## Doetry.

THE DAILY PRAYERS.

Dear in their hallowed calmness are those hours, Our daily refuge from low thoughts and cares; When, soft as on parched earth drop summer show'rs,
Fall on the soul the church's soothing pray'rs.

Light Pleasure, lordly Pomp, ride prancing by,
With their gay banners to the breeze unfurl'd,
Eying askaunt, in bitter mockery, The church oasis 'mid the desert-world.

Ride on, bright train! Ye cannot mar the peace Which the world gives not, nor may take away; The deep pure rills, whose flowings never cease, Strengthening our Mother for her trial-day,

Ye may not taste! And those sweet tones of love, Dear to the weeping mourner's inmost heart, Christ's gracious absolution, sealed above, What for their preciousness care ye? The smart,

The agonizing smart of deep-felt sin,
That fearful load the Lord alone may bear,
Hath never thrilled your scoffing hearts within; No contrite sighings unto God are there.

But you-ye few and faithful ones! kneel on: Heed not the mocking world; but still implore Her scorned Redeemer o'er her heart of stone His captism of saving grace to pour. Kneel on! For daily, in the holy aisle,

The little band of worshippers shall greet Some brother, turning from the world's false smile, The Lord, in his own sanctuary, to meet.

Kneel on-yet not in heartless worship kneel, The formal off'ring of the Pharisee; Nor faint, sad heart, though conscience' sting thou feel; Kneel humbly still-thy Saviour pleads for thee! British Magazine

WILLIAM PITT. (From Alison's History of the French Revolution.)

The constitution of Mr. Pitt, long weakened by the fatigues and the excitement incident to his situation, sunk at length under the dissolution of the [continental] confederacy. In vain he tried the waters of Bath—in vain he retired for a while from the fatigues of office; his constitution was worn out by the labours, the anxiety, and the excitement, which have proved fatal to so many Parliamentary leaders, and, while yet hardly advanced beyond middle life, he aiready felt the weakness of age. Upon a frame thus enfeebled, the disappointment and anguish arising from the prostration of the last hopes of European freedom by the defeat of Austerlitz, fell with accumulating orce. From the time the disastrous news were received he hourly declined, and political distress accelerated an event already approaching from natural causes. A devouring fever seized his blood—a delirium quenched the fire of his genius. In the intervals of rest his thoughts, wever, still were riveted to the fortunes of his country. After a melancholy survey of the map of Europe, he turned away, saying, "Henceforth we may close that map for half a century;" so little could the greatest intellect aviiting the second of the secon lect anticipate that general resurrection of the principles of freedom which even then was beginning, and which his own efforts had so largely contributed to produce.—At the close of a lingering illness, which he bore with the wonted fortitude of his character, he expired at his house in London, on the 23rd January, 1806, exclaiming, with his last breath, "Alas! my country!" not less the victim of devotion to patriotic duty than if he had been plerced through the heart on the field of battle.

Thus perished, at the age of forty-seven, while still at the zenith of his intellectual powers, WILLIAM PITT.—Considered with reference to the general principles by which his conduct was regulated, and the constancy with which he maintained them through adverse fortune, the history of Europe has not so great a statesman to exhibit. Called into action at the most critical and eventful period in the appelle et anticipate that general resurrection of the principles

Called into action at the most critical and eventful period in the annals, not merely of his country, but of modern times, he firmly and nobly fulfilled his destiny: placed in the vanguard of the conflict between ancient freedom and modern down desting the conflict between the c nodern democracy, he maintained his ground from first modern democracy, he maintained his ground from hist to last, under circumstances the most adverse, with unconquerable resolution. If the coalitions which he formed were repeatedly dissolved; if the projects which he cherished were frequently unfortunate, the genius which had planned, the firmness which had executed them, were never subdued; and from every disaster he rose only greater and more powerful, till exhausted nature sunk under the struggle. If the calamities which befel Europe during his administration were great, the advantages ng his administration were great, the advantages which accrued to his own country were unbounded; and before he was called from the helm, he had seen not merely its independence secured by the battle of Trafalgar, but its power and influence raised to the very highest pitch, by an unprecedented series of maritime successes. Victories unexampled in the annals of naval glory attended every period of his career: in the midst of a desperate strife in Europe he extended the colonial empire of England into every quarter of the globe; and when the continental nations thought all the energies of his country were concentrated on the struggle with Napoleon, he found means to stretch his mighty arms into another hemisphere, strike down the throne of Tippoo Saib in the heart of Hindostan, and extend the British dominion over the wide extent of the Indian peninsula. Under his administration the revenue, trade, and manufactures of England were doubled, its colonies and political strength quadrupled; and he raised an island in the Atlantic, once

SE,

0 & Co. 17-11

PANY

ent.)

WIS, al Agent.

com.

URRAY.

Shillings and

But these external successes, great as they were, were but a part of the lasting benefits of Mr. Pitt's government. It was the interior which was the scene of his real greatness: there the durable monuments of his intellect are to be seen. Inheriting from his father, the great Lord Chatham, a sincere love of freedom: early imbued with liberal principles, the strenuous supporter of a relaxation of the fetters of trade, financial improvement. The strength of the fetters of trade, financial improvement. of the fetters of trade, financial improvement, [Roman] Catholic emancipation,\* and such a practicable and equitable system of Parliamentary reform as promised to correct and the system of rect the inequalities complained of, without injustice to individuals or danger to the state, he was at the same time as fully alive to the extreme risk of legislating precipitately on such vital subjects, or permitting democratic ambition, under the name of a desire of improvement, to agitate the public mind at a hazardous time by attempts to remodel the institutions of society. No sooner, therefore, did the French Revolution break out, and it had become and French Revolution break out, and it had a reason of the hope that was in him, increased his expobecome evident that a social convulsion was designed, than he threw his weight into the opposite scale: and though the advocate for a strict neutrality, till the murder of the Kingle the strict neutrality of the strict neutrality of the kingle the strict neutrality of the strict neutrality of the kingle the strict neutrality of the strict neutral der of the King had thrown down the gauntlet to every established government, when once fairly drawn into the contest he espoused it with the whole ardour and perseverance of his character, and became the soul of all the contact confederacies which, during the remainder of his life, were framed to oppose a barrier to the diffusion of its principles and the ravages of its armies. The steady friend of the confederacies which were framed to oppose a barrier to the diffusion of its principles and the ravages of its armies. The steady friend of the confederacies which were account the resotriend of freedom, he was on that very account the resolute opponent of democracy: the deadly, because the aspected, enemy by whose triumphs in every age its ciples have been subverted, and its blessings destroyed. the greatest intellects in Europe were reeling under the shock, when the ardent and philanthropic were every where rejoicing in the prospect of boundless felicity, which when Mr. Fox was pronouncing the Revolutionary Constitution of France "the most stupendous monument of political to the property of the most supendous monument of political to the most superference of the most supendous monument of political to the political to the most supendous monument of political to the most supendous monument of political to the most supendous monument of the most supen Political wisdom and integrity ever yet raised on the basis of public virtue in any age or country," his superior sagacity, like that of Burke, beheld amidst the deceitful blaze the small black cloud which was to cover the universe with darkness. Verse with darkness. Watching with incessant vigilance the changeful forms of the Jacobin spirit, ever unravel-ling its sophistry, detecting its perfidy, unveiling its op-pression. pression, he thenceforth directed the gigantic energies of his mind towards the construction of a barrier which might restrain its excesses; and if he could not prevent it from bathing France in blood, and ravaging Europe

Protestant measure as the Act of 1829.—ED: CHURCH.]

mucpendence of nations and the liberty of manifold, which was threatened by the special of demonstration of the vent has abundantly proved the justice of these principles; and continuous of the event has abundantly proved the justice of these principles; for while liberty perished in a few months in France, amidst the fervour of revolutionary ambition, it stendily great and fourthese that the contained by the property perished in a few months in France, amidst the fervour of revolutionary ambition, it stendily great and fourthese that the miles and the forty years which immediately followed the common sense that the contained of this revenue that the contained of the required to the sense and the desired of the required to the property perished in a few months in France, amidst the fervour of revolutionary ambition, it stendily great and fourthese the members of the contained of the required to the perished to the property perished in a few months in an other perished to the perished provided that the perished in the Pittis dentity of the property perished in a few months in France, amidst the fervour of revolutionary ambition, it stendily great and fourthstate entire the perished property perished in the Pittis dentity of the property perished in the Pittis dentity of the property perished in the Pittis dentity of the perished property perished in the Pittis dentity of the property perished in the Pittis dentit decline, the fame of Mr. Pitt alone is centinually increasing, and seems to derive fresh lustre from every vicissitude of fortune." It is not merely the greatness and the constancy of the British statesman which has drawn forth this magnificent eulogium, it is the demonstration which subsequent events have afforded of the justice of his principles, which is the real cause of the steady growth and enduring stability of his fame. Without the despotism of Napoleon, the freedom of the Restoration, the revolt of the Barricades, and the military government of Louis is my dilemma. And Leapnet see my better alternative of Napoleon, the freedom of the Restoration, the revolt of the Barricades, and the military government of Louis Philippe, his reputation would have been incomplete in foreign transactions; without the passing of the Reform Bill, and the subsequent ascendant of democratic amb tion in Great Britain, his worth would never have been appreciated in domestic government. Every hour, abroad and at home is considered. If Rome be wrong, If Rome be wrong, If Rome be wrong, then our views of the Church must be erroneous. Such is my dilemma. And I cannot see my better alternative than that of returning to the Mother Church. No dissenter can possibly meet my objections. Churchmen, and Churchmen alone can understand my peculiar difficulties. I would therefore beg you, my dear upole if ciated in domestic government. Every hour, abroad and at home, is now illustrating the truth of his principles the great and the affluent: they are now embraced by the generous, the thoughtful, the unprejudiced of every rank; by all who regard passing events with the eye of historic

Is my duty, and duty must be done.

Very affectionated Benjamin quiry, or are attached to liberty as the birthright of the man race, not the means of elevating a party to abso-To his speeches we now turn as to a voice issuing from the tomb, fraught with prophetic warnings of future disaster. It is contrast which gives brightness

Many of his speeches, delivered extempore during the heat of debate, will bear a comparison with the most finished specimens of written Greek or Roman eloquence. finished specimens of written Greek or Roman eloquence. In private life his conduct was irreproachable; concentrated on national objects, he had none of the usual passions or weaknesses of the great; his manners were reserved and austere; his companions, in general, men inferior in years and capacity to himself; he had many admirers—few friends. Superior to the vulgar desire for wealth, he was careless, though addicted to no expenses, of his private fortune; and the man who had so long held the treasury of Europe and the Indies was indebted to the gratitude of the nation for a vote of forty thousand pounds to pay the debts which he owed at the time of his death to pay the debts which he owed at the time of his death. In this vote Mr. Fox cheerfully and honourably concurred, but he resisted the motion for a monument at the public expense to his memory, upon the ground, that however splendid his abilities, or praiseworthy his integrity had been, the principles of his conduct were not such as to entitle him to the character of "an excellent statesman." The monument which the House of Commons, by a great majority, voted, was placed above his grave in Westminster Abbey, already illustrated by the ashes of so many of the great and good in English history; but the historian who surveys the situation of the British empire at the but he resisted the motion for a monument at the public who surveys the situation of the British empire at the who surveys the situation of the British empire at the close of the contest, which he so nobly maintained, and recollects that the liberty of mankind was dependent on his success, will award him a wider mausoleum, and inscribe on his grave the well-known words, "Si monumentum quæris, circumspice.'

wolume which he has lately edited of the sermons of the sermons of the much lamented Winslow. In a note appended to a passage in which the expression occurs, the Right Reverend editor gives the following narrative of an instance in which the arts of Jesuitism were successfully met and repelled.—ED.

In a note appended to a passage him then, on a small slip of paper—I have it now—a sinim then, on a sm

This expression is not used without a clear and full perception of the common perversion of it. Indeed, it is here expressly used to meet and counteract this most unwarrantable abuse. Mr. Winslow was a Catholic Churchman in accordance to the counteract the counteract this most unwarrantable abuse. man, in equal contradistinction to the Papist and the Pu-He had acquainted himself with both. It was THE CATHOLIC SYSTEM, saving him, in Christ, from either error, in which he lived and in which he died; and of whose training, he approved himself, through grace, so beautiful a specimen. Few men have had experience so critical of the dangerous influence of Popery. Never has there been exhibited a clearer demonstration, than in his ase, of the effectual resistance of THE CATHOLIC SYSTEM only a remote province of the Roman empire, to such a bitch of grandeur as to be enabled to bid defiance to the history, as interesting as it is instructive, will perfectly history, as interesting as it is instructive, will perfectly establish, while it well illustrates, this statement.

It was during his residence at the University, that the Romish convent at Charlestown was destroyed, by an outrageous act of lawless violence. Winslow was a young What he felt deeply, he was wont to express warmly. In some such way, his feelings were enlisted on the side of A young man of "mark and likelihood," his case attracted the notice of the clergy of that communion in Boston. One thing led to another, until he found himself admitted to, what seemed their fullest confidence. Books were put into his hands. The enticing arts, which none know better how to use, were sedulously applied. With just enough acquaintance with the Church to feel a reverence for antiquity, and a disposition to be governed by authority; he had made but little progress in that search of Holy Scripture, and of ancient authors, by which alone the Christian can be guarded against the countless forms of error, -more dangerous, in proportion as they seem the more to assimilate themselves to truth. The result of such a state of things was natural and obhim the following letter:

"Harvard University, Feb. 23, 1835. My dear Uncle.

The contents of the following letter, will undoubtedly give you both surprise and pain; but duty to myself, to you and to God, compel me to make this disclosure. The only thing for which I lament is, that I did not write you I. Can the primar my doubts and difficulties six weeks ago; and then I might have been rescued from what you will consider a great error. To be brief, I am all but converted to the faith of the Roman Catholic Church; and unless I am to be reclaimed, I must in the course of a few weeks openly join her communion. My affections, my sympathies, are all with the Protestant Episcopal Church; but my judg-ment is almost convinced that she is in a state of schism. But you will naturally enough inquire, how did this come

\* From the New York Churchman.

will meet my case; and also give ne any light, by which I may conscientiously remain in the Protestant Episcopal

Very affectionatdy, yours,

BENJAMIN DAVIS WINSLOW."

In a moment, I saw his position I saw that to refer him to books, while Jesuit expositors had his confidence, vas vain. I saw that he was not accessible to reason. of future disaster. It is contrast which gives brightness to the colours of history; it is experience which brings conviction to the cold lessons of political wisdom. Many and eloquent have been the eulogiums pronounced on Mr. Pitt's memory: but all the panegyries are lifeless compared to that furnished by Earl Grey's Administration. \*\*

Mr. Pitt's eloquence and talents for debate were of the very highest order, his command of financial details unbounded, and his power of bringing a vast variety of detached facts or transactions to bear on one general argument—the noblest effort of oratory, unequalled in modern times. Many of his speeches, delivered extempore during the Many of his speeches, delivered extempore during the most of debate, will bear a comparison with the most in the gulf that yawned for him. The image that possessed my mind at once, and haunted it by day and night, for weeks and months, and has not yet lost all its vividness, was the poor bird, charned by the rattlesnake, and shooting with a desperate impulse into his sanguinary jaws. I resolved, if there was help in God, to save him; and by the help of God, I did. I wrote to him briefly, but peremptorily, to come at once to me. That the subject was of the utmost moment. That no correspondence at a distance could meet its requirements. That it called for time and thought, and careful study of authorities, without the bias of an over-ruling influence on either side. That Burlington was a calm, sequestered place. saw that to remain at Cambridge was to rush, and that at without the bias of an over-ruing intended on educations ide. That Burlington was a calm, sequestered place. That my books were at his service. That he should investigate the subject thoroughly. That he should follow implicitly, wherever that investigation, guided by the promised Holy One, should lead. If it led to Rome, he should go. If, convinced himself, he could convince me, he should go be the promised the state of the state I would go with him. If conviction failed, his place was where the providence of God had set him. I used no word of argument, and I referred to no authority against the Romish claim; for I felt sure, that they who had so far secured him, would have access to my letters. I told him to go at once to the President. To say that I had need for him; and that he must rely on my character that the occasion was sufficient, without a statement of the reasons. He went to the President. At first, he refused Then he sent for him, and told him, that on further consideration, he felt assured my reasons must be good; and granted leave of absence. As I had anticigood; and granted leave of absence. As I had anticipated, so it was. My letter was shown to his seducers. Every argument, that Romish craft could suggest, was used, to prevent, or to delay, his coming. One of them was going on soon, and would accompany him. If he went, he must take letters to the communion in Philadelphia. At least, he must take books. But it was all in vain. The principle of loyalty was in him more strongly than in any man I ever knew; and knowing that his allegiance was to me, to me he came.

the next. He spent five weeks with me. I never dictated to him even the shadow of an opinion. He traced the truth up to its first fountains. He looked for Popery in Holy Scripture and ancient authors; and it was not there. He perfectly satisfied himself that the claims of Rome were arrogant and unfounded. He settled perfectly in the conviction, that the Church of his cho true and living branch of the Catholic Church of Christ. And he went forward, from that moment, increasing in wisdom and in stature, through the grace of her communion; and growing in knowledge and in virtue, by the wholesome nutriment of her divine institutions. Never did he cease to rejoice, that He had taken him from the mire and clay, and set his foot upon a rock, and ordered his goings. Never did he speak of that eventful moment of his life, but with devout gratitude to Him, who had delivered him from the snare of the fowler.

I have put this narrative on record here, as part of the true history of the lamented subject of this memoir: on the one hand, that it may correct their error, who underrate the dangerous attraction of the Church of Rome; and on the other, that it may reprove their calumny, who connect the teachings of the Catholic Church of Christ with the corruptions of the Papal schism. Multitudes lie within reach of the danger by which Winslow was beset. within reach of the danger by which Winslow was beset. The searching spirit of inquiry into old foundations, which is now abroad, if rudely checked, or wrongly guided, infinitely increases their danger. Meanwhile, Rome lies her wily wait. Is there one for whom antiquity presents its just attractions? Rome is ready, with her claim of primitive antiquity. Is Unity relied on? Rome presents her claim of perfect unity. Are the associations of taste, and the sympathies of nature, and the refinements of art, seductive? Rome is skilful to combine them all and make them most seducing. Now, false and them all, and make them most seducing. Now, false and groundless as the pretensions are to antiquity; and unity, on her part; and ineffectual as is her utmost use of all "appliances, and means, to boot," to hide the mass of error and corruption, which festers at her heart, it is not the bare denial of her claims, far less vituperation and abuse, that will restrain the tide, when once it strongly sets to-wards Rome. Unless there be the unquestionable argu-ment of Holy Scripture, as interpreted by the consent of The result of such a state of things was initial and obvious. A young man of less than twenty, his spirit all alive to classical and chivalrous associations, thrown off his guard by the stirring up of all his deepest impulses, thinking himself to be somewhat, as a Churchman, in close and constant conference with a Roman Bishop and well compacted, well drilled, well directed, Romish systems of the state of things was interested as the twenty his spirit all ancient authors, her pretensions will prevail; and unless there be a system, palpable, that men can grasp it; venerable the sum of the systems of the state of the system of the state of the system of his Priests! Who could hesitate as to the issue? Of all tem-hollow, as it is, at heart, and hateful-will get the this, I was in perfect ignorance; when I received from advantage. Man's heart is warm, and cannot live with cold abstractions. Man's heart is social, and will not dwell alone. Man's nature is dependent, and must lean on something. Man's nature is religious, and must look

\* See this question ably treated in Dr. Hook's Sermon,

† It was this: THE PAPAL SUPREMACY; I. Can the primacy of Peter in authority and power be esta-

II. If established, can it be shown that it was to be trans-III. If designed to be transmitted, can it be proved to ap-

ertain to the Bishop of Rome?

The appeal to be, 1, to Scripture; 2, to ancient authors. \$ See Dr. Hook's Sermon, "The Novelties of Romanism; and Mr. Newman's "Lectures on the Prophetical Office of the Church, viewed relatively to Romanism and Popular Protes-

with war, he at least effectually opposed its entrance into the British dominions. With admirable foresight he there established a system of finances adequate to the emergency, and which proved the mainspring of the continued, and at length successful, resistance which was opposed to revolutionary ambition; with indomitable perseverance he rose superior to every disaster, and incessantly laboured to frame, out of the discordant and selfish Cabinets of Europe, a cordial league for their common defence.

Alone of all the statesmen of his age, he from the outset appreciated the full extent of the danger, both to the independence of nations and the liberty of mankind,

sanctify the purest affections of our hearts. What, then, is this charge of apathy? Where else is there such an He was formerly admired by a party in England as the champion of aristocratic rights; he is now looked back to by the nation as the last steady asserter of general freedom: his doctrines were formerly prevalent chiefly among is no less painful to me than it can prove to you. But it is the proved to you have the proved to

peace, and steadfast trust, of that true city, which hath foundations—the type and pledge, on earth, of "that great city, the holy Jerusalem," into which "there shall in no wise enter" "any thing that defileth, neither whatsoever worketh abomination, or maketh a lie."

" Mother of cities! o'er thy head Bright peace, with healing wings outspread,
Forevermore shall dwell:
Let me, blest seat! my name behold
Among thy citizens enrolled, And bid the world, farewell!"

THE DUTIES OF CHURCHMEN. (By the Rev. J. B. Pratt, M.A., of the Scottish Episcopal Church.)

Question. Good Christian, you say that you cannot separate yourself from the Protestant Episcopal Church, which has all the marks of a true branch of the holy Catholic Church. This may be all very well, in cases where you can conveniently attend Divine Service in that Church; but there are situations in which you may be placed. but there are situations in which you may be placed, where this could not be done without much trouble, or

sulting my convenience at the expense of my fidelity. Heaven is a prize worth contending for. As a Christian, therefore, I think it my highest interest and privilege to by every trifling circumstance from the post of duty. I should not therefore, consider myself at liberty to forsake the communion of the Church, on account of any worldly consideration, or neglect to attend Divine worship within her sanctuaries, as often as circumstances rendered my attendance practicable. When God points out the way, I consider it my interest, not less than my duty to walk

in that way.

Question. But there are other communities, the reli-

gious houses of which may be near at hand; could you not attend public worship in any of these?

Answer. In the world, there are unfortunately so many denominations, holding so many different and even discordant opinions, that it appears impossible all can be portions of the Church of Christ. (1 John.) Amid such diversity, the sincere Christian must be careful how he makes his choice. To trust to chance in a matter, where the honour of God, and his own happiness are concerned, would betray a spirit of indifference, incompatible with the character of a faithful disciple of Christ; (1 Thess. v. 21) and perhaps the attention which, amid such a variety of sects, is requisite in determining the branches of the true Catholic Church of God, becomes an important means by which his fidelity is tried. (St. Matt. xxiv. 24). Amid so many temptations to turn aside, it is a matter of peculiar difficulty, to hold fast the profession of faith without wavering. (St. Matt. xxiv, 11, 12). In looking into the Bible, I find the Almighty laying the most positive injunctions on his people of old, not to offer their sacrifices in every place, but only in that which he should appoint. (Deut. xii. 13.) As the word of God is the rule of duty to me, in ecclesiastical as well as moral principle, I consider this injunction to be binding on me as a Chris tian, not to worship in every place, but only in that which has the marks of truth impressed by the finger of God. (Acts ii. 46: Rom. xiv. 17). There can be but one Church of Christ, properly so called; (1 Cor. xii. 12) viz., that which is distinguished by the three marks al-

eady mentioned. (Acts ii. 42).
Although other religious communities may approach more or less nearly to this standard, yet as it is the Redeemer's earnest prayer that his followers may be all one, (St. John xvii. 20, 21) and as his apostles warn Christians, in clear and positive terms, to avoid such as cause divisions and schisms, I cannot bring my mind to think that it is a matter of indifferent that it is a matter of indifference, to countenance such as have departed a single step from any of the great marks of truth. (2 Thess. iii. 4). I more particularly feel this to be my duty, in a country where no particular necessity or cause can be urged for such departure. Therefore, in one word, I could not conscientiously attend worship in a religious community, deficient in any of the distinguishing marks, and so maintaining divisions in doctrine or in discipline. (James, i. 8: St. Jude, xx. 21: 1 Cor. xvi. 13: St. John, xv. 4: Rev. ii. 10). I wish, however, not to be misunderstood on this subject. Although fidelity to principle, as a member of the Church of God, prevents me from joining in the religious worship of any community, which does not clearly exhibit all the marks of a lively and sound branch of the Church of Christ; yet charity tells me to hope and trust, that many who attend such places, are sincere according to the extent of Church triumphant; but as I have been blessed with an

§ Preface to Oakley's Whitehall Sermons, p. ix. || Oakley's Whitehall Sermon, Preface, pp. xi. xlii.

our friends are engaged in prayer at the same time, and, if possible, in the very same words, with ourselves. For this feeling, again, the Church provides a direct satisfaction. When friends are elsewhere in the world, or have been taken out of the world, we cannot bear to lose them from our thoughts; and the Church consoles us with her doctrine of the Communion of Saints. We recoil from solitude, yet must often be alone; but though alone, the Church suffers us not to be lonely; for she brings us into company with saints and angels. We are much influenced by the power of association; and the Church, accordingly, has her consecrated times and places. The Holy Communion is another provision for the wants of our spiritual nature. The occasional services (again) both elicit and sanctify the purest affections of our hearts. What, then, shall I go? For the Church, to which I belong, has certainly the marks of eternal truth, and is capable of trainsanctify the purest affections of our nearls. Where else is there such an opportunity, as THE CHURCH CATHOLAC offers, for the development of those affections (the only affections worth developing) which we shall carry with us beyond the world?"

But I must check myself; for I have entered on a theme to fill a volume. Enough, if what I have rather hinted than said, shall move Churchmen to a better estimate of the high privileges which they enjoy, as "fellow citizens with the saints, and of the household of God."

"Fortunati, sua si bona norint."

Enough, if I shall arrest but one, whose face is turned towards that "city of shadows," and whose feet now stumble "upon the dark mountains;" and lead him, by the example of the sainted Winslow, to the light, and peace, and steadfast trust, of that true city, which hath the services where the state of the turne and lead him, by the example of the sainted Winslow, to the light, and peace, and steadfast trust, of that true city, which hath the services where the services are early of "the turne and lead him, by the example of the sainted Winslow, to the light, and peace, and steadfast trust, of that true city, which hath the services where the services are early of "the turne and the services are early of the services and steadfast trust, of that true city, which hath the services are early of "the turne and the services are early of "the services are early of the services are early to service the sake of mankind, were I truth, and is capable of training me up to eternal life. It would on my part betray a spirit of base ingratitude to Him who founded his Church for the sake of mankind, were I, on any account, to wither the sake of mankind, were I, on any account, to with the sake of mankind, were I, on any account, t first society which chance might throw in my way, or worldly motives might recommend.

Question. But when you are so fully impressed with a sense of the importance of the marks of the true Church, your veneration for her Communion could not perhaps be much diminished by an occasional visit to the congregations of other religious societies?

Answer. I could not put such entire confidence in my Church principles, as to be sure that they would suffer no injury from wandering from the Church. Thou shalt not tempt the Lord thy God; thou shalt not trifle with a positive duty: is a law which I am taught, both by the precept and by the example of the Redeemer! But even on the supposition, that my opinions might remain un-changed, I certainly should consider myself as extremely guilty, were my practice to be at complete variance with

No man could well suppose, that the best way of proving his regard for virtue was to venture into the haunts of vice: so no Christian should ever think of trying the steadiness of his ecclesiastical principles, by frequenting places of worship among those whose principles are at variance with his own. His principles must relax indeed before he could make such a foolish trial. But there is another light in which I should view this matter. I should certainly consider myself involved in the guilt of others were that guilt in any way owing to my conduct. where this could not be done without much trouble, or where it might be next to impracticable. Do you think, that in such cases, you would be justified in forsaking the communion of the Church?

Answer. As I consider my duty to God to be a matter of extreme importance, and one with which I cannot venture to trifle, I should not consider myself justified in conture to trifle, I should not consider myself justified in conture to trifle, I should not consider myself justified in conture to trifle, I should not consider myself justified in conturn to continue the content of the content of the content of the cases, you would be justified in forsaking the community of the Church?

Answer. As I consider my duty to God to be a matter of extreme importance, and one with which I should certainly consider myself involved in the guilt of others, were that guilt in any way owing to my conduct. All may not be equally well informed as I am with regard to ecclesiastical subjects, nor may the principles of all be equally well established. If, then, those who observe my conduct, or are in any degree influenced by my example, have reason to conclude, from my practice, that it is a vain. The principle of mankind was dependent on success, will award him a wider mausoleum, and scribe on his grave the well-known words, "Si monuscribe on his arrival, nor the peace was to me, to me he came.

Never shall I forget the day of his arrival, nor the peace the trifling obstacles which the world may throw in the way, or the relaxed principles of many may man I ever knew; and knowing was the day of his arrival, nor the peace the trifling obstacles which the world may throw in the way, or the relaxed principles of many may man I ever knew; and knowing was the day of the trifling obstacles which the world may throw in the way, or the relaxed principles of many may man I ever knew; and knowing was a seak it in the first place, and, as far as possible, the world may the the trifling obstacles which the world may throw the triflin Pillar and Ground of the Truth:" the Pillar, appointed by God himself for supporting those truths which He has revealed: the Ground, on which He has established the kingdom of truth in the world; therefore, if, either by advice or example, I encourage any to slight the Church of God, I cannot discover how I shall be blameless. I consider myself bound, as a faithful soldier of Christ, not only to defend His religion and Church against every attack, but also by word and by example to recommend to others, what I sincerely believe to be impressed with the marks of truth. But who could be influenced by my conduct to respect the Church to which I adhere, were I apparently to trifle with a matter so sacred? I perceive that those who belong to portions of the Church obviously impure, and communities evidently deficient in some of the marks of the true Church, are most strenuous both in defending and recommending what they believe to be true. Surely if they are faithful to their cause, I should be much to blame were I less so; and yet it is possible that some, whose duty it is to support the truth, less zealous than those who are the abettors of a less meritorious cause. God's people of old were guilty in this respect; their unfaithful conduct is contrasted with the more consistent conduct of the heathen who worshipped dumb idols: "Pass over the isles of Chittim, and see; send unto Kedar, and consider diligently, and see if there be such a thing: hath a nation changed their Gods, which yet were no Gods? but my people have changed their glory, for that which doth not profit." I am not one of those, who consider the recommendation and defence of the Church, to be confined to her commissioned ministers alone. I look on every one of her members, as bound to promote and protect her cause; I know that the world are on me, and I trust in God that I shall be enabled to set such an example of fidelity, as shall command the respect, if not the approbation of all

Question. But might you not hear as good advice in another place, as in the Church, possessing all these marks

Answer. Probably I might do so, and I will admit, that I should almost invariably do so, and that I might often derive very important instruction in the assembli of those religious communities, who are deficient in some of the marks of the true Church; but this is not the reason why I keep back from attending them. There would certainly be no harm in hearing a good advice from any person, or in any place, but there would be much harm in disturbing the kingdom of peace by divisions and dif-ferences. There would be harm in setting up my own wisdom for the wisdom of God, and, like our first parents. seeking for knowledge from other sources than that which God has recommended. There would be harm in lendfor which our Lord so earnestly prayed. There would be harm in setting an example highly dangerous to those whose knowledge of ecclesiastical affairs is not extensive, or whose religious principles are not fully formed; and there would be harm in not showing to the world, that I considered the character of the Church of Christ, to be of a nature so sacred, as to command the profound respect of every sincere and faithful disciple of our Lord. Our their knowledge, and hence that they will, in all probability, be received as good and faithful servants into the lowers, and I maintain, without fear of contradiction, that in every portion of the Church which has not obviously opportunity of knowing the marks of the truth more fully departed from the truth, there has been a full agreement among her members, concerning the three grand marks by which the Church has ever been distinguished. In all places, and at all times, and among all true Christians,