

truth; nor must I forget his audience. "black" indeed, "but comely;" "comely" in respect of neatness, order, and comfort; "comely" in the spirit of devotion that appeared to reign among them; and "comely" in the thought that they were not only bodies emancipated from temporal bondage, but souls exalted into the "glorious liberty of the children of God."† It was very pleasant to listen to such an assembly with "the high praises of God in their mouths."‡ It was very pleasant to hear all of them whom nature had so qualified, singing hymns, and chanting various parts of the service, especially that beautiful anthem, "Glorry be to God on high, and on earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly king; God the Father Almighty."

All this was eminently pleasing. But yet from time to time I heard a goodlier sound,—a sound that music cannot equal,—I heard the voices of all united in prayer, supplication and thanksgiving; all—from the child of tender years to the old man leaning on his staff for very age.§ It made an impression that I can never forget. Their very "amen" was delightful, and went home to the heart. It reminded me of what St. Jerome says of the Church of old, and of what St. John says of the Church above: for I seemed to hear the "voice of a multitude as the voice of many waters, and as the voice of a great thunder."¶ Yet it was not a confused tumultuous clamour, but a kind of measured harmony of utterance.

I thought with myself after all was over, as I was returning to my lodging, "how unhappy it is that this primitive and edifying observance, together with others, has fallen into disuse!—Yet wherever it is retained, and wherever it is revived,—there is not a sight nor a sound on this side heaven, more beautiful, more animating, more impressive, more soothing, and more sublime, than that which greets the eye and the ear, in the worship of God according to the ritual of the Reformed Apostolic Church."

AN ENGLISHMAN.

* Canticles i. 5. † Rom. viii. 21. ‡ Ps. cxlix. 6.
§ Zech. viii. 4. ¶ Rev. xiv. 2. xix. 6.

FROM THE GOSPEL MESSENGER.

SCRAPS FROM MY COMMON PLACE BOOK.—NO. 33.

OF ENTHUSIASM.

What is it.—It is the vice of the mind, falsely supposing itself under the immediate inspiration of God. It is above the use of ordinances and has a near alliance with schism, in which it commonly ends.

2. *The causes of it.* Enthusiasm is bred in these days from ignorance of the holy Scriptures, and of Christian antiquity.

3. *The marks of Enthusiasm.*—It affects great and extraordinary fervors of devotion, above the measure of other men;—and discourages the piety of sober Christians as formal and lifeless; the proofs of its pretensions being out of its fruits, but in its feelings which are evidence only to the person himself; it refuses to be brought to a trial and hence, is above conviction. Thus did the Montanists, when the Catholic Clergy would have exorcised Maximilla. George Keith accepted the repeated challenges of the Quakers, and would have met them at Turner's Hall; but they refused to come.

They are not obliged to answer any thing; having an immediate testimony that they are right, and all others wrong; and to question this, is, to quench the spirit—and despise prophecies: so it is consequently impossible that they should be reclaimed.

Enthusiasm rarely fails to betray great contempt of the priesthood, hierarchy, government, discipline and succession of the Church; and depreciates the Church itself, as if nothing were meant by it but a building with stone walls.

It despises the necessary labor of study. Forty years were requisite to form an *Andrews*; but an ordinary person, if a gifted Enthusiast shall be far beyond him in a few days. Hence schools and universities may be laid aside. The enthusiast has charity for every thing but the Church;—because the Church only has the

form of sound doctrine, with the history of truth and error from the beginning, and so can bring to nothing their boasted sanctity and pretended revelations; therefore they cannot speak of the Church with patience, nor bear with a Churchman! The affectation of superior sanctity, is a grand delusion which deceivers impose upon the simple. The Montanists, in the first century despised the Catholics as a carnal people, because they themselves practised greater mortification and severity. As to convulsions, roarings, ravings and falling senseless on the ground, &c., these, ever were the marks of a Demoniac, not, of the Spirit of Christ, which is first pure and then peaceable. Montanus therefore was reckoned to be possessed; and many sects in England about the time of Cromwell, had all the signs of it, as Mr. Leslie has fully shown in his writings against them, wherein a strange mystery of iniquity is detected. Few people at this day know what these sects were at their first setting out.

Yours,
PIONEER.

NEW YORK PROTESTANT EPISCOPAL PRESS.

The second Annual Report of the Board of Trustees of this association gives a highly gratifying evidence of the important services rendered to the cause of primitive Christianity by the vigorous and well directed measures of those who manage its concerns.

The following statement of their publications, and works issued during the year is an abundant proof of the foregoing remark. May the liberal encouragement they have thus far enjoyed be continued to them, and thus may the Church, as she is more extensively known and better understood be more and more deeply seated in the affection of those who love our Lord Jesus Christ in sincerity, and may all hearts ascend in thanksgivings to God that he blesses such instruments for our good to edification.]

TOTAL of Bibles issued in the year,	1,750
" Testaments,	4,000
" Prayer Books,	19,250
" Copies of Hymns,	11,000
" Almanacs,	7,000
" Tracts,	55,000
" Publications of the S. S. Union,	316,875
" Miscellaneous Publications,	36,950
" Standard works,	2,000
Octavos,	36,650
Duodecimos,	119,050
18mos,	244,625
32mos,	40,000

And a total of publications during the year amounting to (copies) 440,325

Amount in the first Report, 140,492

Making a grand total since the organization of the Press, of 580,807

JONAH.

In Latin, *Jonas*, the name of the prophet so called is derived originally from the Hebrew word *Janah*, signifying *he* or *it* oppressed or afflicted; as a dove through his harmlessness becomes a prey to the more ravenous fowl which pursues it. *Jonah* also signifies a person of a dove-like temper.

THOMAS.

The name of the apostle so called is derived originally from the Syrian word *Thanmo*, in Hebrew it signifies *twofold*. For this reason the apostle was called *Didymus*, of *two hearts*, because when Christ appeared to him and his brethren, he seemed to doubt and believe at the same time.