."

To use the interpretation of the Church Universal, what if it could be obtained, or of any particular the world with its witten in the book of the Law of Moses, that ye end would it serve to take your life? Come with me, take no money, and, on my honour, you are safe."

To use the interpretation of the Church Universal, "Be ye therefore very courageous to keep and to do which is good, that he may have to give to them that is written in the book of the Law of Moses, that ye end would it serve to take your life? Come with me, which is good, that he may have to give to them that is written in the book of the Law of Moses, that ye end would it serve to take your life? To use and our frailness. Let the Holy Ghost be them in its origin or its authority? In its language and the said. It will greatly may be the interpretation of the curse and to do it.

The world with its in its origin or its authority? In its language and the said. It will greatly me the said the world with its in its origin or its authority? In its language and the said the stranger; "what is it is it could be obtained, or of my particular the world with its in its origin or its authority is the woman He said, I will greatly multiply thy sorrow and the inheritance of sin in these words: "Unto and our frailness. Let the Holy Ghost be then in take no money, and, on my nonour, you are saic.

The woman He said, I will greatly multiply thy sorproportion invoked for fresh and renovating aid. The gave another glance at the man, and the proportion invoked for fresh and renovating aid. The gave another glance at the man, and the annearance of such and oh! on that awful day, may I find that this mesforth children?" Site days?" said he: "I sage of mercy has been blessed to all your souls!" In correspondence with this curse, God supplies,—"the girdle of truth, the breast-plate a being, made him smile. "Sit down," said he; "I sage of mercy has been blessed to all your souls!"

for a burnt offering and a turtle-dove for a sin offering; Christ. Now we are told that there are two sacraand if not able to bring a lamb, by reason of poverty, then two turtle-doves and two young pigeons. And the Blessed V:

The watchmen were calling the hour of one.

The watchmen were calling the hour of one. the Blessed Virgin, Mother of our Lord, carried on this contraction, only one has as yet been administed. To fulfil all the points of our covenant, we appear. The watchmen were calling the hour of one, at the contraction of the Blessed Virgin, Mother of our Lord, carried on the Blessed Virgin, Mother of our Lor

eating and drinking sacramentally "the body and "THE THANKSGIVING OF WOMEN AFTER CHILD-BIRTH, blood of Christ, which are verily and indeed taken and received by the faithful." And thus we see prepared for us that which is called in the Prayer Book-

"THE ORDER OF THE ADMINISTRATION OF THE

LORD'S SUPPER OR HOLY COMMUNION." And here the analogy of life is complete; for as inheritance of Eve, so there is the child, partaker of the birth of man is only once, so baptism is only once; the same impurity, and in his nature the child of sin, but as the sustenance of man by food is continual, so the inheritance of Adam. And as for the mother, the the sacrament of the the Lord's supper is continual. Book of Common Prayer presents its form of devotion By the one, namely, the water as the external sign, we are once washed and never can be washed again; by pel; so for the child there is prepared, as the commencement of its spiritual life, a service in which is the faithful the body and blood of Christ—we are conveyed the sacramental washing away of sin and a constantly and repeatedly to be filled. In thus renew birth unto righteousness. Not more than two or maining steadfast, according to the Church's invitathree weeks should pass away before the child is tion, "we grow in grace" from day to day, "we dwell brought to God, in the office of Holy Baptism. We in Christ, and Christ in us, we are one with Christ and Christ with us."

So far then we have traced the Christian's course from his admission into the Church to his full mem-beralip. By this, as the ordinary course of spiritual Though, indeed, the child so brought is apparently innocent, and is actually innocent of sin in deed, still, as being the heir of Adam's transgressions, he has vicissitudes-many estates of life into which we may enter-many occupations in which we may be engaged -many lapses and relapses by which we may fall, and fall again away from God? Are we so secure in the course we have commenced as to need nothing further? The young communicant coming forth from his confirmation to the altar of God for the first time. is about fifteen or sixteen years of age. It is evident best of us fall from the the perfection of the Gospel of God's law, and, forgetful of all pledges, rush headabide faithful in their baptismal purity, how many are changing their life from one state to another. What vicissitudes in the turns of what is called fortune encounter us. What sicknesses of body, what sorrow ceiving strength and growth in the members of his in affliction, what partings by death from those whom we love. But for all this, whatsoever it be, the Church is still ready with her Book of Common Prayer, "praying without ceasing, in everything giving

> For instance, if sin should overtake us; if by some sudden temptation we have been subdued by the enemy of souls, and have fallen; if we stand in jeopardy, and are in doubt; if we are discomfited and made sorry in vanity, and vexation of spirit; then does the Book of Common Prayer speak to us, as in her communion service, by God's holy minister, in these words:-"And because it is requisite, that no man should come to the holy communion, but with a full therefore if there be any of you, who by this means cannot quiet their own conscience herein, but requireth some other discreet and learned minister of God's Word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to

(To be concluded in our next.)

THE DYING ROBBER. AN OCCURRENCE IN IRELAND. (From the Churchman's Monthly Penny Magazine.)

the way by which you may avoid them,—the enemies early, fatigued and exhausted, to his bed, hoping to demn you; Christ is able to save to the uttermost all the way by which you may avoid them,—the enemies by which you may defeat them. Through me you have first come unto Christ, and in baptism have been washed; through me, then, you shall remain in Christ, feeding as a babe on the milk of God's holy word.—The service to which I now allude I need hardly point out to you. It is headed thus:—

"A CATECHISM—THAT IS TO SAX—AN INSTRUCTION "The man stretched out his bed, hoping to early, fatigued and exhausted, to his bed, hoping to that abideth in the father and the Son. If doctrine of Christ, hat he bible contains more injunctions of subtractions of subtra understood this, that they would consider their latter shined. The rest of the men had kept at a distance, end!" "Blessed is the people that know the from the idea that something mysterious must pass in the light of thy countenance; and when they pass through the valley of the shadow of death, they will fear no evil, for thou art with them; thy rod and thy But he determined not to depart without a word of through the valley of the shadow of death, they will fear no evil, for thou art with them; thy rod and thy staff they comfort them;" and he shuddered at the tearful contrast which that day had presented to him, the case of too many. The clock struck twelve, and he had just fallen into a slumber, when a knock at the hall door aroused him: he heard it opened, and in a few minutes his servant entered the room. "Sir, there is a man below who says he must speak with you." "Ask him his name and business." "He says, Sir, he must speak to yourself." Mr. Terose, dressed himself in haste, and, taking the candle left by his servant, descended into the hall. The rose, dressed himself in haste, and, taking the candle left by his servant, descended into the hall. The man stood close to the door. Mr. T— approached, and held the light to his face, which he seemed rather anxious to conceal. The countenance which he behalf was appalling; dark and thick mustachios covered the upper lip; the beard was long and neglected; the the upper lip; the beard was long and neglected; the the love of the last time I may have an opportunity of declaring the Gospel to poor perishing glorious and fearful name, The Lord thy God; then the Lord will again rejoice over thee for good, as he rejoiced over they fathers: if thou shalt hearken unto the voice of the Lord thy God, to keep His commandments and urge you to quit this pit of destruction, a faint the upper lip; the beard was long and neglected; the upper lip; the beard was long and neglected; the love of that the love of the law."

The Lord this book, that thou mayest fear this glorious and fearful name, The Lord thy God; then the Lord will make thy plagues wonderful." (Deut. xxviii.)

"The Lord will again rejoice over thee for good, as he rejoiced over thy fathers: if thou shalt hearken unto the voice of the Lord thy God, to keep His commandments and urge you to quit this pit of destruction, a faint the upper lip; the beard was long and neglected; the love of the law."

The following passage in the same chapter shews that the Evangelist designed his Gospel to correct the errors which would arise from the inaccurate histories.

The following passage in the same chapter shews for the words and fearful name, The Lord thy God; then the Lord will make thy plagues wonderful."

The Lord will make thy plagues wonderful. "The Lord will make thy plagues wonderful."

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The Lord will make thy plagues wonderful. "The Lord will make thy plagues wonderful."

The Lord will make thy plagues wonderful. "The Lord will make thy plagues wonderful."

The Lord will make thy plag held was appalling; dark and thick mustachios covered the upper lip; the beard was long and neglected; the upper lip; the beard was long and neglected; the eye was sunk, and exhibited an expression of being eye was expression of being eye was expression expressio clergyman. "I want you to come to a dying man, crime brought us here,—we are a gang of robbers. who wishes to speak with you." "What is his com- Our lives, Sir, are in your hands; but, as a minister We have reason to conclude that if the nature of hard reason to conclude t man had remained without sin, the birth of man would have reason to conclude that if the nature of line this service a double confirmation takes place, plaint?" "Cholera. Mr. 1—nestated, "I cannot go with you; you do not could not now get employment—no one would trust at length said, "I cannot go with you; you do not could not now get employment—no one would trust at length said, "I cannot go with you; you do not could not now get employment—no one would trust at length said, "I cannot go with you; you do not could not now get employment—no one would trust at length said, "I cannot go with you; you do not could not now get employment—no one would trust at length said, "I cannot go with you; you do not could not now get employment—no one would trust at length said, "I cannot go with you; you do not could not now get employment—no one would trust at length said, "I cannot go with you; you do not could not now get employment—no one would trust at length said, "I cannot go with you; you do not could not now get employment—no one would trust at length said, "I cannot go with you; you do not could not now get employment—no one would trust at length said, "I cannot go with you; you do not could not now get employment—no one would trust at length said, "I cannot go with you; you do not could not now get employment—no one would trust at length said, "I cannot go with you; you do not could not now get employment—no one would trust at length said, "I cannot go with you; you do not could not now get employment—no one would trust at length said, "I cannot go with you; you do not could not now get employment—no one would trust at length said, "I cannot go with you; you do not could not now get employment—no one would trust at length said, "I cannot go with you; you do not could not now get employment—no one would trust at length said, "I cannot go with you; you do not could not now get employment—no one would trust at length said, "I cannot go with you; you do not could not now get employment." have remained without sin, the birth of man would have remained without danger; because we find that by the Spirit. We receive strength and grace in fresh the danger at length said, "I cannot go with you; you do not have remained without danger; because we find that by the Spirit. We receive strength and grace in fresh the danger at length said, "I cannot go with you; you do not have remained without danger; because we find that by the Spirit. We receive strength and grace in fresh the danger at length said, "I cannot go with you; you do not length said, "I cannot go with you go with you go with you; you do not length said, "I cannot go with you the danger; because we find that by the Spirit. We receive strength and grace in fresh even tell me your name, nor the place to which you hands."

by God would lead me; I fear to trust my life in your hands."

"hear his words,—'Let him that stole steal no more; would lead me; I fear to trust my life in your hands."

"hear his words,—'Let him that stole steal no more; by God would lead me; I fear to trust my life in your hands."

"hear his words,—'Let him that stole steal no more; by God would lead me; I fear to trust my life in your hands."

house of prayer, to offer before His throne her acknow- of life from God's holy Spirit in the one, we are now of this strange adventure, and committing himself have the clergyman sent for whom he wished to see, ledgment of praise and prayer. This service is entiprayer, he watched at the end of the pit, until he saw a lives, as they said, in his hands. light glimmer within it, by the faint rays of which, as it approached nearer, he saw the man place a ladder firmly, ascend a few steps, and entreat him to descend, assuring him again of his safety. He did descend into this pit of darkness, which reminded him of the descent of the prophet into the den of lions; for at the bottom, stretched upon the ground in different attitudes, he beheld a number of men, savage and feroious as beasts of prey, who raising their haggard countenances, stared wildly upon him. Their appearance appalled him. "Have I," thought he, "got into the region where hope never comes that comes to all?" The vault was large; the candle which the man held scarcely enlightened where they stood, and left the other end in pitchy darkness. The man then led the elergyman to the farthest end, where, in a corner, stretched upon some straw, lay a man dying of cholera. Here was a picture of human nature brought to the last extremity of wretchedness, cramped in every lonb, his eye sunk and hollow, and his skin exhibition as blue-black hue attendant on this awful nalady wish there is scarce a hope of recovery. - shook in every limb; he had been used to patients in this dreadful malady, but here was one in such a state as he had hever before witnessed. "Did you wish to see me?" he asked the dying man. "I did," he replied in a clear and distinct tone. "Why do you wish to see me ?" "Because," said the man, 'some short time ago, I wandered into your church, and heard you read what I wish you to read to me again: I want to hear it again before I die. Oh! it strange man; he believes every thing but the Bible." has never left my mind; night and day it sounded in -Addison. my ear. I thought I could hide myself from God, but the darkness hideth not from him; he has found me hardens the heart more effectually than literary triout, he has laid his hand heavily upon me, and soon shall I appear before him, covered over with my crimes. And did not I hear you say, Sir, that God would slay the wicked—that he would say: Depart from me, ye bloody men? O God! I have sinned against thee: there can be no hope for a wretch like me." Every nerve in his body seemed convulsed with agony; and he fixed his eye eagerly on the clergyman, waiting anxiously to hear again that portion of scripture which had first convinced him of his sin. "Tell me some dale and Ingleton, he suddenly dismounted, and, verse that will bring it to my memory," said the cler- having delivered his horse to a servant, walked to a gyman. "Oh it told me," said the dying man, "that particular place at some distance from the highway, God knew my down-sitting and my up-rising; that he where he kneeled down and continued for some time understood my thoughts; that he compassed my path in prayer. On his return, one of his attendants took and my lying down, and was acquainted with all my the liberty of inquiring what was his master's motive ways; and there was not a word in my tongue but for so singular an act; in answer to which, the Bishop (Hebrews iv.) God knew it altogether. That if I could climb into informed him, that when he was a poor boy, without heaven, he was there; if I went down to hell he was shoes or stockings, traversing this cold and bleak there also." The clergyman then knew that it was mountain on a frosty day, he remembered that he had the 139th Psalm that had carried conviction to this disturbed a red cow, then lying on that identical place, poor sinner's heart; he prayed that this might be the in order to warm his feet and legs on the spot .-

> read the 139th Psalm. "Oh! that is it, that is it," said the dying man, in a low voice: "thank God, I have heard it again."further comfort or couusel, let him come to me, or to The clergyman then said: "The blood of the Lord Jesus Christ cleanseth us from all sin." "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

> "To save sinners!" said he; "but oh! not such sinners as I have been." "Yes, such as you," said the clergyman. "Hear what comfortable words are here:- 'if any man sin, we have an Advocate with the Father, Jesus Christ, the righteous, and he is the n for our sins.' Hear what God says: 'co now, and let us reason together; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.' During the awful visitation of the cholera, a clergy- "How? how? said the man eagerly; "what must I man of the Church of England, after a day spent in do to be saved?" "Believe in the Lord Jesus Christ visiting many a sick and dying person, had retired and thou shalt be saved. Your past sins will not con-

this custom from the Law to the Gospel, appearing in temple " temp temple "when the days of her purification accordto the law to the Gospel, appearing in must advance to the other. Our Saviour says, "Extemple "when the days of her purification accordto the law to the Gospel, appearing in must advance to the other. Our Saviour says, "Extemple "when the days of her purification accordto the law to the Gospel, appearing in does it afford to the efficacy of God's word, when appearing the total control of the town of the t ing to the law of Moses were accomplished;"—not that she word of God, as read in the ordinary service of our the needed this purification in reality, because in her Book of Common Prayer, says the same. Obbirth of our Blessed Lord was without spot of sin, serve how she advances: from Baptism to the Cateonly thus by example to show the universal law chism; from the Catechism to Confirmation; and out of his pocket a knife, and began to scrape away than any two-edged sword, it pierced even to the difference of the confirmation; and out of his pocket a knife, and began to scrape away than any two-edged sword, it pierced even to the difference of the confirmation; and out of his pocket a knife, and began to scrape away than any two-edged sword, it pierced even to the difference of the confirmation; and out of his pocket a knife, and began to scrape away the confirmation of the confirmation; and out of his pocket a knife, and began to scrape away the confirmation of the confirmatio women in her case fulfilled in child-birth. And now she bids us go forward again from Confirmation some earth from the ground. "I can go no farther viding asunder of soul and spirit, and was a discerner of the heart;" like what such has ever been the custom in the Church of Christ. Let us read the rubric which to the Holy Eucharist. Let us read the rubric which with you," said the clergyman; but, considering he was said by the Samaritan woman, it told this robber to the Holy Eucharist. Let us read the rubbe which by the Samaritan woman, it told this robber was said by the Samaritan woman, it told the woman was said by the Samaritan woman, which was said by the Samaritan woman, which was said by the Sama of Eve, the Church has ever signified that though the "It is expedient that every person thus baptized shall in any possible situation, his courage revived, and he "all that ever he did." He had wandered into the "all that ever he did." He had wandered into the curse in the power of the man as ne count of any possible situation, his courage revived, and he "all that ever he did." He had wandered into the curse in the power of the man as ne count of the state of the course o ospel has taken away the curse, still the birth of every be confirmed by the bishop, so soon after his baptism watched with intense interest, the movements of his church by accident, as he thought; but was it chance?

No. May we not know that this poor man was one child should call to mind the origin of natural impurity as conveniently may be, that so he may be admitted to small trap door, which without a large companion. After some time, he opened a sconveniently may be, that so he may be admitted to small trap door, which disclosed a vault of considerwhich, without that Gospel, we should stand. And the Holy Communion." And let us also look to the small trap door, which disclosed a vault of considerate of those rare instances of a mercy which has no bounds, the Holy Communion." therefore at this point the Prayer-Book begins its work.

A birth begins with peril of the body as well as peril the soul, peril of the body to the mother, peril of the soul to the child, and the Holy Communion. The same instances of a mercy which disclosed a vault of considerable able depth, from whence no ray of light proceeded.—

"Fear not, Sir," said the man, as he let himself down the sign of those rate instances of a mercy which disclosed a vault of considerable able depth, from whence no ray of light proceeded.—

"Fear not, Sir," said the man, as he let himself down the sign of conviction was sent into his heart, which disclosed a vault of considerable able depth, from whence no ray of light proceeded.—

"Fear not, Sir," said the man, as he let himself down the sign of the soul, peril of the body to the mother, peril of the body as well as peril to the lost the last hour,—so that none need despair?

"Fear not, Sir," said the man, as he let himself down the least hour,—so that none need despair?

"Fear not, Sir," said the last hour,—so that none need despair?

"Fear not, Sir," said the last hour,—so that none need despair?

"Fear not, Sir," said the last hour,—so that none need despair?

"Fear not, Sir," said the last hour,—so that none need despair?

"Fear not, Sir," said the man, as he let himself down the last hour,—so that n

thanks unto God for her safety. She comes into His tained in that life by the other. Receiving the breath way back. He therefore determined to see the end companions in guilt, as to induce them to consent to

MISCELLANEOUS.

Duties are ours; events are God's. This removes an infinite burden from the shoulders of a miserable, tempted, dying creature. On this consideration only can he securely lay down his head and close his eyes.

was chief judge of Bagdad, in the reign of the Caliph Hâdee, was a very remarkable instance of that humility which distinguishes true wisdom. His sense of his own deficiencies often led him to entertain doubts, where men of less knowledge, and more pre-

what I do know; if he were to attempt to pay me for what I do not know, the treasures of his empire would word, it is because there is no light in them." (Isa. viii.) what I do not know, the treasures of his empire would not suffice." - Malcolm's Persia.

CREDULITY OF UNBELIEVERS .- Charles the II., hearing the celebrated Vossius, a freethinker, repeating some incredible stories of the Chinese, turning to those about him, said, "This learned divine is a very

TRIFLING WITH SERIOUS SUBJECTS .- Nothing fling with religious subjects. Where all is theory or scholarship the conscience is untouched .- Milner.

FORGIVENESS.—However frequently you are injured, if real penitence and contrition follow the offence, a Christian is always bound to forgive. - Bp. Porteus.

AFFECTING INCIDENT .- When Dr. Hutton was Bishop of Durham (as we are told by his biographer), and as he was travelling over Cam, betwixt Wensleyork of the Holy Spirit; and taking out his Bible, he Whitaker's History of Richmondshire.

Communications.

[We deem it necessary to follow the example of the London Church periodicals, and to apprize our readers that we are not responsible for the opinions of our Correspondents,—ED. Church.]

(For The Church.) THE SCRIPTURES AND THE CHURCH. LETTER IV.

To "A Catholic."

detract from the sufficiency of the Holy Scriptures, the principles which you advocate have so decidedly that tendency, that the question of their truth is of too much importance to be hastily despatched. Any reply to what you have advanced would be incomplete, were the following strange assertion, in the beginning of your third letter, allowed to pass undisputed. "I fear not to assert that the Bible contains more injunctions of submission to the authority of the Church as the instructor and the

long familiarised with crime, and reckless of its consequences. "What do you want with me?" said the man who led him there, "it was mandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven,

St. John appears to have had a similar impression, that that thou shouldest say, Who shall go up for us to beaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."

"Be ye therefore very courageous to keep and to do it should be obtained, or of any particular Church, more

there was appointed in the law a ceremonial service, which is constructed the control of righteousness, the shield of faith, the helmet of salvation, and the sword of the Spirit."

In correspondence with this curse, the girdle of truth, the breast-plate as being, made him smile. "Sit down," said he; "I will go with you." He went again to his chamber, the dark narrow street, and could find his way easily to his home, when he returned with sensations of living world be alleged that care of his Heavenly Father, and the sword of the Spirit."

In correspondence with this curse, God supplies,—"the girdle of truth, the breast-plate as being, made him smile. "Sit down," said he; "I will go with you." He went again to his chamber, to fished with sway easily the dark narrow street, and could find his way easily to his home, when he returned with sensations of living world be the care of his Heavenly Father, to his home, when he returned with sensations of living world be the care of his Heavenly Father, to his home, when he returned with sensations of living world be the care of his Heavenly Father, to his home, when he returned with sensations of living world be care of his Heavenly Father, to his home, when he returned with sensations of living world be care of his Heavenly Father, to his home, when he returned with sensations of living world be care of his Heavenly Father, to his home, when he returned with sensations of living world be care of his Heavenly Father, will, we will go with you." He went again to his chamber, the dark narrow street, and could find his way easily the dark narrow street, and could find his way easily the dark narrow street, and could find his way easily will go with you." The world will go with you." The went again to his chamber, will said the purification. The world will go with you." The went again to his chamber, the dark narrow street, and could find his way easily the dark narrow street, and could find his way easily with early the dark narrow street, and could find his way easily wit priety and effect have been made. The absence of any such declaration of infallibility affords a strong presumption that nothing of the kind was intended.

tion to this effect, is further confirmed by our perceiving that when Moses was moved by the Holy Ghost to foretell that God would raise up a Prophet to whom they should hearken as to a teacher in whom there was no possibility of error, their absolute submission to that prophet was positively commanded.

"I will raise than up a Prophet from the Again, if we had an infallible interpretation, I can also be the prophet from the prophet fro

Book, in strict analogy with this doctrine, presents to the mother risen from her bed of danger to give

The mother risen from her bed of danger to give

The mother risen from her bed of danger to give

The mother risen from her bed of danger to give

The wind to the child; and the first office of the Hoty Spirit, should when the spirit to a messenger was sent to speak peace to be confirmed, or the wonder come to pass, whereof he spoke unto thee, saying, Let us go after other Gods, thou shall not hear wonder come to pass, whereof he spoke unto thee, saying, Let us go after other Gods, thou shall not hear wonder come to pass, whereof he spoke unto thee, saying, Let us go after other follows. The wonder come to pass, whereof he spoke unto thee, saying, Let us go after other follows. The wonder come to pass, whereof he spoke unto thee, saying, Let us go after other follows. The wonder come to pass, whereof he spoke unto thee, saying, Let us go after other dots, and pour the gospel balm into his wounded to his soul, and pour the gospel balm into his wounded to his soul, and pour the gospel balm into his wounded to his soul, and pour the gospel balm into his wounded to his soul, and pour the gospel balm into his wounded to his soul, and pour the gospel balm into his wounded to his soul, and pour the gospel balm into his wounded to his soul, and pour the gospel balm into his wounded to his soul, and pour the gospel balm into his wounded to his soul, and pour the gospel balm into his wounded to his soul, and pour the gospel balm into his wounded to his soul, and pour the gospel balm into his wounded to his soul, and pour the awful horror of his situation.

Born into a new life by the one, we can only be sus-

that they were to judge, but by what he tought. The injunction tallies with the emphatic words of St. Paul in a future day. "Though we, or an angel from heaven

future day. "Though we, or an angel from heaven preach any other gospel unto you than that we have preached unto you, let him be accursed."

I am far from denying that the priests were the appointed teachers of the people; I am aware that it is related among the calamities of Israel that they had been "now for a long time . . . without the true God, and without a teaching priest, and without law," (2 Chron.xv.) and that it was foretold among the evils which should befall them, that "the law should perish from the priest, and counsel from the ancients," and that at the restoration empted, dying creature. On this consideration only an he securely lay down his head and close his eyes.

—Cecil.

Diffidence.—The celebrated Aboo Yûsuph, who that there is nothing in the Seriptures to prove that their teaching was to be the final rule of the people's faith and practice, for whenever implicit obedience is required on rain of God's displeasure it is always to the quired, on pain of God's displeasure, it is always to the Law itself.

But to return to the direct proofs of the Scriptures being mentioned with the highest degree of honour and respect, the following passages may also be addreed.

"The Law of the Lord is perfect, converting the soul; "The Law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure opening the heart: the commandment of the Lord is pure opening the heart: the commandment of the Lord is pure opening the heart: the commandment of the Lord is pure opening the heart: the commandment of the Lord is pure opening the heart: the commandment of the Lord is pure opening the testimony of the Lord is sure, making wise the simple. The statutes of the Lord is pure opening the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure opening the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure opening the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure opening the testimony of the Lord is sure, making wise the simple. The statutes of the Lord is sure, making wise the simple. The testimony of the Lord is sure, making wise the simple. The testimony of the Lord is sure, making wise the simple. The testimony of the Lord is sure, making wise the simple. The testimony of the Lord is sure, making wise the simple. The testimony of the Lord is sure, making wise the simple. The testimony of the Lord is sure, making wise the simple. The testimony of the Lord is sure, making wise the simple. The testimony of the Lord is sure, making wise the simple. The testimony of the Lord is sure, making wise the simple. The testimony of the Lord is sure, making wise the simple. The testimony of the Lord is sure, making wise the simple. The testimony of the Lord is sure, making wise the simple. The testimony of the Lord is sure, making wise the simple with the testimony of the Lord is sure, making wise the simple with the testimony of the Lord

From the New Testament I adduce the following texts: "And behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him." (Matt. xvii.) We can only hear Christ, in the Scripture record of what he taught, unless you would paraphrase the words with Hear his Church. But I cannot substitute the one expression for the other, inasumen paraphrase the words with Hear his Church. But I cannot substitute the one expression for the other, inasmuch as the command, Hear ye him, directs me at once to where I shall find his own express words recorded under divine inspiration; but the other directs me no whither.

"Abraham saith unto him, They have Moses and the Prophets, let them hear them. * * * If they hear not Moses and the Prophets, neither would they be persuaded though one rose from the dead," (Luke xvi.)

"He that is of God, heareth God's Words." (John viii.)
Jesus said. "If any man hear my words and believe not.

"He that is of God, heareth God's Words." (John viii.)
Jesus said, "If any man hear my words and believe not,
I judge him not; for I came not to judge the world, but
to save the world. He that rejecteth me, and receiveth
not my words, hath one that judgeth him: the word that
I have spoken, the same shall judge him in the last day."
(John vii) (John xii.)

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scripture, might have hope." (Romans

"Take the helmet of salvation, and the sword of the Spirit, which is the Word of God." (Ephesians, vi.)
"The Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, of the joints and marrow, and is a discovery of the houghly and intents of the hear?" is a discerner of the thoughts and intents of the heart.

"God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." (Heb. i.) "For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." (2 Peter i.)

"And that from a child thou hast known the Holy Scrip-

"And that from a child thou hast known the Parly Schiptures, which are able to make thee wise muto salvation, through faith which is in Christ Jesus." (2 Tim. iii.) "All Scripture is given by inspiration of God." Can any thing higher be said of the Scriptures, than that they are the Word of God to us? Can any higher demand be made upon our reverence and respect, than to be expressly told that they were dictated by the Holy Ghost? Nothing like divine inspiration; attributed in the Bible to the like divine inspiration is attributed in the Bible to the ordinary teaching of the Church or the ministry.

"These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing."
(1 Tim. vi.) This text alone would disprove your statement, that "the Bible is not even associated with the ministry as an authoritative teacher;" for if the teaching your intention to of Timothy had been intended to

Moses accompanied the delivery of the Written Law to the Israelites with such injunctions as these, "Ye shall not add unto the Word which I command you, neither it must stand or fall. And this Epistle shews, that the it must stand or fall. And this Epistle shews, that the

decide between true and false doctrines, when St. Luke

(Joshua xxiii.)

It is remarkable, with reference to the question before the Scriptures? Are there any decisions of the Church

us, that when Moses solemnly delivered the Book of the Law "unto the priests the sons of Levi, which bare the have stronger assurance of their trath than I can have of

oriety and effect have been made. The absence of any contradicted or denied in some points, by some persons or contradicted or denied in some points, by some persons or other? Is there any declaration of any Church, which not only states the truth, but so states it as to silence all cavillers and gainsayers? Can any Church speak such cavillers and gainsayers?

should hearken as to a teacher. In whom there possibility of error, their absolute submission to that prophet was positively commanded.

"I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I command him; and it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." (Deut. xviii.)

In Deut. xiii., we find an injunction to the Israelites to put to death any man who should attempt to draw them away from the worship of the true God, even though he should exhibit the strongest external proof in support of his alleged authority.

"If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spoke unto thee, or the wonder come to pass, whereof he spoke unto thee, though the sign or the wonder come to pass, whereof he spoke unto thee, or the wonder come to pass, whereof he spoke unto thee, though the wonder come to pass, whereof he spoke unto thee, or the wonder come to pass, whereof he spoke unto thee, or the wonder come to pass, whereof he spoke unto thee, or the wonder come to pass, whereof he spoke unto thee, though the wonder come to pass, whereof he spoke unto thee, or the wonder come to pass, whereof he spoke unto thee, though the wonder come to pass, whereof he spoke unto thee, though the wonder come to pass, whereof he spoke unto thee, though the wonder come to pass, whereof he spoke unto thee, though the wonder come to pass, whereof he spoke unto thee, though the wonder come to pass, whereof he spoke unto thee, the will, by the influence of the Holy Spirit, subdue "the unruly wills and affections of sinful men" to a more geneunruly wills and affections of sinful men" to a more geneunruly wills and affections of sinful men" to a more gene-