Doctry.

THE SPANISH ARMADA.

Attend all ye who list to hear our noble England's praise, I tell of the thrice-famous deeds she wrought in ancient days, When that great fleet invincible against her bore in vain The richest spoils of Mexico, the stoutest hearts of Spain. It was about the lovely close of a warm Summer day, There came a gallant merchant-ship full sail to Plymouth Bay; there can bath seen Custille's black fleet, beyond Aurigny's isle, At carliest twilight, on the waves lie heaving many a mile; At suntise she escaped their van, by God's especial grace; And the tall Pinta, till the noon, had held her close in chase. Forthwith a guard at every gun was placed along the wall; The beacon blazed upon the roof of Edgecumbe's lofty hall; Many a light fishing bark put out to pry along the coast; And with loose rein and bloody spur rode inland many a post, With his white hair unbonneted the stout old sheriff comes: Behind him march the halberdiers, before him sound the drums His teomen, round the market-cross, make clear an ample space For there behaves him to set up the standard of her Grace. And haughtily the trumpets peal, and gaily dance the bells, As slow upon the labouring wind the royal blazon swells. Look how the lion of the sea lifts up his ancient crown, And underneath his deadly paw treads the gay lilies down So stalked he when he turned to flight, on that famed Picard

Bohemia's plume, and Genoa's bow, and Cæsar's eagle shield: So glared he when at Agincourt in wrath he turned to bay, and crushed and torn beneath his claws the princely hunters lay Ho! strike the flag-staff deep, sir knight : ho! scatter flowers fair maids :

Ho! gunners, fire a loud salute: ho! gullants, draw your blades Thou sun, shine on her joyously—ye breezes, wast her wide; Our glorious SEMPER EADEM—the banner of our pride. The freshening breeze of eve unfurled that banner's massy

The parting gleam of sunshine kissed that haughty scroll of

Night sank upon the dusky beach, and on the purple sea,-Such night in England ne'er had been, nor e'er again shall be From Eddystone to Berwick bounds, from Lynn to Milford Bay, That time of slumber was as bright and busy as the day; For swift to cast and swift to west the warning radiance spread; High on St. Michael's Mount it shone—it shone on Beachy Head.

Far on the deep the Spaniard saw, along each southern shire, Cape beyond cape, in endless range, those twinkling points of

The fisher left his skiff to rock on Tamar's glittering waves, The rugged miners poured to war from Mendip's sunless caves O'er Longlent's towers, o'er Cranbourne's oaks, the fiery herald

He roused the shepherds of Stonehenge, the rangers of Beaulieu. Right sharp and quick the bells all night rang out from Bristol

And ere the day three hundred horse had met on Clifton down The sentinel on Whitehall Gate looked forth into the night, And saw o'erbanging Richmond Hill the streak of blood-red

Then bugle's note and cannon's roar the death-like silence broke And with one start, and with one cry, the royal city woke. At once on all her stately gates arose the answering fires; At once the wild alarum clashed from all her reeling spires; From all the batteries of the Tower pealed loud the voice of fear; And all the thousand masts of Thames sent back a louder cheer: And from the farthest wards was heard the rush of hurrying feet, And the broad streams of flags and pikes dashed down each

And broader still became the blaze, and louder still the din, As fast from every village round the horse came spurring in: And eastward straight, from wild Blackheath, the warlike errand went.

And roused in many an ancient hall the gallant 'squires of Kent. Southward from Surrey's pleasant hills flew those bright couriers

High on black Hampstead's swarthy moor they started for the

And on, and on, without a pause, untired they bounded still, All night from tower to tower they sprang-they sprang from bill to bill, Till the proud Peak unfurled the flag o'er Darwin's rocky dale!-

Till like volcanoes flared to heaven the stormy hills of Wales-Till twelve fair counties saw the blaze on Malvern's lonely Till streamed in crimson on the wind the Wrekin's crest of

Till broad and fierce the star came forth on Ely's stately fane, And tower and hamlet rose in arms o'er all the boundless plain

Till Belvoir's lordly terraces the sign to Lincoln sent, And Lincoln sped the message on o'er the wide vale of Trent; Till Skiddaw saw the fire that burned on Gaunt's embattled

And the red glare on Skiddaw roused the burghers of Carlisle. THE RIGHT HON. T. B. MACAULAY.

THANKSGIVINGS IN ENGLAND AFTER THE DEFEAT OF THE SPANISH ARMADA. (From the Rev. T. Lathbury.)

As the Queen and the nation had humbled themselves before God when the danger was threatening, so when it was past they deemed it to be their duty to show forth gratitude for the wonderful deliverance which had been wrought out for them, and which no human strength could have effected. Of the proceedings on occasion of the defeat of the armada, therefore, I shall now give some account, feeling assured that the Protestant reader will be deeply interested in the detail.

The whole kingdom was animated by one feeling of joy on hearing of the complete dispersion of the armada. It appears that the first public notice of the event was at St. Paul's Cross on the 20th of August: this was as soon as the intelligence of the complete dispersion of the armada could have reached London. On this occasion Nowel, the Dean of St. Paul's, preached a Thanksgiving Sermon, the lord mayor and aldermen being present. The preacher exhorted his audience to give thanks to God for his great goodness in delivering the nation from papal tyranny. Special offices were also appointed to be used in the churches.

The 8th of September was kept as another day of pub-

It is sto of September was kept as another day of his thanksgiving. At this time more particulars had been received respecting the fate of the Spanish fleet; and it was known that there was no possibility of the return of the Spaniards. The preacher, on this occasion, therefore, alluded particularly to the overthrow of the armada, attributing the success to God. Eleven ensigns, or banners, were publicly exhibited: they had been taken from the Spanish ships, and were a grateful sight to the people. On one of them was painted the Virgin, with her son in her arms: this was held over the pulpit during the sermon. The next day was the fuir usually held in the borough of Southwark, when the same banners were suspended on London Bridge, to be seen by all who passed

The day of Queen Elizabeth's accession to the throne was the 17th of November: this day, therefore, had been annually celebrated as a day of thanksgiving to Almighty God, and this year it was observed with unusual demon strations of joy. first, for the Queen's accession, secondly, for the deliverance of the nation from papal tyranny. Cooper, bishop of Winchester, was the preacher at Paul's Cross. Her Majesty was to have been present at this time; but from some cause, not mentioned by our historians, she was prevented from coming, as she had inlended. A Form of Prayer, suited to the occasion, was used on this day, from which, as it bears on the question of the deliverance from Popery by the death of Queen Mary, and was used with peculiar fervour by those who assembled on the 17th of November, I select the first, entitled A Prayer of Thanksgiving for the Queen.

O Lord God, most merciful Father, who, as upon this

day, placing on the throne thy servant, our sovereign and gracious Queen Elizabeth, didst deliver the people of England from danger of war and oppression, both of body by tyranny, and of conscience by superstition; restoring peace and true religion, with liberty both of bodies and lainds; and hath continued the same to us without all desert on our part, now by the space of these (here the num-ber of years since the Queen's accession were mentioned) lears; we, who are in memory of these thy great bene-Etc. assembled here together, most humbly beseech thy fatheriv goodness to grant us grace, that we may, in word, derd, and heart, show ourselves thankful and obedient unto thee for the same. And that our Queen, through the grace, may in all honour, goodness, and godliness,

joy her, with the continuance of thy great blessings, that

thou hast by her, thy minister, poured upon us."

An anthem was also composed and printed, in two parts. to be sung in all churches on the 17th day of November. after the prayers were concluded; the whole anthem may be seen in Strype. I subjoin a few stanzas as a spe-cimen of the manner in which our ancestors evinced their gratitude to God, for the merciful and gracious providences of which they were especially the objects.

> To Thee, O God, we yield all praise, Thou art our help alone: To Thee it is we sing always, To Thee, and else to none.

Then bow to us, good Lord, thine ear, And hear us when we cry: Preserve thy Church now planted here, And watch it with thine eye.

Lord, keep ELIZABETH our Queen, Show forth thyself, as thou hast been, Her fortress and her might.

Preserve her grace, confound her focs, And bring them down full low: Lord, turn thy hand against all those That would her overthrow.

After evening prayer, another anthem was appointed to be sung, from which I select the following specimen:—

As for thy gifts we render praise, So Lord, we crave still blessed days. Let the sweet word and gospel pure. With us, dear God, for aye endure : With prosperous reign increase it still That sound thereof the world may fill.

These stanzas are decided indications of the state of feeling among the people in the days of Elizabeth; they show that the country did not lose sight of that gracious Being, from whom alone all good things proceed. It is, in my own estimation, delightful to trace the feelings of our ancestors in the prayers enjoined on such occasions, and in the metrical compositions, rude though they may be, which were used in the public services. The 17th of November, 1388, was a day of unusual joy. The people commemorated two deliverances on this day, namely, the leliverance from Popery by the death of Queen Mary, and also from the same danger by the defeat of the armada. I may also mention, that I gave extracts from the prayers used on public occasions for the purpose of showing how completely alive the people of England were, in past ages, to the errors of the Romish Church, as well as o the dangers to which the reception of Popery would

have exposed the country.

Tuesday, the 19th of November, was observed as a day of thanksgiving throughout the whole kingdom. Sermons were preached, psalms sung, thanksgivings publicly of-fered up, and the song of praise resounded from one end of the country to the other. On this occasion another sermon was preached at St. Paul's Cross, before the lord mayor, the citizens of London, and the assembled multi-It appears that this was the day generally observed in the country in commemoration of the defeat of the ar-

mada; it was observed too, with great joy by all persons. But the principal day for the celebration of the glorious success, which had been so graciously vouchsafed, was Sunday, the 24th of November. On this day the Queen, attended by her privy-council, the nobility, the French ambassador, the judges, and a numerous train, proceeded St. Paul's Church in a chariot drawn by two horses. The court resided at that time in the Palace of Whitehall. In going to St. Paul's Church, the procession advanced through the streets, which were crowded with spectators, and hung on all sides, with blue cloth; the various city companies, in their respective costumes, lining the roads as her Majesty passed. Arriving at the western entrance to the Cathedral, the Queen fell upon her knees on the pavement, and, in words sufficiently loud to be heard by those who were near, praised and thanked God as her only defender, who had delivered herself and her people from the cruel designs of her implacable enemies. After the prayers, a sermon was, as usual, preached on the occasion. Pierse, bishop of Sarum, was the preacher. The sermon was suited to the circumstances in which the country was then placed. All the glory was given to HIM, to whom alone it was due; and the people were ex-horted to lift up their hearts in grateful acknowledgement of Ilis goodness. Her Majesty also addressed a few words to the people, at the conclusion of the services, beseeching them to attend to those duties of praise and thanksgiving, which devolved upon them in consequence of their signal deliverancet.

One of the best descrip haps, consequent upon the defeat of the armada, is to be found in the Letter to Mendozu so often referred to, and which, being a contemporary publication, is of great value as far as statements of facts are concerned. The following extract will be read with interest. "Upon these rs great rejoicings followed: and as in June and July past, all churches were filled daily with people exercised with prayers, shows of repentance, and petitions to God for defence against their enemies: and in many churches continually thrice in the week exercises of prayers, sermons, and fastings, all the day long from morning to evening, with great admiration to see such general devotion, (which I and others did judge to proceed more of fear than of devotion:) so now, since the English navy is returned, and the Spanish navy defeated, and intelligence brought of the disorders in Flanders, of the dissensions between the Spaniards and the other soldiers, of the con-tempt of the Duke of Parma by the Spaniards, being thereto maintained by a duke, called the Duke of Pastraro The King Catholic's bastard, and of the departure and running away of the duke's mariners, here is a like concourse of the people to sermons in all churches: wherein is remembered the great goodness of God towards England, by the delivery thereof from the threatened co quest, and prayers also publicly to give thanks to God

for the same.

During the remainder of the reign of Elizabeth, the reign of James I., and the former part of that of Charles I., sermons were annually preached in London and probably in other places, in commemoration of the deliverance of the Church and nation from the designs of the Papists. Some of these sermons were published and are still to be found. Taylor, minister of Aldermanbury, preached a sermon on the subject in the year 1631, which was published. An extract from this sermon will serve to show how the Popish attempt was regarded at the time when the discourse was delivered. The sermon itself is entitled EIGHTY-EIGHT." Alluding to the deliverances, which had been wrought out for the English nation, he remarks: "Witness that admirable year eighty-eight, the com-memoration and celebration of which is our errand and business on this day. It was a year of strange expectation, before it came, and of admiration, when it was come. Some designed it to be the end of the world but were deceived. Others designed it to be the doomsday of England, the ruin of our Church and religion, and the fune rals of our prince, people, and kingdom, all on one day but these also through the great mercy of God were deceived." Alluding to Queen Elizabeth's visit to the army at Tilbury he adds, "and this day three and forty years, she returned home from the view of her camp, being the tenth of August, which I conceive to be the reason why the grave citizen appointed this day for that commemora

The subject was frequently alluded to in sermons which were not preached especially on the subject of the armada. The following is from a sermon of the same "When Spain rose up like a flood, and like a period. dragon in the sea troubled the waters with his fleet: when every ship was ballasted with destruction, and the pregnant sails swelled with fury more than wind, Thus saith the Lord your Redeemer, the Holy One of Israel; for your sakes have I brought down (that sea-built) Babel. They were all fugities and the Chaldeans cried in their ships. He smote that multitude whose pride was higher wrought than the seas that bare them, and by the breath of his rebuke made them fly like dust before the whirtwind. Every billow chasing them, and as it were having them upon

* Strvpe's Annals, vol. iii., part ii., p. 516.

† ECHARD, i. 872. CLARRE'S England's Remembrancer, 64

Letter to Mendoza, 36, 37.

§ TATLOR's Works, fol. 567, 569.

ment, and the fierce northern sea their grave".

by authority. For the purpose of pointing out to the reader how our ancestors felt and acted on the subject of Popery, I shall subjoin a portion of this beautiful Thanks-

"We cannot but confess, O Lord God, that the late terrible intended invasion of most cruel enemies was sent from thee, to the punishment of our sins, our pride, our covetousness, our excess in meat and drink, our security, our ingratitude, and our unthankfulness towards thee for so long peace, and other thine infinite blessings continually poured upon us: and to the punishment of other our in-numerable and most grievous offences, continually com-mitted against thy Divine Majesty: and indeed our guilty onsciences looked for, even at that time, the execution of that terrible justice upon us, so by us deserved. But thou, O Lord God, who knowest all things, knowing that our enemies came not of justice to punish us for our sins committed against thy Divine Majesty, (whom they by by their excessive wickedness have offended, and con tinually do offend, as much or more than we) but that they came with most cruel intent and purpose to destroy us, our cities, towns, countries, and people: and utterly to root out the memory of our nation from off the earth for ever. And withal wholly to suppress thy holy word and dessed Gosnel of thy dear Son our Saviour Jesus Christ. Which they, being drowned in idolatry and superstition do hate most deadly: and as likely only for the profession of the same, and not for any offences against thy Divine

Majesty, or injuries done to themselves. Wherefore it hath pleased thee, O heavenly Father, in thy justice to remember thy mercy towards us: turning our enemies from us, and that dreadful execution which they intended towards us, into a fatherly and most merciful admonition of us, to the amendment of our lives, and to execute justice upon our cruel enemies: turning the destruction that they intended against us upon their own heads. For the which the same thy most gracious protection, and all other thy graces, without our deserts, continually and most plentifully poured upon our Church, our Queen, and realm, and people of the whole land, we beseech thee, add and pour also the grace of gratitude and thankfulness into our hearts†."

It must necessarily strike the reader, that in those days the people of this country always humbled themselves before God, whenever His judgments were abroad in the earth. How many days of fasting and humiliation, were observed during the prosperous reign of Queen Elizabeth. So when it pleased God to bestow abundant blessings on the country, or to deliver them from impending dangers, the people invariably evinced their gratitude, by setting apart a portion of their time for praise and thanksgiving. And on these occasions, the rulers of the land were the leaders. Both the humiliations and the thanksgivings were truly national. The practice was continued during the reigns of James I., Charles I., Charles II., James II., William and Mary, Queen Anne, and down to the latter period of the reign of George III. During the last quarter of a century, however, such seasons have been very unfrequent. It appears, indeed, as if rulers and public men imagined that they can govern the world without the in-tervention of the Supreme Being: at all events, as a mation, we have sadly degenerated from the practices of our ancestors, who in times of prosperity never permitted a year to steal away, without dedicating one or more days to God by solemn praise and thankegiving.

BISHOP HALL'S CHURCH PRINCIPLES. (From the Rev. J. J. Blunt on the Early Fathers).

As a proof of the change which has gradually come over the spirit of the Church since the times of which I here speak, I will take Bishop Hall-a venerable nameas a fair representative, not of the high, but of the moderate party in the Church, some hundred years after the Reformation; indeed, so far was he from being a highchurchman, that when he entered upon the hishopric of Exeter, he was actually "had in great jealousy for too much favour of Puritanism." Moreover, I will take the fairest of all ways of setting forth his real sentiments; for I will gather them as they escape from him here and there incidentally in his Contemplations; having happened to note the passages down, without any view of making this use of them, when perusing that delightful work.— Bishop Hall then was the man to use such language as the following:-

On the true view of the Reformation.

"What have our pious governors done then in religion? Had we gone about to lay a new foundation, the work had been accursed; now we have only scraped off some superfluous moss, that was grown upon these holy stones; we have cemented some broken pieces; we have pointed some crazy corners with wholesome mortar, instead of base clay, with which it was disgracefully patched up.-The altar is old; it is God's altar; it is not new, not our's; -if we have laid one new stone in this sacred building, let it fly in our faces, and beat out our eyes."-Contempl. B. xx. 12. Manassch.

On Ordinances.

"In spiritual things God bath acquainted us with the mount wherehe he will work, even his own sacred ordinances; upon these, because they have his own promise, we may call absolutely for a blessing; in all others there is no reason that beggars should be choosers."—B. 111. c. 2. N. 1. The Ruler's Son curved.

On Schinn.

"Whatever turnults are abroad, it is fit there should be all quietness and sweet concord in the Church. O God! that the axes of schism, or the hammers of furious contentions, should be heard within thy sanctuary!"—B. xv11. 5. On the Temple.

On Unordained Persons assuming the Ministry.

"Why should Jeroboam send so far to an Ahijah?-Certainly his heart despised those base priests of his high laces, neither could be trust to the gods, or the clergy of his own making: his conscience rests upon the fidelity of that man whose doctrine he had forsaken."—B. xviii. 4.

On Baptism.

"They are gross flatterers of nature that tell her she is clean. If our lives had no sin, we bring enough with us: the very infant that lives not to sin as Adam, yet he sinned in Adam, and is sinful in himself. But O, the unspeakable mercy of our God! we provide the sin; he provides the remedy." Under the Law this was circumcision and sacrifice. "Under the Gospel our Buptism hath the force of both; it does away our corruption by the water of the Spirit; it applies to us the sacrifice of Christ's blood, whereby we are cleansed."-B. s. c. 5. N. T. The

Purification.

Again:—"His Baptism gives virtue to our's. His last action, or rather passion, was his baptizing with blood: his first was his baptization with water: both of them wash the world from their sins .- Yea, this latter did not only wash the souls of men, but washeth that very water by which we are washed: from hence is that made both clean and holy, and can both cleanse and hallow us .-And if the very handkerchief, which touched his Apostles, had power of cure, how much more that water which the sacred body of Christ touched!"-B. 11. c. 2. N. T .--Christ's Baptism. Again:-"Even those that have not lived to sin after

the similitude of Adam, yet are they so tainted with Adam, that unless the second Adam cleanse them by his llaptism they are hopeless. There is no less use of Baptism unto all, than there is certainty of the need of Baptism."—Ib. On the call to the Ministry.

" Let those consider this, which will needs run as soon as they can go; and when they find ability, think they need not stay for a further vocation of God on them."-B. H. c. I. N. T. Christ among the Doctors.

On the Episcopalian form of Church Government. "There can be no being without some kind of order there can be no order in parity. If we look up unto heaven, there is the King of Gods, the Lord of Lords, higher than the highest. If to the earth, there are monarchs, kings, princes, peers, people. If we look down

* See a Sermon by Henry King, D.D., one of His Majesty's

Chaplains, p. 70. London, 1626, † STETPE's Amale, vol. iii., part ii., p. 28-29.

long and many years reign over us: and we obey and en- the execution, till at last the rocks became their monu- to hell, there is the prince of devils. They labour for its culture was left to human hands: it was to be propa-A Form of Thanksgiving, to be used in all churches on do with such a form, as is not exemplified in heaven, in occasion of the overthrow of the Armada, was set forth earth, in hell.—B. 111. c. 3. N. T. The damb devid

On the Amstalical Succession.

"They knew themselves Jews, but could not derive their line; these were yet admitted without difficulty; but those of the priestly tribe, which could not deduce their genealogy from the register, are cashiered as unclean: then God would be served in a blood; now in a due succession. If we could not fetch the line of our pedigree from Christ and his Apostles, we were not fit for the Evangelical altars. Their calling was by nature; our's by grace: the grace of inward abilities, of outward ordination; if we cannot approve both these, we are justly abandoned."—II. XXI. 1. Zerubbibel and Erra.

I will make no remark on these passages; except to isk, whether the man who wrote them would be thought to "have too much favour of Puritanism?"

and the second of the second o HIGH-CHURCHMEN.

(From Bishop Horsley's Visitation Charges).

Upon these topics [the exercise of the ministry by persons not episcopally ordained, and the duty of submission to spiritual teachers duly appointed the clergy of late years have been more silent than is perfectly consistent with their duty; from a fear, as I conceive, of acquiring the name and reputation of high-churchmen. But, my brethren, you will not be scared from your duty by the idle terror of a nickname, artfully applied, in violation of the true meaning of the word, to entrap the judgment of the many, and bring the discredit of a folly long since

eradicated upon principles which have no connexion with it. You promote the stratagem of your enemies, you are assisting in the fraud upon the public, and you are necessories to the injury to yourselves, if you give way to a dread of the imputation. To be a high-churchman, in the only sense which the word can be allowed to bear, as applicable to any in the present day,-God forbid that this should ever cease to be my public pretension, my pride, my glory! To be a high-churchman in the true import of the word in the English language,—God forbid that ever I should deserve the imputation ! A highchurchman, in the true sense of the word, is one that is a bigot to the secular rights of the priesthood,-one who claims for the hierarchy, upon pretence of a right inhe rent in the sacred office, all those powers, honours, and emoluments, which they enjoy under an establishment which are held indeed by no other tenure than at the will of the prince or by the law of the land. To the prince or to the law we acknowledge ourselves indebted for all our secular possessions—for the [civil] rank and dignity au-nexed to the superior order of the elergy—for our secular authority-for the jurisdiction of our courts, and for every civil effect which follows the exercise of our spiritual authority. All these rights and honours, with which the priesthood is adorned by the piety of the civil magistrate, are quite distinct from the spiritual commission which we bear for the administration of our Lord's proper kingdom. They have no necessary connexion with it: they stand merely on the ground of human law; and vary, like the rights of other citizens, as the laws which create them vary; and its every church connected, like our church, with the state, by an establishment, even the spiritual authority cannot be conferred without the consent of the supreme civil magistrate. But in the language of our modern sectaries, every one is a high-churchman who is not unwilling to recognise so much as the spiritual au-thority of the priesthood,—every one who, denying what we ourselves disclaim, any thing of a divine right to temporalities, acknowledges, however, in the sacred character, somewhat more divine than may belong to the mere hired servants of the state or of the laity; and regards the service which we are thought to perform for our pay as something more than a part to be gravely played in the drama of human politics. My reverend breth-ren, we must be content to be high-churchmen according to this usage of the word, or we cannot be charchmen at all; for he who thinks of God's ministers as the mere servants of the state, is out of the church—severed from it by a kind of self-excommunication. Much charitable allowance is to be made for the errors of the laity upon points to which it is hardly to be expected they s turn their attention of their own accord, and upon which, for some time past, they have been very imperfectly instructed. Dissenters are to be judged with much candour, and with every possible allowance for the prejudices of education. But for those who have been nurtured in the bosom of the church, and have gained admission to the ministry, if from a mean compliance with the humour of the age, or ambitious of the fame of liberality of scatiment (for under that specious name a profane indifference is in the disavowal of the authority which they share, or are silent when the validity of their divine commission is called in question,-for any (I hope they are few) who

High Churchnan.-This is the nickname given to those who, mindful of their subscriptions and vows, desire to believe as the Church believes, and to act as the Church directs: who regard the Church, not as the creature and engine of State policy, but as the institution of our Lord; not as a mere establishment, as a sect may be established, but as the body of Christ; the visible body, invested with, or rather existing in invisible privileges, the temple of the Holy Chost, the depository of God's truth, and the depository of God's grace: who are the followers not of Luther, not of Calvin, not of Cranmer, no, nor of Laud, but of Christ: who see Christ every where, and in every thing that is sacred, Christ in the Church, Christ in the Sanctuary, Christ in the Sacraments, Christ in the Ordinances, Christ in the Ceremonies, Christ in every act of Providence, Christ in every act of Grace.—Dr. Hook's Church Dictionary.

hide this weakness of faith, this poverty of religious prin-

ciple, under the attire of a gown and cassock, they are

in my estimation little better than infidels in masquerade.

THE IMPERFECTIONS OF THE CHRISTIAN CHURCH.

(From the Rev. Hugh J. Rose, B. II). Nor must we leave out of our calculation, the necessary

defects, which, in an imperfect world, ever attend on the best and wisest measures. As early as the second century, the Christian church was endeavouring to gather strength by union and concentration; and had gone far, in laying the foundations of an ecclesiastical polity. Now, I refer, only, to acknowledged principles of human nature and human imperfections, when I say, that with establishment and fixed system, comes, not, indeed, either positive inability or unwillingness to make progress,-but a tendency, at least, to quiescence; or, to speak more justly, a necessary direction of the attention to what is near, and will be heard, rather than to what is afar off, and does not press its claims to attention. But, when, with solidity and strength came riches; and, yet more, when power consolidated the strength, and insured the riches,—all the baser passions of man were, not enlisted on the side of Christianity, but, necessarily admitted within her bul-warks, to pollute, to debase, and to betray. Not that the genuine page of ecclesiastical history presents the same appearance, as the caricatures of the infidel historian, or the sneering ecclesiastic. The martyrs and the confessors, were not all evil: the prelates of the primitive church, were not all proud, and deceitful, and passionate, and covetous. Far otherwise. The records of the primitive church present to us a picture, of suffering, and constancy, and courage, and self-devotion, which can be equalled by no history besides, since the creation of the world. But the picture is, undoubtedly, the picture of humanity: its beauty is debased, by that sad admixture of infirmity and evil, which characterizes the history of man; but, though the voice of truth may be saddening, and depressing, yet it is neither harsh nor grating to the

It is undoubtedly true, that, as Christianity gained strength, the children of this world were, more and more, ready to form alliances with her; in which all that they gained, from the fountain whence they might have drawn the pure water of life, was wealth and honour; and all that she obtained, was evil and disgrace. We, undoubtedly, do find, and find too soon, evil-minded, and worldly, and rapacious prelates and rulers in the church of God.

Nor does the undeniable fact invalidate, in any way, the claim to the providential guardianship of God, over the Christian church. He gave, indeed, the seed of life; but God, calmly endured such shame, such pain, such wrath.

confusion that call for parity. What should the Church gated, and established, by human means; by that mixture of good and evil, which is ever found in man. In a word, God was pleased to take the agents, which the world afforded; and not to create better ones. He could have prevented evil men, and evil passions, from interfering, directly, or indirectly, with his holy religion.— With his own right hand, and with his holy arm, he could have gotten himself the victory. By constant miracles, he could have guarded, and propagated, and established, his doctrine. But he has chosen another way. He has given a divine seed: he has left it to us, to cultivate; sometimes well, sometimes ill; now neglected, now festered with affectionate and anxious care. To-day, an apostle plants it, and waters: to-morrow, a worldling lespises and forgets it; and the third day, it is trampled lown, in some unholy strife, for temporal, and sordid, and debasing, ends. Yea, so it hath been; we avow, we pro-claim it. We avow, that the church of God hath grouned long, and often, under the ministry of worldly priests, and the dominion of worldly prelates. And so it will be. Base men will still approach the altar of God, with hands defiled by corruption, and with hearts that pant after gain. Even the shepherd's staff may still be entrusted with those, who will abuse it to lord over the flock, and to oppress it; instead of leading it forth, beside the green pastures, and the still waters. And the dreams of fancied wisdom, and the pride of human reason, and angry passions, and worldly strife, have regned, and shall reign, in the church of Christ, till the Gospel hath done its perfect work; and till anger, and till all the train of evil passions. have fled from the presence of the clear and searching light of truth. But shall we, therefore, arraign the Gospe of Christ, or the wisdom of Him who sent it forth? Shall we necuse the law, for the venality of the advocate, or the corruption of the judge? Shall we charge the imperfections of man, on their remedy; and the sharpness of the wound, on the balm that is to heal it? Nay; rather shall we not say, that, unless the Gospel of Christ were, indeed, the word of truth; unless, indeed, it were under the vigilant eye, and protecting hand of God, ... instead of the mighty increase which he has given it, it must long ago have sunk, under enemies without, and careless or pretended foes within? These enemies have, assuredly, checked, and will check, and will restrain, the course of the Gospel; "all these things," in the words of the patriarch, "are against us,"-for a time. But that is all: hey may make the course of the Gospel slower, but not less sure. In these efforts, they expend their force; and here, the proud waves of their little might are stayed,— The cloud that veils the face of the sun, from the nations which he enlivens with his ray, passes away, and is dispersed and forgotten: but the orb of day rolls on, in his everlasting majesty. And, when evil ministers and rulers of the church of God, are gone to their own place; when schism both died away, and heresy is silent; when the kings of the earth and the rulers, the proud sceptic and the scoiling wit, who have taken arms, against the Lord, and against his anointed, have faded away from the face of creation,-when they have sunk into nothing, at the bidding of that Holy One, who sitteth in heaven, and laugheth to scorn their furious rage, and the vain things of their imaginations,—then, the Gospel, whose bonds they have ndeavoured to brenk in sunder, shall hold oil its way, in its might, rejoicing. For the Son hath desired of the Father, and the everlasting Father bath given him, the heathen for his inheritance, and the atmost parts of the earth for his possession. His kingdom, is an everlasting kingdom; and his dominion endureth for ever. a leader to a leader a service of the later a leader ha

CHRIST AN EXAMPLE OF PATIENCE. (From Bishop Hopkins, of Landonderry.)

What greater or more effectual example can be proounded to arm us with patience and fortitude, than this of the Captain of our salvation, who was made perfect by sufferings; and calls us forth to no harder encounters than what he himself bath already broken through. In-deed, there is no one aggravation of our sufferings, nothing that can put a sting and acrimony into them, but we shall find it so paralleled and exceeded in the aufferings of Jesus Christ, that the consideration of his patience and meckness under them should at least shame thee out of thy impatience and fretfulness.

Dost thou suffer from men indignities unworthy thy place and person? Look unto Jesus, the eternal Son of the ever-glorious God. Remember that he who is the great Creator and universal Monarch of the whole world, who hath many legious of angels in pay under him, yet meckly endured the petulant affronts of a company of vile worms. They bow the knee to him in derision, at whose name all the powers of heaven how with an humble veneration. Those very hands buffet him which he himself had made. They clad him in purple, crowned him with thorns, put a reed sceptre into his hand, and with all the ridiculous ensigns of a mock royalty, expose their King and their God to public scorn; and after all the most disgraceful contumelies that spite could invent, at last they cruelly murder him, by whom they themselves live. And yet, although he was infinitely able to speak, to look, to think them into nothing, yet we find him putting forth his almighty power only in acts of patience and mercy; "He was oppressed, and he was afflicted; yet he opened not his mouth; he is brought as a lamb to the slaughter; and as a sheep before her shearers is dumi, so he openeth not his mouth;" but only, with most sweet and melting affections, to pray for them, "Father, forgive them, for they know not what they do."

Or dost thou suffer injuries unworthy of thy merits and

deserts? Art thou traduced and persecuted by them to whom thou hast been most beneficial? Look unto Jesus. Remember, that he who went about continually doing good; healing the diseases of the body by his miracles, and the more dangerous diseases of the soul by his doctrine; corrying health and salvation with him into every house where he entered; whose whole life was nothing else but the pilgrinnge of charity and good works; yet he auffers most unworthy indignities from the ingratitude of some, whose leprosy certainly struck into their souls when they thought their cure not worthy thanks; and by the slanders of others, who reproached his doctrine to be blasphemy, and his miracles sorcery. And yet he en-dared their unjust consures with infinite patience: "When he suffered, he threatened not; and when he was revited, he reviled not again." Neither doth their injurious requital make him neglect any opportunity of doing them good; but although their cruelty at last broke off the course of his life, yet it could not of his mercy; but he causeth blessings, pardons, and salvation, to stream out upon them, together with that blood which they despitefully shed.

Or dost thou suffer any heavy affliction from the immediate hand of God? Doth he impoverish thy estate, or mediate hand or Cour From its improvement? Look unto chastise thy person, or terrify thy conscience? Look unto Jesus; who, though he were the "heir of all things," yet shelter, no sustenance; not enough to pay the tribute. either to nature, or to Casar, but what he was beholden for, either to the charity of others, or his own miracles Look unto Jesus; who, though he was the only beloved of his Father, yet conflicts with his wrath, till he had strained his soul into an agony; and when he was wrapped about with horror and darkness in his spirit, and the bitter cup of his passion presented unto him, with all the baleful ingredients that a revenging God could prepare, he repents not his undertaking, falls not into passion with those sins which had squeezed so much gall and wormwood into it, exclaims not against the justice of God, or the injustice of men; but with a fixed resolution, though a trembling hand, meekly takes the cup, and drinks off the very dregs and bottom of it. Look unto Jesus; trace him, by the drops of his blood, from the garden to the hall, from that to the cross; see him there hanging a ruthful spectacle to men and angels; the greatest scene of dolours and miseries that ever was represented to the world: yet we have no complaints against God, nor threatenings against men, which are usually the imp solace of those that suffer turbulentiy; but with infinite patience, when the full end of all his sorrows was come, he bows his head, and placidly breathes out his soul. And what! shall not this great example powerfully persuade us to patience and submission under all our sufferings? Ours are all but the least desert of our own sins; his were