

VOLUME XI.—No. 2.]

Original Poetry.

THE POWER OF BOOKS. (By the Rev. Robert Montgomery, A.M.)

Making, or marring, whatsoever they touch, With force magnetic! Whence their wondrous spell? Dethink thee, reader! and the response comes.

A SERMON.

BY THE REV. ARTHUR PALMER, A.B. (Concluded from our last.)

Such, brethren, you will, I think, agree with me in regarding as the great leading principles which are to support and encourage us in the execution of our sacred office,—principles, whose truth are like Him from whom they emanate, ever un-

Of the state of the Church in Canada, previous to the period when the humble individual who now addresses you entered this Diocese, he cannot of course speak from personal observation; though, from oral histories of the Canadian Church, he has learned to honour as well the faithful men who preceded him, as those in whose ranks he was permitted to take a place; and he will ever esteem it a cause of thankfulness that his entrance into the Diocese was sufficiently early to gain for him the acquaintance and honoured friendship of two Right Reverend Fathers in God, one of whom has long since entered into his sainted rest, and the other, faithfully fulfilling his course in a neighbouring Diocese, is still journeying towards the same bright and glorious inheritance.

within this Diocese. But, brethren, it is impossible for me to conclude this hasty review without noticing one of the most encouraging circumstances to which I could advert, I mean, that, since the period I have mentioned, Upper Canada has been constituted a separate Diocese, under the Episcopal government of one, of whom, if I were to presume to speak, I should not know whether to say, first, that his truly paternal kindness to his Clergy has secured for him their gratitude and love, or that his indefatigable labours and unwearied devotedness in the discharge of his high and sacred office, have won for him the tribute of their respect and admiration; and now that a provision has at length, with tardy justice, been made for the maintenance of the Episcopal and thankfulness, upon what we may regard as the permanent organisation of the Church in this Diocese, (rendered still more complete by the preservation of the Archdeaconry of York), not forgetting to add our fervent aspirations for its still further extension, until every portion of this immense Diocese shall be fully and efficiently supplied with the ministrations of the Church of the Living God, the pillar and ground of the truth.

And now, brethren, what though our office be an arduous one, and our difficulties and discouragements many, greater is He that is for us than all that are against us. What though in addition to the ordinary obstacles attending the execution of the ministerial office, we have to contend with that excessive care of this world, and that too eager desire for this world's good, which are perhaps more peculiarly experienced in a new country,—with that religious division which so sadly abounds,—with the apathy and inconsistency of some among the laity,—and with that forgetfulness of their duty to the Church which is so often found in those who are in power,—still not only do we find abundant encouragement in remembering whose word we minister, whose commission we bear, and upon whose promised blessing we can rely,—but also seeing the clouds we once so much dreaded gradually breaking, and giving place to a serene and brighter sky,—beholding the tokens of the Divine blessing in the increasing prosperity of our Zion, we are animated to thank God for the past and to trust Him for the future. And even though our hearts have been deeply saddened and perplexed by the departure from the pure faith of Christ of some of our brethren in England, yet even here we are not left without some alleviating considerations. That these diversions have been but few, we know, if in no other way at least in this, that the same unbroken triumph by which those that have taken place have been trumpeted to the world, would have taken care to chronicle others also if they had occurred. We know, also, that the accessions of the ministers of Dissent and Romanism to the Communion of the Church, have been manifold more than the defections from it.

And in regard to the general state of the Church in the Mother Countries, we have the following testimony from an Irish Prelate, whose piety, learning, and talents, are of the highest order, and to whose words, the fact of his having written with great power of the Oxford Tracts may perhaps impart additional weight. "I believe," writes the Lord Bishop of Ossory, "that while at no former period did the clergy manifest more piety and zeal, there never was a period in which they were so soundly informed, and in particular the true principles of our Church were never so well known by her ministers, and never more deeply valued. I believe that this is the case in England. I am sure it is so among ourselves." And in contemplating the state of religion in this Diocese, we have reason to bless God that not only has no defection to Rome taken place among ourselves, but that there is not, as far as I know, the slightest leaning in any quarters towards that corrupt communion, but, on the contrary, a firm determination, by the grace of God, to live and die loyal and devoted members of the Reformed Church of England.

Brethren, upon this occasion, on the language of exhortation I will not venture,—when one of the weakest among you speaks, be that language reserved for him whose office will give it weight. But while I refrain from uttering words of exhortation, I may be permitted to use those of supplication; and therefore I would say, may the great Head of the Church impress upon us all the conviction of our own inherent weakness and insufficiency, and dispose us wholly to rely upon the power and grace of God,—may He cause us ever to remember that we have the treasure of the power may be in earthen vessels, that the excellency of the power may be of God and not of us." (2 Cor. iv. 7.)—may He imprint upon our hearts still more deeply the great doctrines of Catholic truth, preserved in their purity by the exercise of the Protestant principles of the Church of England,—may He unite the Clergy of this and every other Diocese in affectionate and deferential attachment to their Bishop as the centre of unity therein,—and may He guard them against what is one of the great dangers to the Church at the present day, the temptation to make passing events the occasion of exaggerating those differences of opinion which, in consequence of human infirmity, and different degrees of advancement in religious knowledge, must, in our present imperfect state, exist among the members of the Christian Church. Happy is it for the peace of the Church, that while she requires a strict adherence to her fundamental principles, she yet, with the consciousness of truth, allows her children a certain latitude on minor points, neither insisting, as does each of the subdivisions of sectarianism, on a rigid conformity of modes of expression and even of thought, nor suppressing all discussion as does the spiritual despotism of the Church of Rome; for, to adopt the words of a distinguished living divine, "within certain limits the Church of England permits her children piously to inquire, and fearlessly to discuss; for unless this were so, either all discussion would cease, and the result would be a spiritual stagnation and apathy, than which few things can be more injurious to the cause of truth, or discussion would always lead to a breach of communion, and split us into factions and sects." May we, then, in the exercise of this liberty, ever preserve "the unity of the Spirit in the bond of peace." May the efforts of Rome on the one hand, and of Dissent on the other, impress upon us the duty of "standing fast in one mind, with one spirit, striving together for the faith of the Gospel," "with one mind and one mouth glorifying God," taking our stand on what we all acknowledge to be the best exponent of Sacred Scripture, the Book of Common Prayer. And when at length we shall be called to give an account of our stewardship (last month's awful summons of a fellow-labourer warns us we know not how soon this may be), when we are resigning at once our spirits and our ministry into the hands of God, may we be supported in the review of our manifold unworthiness and imperfection, by an undivided reliance on the blood-bought salvation of our Redeemer, Christ, and by the blessed truth, that whether as members or ministers of the Church of Christ, whether for time or for eternity, all "our sufficiency is of God."

ERRATA in the portion of this Sermon published in the last number of The Church.—For "engaged by Him" in the presence of His Father," in the first paragraph, read "acknowledged by Him." For "the violence of persecution," in the same paragraph, read "the violence of former persecution." For "forenoon," in the fourth paragraph, read "forenoon."

Out of a great number of facts that might be adduced to substantiate the correctness of this statement, let it suffice to adduce the following. The first, as given in a late number of "The Church," is, that there are no less than 30 (other accounts say 40) gentlemen, formerly Dissenting Preachers, studying at the College of St. Bees, in Cumberland, with a view to enter the Church of England. The second is, that the conversion of Roman Catholic Priests to the Church of England, had become so numerous in Ireland as to lead to the formation of a "Priest Protection Society" in that country.

In a published Charge to his Clergy. The Rev. Dr. Hook's "Call to Union on the principles of the English Reformation." The Rev. Thomas Fidler, late Missionary at Fenelon Falls, whose melancholy death by drowning is recorded in "The Church" of the 21st May.

STATE OF THE HEATHEN BEFORE THE COMING OF CHRIST.

(By the Rev. George Edward Deacon, M.A.)

Traditions of the truth came down to them, keeping pace with the footsteps of time, but their voice grew fainter day by day, and spoke a less intelligible language. Ceremonies, borrowed from earlier ages, continued in outward shape, but their meaning (and what they properly meant was true) became obscure, as their origin was thrown farther back. Who can tell what questionings unanswered, what longings unsatisfied, filled the bosom of the heathen world? Death with its manifold mysteries reigning round them, nature's shrinking from the idea of a dreamless and eternal slumber, conscience bearing the soul direct before a real though an unknown Judge, gleams fainter or brighter of immortality inviting timid hopes or awakening fears, whispers from far off ages revealing yet concealing knowledge, speculation wandering to and fro and seeking in vain a place on which to rest—how must it all have wrought within, and what a fever of doubt and anxiety must have followed. Darkness baffling conjecture, light seeming to offer revelations yet ever disappointing, life and death within, life endeavouring to quicken death, and death mocking at the vain efforts of life—such the sad vision which have tossed in restless tumult before an eye, had there been such, gifted to describe the vast workings of the spiritual universe. The mind throbs and knows not for what, for "The desire of all nations" (Hag. ii. 7.) was not come.

But when He came, the words "clean" and "unclean" were to lose their meaning, and the same Almighty authority that adopted them into the language of the Church removed them from it. "What God hath cleansed, call not thou common." Neither Jew nor Gentile was henceforth to be either clean or unclean. This, too, had been foretold in prophecy. Isaiah looked into "the last days," and saw there "the mountain of the Lord's house established in the top of the mountains, and all nations flowing into it." (Isa. ii. 2.) He heard the holy Church throughout the world acknowledge the One True God: "many people shall say, Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths." (Is. ii. 3.) And all along the line of patriarchal and of Jewish history, the eye is constantly drawn towards some mighty though mysterious Being, in Whom all the nations of the earth should be blessed (Gen. xiii. 18.), to Whom the gathering of the people should be (Gen. xlix. 10.); Who should have dominion from sea to sea, and from the river unto the ends of the earth (Psa. lxxii. 8.); Whose kingdom, set up by the God of heaven, should never be destroyed, but should, break in pieces and consume all others (Dan. ii. 4.); till at last we see, in the prediction that closes the prophetic volume (Malachi iv. 6.), a curse hanging like night over the world and just ready to smite the earth, and then from the midst of that darkness (Is. 2.) the Sun of righteousness bursting in sudden glory on the nations.

THE CHURCH OF CHRIST.

(By the Rev. Alexander Penrose Forbes, B.A.)

The Church of Christ is an object that must strike even the most worldly minded. Such an one it beholds the miracle of a few obscure fishermen of Galilee founding, in the heart of a world of sensuality and sin, a religion of self-denial and faith; bearing witness to an improbable fact, and succeeding in teaching it to the world, gradually subduing and incorporating with themselves the most practical system that ever existed,—may, affecting the still more wondrous conquest of the stubborn heart of man, changing the voice of all things and declaring strength to be weakness and poverty to be honourable, and bowing before their gentle but energetic arm, all that is strong, and great, and wise, and good upon the face of the earth. Yes, even to the worldling the Church of Christ exhibits an august and imposing appearance. It forces itself upon his admiration as the perfection of human wisdom. It raises its fair towers and graceful pinnacles in his sight, and though he may esteem it the record of decaying superstition, still he wonders at its marvellous beauty, and as he passes on to the engrossing business of this life, pauses to lift up one more look to its glorious but unworldly form. But if such be the outward aspect of the Church, how far more lovely is it to those who "enter into the courts with praise"—who worship the Lord in the beauty of holiness! It is to those who have entered its sacred portals by Baptism, and are slowly approaching the holy place by the long drawn aisles of penitence and prayer, that its Divine construction is revealed. Then that which from without seemed the mere caprice of a fantastic sense of beauty, is shown to add weight, and strength, and balance; that which appeared strange and meaningless, becomes intelligible, and an harmonious oneness of truth and beauty and holiness, surprises and overcomes their soul.

Then the Church appears in its glorious reality, exceeding the old Law not more in the message it announces, than in the graces it conveys; extending to the obedient, mercy, grace, and salvation—"the sure mercies of David"; holding up to them the means of grace and the hope of glory—spreading over the whole earth, may, passing the grave and reaching to the cold and mysterious land of souls—our rest on earth, and our happy home in heaven.

THE BETRAYER OF CHRIST.

(By the Rev. R. Parkinson, B.D. Canon of Winchester.)

He is an instance of the utter inutility of the best religious instruction, and the sight of the best Christian models, to secure our salvation, unless there be within ourselves a disposition to profit by the one, and to tread in the steps of the other. Our Blessed Saviour doubtless bestowed the same care and culture upon him as He did upon the rest of the Apostles; He addressed them not individually, but as a body; He perfect rules of life were uttered; they did all at the same spiritual drink; and yet how different was the result!—The same good seed which the sower scattered with so beneficent a hand fell in one case upon a productive soil, and in the other upon a stony rock. His heart, like the rest, was cultivated with care—it was nourished with the dew, and basked in the sunshine of God's Holy Word; and yet the thorns and briars of sin, natural to the soil, and unrestrained in their growth, overtopped the good seed of the Gospel, and brought forth their fruit in luxuriant and fatal abundance. Let us learn from hence, that knowledge, and outward advantages, and the sight of good examples, are nothing worth, unless the effects of them be shown forth in the progressive advancement of us who enjoy them in all holy conversation and Godliness.

Again—he is an awful example of a single overmastering vice, expanding by indulgence, till it spreads like a cancer throughout the whole mortal system, and brings the whole heart into fatal subjection to the law of sin. The love of money in Judas was indeed to him the root of all evil. It gradually swallowed up every virtuous consideration in his mind—it soon introduced into his bosom seven other evil spirits more wicked than itself. And how many examples of this melancholy result do we meet with in our daily experience! How often do we see men, otherwise most estimable, led gradually and fatally from the right path by the habitual indulgence of a single vice? At first

it may appear but a little one, like the cloud which the prophet saw rising out of the sea; but it soon expands in breadth and blackness, till the whole surface of even the purest mind is darkened with its shade.—The love of pleasure, of wealth, or of fame, have thus when indulged, often led to the same ruinous consequences as the grosser vices; verifying the Apostles' declaration, that he who keeps the whole law and yet habitually offends in one point, is guilty of all.

GIVING TO GOD'S SERVICE.

(From a Sermon by Dr. Doane.)

It was a grief to David, that while he dwelt in an house of cedars, the ark of the covenant of the Lord remained under curtains—(2 Samuel vii. 2.) A pious heart will not be so content. They who feel truly that the Lord hath given for them, His only and beloved Son, will give Him of their best and give that it is no better. If in our Western forests, a straggling hamlet of true Churchmen can do nothing better for the house of their God, and the offices thereof their temple of hewn logs will be as welcome to Him, as that magnificent abode, which Solomon prepared for Him, upon Mount Zion. It is their best: and, according to that a man hath, it is accepted of him, and—(1 Cor. xiii. 1.)—"But if the man that buildeth a house for himself, with costly materials, and of wood for Him, and let the House of God be meant that their barns, but insult Him with their offering; if peradventure, they be not like Ananias and Sapphira, in keeping back from God.

Again, when the house of God is built, its ministry and worship, preaching and prayers, and sacraments, must be sustained. No doubt, He means, that these shall all be free to all who will. No doubt, it is as true of these, as in the case of Simon Magus, that "the gift of God cannot be purchased with money." No doubt, the mercenary use of Churches, in our own day, has made the house of prayer "a house of merchandise." But, on the other hand, THE ALTAR IS FOR GIFTS. No one is ever to come empty before God. The rich should bring his gold. The widow not keep back her mite. Whosoever thinks to worship God, while he yields nothing to his service, does but mock and starve his soul. It is impossible to find acceptance for the offering of that which costs us nothing. No matter what the endowment of the Church may be. No matter what the wealth of them who minister before its altars. Your business is with God. Your holding back is but the emblem of one plain and honest word. Let me say here one plain and honest word. It is an affront to God, to regard the service of His ministers as bought and paid for. You could not with the wealth of all the Indies, buy the grace of your own baptism. But no! God's ministers are sent by Him, His gifts to you, for edification, comfort, and salvation. And, what you do, whatever form it takes, is your acknowledgment to Him, and not the wages which you pay to them. We are no hirelings at your hands; but the ambassadors of God. If the priest starves, it is Christ Jesus, whom you starve, in him. And, when you leave a Bishop to support himself, you take that which is another's for the Lord, and offer that which costs you nothing.

THAT IS NO REAL SERVICE WHICH INVOLVES NO SACRIFICE. It is for your instruction, who would make the Christian life, a life of ease and self-indulgence. "May I not do as I will, with mine own?" you say. May I not gratify my tastes? May I not regulate my business? May I not appropriate my money? Did I not earn it? Was it not my father's before me? Was it not mine by due inheritance? And is not mine, my own? Hear what the Scripture saith. "Ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."—(1 Corinthians vi. 19, 20.) Hear what the Scripture saith. Whosoever doth not bear his cross, and come after Me, cannot be My disciple.—(St. Luke xiv. 27.) Hear what the Scripture saith. "The silver is mine, and the gold is mine, saith the Lord of hosts."—(Haggai ii. 8.) And again, "So is he who layeth up treasure for himself, and is not rich towards God."—(St. Luke xii. 21.) You cannot make a sacrifice to God, with that which costs you nothing. You cannot be a scholar of the Cross, and not sacrifice your will. "Nevertheless, not as I will, but as thou wilt."

AGAIN, THERE IS NO REAL SERVICE, WHERE THERE IS NO SACRIFICE. It is to comfort those, from whom the Lord, who lent them, first, has taken back, to be with Him, their precious objects of affection and delight. Would they not serve him with their best? Would they keep any thing from Him, who gave Himself for them? Should they not hasten, with their choicest, to his feet? "It is the Lord, let Him do what seemeth good to him." "I know, O Lord, that thy judgments are right, and that Thou, of every faithfulness, hast caused me to be troubled." "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord." I will not serve the Lord, my God, with that which costs me nothing.

REST OF THE FAITHFUL DEPARTED.

(By the Rev. Henry Hoopwood, M.A.)

Taken away, as Isaiah says, from the evil to come, they enter into peace, and rest in their beds, each one walking in his uprightness; their bodies slumbering in the peaceful grave, their souls living mightily unto God. The faithful departed are at rest. They rest as the toiled labourer rests, when his work is done, and the shades of night invite him to repose. They rest as the way-worn traveller rests, when his journey is ended, and he sits down to recruit his strength. They rest as the wearied warrior rests, when the fight is over, and he awaits the hour of triumph, and the rewarding wreath. They rest from bodily infirmity and pain, from sickness and disease, from the cares and troubles of this mortal life, from disappointments and sorrow, from contradictions and the strife of tongues; above all, they rest from the temptations of wicked men and evil spirits, and from the painful struggles of unbridled sin. They "sleep in Jesus"; not unconsciously, but as on earth tired nature is wont to repose in her sweet restorer. They are dead to the world, but alive unto God. When the hand of death loosed the silver cord that bound them to this mortal life, it released them also from its own power. They are set free from the conditions of mortality; death hath no more dominion over them.

STATED SEASONS OF PRAYER.

(From the Christian Observer.)

These are designed to stimulate our languid faith in the invisible realities of the unseen world; and to exhibit to us, at regular intervals, just frequent enough to keep up the habit of contemplating it, a draught of what our souls should always be, in the subordination of all their faculties before a felt presence of God.—Stated prayer gradually obliterates the old, and forms new traces in the soul, in which at length the affections habitually move; and thus brings it nearer and nearer to the frame of continual prayer, to which the Apostle exhorts, when he says, "Pray always;" "Pray without ceasing;" and which is the perfection of the divine life in the soul. The necessity for daily, stated seasons of prayer, as a means to this, God himself recognises; and justifies us in adopting this mean by his appointment, under the ceremonial and typical dispensation, of the morning and evening sacrifice.—Like Jacob's ladder, prayer conducts the eye of faith to heaven; and by it the messengers of God visit the soul. It lays man's wants and sorrows before the

throne of Grace, and returns fraught with divine blessings. It bridges the unfathomable and otherwise impassable gulf, which separates time from eternity,—this world from the dwelling place of God.—It is the key of heaven; and though the body be still chained to earth, admits the soul to expatiate, and to rest amid the green pastures and by the still waters of anticipated paradise. At that day when the secrets of all hearts shall be disclosed, how many a votive offering will be found suspended in His chosen temple, the human soul, to the God of prayer! To how many an anxious, carking care, has prayer proved a sweet and refreshing anodyne! How many a timid, doubting soul has prayer served to run with patience the race set before it! How many a gloomy night of darkness and depression has prayer illuminated with a ray direct from heaven! How many a solitary outcast, isolated by his miseries from all human sympathy, has prayer introduced into the general assembly and church of the first born which are written in heaven! How many a struggling, perishing wretch, sinking amid the waves of this troublesome world, has prayer caught up into the third heaven, and landed in the paradise of God!

ST. PATRICK AT TARA.

(From the Rev. J. J. O'Connell's "Ancient Church in Ireland.")

The most interesting event that ever occurred at Tara was the attempt made by St. Patrick to convert the king and chieftains of Ireland. It was Easter-eve when St. Patrick, in the course of his journey from Ulster, had arrived at a place called in the Irish language *Ferta-Feic*, or "the graves of the men of Feic." Here he resolved to pass the night; and accordingly his companions lighted a fire, most probably to prepare their food. But it happened that about this time also the Irish chieftains were assembled at the celebration of one of their religious festivals; and it was the privilege of Tara, that none should presume to light a fire in Ireland upon that day, until the sacred fire had been first lighted at the solemnity.—This privilege St. Patrick ignorantly violated; and when Leogaire, the Irish monarch, heard the fact, he became much alarmed. The story adds, that his magi, equally terrified by their superstitious fears, urged him to make prompt exertions to have that strange fire extinguished. He told him that, unless it were put out before midnight, whoever had caused it to be lighted would hereafter enjoy the sovereignty of Ireland. Leogaire accordingly set out at once to put the unknown offender of his laws to death; but in this purpose he was disappointed. Having next tried in vain to accomplish his object by indirect means, he appears to have at last relented; and, forgetting of the danger threatened to his dominions, he invited Patrick to the palace of Tara. The invitation was at once accepted. With eight companions, and a young boy named Benen, or Benignus—afterwards his successor in the see of Armagh—St. Patrick appeared before the king and chieftains upon the following day, which was Easter Sunday. So favourable an opportunity for declaring the high objects of his mission the zealous bishop did not overlook; and, notwithstanding the opposition of the pagan priests, his preaching was most successful. He gained over to the Gospel several zealous converts. Among them were a celebrated bard named Dubtach, and his young disciple Feich, who afterwards lived a bishop at Sletty. It is even said that Leogaire himself—although he at first withstood him—crying out with tears, "It is better to believe than perish," was added to the number of the faithful.

MISCELLANEOUS.

ANECDOTE OF A GERMAN FARMER.—In Germany, during the war, a captain of cavalry was ordered out upon a foraging expedition. He put himself at the head of his troop, and marched to the quarter assigned him. It was a lonely valley, in which one could perceive hardly anything but woods. Finding in the midst of them a small cottage, he approached, and knocked at the door, which was opened by an old and venerable man, with a beard silvered by age. "Father," said the officer, "show me a field where I may set my troop to foraging." The old man complied, and conducting them out of the valley, after a quarter of an hour's march, came to a fine field of barley.—"Here is what we are in search of," exclaimed the captain; "Father you are a true and faithful guide." "Wait a few minutes more," replied the old man, "follow me patiently a little further." The march was accordingly resumed, and at the distance of a mile they arrived at another field of barley. The troop immediately alighted, cut down the grain, trussed it, and remounted. The officer then said to his conductor, "Father, you have given yourself and us unnecessary trouble; the first field was better than this." "Very true, Sir," replied the good old man, "but it was not mine."—*Churchman's Companion.*

THE UNSURE WITNESS.—When Bishop Latimer was on his trial, he at first answered carelessly. But presently he heard the pen going behind the tapestry, which was taking down his words. Then he was careful what he said. "There is an all-recording pen behind the curtain of the skies, taking down our words and acts for Judgment."

He who takes up Christ's cross aright, shall find it such a burden as wings to a bird, or sails to a ship.—*Countess of Warwick.*

It is a great honour to be almoner to the King of Heaven. To give is the greatest luxury. How indulgent, then, is God, to annex future rewards to what is so much its own recompenser.—*Ibid.*

It is said of Bishop Compton, that he loved to remember what was for any one's advantage; if any offended, he would ever prevent their asking pardon by his haste to give it; and while in a quarrel between it, it is not the least remarkable, that the good Bishop, when being called in, and finding it proved against the Rector that he had spoken falsely and contemptuously of his Diocese; he made the christian reply, "I am glad of it, for he has given me an opportunity of setting you a good example in forgiving him."

ACTION BETTER THAN PRETENSION.—We live great things, not talk them.—*Minutus Felix.*

THE ROMISMS OF GOD.—Every promise is a ticket, given us by God, to take up mansions of treasure in heaven; it is vocal glory; it is happiness in words and syllables; it is eternity, couched in a sentence.—*Bishop Hopkins of London.*

HUMILITY.—The most advanced Christians are the most humble, as "the fullest and best ears of corn always hang lowest towards the ground."

DIVINE GRACE A FREE GIFT.—Grace is no common blessing; yet, if, like the dew from heaven, it be not sent down freely, it can never be brought down at all.—*Serle's Lora Sotaria.*