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poetry.

THE LAST JOURNEY.

Michaud, in his description of an Egyptian funeral procession, which he met on his way to the cemetery of Rosetta, says:—"The procession we saw pass stopped before certain houses, and sometimes receded a few steps. I was told that the dead stopped thus before the doors of their friends, to bid them a last farewell, and before those of their enemies, to effect a reconciliation before they parted for ever.—Blackwood's Magazine.]

Slowly, with measured tread, Onward we bear the dead To his lone home. Short grows the homeward road, On with your mortal load, Oh, Grave! we come. Yet, yet-ah! hasten not

Past each remembered spot Where he hath been; Where late he walked in glee, There from henceforth to be

Rest ye-set down the bier; One he loved dwelleth here; A moment that door beside,

Wont to fly open wide Ere he drew nigh.

Hearken !- he speaketh yet-"Oh, friend! wilt thou forget (Friend-more than brother!) How hand in hand we've gone, Heart with heart linked in one-All to each other?

"Oh, friend! I go from thee, Where the worm feasteth free, Darkly to dwell; Giv'st thou no parting kiss? Friend! is it come to this? Oh, friend, farewell!"

Uplift your load again; Take up the mourning strain-Pour the deep wail! Lo! the expected one To his place passeth on— Grave! bid him hail!

Yet, yet -ah! slowly move, Bear not the form we love Fast from our sight— Let the air breathe on him, And the sun beam on him Last looks of light.

Here dwells his mortal foe, Lay the departed low, Even at his gate— Will the dead speak again? Utt'ring proud boasts and vain, Last words of hate?

Lo! the cold lips unclose List! list! what sounds are those, Plaintive and low? "Oh thou, mine enemy ! Come forth and look on me, Ere hence I go.

Curse not thy foeman now-Mark! on his pallid brow Whose seal is set! Pard'ning I pass thy way— Then—wage not war with clay— Pardon—forget."

Now all his labour's done! Now; now the goal is won! Oh, Grave, we come! Seal up the precious dust— Land of the good and just, Take the soul home!

THE HISTORY OF THE PRAYER BOOK. (By the Ven. Archdeacon Berens, M.A.) CHAPTER IV .- (CONTINUED.)

Previously to the introduction of the um for re-English Liturgy, it was thought expedient learned men on the part of the Romanists, and nine distinguished Divines on that of the Reformers. The or Queen, and that for the Clergy, were added, as was his poverty, and also his infirmity of body. But ployed in all the early Churches of the East and West. advocates for the Romanists were White, Bishop of the Collect, beginning, God, whose nature and nothing would do, says his biographer, and Dr.

Winchester, Bayne, Bishop of Lichfield, Scott, Bishop of Chester, Watson, Bishop of London, Cole, Dean of St. Paul's, and Langdale, Archdeacon of Lewes .-Those for the Reformation were Scory, late Bishop of offices. Chichester, Cox, late Dean of Westminster, Horne, late Dean of Durham, Aylmer, late Archdeacon of Stow, Whitehead, Grindal, Guest, and Jewel.1 The disputation was to begin on the 30th of March. and was to take place in Westminster Abbey, in the

presence of as many of the Lords of the Council, and of the Members of both Houses of Parliament, as being thought by some of our Reformers to give some tion of his election had taken place on the 9th, at the were desirous, in this manner, to gain information counterance to the doctrine of Transubstantiation, respecting the state of the question to be discussed. was omitted in Edward's second Prayer Book; and of Arches,) in Cheapside, with exact attention to all The disputation for that reason was to be held in the the words, "Take and eat this in remembrance that the minute forms prescribed by law." English language, and to be managed by a mutual in- Christ died for thee, and feed on him in thy heart by terchange of writings upon every point; those writings faith with thanksgiving," were substituted. The rewhich were given in one day, to be reciprocally anvisors of the Prayer Book under Elizabeth joined both swered on another, and so on, from day to day, till forms together, lest, under colour of rejecting a carthe whole was concluded. To this arrangement the nal, they might be thought also to deny such a real Bishops gave consent, for themselves, and for the rest of their party. The points to be discussed were these: cient Fathers. They struck out also the Rubric at

and the custom of the ancient Church, to use a tongue the direction that the communicants should receive unknown to the people in common prayer, and in the the elements kneeling, was meant "for the humble administration of the Sacraments.'

Secondly, "That every Church hath authority to appoint, take away, and change ceremonies and ecclesiastical rites, so the same be done to edification."

for the living and the dead." The day being come, and the place prepared for so

chair as moderator; not for the purpose of determining any thing in the points discussed, but solely to preserve order, and to take care that the disputation should be managed in the form agreed upon. Contrary to expectation, the Bishops and their party brought nothing in writing to be publicly read and then delivered to their opponents, but contended for a vivâ voce discussion, appointing Cole, Dean of St. Paul's, to be their spokesman.2 Cole accordingly made a long discourse in defence of the Latin Service, the greatest part of which he read from a book or paper, a copy of which he refused to give to the advocates of the Reformation. The arguments which he used certainly appear singularly weak. When this was done, the Lord Keeper turned to those of the other side, and desired them to read their paper. Horne, late Dean of Durham, was appointed to do this. He began with a short prayer to God to enlighten their minds, and with a protestation that they were resolved to follow the truth according to the Word of God. He then read his paper, in which he said, that, "they founded their assertion on St. Paul's words, wherein in the 14th chapter of his first Epistle to the Corinthians, he had expressly treated of the subject, and spoken in it, not only of preaching, but of praying with the understanding; and said that the learned were to say Amen at the giving of thanks. From that chapter they argued, that St. Paul commanded all things should be done to edification, which could not be by an unknown language. St. Paul also charged them, that nothing should be said that had an uncertain sound; and that, as the sound of the trumpet must be distinct, so the people must understand what is said, that so they might say Amen at the giving of thanks. St. Paul also required those that spoke in a strange language, and could not get one to interpret, to hold their peace, since it was an absurd thing for one to be as the speaker of a foreign

language to others in the worship of God. They ¹ Collier, vol. ii. p. 414, ² Heylin's History of the Reformation. See also Collier

by a shout of applause; and the paper, signed by him- to win back the Queen and country to allegiance to be insufficient to save me, and I pray for salvation signs of invisible and divine things being explained to tice. But how will any practice and obey fully, if self and all his colleagues, was given to the Lord | the Church of Rome. Keeper, to be delivered to the other side, as he should they had more to offer upon the first question. This guished learning, was selected by Elizabeth for this disciple of Jesus Christ.' was contradicting their former answer; for, when Cole high office. Parker had, in the reign of Queen Mary, had ended his first discourse, the Privy Council askbeen deprived of all his church preferment on account these questions, as the test of that "faith" and "retold. It was signified at the deluge by the ark. ing him if they had any thing to say farther upon that of his marriage, and in "those years lurked secretly head, they answered, No. However, to take off all within a house of one of his friends; leading a poor of baptism, is most apparent. In what great verities told to Abraham, and were formed. Christ was forepretences of complaint, the Conference was adjourned life, without any man's aid or succour: and yet so till the Monday following, and the Romanists were well contented with his lot, that in that pleasant rest is there the profession of a settled will and purpose, resurrection, His ascension; the descent of the Holy proposition, with a promise that what they had farther of himself, have desired any other kind of life, the expression, with a promise that what they had farther of himself, have desired any other kind of life, the expression, with a promise that what they had farther of himself, have desired any other kind of life, the expression.

It was foretold by prophets and Jesus Christ, that His proposed upon the first question, should likewise be proposed upon the first question, should likewise be treme fear of danger only excepted." He says himmention of nothing but that "Jesus Christ is able to Church should spread throughout the world; through proposed upon the first question, should likewise of the first question, should spread throughout the world; through heard. To this both parties agreed. But when the self, "After my deprivation, I lived so joyful before save me;" and on the second, there are but the shalthese save me; and on the second, there are but the shalthese save me; and on the second, there are but the shalthese save me; and on the second, there are but the shalthese save me; and on the second, there are but the shalthese save me; and on the second, there are but the shalthese save me; and on the second, there are but the shalthese save me; and on the second, there are but the shalthese save me; and on the second, there are but the shalthese save me; and on the second, there are but the shalthese save me; and on the second, there are but the shalthese save me; and on the second save me; are save me; and on the second save me; and on the second save me; heard. To this both parties agreed. But when the day came, the Romanists insisting upon reading the day came, the Romanists insisting upon reading the day came, the Romanists insisting upon reading the low expressions of "I know that I am a sinner," "I schisms should arise, which has happened; hence faith day came, the Romanists insisting upon reading the supplemental paper on the first question, and refusing supplemental paper on the first question, and refusing dejected, that the most sweet leisure for study to desire to repent of my sins," "I wish to follow the is confirmed as to what is to come, viz., the judgment to abide by the terms of the agreement, the Confewhich the good providence of God recalled me, credoctrine of Christ."

There is no mention of belief in and the resurrection of the body. rence, after some dissension, broke up. Watson, ated me much greater and more solid pleasures, than God the Father; none in God the Holy Ghost; no "An exhortation to beware of temptations from Bishop of Winchester, and White of Lincoln, went so below the wild be reafter happen to me. I have a single state of the solution of the solut Bishop of Winchester, and White of Emedia, went so pleased me. What will hereafter happen to me, I I I am a sinner; no engagement to obey beyond—I wish society of the good." The Romanists contended that they were straitened know not; but to God, who takes care of all, and who or desire to do so. in time; that it was beneath them to go through a will one day reveal the hidden things of men's hearts, disputation of this kind, where Bacon, a mere layman, I commend myself wholly, and my godly and most was to sit as a judge; and finally, that the points to chaste wife, and my two most dear little sons. And be argued had been determined already by the Catho- I beseech the same most great and good God, that we lic Church, and therefore were not to be called in may for the time to come with unshaken minds bear

of the preceding year, had been appointed to review strict search was made for him, which he having some King Edward's Liturgy, Cecil had added Guest, after- notice of, escaped in the night in great danger, and the Communion, and at all other times in his ministration, shall use such ornaments in the church, as the Queen's name, he excused himself from coming to London on the plea of bad health. A fourth let-sion of Sins; the Resurrection of the flesh; and everlastwere in use by authority of Parliament, in the second ter, from the Lord Keeper, in January, brought him ing life after death? vear of King Edward the Sixth" In the Litany, the petition for deliverance "from the tyranny of the bishop of Rome, and all his detestable enormities," was Council, that the Archbishopric should be conferred that a public disputation should be held upon certain left out; and the Prayer, that the Queen might be upon him. Upon this, Parker addressed an earnest will and commandents, and walk in the same all the points, which were most likely to occasion opposition.

The disputants were to be four Bishops and five other righteousness, and true holiness of life," was added. righteousness, and true holiness of life, was added.

and in the most ancient monuments of the English See of Canterbury."

similar purport upon administering the cup. This, presence, as was defended in the writings of the an-First, "That it is repugnant to the Word of God, the end of the Communion Service, which said, that and grateful acknowledging of the benefits of Christ given to the worthy receiver," &c. and was not meant Thirdly, "That it cannot be proved by the Word bodily received, or unto any real and spiritual presence of God, that there is in the Mass offered up a sacrifice then being of Christ's natural flesh and blood."

A Bill for restoring the English Prayer Book, with these slight alterations, was read the first time in the large an audience, the Lord Keeper Bacon took the House of Commons on the 18th of April, and passed on the 20th. On the 25th it was brought up to the House of Lords. Feckenham, the Abbot of Westat considerable length. On the 28th, however, it passed under the title of "An Act for the Uniformity f Common Prayer and Service in the Church and Administration of the Sacraments;" and was to come Could the Pepusian patriarch, or his cenones, either be the more clearly perceived. into operation on the day of St. John the Baptist more overtop in dignity, or sway by power over bishops, (June 24.) then ensuing.

This restoration of the Prayer Book naturally gave great offence to the zealous advocates of the Church of Rome both abroad and at home, and the Prayer Book itself was assailed from many quarters. Bishop Pilkington, who had been an exile for religion during Lord's Supper.4

The case of the Romanist Bishops, who by the Acts

Burnet, vol. ii. p. 390, 1. ² Burnet, vol. ii. p. 391. ³ Collier, vol. ii. p. 417, from the Paper Office. ⁴ Heylin, p. 111, 112, and Collier. ⁵ Camden. ⁵ Wheatly and Shepherd. ⁷ Palmer. ⁸ Heylin, p. 111. This Rubric was restored, nearly in the same words, at

the last Keview.

1 "Queen Mary preferred him (Feckenbam) from being Dean of Paul's to be Abbot of Westminster, which Church she erected and endowed for Benedictine Monks." Fuller, book ix. p. 79. This preferment seems to have given him a seat in the House of Lords.

COBOURG, CANADA, FRIDAY, MARCH 27, 1846. added, that these things were so strictly commanded Roman Catholic Princes, to deal favourably with them; the time of their baptism." (China and its Prospects, by St. Paul, that it is plain they are not indifferent, and to allow the Papists some churches in cities, and page 322):or within the power of the Church. In the Old Tes- great towns. To this the Queen replied, "that nottament the Jews have their worship in their own lan- withstanding those Bishops disobeyed the laws, and Because I feel myself to be a great sinner, and now example of contempt for worldly things. guage, and the new dispensation being more spiritual disturbed the quiet of the kingdom; though they rethan the old, it was absurd that the worship of God fused compliance with that doctrine, which in the should be less understood by themselves than it had reigns of her father and brother they had publicly been by the Jews. The chief end of worship is, ac- recommended and maintained; notwithstanding this cording to David, that we may show forth God's inconsistency and misbehaviour, yet in regard to those praises, which cannot be done, if it is in a strange Princes, she was willing to treat them gently though tongue, ' &c. &c. The most barbarous nations per- this could not be done without disgusting the rest of fered and died, to atone for my sins and procure my against the Church. form their worship in a known tongue, which shows it her subjects. But to grant them churches to officiate to be a law of nature. It is plain from Justin Mar- in their worship, and keep up a distinct communion, tyr's apology, that the worship in his time was in a were things which the public interest, her own honour known tongue; and a long citation was quoted from and conscience, could not allow. Neither was there I believe that Christ alone can guide me to happiness declarations of God will also; such as the future ed myself chiefly to the older portion of you. My St. Basil, for the singing of Psalms, duly weighing the any reason for such an indulgence; for there was no and heaven. words with much attention and devotion; which, he new faith propagated in England; no religion set up, says, was practised in all nations. They concluded but that which was commanded by our Saviour, pracby expressing their wonder, how such an abuse could tised by the primitive Church, and unanimously apat first creep in, and should still be so stiffly main- proved by the Fathers of the best antiquity." In fact, tained; and why those, who would be thought the both from inclination and from policy, Elizabeth, at guides and pastors of the Church, were so unwilling the beginning of her reign, was well disposed to conserving of eternal punishment? I know that I am a the deprayed and ungoally; to return to the rule of St. Paul, and the practice of ciliate the Romanists: and it must be acknowledged, sinner, and ought to suffer the punishment due to sin. the primitive times. When he had concluded, the that Pius IV. who, in August 1559, succeeded Paul assembly expressed their approbation of his arguments IV. in the Papacy, was not deficient in his endeavours own will be sufficient to save you? All I can do will

The See of Canterbury had been vacant since the question without leave from the Pope.4 It was by the reproach of Christ, that we may always remember this last consideration, probably, that they were chiefly that we have here no abiding city, but may seek one to come, by the grace and mercy of my Lord Jesus To the Commissioners who, towards the conclusion Christ."5 On one occasion during his concealment, At the end of the Litany, the Prayer for the King on account of "his great unworthiness," his disability,

Accordingly, on the 17th of December, 1559, Par-In the first Liturgy of King Edward, the Priest, ker was with much form and ceremony consecrated in as above, it was asked, "σμνετάζασθε τῷ Χριστῷ;' body and soul unto everlasting life;" and words to a purpose; only the ceremony of putting the staff in Origines Liturgicæ, ii. pp. 178, 183. his hand was left out in this reign. The Confirma-Church of St. Mary Le Bow, (de Arcubus, the Court

> ST. JEROME AND THE POPE'S SUPRE-MACY. (From Dr. Isaac Barrows's Treatise of the Pope's Supremacy.)

(To be continued.)

do hold the places of the / postles; with them a counsels or dealings with man, and of the life and Bishop is in the third place; for they have for the death of the Redeemer. first rank the Patriarchs of Pepusa in Phrygia; for to imply, "that any adoration is done or ought to be the second, those whom they call Cenones; so are done, either unto the sacramental bread and wine then Bishops thrust down into the third, that is, almost the last place; as if thence, religion became more stately, if that which is first with us be the last with Now doth not St. Jerome here affirm, that every Bishop hath the place of an Apostle, and the first rank in the Church? Doth not he tax the advancement of any order above this? May not the Popish hierarchy most patly be compared to that of than doth the Roman patriarch and his cardinals?

THE CONVERSION OF THE HEATHEN. (From Grant's Bampton Lectures.)

A question will arise, as to the order in which the the Marian persecution, replied to these assailants, Gospel truths and precepts should be set before the that "our service hath nothing in it, but what is writ- inquiring heathen, not merely to convince his underten in God's book, the Holy Bible (where no lie can standing, and obtain a hearing for Christian truth, but be found), saving Te Deum, and a few collects and to awaken in his heart a belief unto salvation. A prayers; which, although they be not contained in method seems lately to have prevailed among many he Scriptures, yet differing in words, they agreed in Protestants, so largely as to be almost the received sense and meaning with the Articles of the Faith, and rule of action, to appeal at once to the inward work of the whole body of the Scriptures.2 The more mode- the Spirit upon the heart, to aim at rousing the spirirate of the Romanist laity, however, found the Prayer tual affections by urging their necessity, and demand-Book so free from any thing calculated to give them ing their excitement, and to make these the test of just ground of offence, that for the first ten years of fitness for Holy Baptism; to require an experience, Elizabeth they came frequently to church, and to the rather than an acceptance of the truth, a desire rather than a purpose of the will to obey.

A specimen of what is referred to is supplied by of Supremacy and Uniformity were deprived of their Mr. Medhurst, who was "sent out by the London preferment in the Church, was not neglected abroad. Missionary Society* to labour for the benefit of China," The Queen was solicited by the Emperor, and by other and who presents in the following extract "the substance of the questions proposed to the candidates at

> "By far the most prudent churchman of the time." Hallam. 2 Strype's Life of Parker, p. 31. 3 Strype's Life of Parker.
> 4 Strype, p. 39. 5 Strype, Heylin, and Burnet.
> 6 It is not improbable, that the various officers, ecclesiastical and civil, employed in the ceremony, may have dined together afterwards at the Nag's Head close by: which may have given occasion to the palpably absurd and most improbable fiction of the Nag's Head consecration, invented forty years afterwards.
>
> Strype's Life of Parker.

House of Lords.

* This Society is a voluntary Association of individuals unconnected with the Church.—Ed.

you? No; but I believe that Jesus Christ, who com- worldly state of the Church. manded believers to be baptized, is able to save me. "What has Jesus Christ done for you? He suf- Churches among them; whence persecution arose only for us is the true salvation.

Do you wish to follow the doctrine of Christ, in tions and heresies. preference to that of the Chinese sage? I do, because "Since these things have turned out true, other

"Can you truly say, that you have forsaken the vain superstitions of your countrymen? I have hitherto of the resurrection, and of the future life. foolishly worshipped idols, but now I desire to worship the living and true God only.

"Do you think that any good performance of your

through the merits of Christ alone. "Is it with the view of advancing your worldly think fit. But he kept it until the other side should death of Cardinal Pole, who died almost on the same interests, that you wish to be baptized? No; my sole bring in theirs.2 The Romanists now alleged, that day with Queen Mary. Parker, a man of distin- reason for desiring baptism is, that I may become a

Surely the meagre and unsatisfactory character of pentance" which are to be promised at the holy rite (Sacramentum Ecclesiæ.) The chosen people foreof the Christian faith is belief here engaged? Where told to that people, His birth, His crucifixion, His brought to doubt the truth of our guide, because some ordered to bring in their paper relating to the second and leisure for his studies, he would never, in respect through the Divine grace, to keep God's command- Ghost upon the Apostles; all which has happened.

Contrast then with these the solemn questions this line of address, how, in dealing with an unin-

and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

of England, correcting and altering according to his judgment and the ancient Liturgies. The alterations which were made by these prudent and pious men were not many. With regard to the vestments, it was now ordered, that the Minister "at the time of the Communion, and at all other times in his ministration, shall use such ornaments in the church, as

"Answer. All this I stedfastly believe.

Minister. Will's my desire. A in this faith?

"Minister. Will thou then obediently keep God's h

Similar to this was the mode of questioning em-

Thus, at Constantinople, the question was asked of property is ever to have mercy," &c. The collect Parker must be the man pitched upon, for his admithe candidates, "απεταζασθε τῷ Σατανας;" "Have last mentioned occurs in the sacramentary of Gregory, rable qualities, and rare accomplishments, to fill the ye separated yourselves from Satan?" and it was answered, "απεταζαμεθα;" "we have separated our-Again, after the solemn profession of faith upon administering the Sacrament to each communi- Lambeth Chapel by the four Bishops, Barlow, Scory, "have ye enrolled yourselves in the service of Christ?" cant, was directed to say, "The Body of our Lord Coverdale, and Hodgkins, according to the ordinal of and again, it was replied, "συνεταζάμεθα;" "we have Jesus Christ, which was given for thee, preserve thy King Edward the Sixth, then newly printed for that enrolled ourselves in His service." (See Palmer's

> It might without difficulty be shewn, how really versive, too, of the true character of faith, which has its basis laid in the reception of specific truths, on enough to contrast it with the plan of teaching recommended by St. Augustine, in his treatise on Catechising the Uninstructed, in which he sets forth the scheme of Divine truth in its due proportions, in order to lead the inquiring soul to the reception of Christ; St. Jerome, reprehending the discipline of the and throughout which he exhibits the redemption of Montanists, hath these words: "With us the Bishops the Church of God, by the recital of His manifold

> > ST. AUGUSTINE'S TREATISE DE CATECHISANDIS RUDIBUS.

This treatise is peculiarly valuable, as containing a instruction, by which St. Austin recommended that those, who wished to become Christians, should be initiated in the doctrines of the Christian faith. It chising, at the request of a deacon at Carthage. censure of St. Jerome? Doth it not place the order in which they occur, that the leading idea, which Roman Pope in the first place, and the Cardinals in runs throughout, and the skill, with which a train of the second, detruding the Bishops into a third place? evidence is worked in with the other instructions, may

After an inquiry into the motives of the Catechucommencing at section 24 of the treatise:-

the worthiness of the motive for desiring to become a Christian, viz., in order to obtain eternal rest.

created and placed in paradise; then he fell. wicked, mixed here, but to be separated hereafter. typified the Church.

whom was typified the Church of Christ.

prophecy to look for Christ.

existing for the recovery of man.

delineated.

that His disciples might be able to fulfil His law.

judgment.

"An exhortation to trust in Christ on the ground "An exhortation to avoid the temptations of Satan,

who tempts not only through Pagans, but also through "Do you feel that you are a great sinner, and de- Christians, heretics, and schismatics, and especially "And to cling to the good.

things, is to receive initiation, the nature of the visible lot. They sadly need, I grant it, a more earnest prac-

ST. AUSTIN'S SHORTER ADDRESS. "Present things are transitory and lead to death.

But God has rescued men from it, by giving His Son to save them from Adam's fall.

which, in substance, the Church has ever proposed to structed but intelligent heathen, the external facts her catechamens at baptism, and which I venture even both of God's providence and grace are dwelt upon; here to transcribe, if haply the words should chance how a summary of the creed, as detailing our blessed to meet the eye of any one ignorant of her Divine Lord's history, is intermixed with the argument; and how the idea of the Church, the City of God, is Minister. Dost thou, in the name of this Child, brought out as the visible witness of God's having of his grace beyond its own channel, he has told us

wards Bishop of Rochester, a man of great learning and of sound judgment; directing him carefully to compare King Edward's two books together, and from them both to frame a book for the use of the Church of England, correcting and altering according to his mainfested deep and unfeigned reluctance to accept it.

In accordance win this method of objective teachman method of objective teachman from the first intimation of the many so severely hurt by a fall from his borse, that he was so severely hurt by a fall from his borse, that he was so severely hurt by a fall from his borse, that he many so severely hurt by a fall from his borse, that he may so severely hurt b its efficacy is recorded in the conversion of the disputant at the first Nicene Council, who, after fruitless discussions, on hearing the symbol of faith recited, yielded himself up to the virtue that went forth from the lips of the speaker, nor could longer withstand God. Nor is it a principle of slight import that is covery, but even our probable conjecture. Death is danned ... The commenhensive works provided for the maritald age. The feeble line

IN QUIETNESS IS OUR STRENGTH.

for the solution of his doubts.

and judge and decide for himself. Among them, sonable that we should be always ready? doubtless, are many meek spirits of submissive faith. Should a sudden calamity deprive us of all earthly Of such as these not a few are led by an unseen comforts, we might hope for a favourable reverse to powerless such an attempt to force into ripeness the Hand, and so feel after Christ and find him in his reinstate us in prosperity: or the favour of God, and Church. Or if left still without, they are yet by that the hope and earnest of heaven, might silence our submissive temper shielded from most of the evils in complaints and brighten our prospects. But if unexwhich they seem to be involved. Having not seen pected death cut us off unprepared, our opportunity is which it gazes, till the inward affectious of the heart they believe; and surely a blessing awaits them.— eternally lost, our hope has given up the ghost, and And when upon any such trustful soul there breaks the blackness of darkness bounds the dreaty prospect the light of true Church history, we think that such for ever. Surely we have reason enough to prepare an one cannot well fail to see in our communion the for a decision, which may take place this hour; which home where faith may rest undisturbed by doubt .- once passed can never be reversed; and on which This change, of course, involves disturbance to such a the interests of eternity depend. Assuredly it would spirit; but this can be only where one so trustful has be irrational to run the hazard of a miscarriage for been resting in error. What I would say is this- one moment, though in that moment we could secure that such a spirit cannot, without some sinful forsaking the empire of the universe! "For what is a man of itself, ever be seriously disturbed in the Church; profited, if he gain the whole world, and lose his own much less be lured away from her pale. The impa- soul? or what shall a man give in exchange for his tient and unbelieving can no where be safe. Not even soul?" Yet are not some convicted of their own in the Church then can there be any quiet rest, any consciences, that they are hazarding all these irreverfull assurance or any vigorous growth of the soul, if sible and awful consequences, by procrastinating in concise and more than commonly systematic course of there lurk within any doubt, any fear as to the charthe concerns of their souls from month to month, and acter of her home. Such fears, we must believe, may year to year, for the sake of such things as are most naturally arise in the most humble and trustful member trifling and transitory? And is this the conduct of of a modern sect. Such societies fail to meet the rational creatures? was written, indeed, as a kind of directory for Cate- wants and cravings of the soul. They offer the soul Were that happiness, or misery, which the Bible nothing on which to rely; they embody nothing, they reveals, though eternal, yet imperfect and mixed; this minster, and Scot, Bishop of Chester, spoke against it the Montanists? and is it not equally liable to the put down the heads of the topics advanced, in the fail; they appear at once to be the changeful, perish- the event in suspense, till some craving lust was graing creatures of human device. Increasing piety, tified. But the whole extent and force of human self-knowledge and learning will then, we believe, language is employed, and labours, and is exhausted, bring many—the purest and must trustful of the sects, in representing the absolute and unmixed felicity of over to us. Those of a different temper we should heaven, and misery of hell. All that man is, or ever not seek; they can never prove a blessing or a gain shall become, capable of enjoying, and consequently men in professing his desire to become a Christian, to us; they will only bring their restless dispositions all that God can bestow upon him: and all that his the line of argument and instruction is as follows, with them. And by like sound influences, do we also powerful wrath can inflict on the immortal spirit and believe, that faithful spirits may and do come to us incorruptible body to eternity, are now depending : "The absence of rest in all worldly pursuits, and from the corruptions of Rome. They have in her a the important decision is at hand. Need I say, Be Church, and this stays their souls the longer. Rome ready? I need not, if men's eyes were not blinded has all that the sects lack; but then she has added by the god of this world. "This rest is typified by God's resting after the besides much that her Lord does not sanction. She Even our comfortable enjoyment of life greatly decreation of all things through the Word, Jesus Christ. binds impious burdens on the faith and practice of her pends on being prepared for death. Who can relish Man lost this rest by the fall, and recovers it through members, from which pure spirits may well seek to es- the feeble pleasure which temporal things are capable the coming of the Son of God in the flesh. Man cape to the easy yoke and light burden of the Saviour. of communicating, with this thought corroding his The Such, we know, are the yoke and burden which the heart: "I may die this night, this hour: I am totally character of God not injured thereby, nor by so many Church calls upon us to carry. The deeper, then, unprepared: 'tis therefore possible that before anochoosing wickedness, since there are two kingdoms | the learning, the holier the life in our communion, the | ther hour I may lift up mine eyes in hell?" And from the beginning, one of saints, the other of the firmer the assurance of a quiet, patient spirit among though more pleasing and welcome thoughts comus. Such an one will ever more and more realize that monly thrust out this salutary reflection; yet it will

"In the Ark, 'the sacrament of the deluge,' was this Church is indeed the Body of Christ, not a mere sometimes intrude even in the vigour of health, in the human society. Historical tests,-the only ones, re- midst of company, and in scenes of mirth and dissipa-Concerning Abraham and the Jewish people, in member, by which we are ever safe in determining where tion: like some dire spectre, however, it will be sure our allegiance is due, such tests will most clearly show to haunt the hour of distress, and the bed of sickness, "The Israelites in Egypt; the exodus through the that the Church is apostolic in her origin and in the or to mingle with whatever reminds us of death and Red Sea, a type of Baptism, as the Paschal Lamb was line of her ministry; well ordered in her liturgy and judgment. But how must it enhance our comforts, government; and efficacious in her offices and sacra- and mitigate our sorrows, to "know that when this "The law given to Moses; which contained types ments. Compare her with every rival claimant, none earthly house of our tabernacle shall be dissolved, we of spiritual things, belonging to Christ and the Church. has claims like hers. Sects of yesterday laugh at such have a building of God, an house not made with hands, The establishment of the Jews in Jerusalem, in tests; Rome cannot endure them. We hold to the eternal in the heavens." which is signified the free city, the heavenly Jerusalem. word of God as interpreted by pure antiquity; Rome Nor can our judgment of our situation in reference In David also was prefigued our true King, Christ. claims the right to teach what she will, no matter how to eternal things, fail to have a powerful influence on "The captivity of the Jews in Babylon, a type of novel or absurd, under fearful anathemas, unrestrained our conduct. He who judges, or fears that he is unthe Church in bondage to the kings of this world. by the Bible and unshamed by the truth of better fit for death; yet neglects, or postpones a thorough "The state of the Jews after the captivity, led by days. We give both the Body and the Blood of Christ preparation, must and will shun solitude and reflecto his members as he commanded; Rome mutilates, tion, and endeavour to silence the voice of conscience.

"In the New Testament, the spiritual life of man niou with all sister churches; Rome ruthlessly robs, dismembers and crushes them wherever she can .-"Why do you wish to receive Christian baptism? "The history of the human life of Jesus Christ, an And shall such as she win, even for a moment, one longing look from me? Shall I ever so little esteem, desire to repent of my sins, that I may obtain forgive- "His Ascension and the gift of the Holy Ghost, so forget the fair beauty of Zion where God has placed me, as to deem it possible for an instant that I could "Do you think that baptism alone is able to save "The conversion of the Jews, and the early un- ever be at home where the beauty of God's house has been so marred and defiled? No-never; for we "St. Paul preached to the Gentiles, and founded know what we worship; we know where and where

Such thoughts as these have of late been much in 'The Church is spread, and pruned by persecu- my own mind, and it has seemed to me a duty to express them here, in the hope that they might aid and comfort you all, my brethren; though I have addressonly regret is that I have not been able to express these reflections as earnestly as I cherish them. This is a time when Churchmen need such thoughts. Of late we have had much at home to give pain to our hearts and trial to our faith. And now sad news comes to our ears from that good old Church, which we love as the mother of our own. Churchmen may well be tried but tempted they need not be. Let them "The Catechumen, on professing belief in these in holy confidence even now rest and stand in their

they can at all imagine their allegiance to the Church to be a thing subject to the control of outward events or inward fancies? How unfair, too, are they who would leave their own duty to depend on the demeanor of others, or on their own feelings of comfort ?-Why should it matter how things may go on around With thoughts like these, we can find no difficulty in deciding how we are to act and feel, though brethren still of the same communion think and teach who ought to follow her do not so? Far otherwise. Let us honestly and laboriously study to know what the Church teaches; let us read that doctrine in our Bibles; and let us practise it. She is not responsible. for the defects of her members, if only she provide them sound teaching. And certainly we are not responsible for our brethren. The Church allows us all freedom of thought; she forbids only licentiousour neighbours. And let us be satisfied with the It can scarcely be needful to observe, upon reading doctrines and offices of the Church as they are. It is the part of a reckless, not of a quiet, trustful spirit, to

seek needless changes at the price of peace. And what are we to say or to feel about the fervent piety of those not with us? Think and speak of such piety, on which side soever of us found, in the same Thank God for what may seem the overflowing renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the same, and the same of the flock satisfaction to godliness. In accordance with this method of objective teach- in Israel,—He meets and blesses others where we faith,-greater than which he sees not any,-no not

ALWAYS READY.

(From a Sermon by the Rev. Thomas Scott.) The appointed hour of death is kept from each of

involved in a point, on which the acceptance or rejec- all around us, indiscriminately preying upon tender tion of the Gospel, the salvation or ruin of a soul, may infancy, blooming youth, vigorous manhood, and dea code of missionary institutes, to furnish with his due a few of approaching dissolution, who yet seldom protreasure of "things new and old" the "scribe which fit by the warning: more are cut off without previous is instructed unto the kingdom of heaven;" but there notice. A fall, a blow, a robber, a nocturnal conflaseems yet to be no sufficient guide to which the mis- gration, or some of the numerous unforeseen appointsionary of our communion may refer with confidence ments of God, which men call accidents, hurry multitudes from vigorous health, eager pursuits, and sanguine expectations, to meet their Judge, and hear their doom. One drops by an apoplexy; another is siezed by madness; and a third by fever and delirium, Submissive faith is not the spirit of those bodies of who raves a few days, and dies. Like a field of bat-Christians which have sprung up in modern times .- tle, they fall on the right hand and on the left: we They teach men not to believe submissively, but to are hitherto wonderfully preserved; but at what hour, doubt and inquire boldly. With most of them the or by what stroke, a Sovereign God may cut us off, Church is no reality. Each one stands alone to think we know not nor can we conjecture. Is it not rea-

"The six periods of the world. The sixth now it is to be feared, nullifies, his sacrament, by denying Hence perpetual hurry of business, or diversions: her members his blood. We seek union and commu- hence, when these are found too feeble, effectually to