

THE COMMON-PLACE BOOK.

THE TRINITY.
No man can be convinced, well and wisely, of the article of the holy, blessed, and undivided Trinity, but he that feels the mightiness of the Father begetting him to a new life; the wisdom of the Son building him up to a most holy faith; and the love of the Spirit of God making him to become like God.—*Bishop Jeremy Taylor.*

POST MORTEM CHARITY.
Defer not thy charities till death; for certainly, if a man weeps it rightly, he that doth so is rather liberal of another man's goods than his own.—*Lord Bacon.*

CHURCH-YARD ADORNMENTS.
I was much struck with the appearance of several new graves in the church-yard (of St. Andrew, near Dublin), rudely ornamented with crosses, garlands, curiously carved paper, &c. &c., and interspersed with flowers, aromatic herbs, myrtle, &c. I believe these were tokens of affectionate regard to young women and children. The rude blazes were scattering these proofs of love after death; and the flowers and herbs, like the cheeks of the once lovely deceased, were faded and withered to bluish and smile no more. A frozen-hearted formalist may condemn this, and call it superstition; true religion and pure affection would give it a far different name. I felt affected and edified by these dumb remembrances of life, youth, beauty, and affection—of death, disappointed hopes, broken bonds, keen sorrow, and lasting distress. I felt and could have wept with the disconsolate parents and survivors; and kissed the fingers that composed those garlands, the tokens of pure affection; and the crosses by which the meritorious death of our most blessed Saviour was thus held out to public view as the only foundation of the survivor's hope that death, the last enemy, could be finally destroyed; and that those hearts knit together here in pure and honest love, should be re-united in eternity, where bonds can no more be broken, and death can never enter.—*Dr. Adam Clarke.*

THE CURSE OF CHAIN.
Oh! the wrath of the Lord is a terrible thing!
Like the tempest that withers the blossoms of spring,
It fills the thunders that burst on the summer's domain,
It fills the air of the howling gale!
And lo! like a dove in the fright of his chase,
He speeds his arrow to the desert of Noe!
A vaginal smote by the vengeance of God!
All nature to him has been blasted and banned,
For the blood of a brother yet recks on his hand,
And no vintage has grown, and no fountain has sprung
For cheering his heart, or for cooling his tongue;
The groans of a father his slumber shall start,
And the tears of a mother shall pierce to his heart,
When he thinks of the curse that hangs over his name,
And the wife of his bosom, the faithful and fair—
Can mix no sweet drop in his cup of despair—
For her tender career, and her innocent breath,
But sit in his soul the hot embers of wrath.
And his offering may blaze—unregarded by heaven;
And his spirit may pray—yet remain unforgiven;
And his grave may be blessed—but no rest to him bring;
Oh! the wrath of the Lord is a terrible thing!

WATINESS OF BEING DEPRIVED OF THE GOSPEL.
If we were once deprived of the Gospel; if the Bible ceased to circulate amongst our people; if there were no longer the preaching of Christ in our churches; if we were left to set up reason instead of revelation; to bow the knee to the god of our own imaginations; and to burn unhalloed images before the altars of the maddest of speculation would erect—then farewell, a long farewell, to all that has given dignity to our state, and happiness to our homes. The foundations of true greatness would be all undermined, the bulwarks of real liberty shaken, the springs of peace poisoned, the sources of prosperity dried up—and a coming generation would have to add our names to those of countries whose national decline has kept pace with their religion—and to point to our fate as exhibiting the awful comprehensiveness of the threat, I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.—*Rev. Henry Metell.*

GIVE GOD YOUR YOUTH.
As in the pouring out of a bottle, that which is purest comes out first, and that which is thickest and most dreggy sinks and remains at the bottom;—so the best of our days run out first, and the worst at last. Now it is a contempt cast upon God, to give the dew the flour of your youth and Him the bran. Suppose a landlord should come to his tenant and entreat him to set before him somewhat to eat; and he should reply, "Excuse me, I pray, Sir: there are a company of villains and varlets which I am at present providing for, but if you will be pleased to stay awhile, you shall have these broken scraps which they shall leave." Would not this be a strange, rude, unseemly behaviour? But thus it is with most of us. God is our great landlord, and he comes and moves, and solicits us to serve him;—but we have fleshly, filthy lusts that war against our souls;—and yet these must be straight provided for—they must have the cream of our bodies and of our souls!—*Wade.*

REST IN JESUS.
Broken-hearted! weep no more!
Hear what comfort he hath spoken,
Smoking flux who'er hath quenched,
Bruised reed who'er hath broken:—
"Ye who wander here below,
Heavy laden as ye go,
Come to me and be at rest."
Lamb of God! bleed from sin and straying,
Brought again from sin and straying,
Hear the Shepherd's gentle voice,
"This is a true and faithful saying—
Greater love hath God than here,
Than to yield up life for thee;
Bought with pang, and tear, and sigh,
Turn and live—why wilt ye die?"
Broken-hearted! weep no more,
Far from consolation fly;
He who calls hath felt the wound,
Come to me and be at rest."
Bring thy broken heart to me,
Welcome offering shall it be;
Stream tears and bursting sighs,
Mine accepted sacrifice."
Bishop Doane.

SELF-RIGHTEOUSNESS A BAR TO REPENTANCE.
Whilst a man is persuaded that he has it in his power to contribute anything, be it ever so little, to his own salvation, he remains in carnal confidence;—he is not a self-repentant, and therefore he is not duly humbled before God—so far from it, that he hopes some favourable juncture or opportunity will offer, when he may be able to lend a helping hand to the business of his salvation. On the contrary, whoever is truly convinced that the whole work depends, singly and absolutely, on the will of God—who alone is the author and finisher of salvation—such a person despairs of all self-assertion; he renounces his own will, and his own strength; he waits and prays for the operations of God—nor waits and prays in vain.—*Martin Luther.*

MADNESS OF POLITICAL WAR.
But what most shews the vanity of war,
Was to behold the nations all on fire,
In cruel broils engag'd, and deadly strife;
Most Christian kings, inflamed by black desire,
With honourable ruffians in their bires,
Came war to rage, and blood around to pour.
Of this sad work, when each begins to tire,
They sit them down just where they were before,
Till for new scenes of woe shall their force restore.
Thompson.—Castle of Indolence.

OBJECT OF THE GOSPEL.

"How shall we escape if we neglect so great salvation!" If we summon our Reason to answer, it is dumb;—if we supplicate our Conscience to reply, it is mute;—if we demand of the Law, it is silent;—if we invoke the Gospel, it is speechless; Creation cannot respond to it;—neither from the heights of Heaven, abyss of Hell, nor the broad circumference of our human world, comes there any reply to this vast question, "How shall we escape if we neglect so great salvation?" Nay, more;—if, in imagination, we take our stand upon the dark brink of time, and ring the challenge over the terrific boundlessness of eternity to come,—it rolls back upon the ear, of our shuddering consciousness, and echoes—"How?"—*Rev. Robert Montgomery.*

THE BACKSLIDER.

Poor backslider! "remember from whence you are fallen." Call to mind the days when you walked faithfully and prayerfully with God. Were not these indeed happy, happy days? It may be that you were brought to a lively knowledge of the Gospel in your early youth—that on a mother's knee you learned to lip the praises of God, your Heavenly Father—and to call the Lord Christ your divine elder brother.—Tei-me, poor soul, does not the remembrance of these hours come with a sad fragrance upon your soul;—like the recollection of a sweet wild strain of music, long since hushed and over? Since then you have wandered into the broad pathway of the world's lusts, and vices, and revelries;—at many a cistern you have sought for the draught of happiness. But—tell me honestly—have you found what you sought? Have you experienced anything like peace,—like the quiet, sunny peace, passing all understanding, which once was yours? We may safely answer no! When surrounded with your gay, godless, worldly associates, you may at times have dreamed that you were happy—but when the excitement of the laugh and song was over—and when the infernal stream of intoxication had evaporated from your brain, and you found yourself in the cold grey of the morning, alone with yourself and the "Evil God"—were you happy then? Did you not experience the chill-headedness of some stricken, bereaved creature—wandering among the graves of all who had ever been dear to you; wearied of life—and yet, alas! not even daring to think of death, because after death comes the judgment.—*Jackson.*

INFANT EDUCATION.

A mother once asked a clergyman when she should begin the education of her child, and she told him it was then four years old. "Madam," was his reply, "you have lost three years already." From your very first smile that gleams over an infant's face, your opportunity begins.—*Bishop of Norwich.*

LITURGICAL DISCREPANCY:

ITS EXTENT, EVIL, AND REMEDY:
IN TWO LETTERS
(ABSTRACTED TO ONE.)
To the Clergy of Down and Connor, and Drogheda.

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We proceed to the Order for the Holy Communion, at the commencement of which a discrepancy occurs. 38. Some clergymen read the Lord's Prayer here kneeling, others standing; some turning towards the people, others turning to the Lord's table. 39. In some congregations the people repeat the Lord's Prayer with the priest; in others they are silent. Upon the first occurrence of the Lord's Prayer in his service, the Church prescribes, "Then the minister shall kneel, and say the Lord's Prayer with an audible voice; the people also kneeling, and repeating it with him, both here, and elsewhere else it is used in Divine Service." This direction being expressed in universal terms I take to be the rule for the priest in that part of Divine Service, which commences the order of the Holy Communion, notwithstanding the Rubric there gives instructions for the priest only, that, whilst the priest is "standing," the people are to kneel." He is at first to turn to the Lord's table; and, after the Lord's Prayer and following Collect, to turn to the people. 40. On the rehearsing of the Ten Commandments, the "people's" prayer for mercy and grace," at the end of each, is sometimes uttered in the common tone of prayer, and sometimes chanted or sung, in the manner of a cathedral service. The common tone of prayer is proper for the succeeding prayers "for mercy and grace." They ought not to be chanted, unless in connection with the choral service. 41. After the Commandments, the priest in some congregations, standing as before the delivery of them, directs his face towards the Lord's table; in others he remains with his face turned to the people; whilst saying one of the Collects for the King or Queen, as well as the Collect for the day: in some places, instead of standing he kneels.

During the rehearsal of the commandments, the priest is to "turn to the people;" afterwards he is to "stand as before," that is, as before he rehearsed the commandments, or with his face not turned to the people, but to the Lord's table. 42. In fixing on the Collect for the day, where a Sunday and a Saint's day coincide, the same discrepancy is apt to prevail at the first Collect for Morning Prayer. But at certain seasons another discrepancy arises: for whereas in Advent some ministers repeat the Collect for the first Sunday with the other Collects, and in Lent the Collect for the first day of Lent, and during the Christmas Holidays the Collect of our Lord's Nativity, after the Collect appointed for the day, this repetition is not made by others, on the recurrence of the first Collect at the Communion. The same rule, which regulates the first Collect for Morning Prayer, should regulate that also at the Communion. The Collect of the day should in each case be the same; and if an additional Collect, as in Advent and in Lent, and after Christmas day, follow in the former case, it should follow also in the latter.

43. On the occurrence of a Saint's day with a Sunday, whilst some read both Collects, as before notified, others read only, varying, however, as to the choice of that one, and carrying the same variety into their respective preference of the Epistle and Gospel for the day. The choice of the Epistle and Gospel, where a Sunday falls in with a Holy Day, should follow that of the Collect. 44. In the introduction of the services of the super-natural Epiphany Sundays, when necessary before Advent, much discrepancy exists as to the choice of those which had been omitted. Of the Epiphany Sundays, the latest of the services, which were omitted in their course, should be chosen to supply the want before Advent. 45. After the Collect the priest is to "read the Epistle, saying, The Epistle [or, The portion of Scripture appointed for the Epistle] is written," &c. Some clergymen use the term "The Epistle," when the extract is made from one of the Apostolical Epistles, and the other term, "The portion of Scripture," &c., when the extract is made from some other book of holy writ: others use the phrase, "The portion of Scripture," indiscriminately, whensoever the extract be taken.

The phrase, "The Epistle," should be used, when the Epistle, technically so called, is taken from an

Apostolical Epistle: when the extract is made from some other book of holy writ, and only then, should be used the phrase, "The portion of Scripture appointed for the Epistle."

46. In specifying the chapter, some clergymen say, "The Epistle is written in such a chapter of the Romans," or as the case may be: and so of the Gospel. "The Holy Gospel is written in such a chapter of that according to, or by, St. Matthew," or as the case may be. Others say, "The Epistle is written in such a chapter of St. Paul's Epistle, or of the Epistle of Paul the Apostle, to the Romans: and "The Holy Gospel is written in such a chapter of the Gospel according to St. Matthew."

The word "Epistle" in this Rubric, and so likewise the word "Gospel," are each used in two different senses: the one being the technical phrase for that particular portion of the service, the other denoting a book of Holy Scripture. In the latter case the use of the pronoun "that" is a confounding of the two senses.

47. In some Churches at the reading of the Gospel, the people stand up: in others they do not. And in some places, on the announcement of the Gospel, the people say, "Glorify to thee, O Lord;" in others they do not.

At the reading of the Gospel it is ordered, that "the people shall be all standing up." But for the acclamation of Glory to God, however in itself unexceptionable and becoming, there is no actual authority, it having been omitted, probably by an oversight.

48. In saying the Nicene Creed some ministers turn to the people; or to the Lord's table.

During the recitation of the Nicene Creed, the minister's proper direction is towards the Lord's table.

49. The Gospel ended, some clergymen say, "Here endeth the Gospel;" others, without any such words, pass immediately to the Creed following.

"The Gospel ended, shall be sung or said the Creed following." There is no provision for notifying the end of the Gospel, as there is of the Epistle.

50. After the Creed, the Nicene Creed, some clergymen then declare to the people the Holy Days or Fasting Days, that are to be observed in the week following: some declare the Holy Days only: others make no such declaration. Some also observe these Holy Days, especially such as relate to our blessed Redeemer: others observe them not.

The order for the curate's declaration of the Holy Days and Fasting Days to be observed in the week following is imperative, and is therefore good to be obeyed: It is good also as a permanent testimony to the people of the Church's care for their edification. Where the people cannot be persuaded to observe the other Holy Days, efforts should nevertheless be made for the observance of those which have special reference to our blessed Redeemer; such as, not Christmas day only and Good Friday, but the Circumcision, Epiphany, the Presentation in the Temple, the Annunciation, and, particularly and most of all, the Ascension. If the Morning Service be impracticable, the day might be fitly marked by an Evening Service.

51. Some clergymen do not permit anything to be proclaimed or published in the church during the time of divine service, but by themselves; nor by themselves anything but what is prescribed in the Book of Common Prayer, or enjoined by the King or Queen, or by the Ordinary of the place; others permit notices to be proclaimed by different persons, and those without either of the forenamed authorities.

Every clergyman is forbidden to allow anything to be proclaimed or published in the church during the time of divine service, or by himself, or by any other person, or by Royal or Episcopal authority.

52. In giving warning of the holy Communion, some say merely, "You are desired to take notice, that on such a day the sacrament of the Lord's Supper will be administered," without reading any exhortation. Others give such notices before the Sermon, and after the Sermon read the exhortation. Others read the exhortation, without giving any other notice, before the Sermon.

After the Nicene Creed it is directed, that "then shall notice be given of the Communion." But after the Prayer for the Church Militant it is directed, that "when the minister gives warning for the celebration of the holy Communion, * * * * after the Sermon or Homily ended he shall read this exhortation following." It is an opinion of ritualists and commentators, which cannot be fully set forth here, that by an oversight, these directions do not correctly convey the Church's intentions, which are best fulfilled by the giving of the notice and the reading of the exhortation together, after the Nicene Creed, and before the Sermon.

53. In exhorting to the holy Communion, by means of the former of the two exhortations, some ministers say the whole, others a part only. In case of their seeing their people negligent to come, some use the latter exhortation, which others do not. Each of the exhortations relating to the holy Communion, not in part only, but the whole, ought to be read on fit occasions. Happy the minister, who can consistently with his prescribed duty, forbear all use of the latter!

54. At this period of the service, some clergymen say, "Pray, remember the poor;" and interrupt the service whilst the poor-box is sent round the congregation: others send their collection for another opportunity, and then accompany it with a continuance of the divine service.

An interruption of the service after the Nicene Creed, for inviting and collecting alms for the poor, is not agreeable to the provisions of the Church, who directs such collection to be made at another time, when she connects the act of charity with an act of devotion.

55. In some congregations singing is introduced here between the Nicene Creed and the Sermon: in others, directly after the Creed, "then follows the Sermon." Singing after the Nicene Creed is out of place, and disturbs the appointed order of the service. The Church's direction, "Then shall follow the Sermon," is a plain indication of her mind and will.

56. Previously to the Sermon, in some congregations the minister withdraws from the church to the vestry room, and continues there during the collection and singing, having exchanged his surplice for a black gown, he returns to the congregation, and ascends the Pulpit. In others the minister proceeds at once from the Communion Table to the Pulpit, without any change of dress.

Neither at this, nor at any other time, of the service should the minister separate and absent himself from his congregation. If his withdrawal were necessary, for the purpose of changing his dress, having changed it, he ought to return instantly. She neither enjoins, nor sanctions, nor permits, nor recognizes, a change of dress; but sends him straight, not to the vestry, but to the Pulpit. Nor does she know anything of a black gown for her officiating ministers.—To some minds indeed any change of dress is an innovation, saving of Rome; the particular change, of Geneva. At all events, neither the one, nor the other, is acknowledged by the Anglican Church.—Her prescript dress is the same for all their ministrations.

57. Before the delivery of their text, some clergymen supplicate the divine blessing in a prayer of their own composition, extemporary or otherwise; others in a

form taken from the Book of Common Prayer; others again act on the supposition, that an hortatory form, addressed to the people, is more suited to the Pulpit than a prayer addressed immediately to the Deity.—Others deliver their text, and begin the Sermon at once.

Extemporary prayer in public worship is altogether repudiated by the Church, and she allows no prayers but those of her own Liturgy. If, therefore, any prayer be used before the Sermon, it should be taken from the Book of Common Prayer. But I can find no authority for any prayer there, and it is my belief that not any is intended by the Church. Her silence indeed seems to be conclusive. The 55th Canon in the English Code, which is the nearest approach to an authority, contains a form, which is, however, not prescriptive, but injunctive or monitor: "Ye shall pray for Christ's Holy Catholic Church, &c.," so that this form, whatever may have been, and may be, its authority for the purpose to which it was directed, is in fact no authority for a prayer. If, however, the popular prepossession should be in favour of a prayer before the Sermon, and the minister should think it desirable to indulge such a prepossession, he might perhaps, I will not say justify, but excuse his indulgence on the plea of long-continued usage, in a case which he may deem not clearly defined, and where the negative is not secured by an express prohibition. Still I cannot but retain my opinion, that the silence of the Church is very expressive: (for surely, had she intended any prayer to be here introduced, she would have declared her intention, not merely by a general order, but would have moreover ordered what the prayer should be;) and that therefore for the Sermon to follow immediately, without the intervention of a prayer, is the course agreeable to her mind and rule. For the evening, if a Sermon be needed, the same course might be taken as in the morning: the Sermon being followed by the Blessing.

58. After the Sermon, some clergymen, if there be no Communion, continue in the Pulpit, and thence offer a prayer, and let the people depart with a blessing: others "return to the Lord's Table, and begin the Offertory, saying one or more of the following sentences, and cause the alms and other devotions of the people to be received, and humbly present and place them upon the holy Table, and say all that is appointed at the Communion, until the end of the General Prayer [For the whole state of Christ's Church Militant here on earth], together with one or more of the Post-Communion Collects, concluding with the Blessing" from the Lord's Table.

After the Sermon, "then shall the priest return to the Lord's Table, and begin the Offertory, saying one or more of the sentences following:" during which, "the alms for the poor and other devotions of the people" are to be "collected in a decent basin, and reverently brought to the priest, who shall humbly present and place it upon the holy Table." And, "if there be no Communion, shall be said all that is appointed at the Communion, until the end of the General Prayer, For the whole state of Christ's Church Militant here on earth, together with one or more of the Post-Communion Collects, concluding with the Blessing" from the Lord's Table.

The Hymn of Glory, appointed by the Church, is the only authorized, and, therefore, the only fit, composition to be sung after the Communion. 70. At this hymn, the "Glory be to God on high," &c., some congregations stand, others continue kneeling. The character and contents of the hymn denote the posture of standing to be fit when it is either said or sung.

If I have thus proceeded, Rev. and Dear Sir, step by step over the ground of my enumeration, and have stated my sentiments on the proposed questions with as much brevity, precision, and perspicuity as I can command. As they are all cases, wherein a discrepancy avowedly exists, it is impossible but that in every case an opinion must be unfavourable to one side or the other. I trust, however, that in no case will my opinion appear to have been given in a controversial or censorious spirit, or otherwise than with the moderation and courtesy of a Christian minister.

I trust, also, that I shall not appear to have written amongst us a more arid omen to the laws of our Church. On the contrary, every opinion which I have given is directed to the better observance of some law, actually existing, and to which our conformity is engaged, however it may have been unheeded or neglected. But upon this point a clear apprehension of our real situation, detached from erroneous representations, is much to be desired: and I purpose, therefore, Rev. and Dear Sir, before I conclude this letter, to add a few words with reference to the objections, which you may have sometimes heard against a strict celebration of our liturgical services.

(To be continued.)

to use "when he delivereth it to any one" of the communicants; sometimes he accommodates the words by substituting the first personal pronoun for the second; and sometimes he receives it in silence.

The words, "The Body of our Lord Jesus Christ, which was given for thee, &c.," and "The Blood of our Lord Jesus Christ, which was shed for thee, &c.," are directed to be said when the minister delivereth the bread and wine to each communicant. If they were intended to be said, when the minister receives the Communion himself, the Church would most probably have directed it. But she has not done so; nor does the apostrophe of the minister to himself appear to be natural and eligible. In fact she does not direct anything to be said, wherefore to receive in silence is irreprehensible. Yet no one surely can find fault, if the minister give gentle utterance to the prayer of his heart; "The Body of our Lord Jesus Christ, which was given for thee, preserve my body and soul unto everlasting life."

67. In delivering the bread or the wine to any one, some ministers deliver them to each person severally, using to each the singular pronouns, "thee" and "thy;" others deliver them to two or more persons collectively, substituting the plural pronouns for the singular, and causing by one act a sevenfold discrepancy.

"When the minister delivereth the Bread to any one, he shall say, 'The Body of our Lord Jesus Christ, which was given for thee, &c.'" And the minister that delivereth the Cup to any one, shall say, 'The Blood of our Lord Jesus Christ, which was shed for thee, &c.'" The language of the Rubric is decisive against the practice, derived of late from the Puritans, of a delivery to more than one at a time; and it is rendered more decisive, if possible, by its history, for which I would refer to the Rev. J. C. Crothwaite's excellent Treat, "Communio Fidelium."

68. As to the cup, some ministers put into it and distribute wine only: others are understood to "put to the wine a little pure and clean water."

The Church gives no countenance to the mixing of water with the sacramental wine. Her authority for so doing, in King Edward VI.'s first book, was subsequently withheld, and has not been revived. To revive it now were a dangerous, and offensive innovation.

69. After the Communion, some ministers introduce a psalm or a hymn, such as the Church does not recognize for the occasion: others are content with the Hymn of Glory, which the Church appoints to be "then said or sung."

The Hymn of Glory, appointed by the Church, is the only authorized, and, therefore, the only fit, composition to be sung after the Communion.

70. At this hymn, the "Glory be to God on high," &c., some congregations stand, others continue kneeling. The character and contents of the hymn denote the posture of standing to be fit when it is either said or sung.

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THE ADOPTED SON'S CALLING AND DUTY.

(From "Parochial Sermons" by the Rev. Robert Wilson Evans, B.D.)

Great indeed is the rank and privilege of a son of God. It makes all the difference that there is between this world and the world to come, between light and darkness, between mercy and judgment. The son of Adam, that is taken to be the son of God, is taken out of the company of the rebels against God, into the company of those that adore and bless his name with thanksgiving, and perform his services with diligence, in his glorious presence. He is no longer afar off, but he is an heir of everlasting life, receiving continually fresh and fuller earnest of the blessedness which is awaiting him in the mansions of heavenly rest. He therefore acknowledges no resting-place in this world, but confesses himself to be in it as a pilgrim and a sojourner; he considers his life here but as the temporary dwelling of the traveller in a tabernacle or tent; and looks for his house and home in the better country of the world to come. There lies the end of his journey; thither his eyes are bent continually; there is the desire of his heart, and there he has laid up the treasure of every hope.

But he always remembers whence he has been taken; that if as a son of Adam he was taken from the comparatively vile dust of the earth, as a son of God he has been taken from a spiritual nature out of the comparatively much viler fleshly nature. And he never forgets that quality which procured him admission into the mansions of heaven. And that is faith in the Lord Jesus Christ. By this he was set up in his post, and by this he continues to stand; and this faith keeps him continually in the presence of Almighty God, to whom he looks up continually for support and direction, on whose promises therefore he leans in all confidence, and whose commandments he performs with all diligence; and he stands, and yet takes heed lest he fall; for he remembers that he is not a real son, but an adopted son. Now a real son is always a son to his father, come what will. And having been born and bred in his house, he knows all that is required of him, and does naturally all the duties of a member of the family. He is both in form of body and disposition of mind like his father and his brethren. The rules of the house have been the habits of his education, so that he keeps them as a matter of course; he has grown up in them, and they have become part and parcel of the instincts of his nature. Hence he does of his own pure will, and without any fear of coming short, and any perplexity about the right way, the will of his father; it would go against his nature to do otherwise.

But very different is the condition of an adopted son; he has been born and bred in another family, and therefore under different rules; and hence, however respectable his family may be, he cannot accommodate himself so freely and fully as he could wish, nor sufficiently know the mind of a father, whom he has not known from childhood. Much more, then, if that to the people, in order to which any clergymen, who may be present, should present themselves at the Lord's Table, so as to enable the officiating minister to discern them, and act according to the instructions.

66. In delivering the Communion to those who are intending to receive it, some ministers are careful to observe, whether any bishops, priests, and deacons be present, and deliver it to them first; and others act to deliver it to all communicants indiscriminately. The Communion is to be delivered to the bishops, priests, and deacons, first, if any be present, and after that to the people. In order to which any clergymen, who may be present, should present themselves at the Lord's Table, so as to enable the officiating minister to discern them, and act according to the instructions.

68. In "receiving the Communion himself," the minister sometimes uses the words which he is directed

doubt as to what he should do, and what he should not do, and is continually, notwithstanding all his watchfulness, letting out the secrets of the corrupt habits of his old family.

The son of God, therefore, by adoption, as every son of Adam must be, is continually taking heed against the breaking forth of the corruption of that family which by natural birth he belongs, but from which he has been transplanted, through God's mercy in Jesus Christ, into the heavenly family of the saints of the Lord. What, indeed, can be more opposite than the manners and habits of the two? Were a child adopted from the most wretched hovel of the lowest beggar among a barbarous people, into the most splendid palace of the most powerful king of a most accomplished people, the difference to him would be not only inconsiderable, but positively nothing, in comparison with that which is experienced by the son of the house of Adam the transgressor, on being adopted into the house of the holy, holy, holy Lord God Almighty, king of heaven and earth. Walk he need not, then, to look about him, to walk circumspectly, diligently to acquaint himself with the rules of the house, heedfully to accustom himself to its new habits, watchfully to study the mind and disposition of his new father. Can he ever forget what he has been, where he is? at least if he do, he is not, in so thinking to stand, most sure of falling.

THE EDUCATION QUESTION.

(From the London Guardian of August 9th.)

Since the year 1833, the House of Commons has been in the habit of voting annual grants for educational purposes, which were placed originally in the hands of the Lords of the Treasury, and applied by them in aid of schools recommended by the National Society. After a time this aid was extended to schools in connection with the British and Foreign School Society, which maintains union with the Church in what they suppose to be the main articles of faith, but does not acknowledge outward bonds of union, or in other words, which endeavours to maintain the doctrine, while it denies what has been termed the discipline of the Church.

This was the first step in a course, which, if pursued to its end, must terminate in the expulsion of the religious element from the national education, and this course the civil government, whether wittingly or unwittingly, has shown itself very determined to pursue.

In the year 1837 the "first publication" of a society calling itself "The Central Society of Education," appeared; the "second" came out in the year following. This society describes itself (Prospectus p. 10.) as "composed of members of various religious denominations, and therefore having no sectarian objects in view;" and, as might be expected, though acknowledged that "religion forms an important part of education," it professes to "observe a strict neutrality upon the subject" (second publication, p. 9.) in other words, the society can have by its very constitution, nothing to do with religion.

Nevertheless, the society propounded a general and therefore unreligious, education as the panacea for the national evils; and called upon Government, by all means, the compulsory not excluded, to institute and maintain it: nor was Government deaf to the call.

About the same time the disposal of the public grants was entrusted to a board of four Privy Councilors, all laymen, who determined that such schools alone as would consent to receive an inspector appointed by themselves should be entitled to assistance.

So determined was the Committee of Council to press the article of inspection, that they refused to make good already existing engagements to many clergymen and others who had built schools, and become personally liable for the amount, upon the faith of Government assistance, which assistance had been promised without any such condition annexed; and this seems worthy of especial remark, as evidencing that the tactics, now so justly complained of, are no new thing in the annals of the Committee of Council.—They began with its birth, and are likely to continue till its dissolution.

Under these circumstances, the National Society and the clergy in general renounced all Government aid; they appealed to the nation at large, and undertook, not without signal success, to do their own work their own way; unassisted, but also untrammelled, by the State.

Sir Robert Peel, however, came into power again—Churchmen had confidence in him, and a system of "concordats" was commenced between the National Society and the committee of Council. A system, which, notwithstanding the experience we had of the intentions and the proceedings of one of the parties concerned, and the alarm and indignation so naturally excited in consequence, bids fair to be continued with excruciating success, and a want of fundamental unity, such results as must follow a want of fundamental unity, a question, "who is to inspect?" or, "on what terms the Government grant ought to be accepted or bestowed?" The real question is not about such trifles as these, but whether we are to have a State or a Church education. In other words, an education with creeds, or without them.

The State desires to educate the people; she beholds in the Church an instrument of great power and influence, and admirably furnished for that end; but, owing to our "unhappy divisions," the Church cannot accomplish a general education, maintaining at the same time her own principles. The civil power would have her yield those principles; and, finding that this may not be, aims to make her subservient to the great cause of national education, not by raising the nation to her standard, but by lowering her tone to the general mediocrity. If the Church, as at present constituted and governed, will not or