

Poetry.

[Communicated to the Clerk]
A NEW CONSOLATORY STANZA.
By the Author of "Procrustean Philosophy."

Patient one little hour,
Pale, unloved, unscathed flower,
Sitting out the same
Patient—heart of depth and duty,
Yearning for the smile of beauty,
Never catching one?

And, behold! thy plods prepare
Is a glorious crown
For thy crown of sorrow,
Precious pearls of softest lustre
Shall with brightest jewels be strewed
Where the thorns are now!

Patience! Patient! sister, brother,
Lean in love on one another,
Calm your grief, and all ill,
Comforted by surely knowing
That the Kuler is bestowing
Strength, to atone all!

O ye virgin spirits waiting,
O ye hearts of thousands, heaving
Darkly to decay
Through the light of disappointment,
Tenderly with precious olivine
Till those cars away;

Tenderly, with wise begonias
Court sweet Patient for her smiles
On the train of grace;
Soon, with other sister's grace,
Shall she make your hearts that face
Laugh away their fear;

Soft contentment, bright-eyed duty,
Faith in his arched heaven
Joy, and love, and love,
Follow—Patience, where thy finger
Gently beckons Home to us
On the weeks of time.

MARTIN F. TOPPER.

AN ANGEL IN THE HOUSE.

How sweet it were, if without feeble flight,
Or flying of the drearful beautiful night,
An angel came to us, and we could bear
To see him issue from the silent air!

His eyes divine, and his hands so true,
To see him in our room, and bend on ours
From that dead land—as we shall know for ever—
We think of him, and angels that are to be,

Or may be if they will, and we prepare
Their souls and ours to meet in happy air—
A child, a friend, a wife whose soft heart sings
In union with our hearts to those who sing.

LEIGH HUNT.

THE COMMON-PLACE BOOK.

No. XI.

THE CHURCH.

"The Church is a spiritual society, the foundations of which were laid by Jesus Christ Himself, His Divine and perpetual Head; its frame and constitution being afterwards constructed and settled by His Apostles, acting with His authority, under the guidance of the Holy Ghost. Its office is to bring sinners to Christ, by furnishing to those who are incorporated into it, the means of knowledge and holiness; that it is, therefore, not merely instrumental as a teacher, but sacramental, as a medium of the believer's personal union with his Saviour, conveying and dispensing grace. . . . And the Church consists not merely of the Clergy, but of the whole body of baptized believers; and every member of that spiritual household has his appropriate duties to perform in that capacity, as well as those who are set over the rest, to give them meat in due season. All are concerned in the Church's purity and efficiency, and bound to promote it, as they have opportunity; and if it be the Church's duty to provide the food of God's Word and Sacraments, and to all those ordinances which are requisite to the dispensation of truth and grace, and if it be the duty of her Ministers to dispense them accordingly—it is in the same degree obligatory upon her other members to profit to the utmost by that provision, and not to despise any of those appointments, by which she realizes her sacramental character."

CATHEDRALS.

"WHAT IS THE USE OF CATHEDRALS?" is the question which one hears asked every day by utilitarians and latitudinarians. We, for our part, are perhaps more alive to the value of our Cathedral Establishments than some of our contemporaries. Though they are no longer practically available as a council to our Bishops—though the election of Bishops is, for the present at least, taken from them—yet, in the daily offering up of prayers and praise, we see the same usefulness and acceptableness to Almighty God, as in the daily sacrifices at the Temple of Jerusalem. Nay, even in a utilitarian point of view, as the noble structure of our vast Cathedrals strikes the eye of the beholder with feelings of awe, and gives the impression from the very vastness of the labour and expenditure used in the construction and repair of the edifice, that the service of God is a thing of importance, deserving our utmost labour and care—so even more is this impression conveyed by the surpassing beauty of the Cathedral Service—when care is taken that it shall be celebrated reverently and devoutly. The very sound of the Cathedral choir strikes the heart of the casual passer by with feelings of reverence, and reminds him that all his thoughts should not be given to the affairs of this world. Whether, therefore, we regard the honour of God, or the good of the souls of the people, we consider the Choral services of our Cathedrals as of infinite value. They are types of the everlasting praise which is due from all created beings—they go up as intercessions for the toiling world—they help to imbue many a worlding and sceptic with feelings which, if cherished, may conduce to their everlasting benefit.

GOD'S LOVE AND JUSTICE.

It is very easy, if men were well disposed, to read at once in the death of Christ, the greatest love of God to us, the greatest love of His laws. His love appears in that He would, for our good, and that we might not be eternally undone lay aside His own right which He hath to punish—forgive us a debt which we were not able to pay—alter His law, and abate the strictness of it—dispense with the execution of the old law, and make a new one of grace and favour; and that He might do so, and save us both from dying, and His law from contempt by our escape, that He would provide such a wise remedy as this His Son's dying for us. Herd was His love manifested, and we can never sufficiently admire it, that He would have Him die rather than us; that He would have Him suffer that we might be delivered! But then this also plainly tells us the great love that He bears to holiness, to His laws, and to our duty, which He took care should not be injured by His favour and remission. Though He would not have all die out of love to us, yet He would have one, lest we should still continue in the love of sin. Though He would not have every one of us suffer Christ suffer, that we might not take the boldness added to break them. This death of His Son reduced things to an excellent temper: providing that neither we nor God might be damaged; that we might not suffer for what we have done, and He might not suffer by our doing still the same;

that He might be what He is, and we become what we ought; that the old original laws which required our obedience might remain in force, and the rigour of them not be executed for our disobedience: that He might part with some of his right yet, and recover all the rest: in one word, that He might be moved to let go His right to punish us, and we not moved to be careless in yielding Him the rest of His right which He hath to our hearty and constant obedience.

Bishop Patrick.

He shortly found proof of the Lord being with him as he was with Moses, according to his promise. Spies, which he had sent to Jericho, brought him news of the extreme consternation of the people, and he was convinced that the Lord had broken their spirit and delivered them into his hands. He removed from Shittim, and brought his host down to the Jordan. The number of fighting men amounted to 600,000, and the Lord was with them. But the Jordan was swollen by the melting snows of Lebanon, and interposed a rapid stream of the breadth of about a mile. Yet after three days Joshua gave orders for the passage of the river on the morrow.

He distinctly informed the people of the miracle which was to happen, and was not answered by any murmur of disbelief, so changed was the generation. As their forefathers had been commanded, previously to their receiving the Law from Sinai, so now were they commanded to sanctify themselves. Such an order forcibly recalled the wondrous passage of the Red Sea, and in all the assurance of faith Joshua and his people gazed on the lovely land of their inheritance, which lay beyond the broad and roaring stream. Perhaps he, and many saintly men, were thus turned to the contemplation of that abode of final rest which lies beyond the passage of the grave. Perhaps they saw in the scene before them, the type of higher and better things to come in the Church of God, and were conscious of being typical agents. (Hebrews xi. 13, 14.) How sublime must have been the feeling.

It is instructive to endeavour to enter into the thoughts of Joshua as he lay musing on his bed during the night which ushered in so eventful a day. We can do it but very imperfectly, and yet quite sufficiently to perceive their sublime singularity. To go on from them to the thoughts of Caesar on the night before he invaded Britain, or even of Columbus on the night which veiled the sight of the already-discovered world, is at once to cover these heroes with ridicule, and to profane the awful character of Joshua's calling. He had not seen a river (for the scanty Arnon deserved not the name) since he had left the banks of the Nile forty years ago. When, therefore, he heard the continued roar, and saw the broad gleam of waters, which shone the brighter for being backed by the dark shadows of the mountains of the Promised Land, how must his heart have leaped with thankful joy at witnessing at last this visible accomplishment of God's promise! How deeply must he have felt the bliss of this reward of the faith which had sustained him through so many trials in the parched wilderness! Thence he would revert to the memory of his companions, who, lacking that faith, and wishing to see the Nile again, fell there. Alas! of the whole generation to which he belonged, all had fallen save himself and Caleb; and he had been the companion of the fathers of the immense multitude of warriors by which he was now surrounded. Yet how different was he in his notions of this fleeting life than that vain Persian king, who, in a fit of vexed pride, wept over his innumerable host. His exception from the general lot was to him a proof of what faith had effected, and a token of what it should effect. With what thankfulness to his Upholder must he now have looked back upon past trials and mercies, while a centre was given to the whole system of their detached incidents! The falling mists,—the flight of quails,—the sweetened water,—the cloven rock,—the consuming fire,—the devouring earthquake,—the devouring fire,—the fiery serpents,—all revived in his mind, and were seen as harmonious parts of one whole. Meanwhile the roaring river called him back ever and anon to the full sense of his present blissfulness, and summoned him to praise God. And then he would return and recall the thoughts which invited him when he lay on the banks of the Red Sea, on the night before his passage of it, at the very same time of year, forty years ago. But who can enter at all adequately into the number or vigour of the reflections at such a moment of such a man, who had seen upwards of fourscore years, all full of signs and wonders, with a most observant eye, with a most feeling heart, and who still retained all his bodily and spiritual vigour? What price would be too much for a single hour of his thoughts on this eventful night?

THE HARP OF THE HUMAN SPIRIT NEVER YIELDS SUCH SWEET MUSIC, AS WHEN ITS FRAME-WORK IS MOST SHATTERED, AND ITS STRINGS ARE MOST TORN. Then it is when the world pronounces the instrument useless, and man would put it away as incapable of melody, and the finger of God delights in touching it, and draws from it a fine swell of harmony. Come night, come calamity, come affliction, God still says to His people, as he said to the Jews, when expecting the irruption of the Assyrians, "Ye shall have a song, as in the night."

Rev. Henry Melville.

WHY MEN ARE PRONE TO CENSURE OTHERS.

The divine Spaniard, in his pleasant but useful fictions of the life of Gusman, makes hisologue wittily discourse of the unconscionableness of the Genowaves, and their prying into, and censuring of other men's lives; that when they are young, and go first to school, they play away, and lose their consciences, which their master finding, he lays them up carefully in a chest; but because he hath the keeping of so many, and they mixed one with another, he gives to his scholars, when they go away, such consciences as first come to hand, which they take to be their own; but, are indeed, somebody's else; whence it comes to pass, that no man bearing his own conscience in his own bosom, every man looks and pryes into that of another man's. The truth of this story may be questioned, but the moral is true without all question, and we have needed sometimes of such pleasant passages to tell us the truth, that we may understand ourselves the better. There's hardly a man to be found, that is not curious in other men's faults, blind in his own, partial to himself, never without matter against others, still complaining of the badness of the times, the decay of trade, the ripeness of sin, but will not be persuaded that he is in any way the occasion of the same.

Burton's Anatomy of Melancholy. 1630.

Infant born the world to free,
Look on us!
That in child-like wisdom, we
May put on thy humility.

Thou that midst the beasts didst sleep,
Helpless Babe!
From dark beasts that seek thy sheep,
Sacred Shepherd, save and keep.

Thou, who hast thy Godhead laid,
All aside,
From dark beasts that seek thy sheep,
Sacred Shepherd, save and keep.

To Thee, opening heavenly door,
Virgin-born!
To Three in One, whom we adore,
Glory be for evermore.

From the Parisian Breviary.

A FACETIOUS CLERGYMAN.

Clergymen sometimes indulge in a little quiet humour as well as other people. We have been much amused with the following specimen, which has the advantage of not being without its moral.

A country parson, who was not over promptly paid by his parishioners, on entering the church one Sabbath morning, met one of the most wealthy of his flock, and asked the loan of a dollar.

"Certainly," said the man, at the same time handing over the coin.

The parson put it into his pocket, and preached his sermon in a most capital style; and on coming down from the pulpit, handed the identical dollar to the man from whom he borrowed it.

"Why," exclaimed the lender, "you have not used the money at all."

"It has been of great service to me nevertheless," replied the clergyman; "I always preach so much better when I have a little money in my pocket."

The hint was taken, and the balance of his salary was collected on the following day, and paid over to him.

FRIDE.

The heart of man is strangely proud. If men commend us, we think we have reason to distinguish ourselves from others, since the voice of discerning men hath already made the separation. If men do not commend us, we think they are stupid, and understand us not; or envious, and hold their tongues in spite. If we are praised by many, then fame is the voice of God. If we are praised but by few, then we cry,—these are wise, and one wise man is worth the whole herd of the people. But if we are praised by none at all, we resolve to be even with all the world, and speak well of nobody, and think well only of ourselves.

Bishop Taylor.

GEORGEY NARZAZEN'S EPIGRAPH TO HIS MOTHER.

"This is the day which the Lord hath made."—Psalm cxviii. 24
"Thy Sabbath made thy genial heart thrive:
Each day of mourning woke thy plaintive moan;
Each festival thy joy, the conscious face
Beheld each pleasure, every pain.
Thy trickling tears impressed the stones around,
But on the cross alone in drops were found.
The awful rites no careless look disjoined,
And no unhalloved words thy lips profaned.
No idle mirth perturbed thy placid cheek;
The hidden virtues, God alone can speak.
Thus flowed thy life at that congenial shrine:
Where he bade thee, in the face resigne
Thy mortal part, and soar to realms divine."

THE PASSAGE OF THE JORDAN.
(From "Scripture Biography," by the Rev. Robert Wilson Evans, M.A.)

and from the Euphrates to the sea, Joshua was commanded to occupy, and allot to his people. He was dismissed with a repetition of the charge which he had received at his ordination, "Be thou strong and very courageous, that thou mayest observe to do, according to all the law which Moses my servant commanded thee; turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest."

He shortly found proof of the Lord being with him as he was with Moses, according to his promise. Spies, which he had sent to Jericho, brought him news of the extreme consternation of the people, and he was convinced that the Lord had broken their spirit and delivered them into his hands. He removed from Shittim, and brought his host down to the Jordan. The number of fighting men amounted to 600,000, and the Lord was with them. But the Jordan was swollen by the melting snows of Lebanon, and interposed a rapid stream of the breadth of about a mile. Yet after three days Joshua gave orders for the passage of the river on the morrow.

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THE MORNING came the morning of a day among the most memorable in the calendar of the Church. Joshua rose early to array his people. The immense host of the chosen people appeared before him, having washed their bodies and garments outwardly with water, and having sanctified their hearts inwardly with fasting and prayer, fit exemplar of the spiritual order, took the lead, and thus God went indeed before his people, and preceded his Church through Jordan, as he did afterwards through the grave, as he shall hereafter, to the mansions of heavenly rest. The signal was given, and all was in motion towards the river, whose roar was drowned in the noise of the multitude. How must the heart of Joshua and his people have throbbred with expectation as they beheld the Ark, which was borne by the priests 2000 cubits in advance, approach nearer and nearer to the broad impassable stream. At length it actually entered the river. The feet of the priests were dipped in the brim of the water. At that appointed moment the waters which came from above, stood and rose on an heap, and those that came down failed and were cut off. Thus a road on dry ground was opened through the river. The Ark took its station in the middle of the stream until the whole host had passed through. Fifteen centuries after, at the very same spot, the disciples of John the Baptist made through these waters the passage from sin unto repentance and forgiveness. What glorious recollections, what significant foreshadowing would then present itself to the mind of the true believer! How singularly has God, throughout his whole economy, consulted this associating quality of our mind. All the typical parts exclusively rest upon it. Yet we, through an affectation of spirituality, in which the company of our body will not bear us out, and to which we have been driven by our violent reaction from superstition, not only neglect, but are afraid to entertain the admonitions of the spot. Many and valuable are the lessons both to head and heart, of which we thus so unwisely deprive ourselves.

ON THE INTERPRETATION OF THE SCRIPTURE.

Extract from Mr. Hirschfelder's Introduction to his New Version and Commentary on Isaiah, about to be published.

(Not directly continued from the last extract.)

But some of the precepts in the code of oral law are too partial not to betray the authors of it; the unlearned is brought on a level with the brute, whilst the Rabbi is raised to the highest honour. The fear of the Rabbi is as the fear of God is one of the principles that the oral law teaches. Yes, "a disciple is not to salute his Rabbi as he would salute another friend, but he is to bow down before him with reverence and honour, and say to him, Peace be unto thee, Rabbi."

"A disciple is not to call his Rabbi by his name, even when he is not in his presence." Well, then, might our Saviour say of them, that they love greetings in the markets, and to be called of men, Rabbi, Rabbi. Such laws cannot fail to create suspicion that the Rabbies were the framers of the laws themselves, who, in order to attach more importance to them, imposed them on their credulous brethren as being of divine origin. And this seems really to be the plain truth of the matter, for after the death of Simon the Just, son of Onias 1st, who died 292 B. C., there arose a sort of ambitious men, known by the name of Tannaim, who, in order to appear wiser than their generation, began to enlarge upon the Mosaic law, and the traditions that were received by Ezra and the great men of the Synagogue. This mode of teaching having once been set on foot, it was afterwards followed up with great zeal by their disciples, who added again their own imaginations to what they had received from those who went before them, and so it continued till about the middle of the second century after Christ, when Antonius Pius governed the Roman empire; by which time their traditions had swelled to such a great bulk as to exceed all possibility of being any longer preserved by the memory of men. It was then found necessary that a collection of the traditions should be made, and the laborious task was undertaken by Rabbi Judah, son of Simon, who was also surmoted, from his great piety, the Holy, at that time rector of the school of Tiberias, and president of the Sanhedrim, and the book which now contains those traditions is called the Mishna. But although the Mishna seemed to be a complete work, yet the Rabbies thought it not explicit enough, and thus had another opportunity afforded them to exercise their ingenuity; they accordingly set to work and made comments upon Judah's Mishna, which they called Gemara, (i. e. perfection,) and together with the Mishna, makes up what is called the Talmud.

Regarding the canons of criticism of the Talmudists, not much reliance can be placed on them than on the oral law. They, for instance, say, "that if the father of a prophet is mentioned, he must have been a prophet also," and thus they would make out that Amos, the father of Isaiah, had been a prophet, simply because we read several times, Isaiah, the son of Amos. There is, however, not the slightest ground for such a supposition: the scripture is perfectly silent as to the family of Isaiah, so much so, indeed, that had not his father's name been mentioned with his own, we should never have known that such a person as Amos had existed. Further, according to this canon of the Talmudists, Hilkiah the father of Jeremiah, Beerai the father of Hosea, Bethel the father of Joel, and Amittai the father of Jonah, they must have all been prophets, since we find their names mentioned in connection with those of the prophets.

Having now shown that the oral tradition which the Jewish Church maintains to be of divine origin, and declares to be the only true interpreter of the Holy Scriptures, is in fact nothing more than a base contrivance of the Rabbies, projected to forward their own views; let us, in the next place, proceed to consider the mode of interpretation which now exists in the Church of Rome. Here one might naturally expect to find a sound mode of interpreting the Holy Scripture, a mode worthy of a Christian Church who has enjoyed the full light of the New Testament. But, unfortunately, we are greatly disappointed in our anticipation, and to our utter astonishment, we can, in reality, perceive nothing more than the old deception carried on by the Jewish Rabbies, practised with no less ardour by the Church of Rome. Some of the dignitaries of that Church have, no doubt, perceived the great convenience of an oral tradition, by the aid of which commandments might be multiplied or diminished, and the Scriptures made to say just as the interpreter pleases, and have forthwith introduced it into their Church. But then the Jewish Rabbies have imposed their oral tradition on the people as of divine origin, a stratagem to which they were obliged to have recourse to, or else the Jews would not have yielded that blind submission to it that they have done. The dignitaries of the Church of Rome were not to be outdone by the Rabbies, and having now a precedent in that of the Jewish Church, they maintained divine origin for their oral tradition likewise. There was now no rebelling against it, however great the inconvenience of observing it might be,—an infringement even of one of its most insignificant laws might now be visited with the severest chastisement: here again did the dignitaries of the Church of Rome follow the footsteps of the Jewish Rabbies, who never scrupled to inflict the severest punishment for the slightest offence. Indeed, if we closely examine the two systems of oral tradition, as existing in the Jewish and Roman Churches, we cannot fail to perceive that their chief characteristics are one and the same; the one introduced to serve the personal purposes of the Rabbies, and the other to serve the personal purposes of the clergy of the Church of Rome, both hatched in the corruptions of ages, and the decay of the Church and religion.

But this is only my opinion of the subject, and that the reader may not think I have formed an erroneous one, I shall now proceed to examine the matter in the same manner as I have done in examining the oral traditions of the Jews, and in order that the reader may see the great resemblance which the two systems bear to each other, I shall adduce parallel examples from the Jewish tradition.

In the first place, it will be necessary to shew whether the Church of Rome does really acknowledge an oral tradition of divine origin, and this I think may be done most satisfactorily by quoting the doctrine of the Council of Trent itself, which runs as follows: "That the Council receives traditions, both as to faith and manners, either delivered by Christ himself with his own mouth, or dictated by the Holy Ghost, and preserved in the Catholic Church by a continual succession, with equal piety of affection and reverence, as the proofs of Holy Scriptures." (Sess. 4.) The same Council further affirms: "That the truth of the Gospel is contained partly in books that are written, and partly in unwritten traditions." Here, then, we have the plain confession of the Council, that there are actually such traditions from Christ and the Holy Ghost, distinct from Scripture, which relate to faith, and also declares equal respect and reverence due to them. In the year 1554, Pope Pius the Fourth issued a brief summary of the doctrinal decision of the Council of Trent in the form of a creed, generally known by the name of the Creed, which has ever since been received by the Church of Rome as an explicit and accurate summary of the Roman Catholic faith. In that creed we find the following confession: "I most firmly admit and embrace apostolical and ecclesiastical tradition, and all other customs and observances of the same Church." Now every Christian will at once admit that the word of our Saviour and the dictates of the Holy Ghost demand equal respect, no matter how conveyed to us, but then it is nothing but reasonable to suppose that if such an oral tradition had been left by our Saviour and his apostles, as a foundation of faith together with the written word, it would have been universally received in all the Christian Churches. Or does the Church of Rome pretend to say that the Bishops of Rome were, by divine authority, chosen as the depositaries of the oral tradition, until the memorable sixteenth century, to be then presented to the Christian world by that very impartial Council of Trent? If so, were the Bishops of Rome all honest and pious men, men who totally disregarded private interest, and had nothing but the welfare of the Church at heart? History tells otherwise. It is, therefore, obviously necessary to establish

the genuineness of the tradition which the Church of Rome professes to possess, that we should have the unanimous voice of the whole Church, and the evidence of all the early councils in favour of it. The mere fact that certain Churches received such traditions, by no means establishes their divine origin: certain Churches received also heretical doctrines, and were condemned for it, and why? for the very reason that they were not of divine origin. Had, indeed, the Council of Trent shown that the traditions which they were about to impose upon the Christian Church had been universally received by all the early Churches, they would have silenced the Reformers at once, and prevented much bloodshed and misery; but all the evidence that the adherents of the oral traditions did adduce was simply that they had received them from their predecessors,—and to such a frivolous allegation the whole Church were expected to yield blind submission. But as the Church of Rome has left the world in darkness on this matter, let us not treat it with equal indifference, but let us rather examine whether such a Catholic tradition can really be discovered before the Council of Trent; and that it may not be said we treated the subject superficially or impartially, let us endeavour to trace it from its very sources. It is not unreasonable to suppose that Moses should have left to his nation some further instructions regarding the observance of certain laws, ceremonies or feasts mentioned in the written law, but which, not being essential to salvation, were not committed to writing. Or we may even go further, and say that some of the priests or elders may have made by-laws, which, as Professor Hay justly observes, "they were perfectly justified in doing, so long as they grounded them on the old ones, or only applied the old ones to particular cases, and settled the means of executing them." That unquestionably was the first origin of oral tradition.

The Jews further had some traditional narratives, to some of which reference is made in the New Testament; thus, for instance, St. Stephen, in addressing the council, makes mention that God appeared to Abraham when he was in Mesopotamia, before he dwelt in Charran, (Acts vii. 2.) And again in verse 4th, when Abraham had removed to Charran, after his father's death, God removed him from thence into the land of Canaan.

Now, as there is no mention made in the Old Testament of God appearing to Abraham when he was in Mesopotamia, St. Stephen here evidently followed the Jewish tradition, which is also adopted by Philo and Josephus, Antiq. i. vii. 6. So St. Jude in his epistle makes mention of Michael the Archangel contending with the devil about the body of Moses, of which there is no mention made in the Old Testament, and he must, therefore, have quoted it from tradition.

The Talmudists, indeed, give us a long round-about story about the death of Moses, with which I shall not trouble the reader, no doubt made up from the old tradition, and some fancies of their own imaginations. Our Saviour and his Apostles too seem to have so far adopted some of the traditions as to make use of them in reasoning with the Jews; and could we possibly, at this distance of time, separate the old traditions from those that are the fabrication of the Rabbies, which fill no less than 12 vols. folio, they might prove extremely useful; but, unfortunately, they are now so intermingled with the fables and absurd and inhuman laws of the Rabbies, that we are constrained to reject them all, with the exception of such traditional narratives that are particularly referred to in Scripture.

Professor Hay very properly remarks: "there is no doubt but every founder of a Church must make by-laws, and give directions not worth writing down, which yet it is laudable to observe, and blamable to neglect." B. iv. Art. vi. Sect. 5. That such was probably the case in the Jewish Church, although we have no direct evidence, I have already shewn; but that such oral directions were given by St. Paul, we have his direct evidence for it: "Now I praise you, brethren, that you remember me in all things, and keep the (apostolical) ordinances (or as it is rendered in the margin, traditions, as I delivered them to you)." (1 Cor. xi. 2.) Again 2 Thess. ii. 15, "Therefore, brethren, stand fast and hold the traditions which ye have been taught, whether by word or epistle." And in ch. iii. v. 6. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."

MISCELLANEOUS CHURCH INTELLIGENCE.

BISHOP OF MANCHESTER.—The Gazette of Tuesday contains an Order in Council, ratifying a scheme of the Ecclesiastical Commissioners "for providing a residence for the Bishop of Manchester; for confirming the Bishop as Visitor of the Cathedral thereof; and for regulating honorary Canonries therein." The Commissioners say they are not yet prepared to recommend the Bishop's Episcopal residence should be provided for the Bishop of Manchester, but propose to pay 400l. a-year for a residence to be occupied by the Bishop for the time being.

EPISCOPAL RESIDENCES.—The Ecclesiastical Commission has authorised the expenditure, on Episcopal residences, of the following sums:—Palace at Ripon, 15,689l.; purchase of land and house for the Bishop of Gloucester, 11,000l.; alteration of a house for him, 11,897l.; purchase of estate and house for the Bishop of Lincoln, 39,406l.; alteration of a house for him, 13,392l.; purchase of estate and house for the Bishop of Worcester, 25,557l.; alteration of residence of the Bishop of Worcester, 7,000l.; alteration of residence of the Bishop of Oxford, 6,469l.

PLYMOUTH.—Another subject of agitation has arisen at Plymouth. A charitable and pious lady, who for some time past has taken a great interest in the condition of the poor and spiritually destitute, and devoted herself entirely to the promotion of their welfare, having formed a foundation for the government of a female orphan house, supported by her, office was taken at the form and manner of their performing their works of mercy. The following extracts from the documents which have been presented, explain the nature of the case. The Rev. T. Hatchard, Vicar of St. Andrew's, Plymouth, says in a letter to the lady herself, after an interview with her:—

"Whilst I entirely exonerate you from the charge of being Papist, it is yet manifest that your views are in perfect accordance with those best known by the name of 'Tractarianism,' and so far must remain unsatisfied as before the interview; believing as I do (and of which about 200 instances have exemplified the correctness of my view) that they almost necessarily end in their upholders becoming Romanists."

"So long as the Roman name of the Sisters of Mercy is retained, the dress of Nuns or something very similar is used, and the appellation of Superior of the Sisterhood be applied to the head of the establishment, the Christian public cannot fail to look with great jealousy upon your proceedings, in which, too, I cannot cause mostly to join."

On the other hand, an address, signed by the Mayor and five Clergymen of Devonport, contains the following testimony:—

"We have visited this establishment (the Orphan's Home), and have fully ascertained the principles which it is conducted, and we feel bound to state our conscientious conviction that the ladies who superintend it are sincerely attached to the Church of England. They devote themselves to works of piety and charity. They visit the sick with the sanction and under the direction of the parochial Clergy. We are also prepared to assure the public that the books used in the instruction of the children are from the list of the Society for Promoting Christian Knowledge."

ADDITIONAL CHARITIES.—Another anonymous donation of 400l. has been received by the committee of the Additional Charities' Fund.

PROS. REQUESTS.—Mr. George Richards, late of Cheltenham, a native of Cardiff, has among other charitable bequests, made the following:—1,000l. to the Church Building Commission; 500l. to the Church Building Enlarging and Repairing Society; the Society for Propagating Christian Knowledge; the Society for Propagating the Gospel in Foreign Parts; the Church Missionary, the National Society for Education, ditto Welsh Fund, the Church Pastoral Aid Society; 250l. each to the Jews Society, Additional Charities' Fund, Bible Society, and London Hebrew Society; 200l. to the British and Foreign School Society; 100l. to the Religious Tract Society; an annuity of 50l. per annum to King's College, Cambridge, for the benefit of scholars there; and an annuity of 50l. per annum to Eton College, for the benefit of superannuated collegers; and of 21l. per annum for Latin and English essays.

CONSECRATION.—On Wednesday week, by the Bishop of Chester, in the new district Church, under Sir R. Peel's Act, of St. James, Congleton, capable of accommodating 700 persons.

ORDINATION EXTRAORDINARY.—The Cambridge Advertiser states that the Bishop of Hereford has ordained his wife's brother, 60 years of age, and presented him with the living of Coddington.

BISSONNETTE INTELLIGENCE.—The Death of St. Patrick will, it is confidently asserted, be the new Bishop of Down and Connor; the Rev. Mr. Perrin, brother of the Judge, succeeding the Dean.

COLONIAL CHURCH INTELLIGENCE.

FIRST NATIVE CONFESSION AT CALCUTTA.—At the first native confirmation, held in the Cathedral of Calcutta, thirty-five males and seventeen females, from the Hon. Thakurpurs, Ramnagar, Mirzapur, and Agarpara, were confirmed. The Bishop's address on the occasion was translated into Bengali by the Rev. T. Sandys.

EDUCATION.

THE NATIONAL SOCIETY.—Among the recent contributions to the National Society, amounting to 1400l. from his Royal Highness the Prince of Wales, 250l. from Her Majesty the Queen Dowager, 250l. from his Grace the Archbishop of Canterbury, and 200l. from the Lord Bishop of London.