"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIL, AND YE SHALL FIND REST FOR YOUR SOULS .- JEREMIAH VI. 16.

VOLUME III.]

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Poetry.

THE BIRD-MESSENGER.

"The Imagination never conceived a more exquisite picture of music made by its own wings .- Anonymous .- [Colonial Church-

Whither oh! whither, Dove?
On lonely pinion through the trackless air
Through sunlit skies above, Dost thou in joyous flight alone repair?

Where is the summer strand That waits thy coming, with its leafy bowers?
Where is the fragrant land
Of golden sunshine and of smiling flowers?

Where is the happy grove,
The long loved home, the nestlings of thy breast?
Speed on thy flight, thou dove!
Haste on thy journey to thy promised rest.

Onward yet onward roam; Spread thy snow plumage to the warming sky; Soon may the voice of home

Greet the long wanderer with a welcome cry. But vain, oh! vain that thought; Is it where ruin's blighting footsteps fall, Where death and doom were wrought,

That thou canst seek thy home, thy mate, thy all? Is it where soundless waves Dash o'er the glories of a world gone by?
Is it where ocean laves

Man's pride—his pomp—and all his misery? How, 'mid these marks of woe,
Bird of the peaceful bosom, canst thou fiee?
Fear'st thou no dangarous foe?
Can none bring aught of terror here to thee?

"My message fears no ill;
Behold! the peace-branch gives assurance strong,

With joy my breast to fill,
Of safety—rest; then who can do me wrong? "The tempest hath gone down:
The sin-brought ruin hath fulfill'd its hour;
Darkness and woe are flown;

And ocean's fury hath restored her power. "And hear, yet hear my voice,
Peace hath been purchased; lo! the waves decrease;
Look forth—believe—rejoice:
Hear my last whispers; welcome! welcome Peace!"

Had I thy wings, thou dove! Glad one! with peaceful happy promise blcss'd; Soon would I flee above,

And like thee seek to be at home—at rest.

THE LIFE OF HANNAH MORE.*

To display intellectual greatness, and to maintain an able advocacy of the cause of religion, are talents which Providence has usually reserved for that sex which he has appointed to bear the burden of life, in mental as well as ordinary labour. But the world has furnished not a few instances of females, who have been conspicuously set forth as a proof that woman holds a rank in the scale of moral being nothing inferior to that of man, and that her faculties are always susceptible of reaching an exalted rank, though the province in which her proper duty lies is rather one of retired usefulness than of fame.

An illustrious vindication of this remark is found in the history of Hannah More, the daughter of Mr. Jacob More, of Harleston, Norfolk. This gentleman had in early life high expectations of the possession of property, which, however, were frustrated by the failure of a lawsuit in the family; after which he resided at Stapleton, hear Bristol, being appointed to the mastership of the was the daughter of a respectable farmer in that part of world; and of five daughters, Hannah was the Youngest but one. At an early age she was distinguished by a quick apprehension, a retentive memory, and a desire for knowledge. When she was between three and four years old, her mother, thinking it time she should learn to read, was astonished to find that, from her attention at the times when her sisters were being instructed, she had already made considerable progress; and before she was four years old, she gained from the minister of the parish a present of sixpence, to express his approbation of the perfectness with which she had repeated her catechism in the church. At the age of eight years she was taught the rudiments of Latin, it being her father's wish to qualify her for taking a part with her sisters in the conduct of a school which should embrace a more comprehensive system of female education than had hitherto been generally adopted. She was tolerably familiar with French at the age of twelve years, her instructress being ner encest sister, who, upon her return from school at the end of each week, taught her sisters what she had acquired. Her talent for composition shewed itself in her very infancy. She would obtain a scrap of parer, and scribble upon it some little poem or moral reflection; and she would amuse herself by writing preended letters to depraved persons, with the view of reckiming them, and by framing imaginary replies to her etters. When she was about sixteen years old, Mr. Shridan the elder came to Bristol to deliver lectures on soquence; and she was so struck with what she heard, that she wrote a copy of verses expressive of her delight, which was presented to the lecturer by a mutual friend. She soon attracted the notice of various literary persons in the neighbourhood, among whom were Dr. Sir James Stonhouse; Dr. Tucker, dean of Gloucester; Dr. Woodward, an eminent physician; and Fergusson the astronomer. In her seventeenth year, observing that "plays, and those not always of the purest kind, were acted by young ladies at boarding-schools," she wrote a pastoral drama, called "The Search after Happiness;" in which the characters are all female, and the animating spirit is one of the most purely religious character. At about the age of twenty-two, she was solicited to become the wife of a gentleman of fortune, Mr. Turner, of Belmont, about six miles from Bristol, whose female cousins had een pupils of the Misses More, a circumstance which had led them to pay visits to the house of their pupils, whose residence was remarkably beautiful. Accepting this proposal, she quitted her interest in the school, and prepared to become the wife of the above-named gentle-The day was fixed more than once for the marriage, and each time Mr. Turner postponed it. Her sisters and friends interfered, and would not permit her to be so trifled with: he renewed his proposals, but her

the engagement. The materials for this memoir have been gained from the Life ton; and that by W. Roberts, Esq.—[Church of England Magazine.]

duction to Mr. Garrick, with whom herself and sisters beauty, than the dove of the ark gliding towards Ararat with the olive-branch, over the still, solitary, measureless surface of the waters, gazing down upon its own shadow, and listening to the many individuals in it. When I am in the great world, I consider myself as in an enemy's in London. It would not be in harmony with my obtained to have devoted to his society a large portion of the time passed devoted to his society a large portion of the time passed in London. It would not be in harmony with my obtained to have devoted to have been wondrously captivated, and to have devoted to have been wondrously captivated, and to have and I dearly love many individuals in it. When I am in the great world, I consider myself as in an enemy's and as beset with sparse; and this puts me the intellectual powers. She had been accustomed to than from the deceitful favour and the insinuating apas a creature of more than human mould; and the fa- bly trust, preserve me from taking up with so poor a pormiliarity of personal friendship, and the influence of riper tion: nay, I hope what he has given me is to shew that years, while they qualified the romance of her views, en- all is nothing, short of Himself; yet there are times to the calm convictions of reason. To know that the day must come, when genius so bright, when accomplishments so splendid, must utterly perish and leave their curred, which prepared the way for Hannah More to expossessor the equal of the meanest clawn, except so far ecute the intention she had long formed, of gradually as his devotion of the 'ten talents' might have been withdrawing herself from general society, and indulging more faithful and profitable, was a solenn consideration; a closer intimacy with those whose religious sentiments but what was it to know that the day ad come!" . . . were congenial with her own. Her four listers had en-From this moment Hannah More appears to have re- abled themselves, by their prudence and asiduity, to resolved on the entire dedication of all er mental powers | tire from their task of education with grat credit, and and acquirements, of all her influence her time, her ef- in affluent circumstances. Previously to their taking forts, to the attainment of a crown which should not wi- this step, they had built for themselves a louse in Great ther on her 'tomb. She took up her bode, in 1785, at Pulteney Street, in Bath; and between this residence of Cowslip Green, a little secluded spt, situated in the their own and the retreat at Cowslip Green, they were in vale of Wrington, not far from Bristl. This was no future to divide their time. For some years Hannah sudden act, but the pursuance of a wih long cherished, More had been cherishing the hope of devoting herself of passing a portion of her time in rural etirement. She in her little retirement to meditation and Iterary leisure, still paid her annual visits to Mrs Garrick, which and to planting and improving the scene around her; but contact with the world and its crowed resorts. Her ing useful. She carried into all places and scenes a mornings, however, were generally he own during her mind teeming with a tender concern for human happistay in London, and her mornings werenot vacant or un- ness; which would not allow her to look apon life, and parties of the evening afforded her, of advocating truth be used as an instrument in the work of gace upon the and enforcing duty, pass unimproved. In polished soci- soul, and the extension of the Saviour's kingdom. Hathe higher departments of society; and accordingly the miles round, particularly to Cheddar, so famous for its and intimate connexion with it had madcher acquainted, children. Their efforts were opposed by many persons free-school at Fishponds, near that village. His wife seriously for reformation. Of the abre work, seven the wealthier farmers; one of whom, wisning to make it little more than a week, and the third of them in four ated in his opposition by the purest mouves, declared abandonment of many of the customs wich it attacked. movements "had never prospered since religion had The elaborate hairdressing, which employed incalculable been brought into it by the monks of Gastonbury. the practice of employing his servant to till conventional | Cheddar system extended itself to Shipham, Nailsea, sic, even if unobjectionable in themselves, were seen to The value of such schools was increasingly acknowproduce a large proportion of evil, by the necessary de- ledged; and prejudice rapidly subsided. ecration of the Sabbath on the part of coachmen and servants. For all these improvements society is very nainly indebted to the pen of Hannah Mcre.

The mind of this excellent woman hadlong been bent pon the accomplishment of a scheme for general relious reformation; and while her thoughts were intendy lirected to the working out of this nobly comprehensive idea, she had become intimate with Mr. Wilberforce, and the Rev. John Newton, rector of St. Mary Woolnoth, London. Besides the general advantages to be derived from this intimacy, it gave her an opportunity of increasing her information respecting "slavery," a subject then commanding a large share of public attention. Mr. Newton in his early days had been the servant of a slavetrader, and the mate and master of a slave-ship-circumstances which rendered his testimony both valuable and conclusive in the inquiries which at that time were being made in parliament on the subject of slavery, under the uperintendence and untiring zeal of Mr. Wilberforce. Miss More could not withhold the contribution of her efforts to the good cause, and she accordingly composed a poem called "The Black Slave-Trade," which was sublished in 1788, and for which she received the thanks f many distinguished persons at that time, whose eyes revolution no monument can be produced, nor can any era be ashad been opened, in this and other ways, to the flagrant enormity of that traffic. Her correspondence with Mr. Newton would be likely to draw out a genuine statement of her religious sentiments, of which the following letter will serve to give some notion.

From H. M. to the Rev. John Newton.

"Cowslip Green, July 23, 1788. "My dear Sir,-I rejoice that you and Mrs. Newton are in possession of the pure delight of retirement, rural because there is no truth in them." Let us turn then, to the heart, through Jesus Christ our Lord Amen. scenery, health, and friendly society,—the best natural sacred Scriptures, and see whether they afford contradiction or blessing of human life. 'God made the country, and confirmation to the doctrine of Episcopacy. man made the town,' says the delightfully enthusiastic § 1. In the last book which closes the volume of Inspiration, bard you are so near—a sentence to which my heart al- Rev. ii. iii., we find directions from the Spirit to seven Churches ways makes an involuntary warm response. I have been in Asia Minor; each of which is represented as governed by a now some weeks in the quiet enjoyment of my beloved single officer, termed an angel, (a word signifying in the Greek friends, after his former conduct, and on other accounts, person, and on other accounts, person and on other accounts, person and applied elsepersevered in keeping up her determination not to renew with the sponge of oblivion. But, as I have observed to where to a minister of religion, Mal. ii. 7, who is held responsiyou before, so much do my gardening cares and pleasures | ble for the doctrines taught in his Church, has cognizance of the occupy me, that the world is not half so formidable a ri- orders of the Clergy, and the care of the whole body. In other val to heaven in my heart as my garden. I trifle away words, the Churches in Asia Minor, in St. John's time, were Epismore time than I ought, under pretence (for I must have copalian.

pany with two of her sisters; and the drama being her ses a sort of indolent pleasure, and keeps me from finding favourite taste, she lost no time in procuring an intro- out what is amiss in myself. The world, though I live in the gay part of it, I do not actually much love; yet appear to have been wondrously captivated, and to have friendship and kindness have contributed to fix me there, jects to follow Hannah More through all her dramatic country, and as beset with snares; and this puts me predilections; still less would I be thought to express upon my guard. I know that many people, whom I hear my sympathy with the tastes which at this period of her say a thousand brilliant and agreeable things, disbelieve, Philippi, Phil. i., and Ephes. i., and of the Clergy whom they have made and set up a calf, will dance about it." life led her to devote so much time to witnessing and or at least disregard, those truths on which I found my ordained to them; visiting them by their coadjucontributing to scenic exhibitions. The religious sense everlasting hopes. This sets me upon a more diligent was but partially developed in Miss More at this period inquiry into those truths; and upon the arch of Christithem pastoral letters, uttering sentences of excommunication, ences of good men, who read themselves in and out of their vacilof her life; or it would have taught her (what she seems anity the more I press, the stronger I find it. Fears and and recalling them; giving directions acout the public service, lating creed. It made, at last, even one of the puritans themto have subsequently fully known and confessed), that snares seem necessary to excite my circumspection; for and discipline. In other words, all the Curches, during the Apos- selves, who had formerly complained that they had not enjoyed to be absorbed in dramatic pursuits, or even literary it is certain that my mind has more languor, and my tles lives, were Episcopalian. tastes, is incompatible with an earnest pursuit of things faith less energy here, where I have no temptations from spiritual and eternal. I pass over, therefore, that por- without, and where I live in the full enjoyment and contion of her life which extended from her first visit to stant perusal of the most beautiful objects of inanimate of the Church, ordaining the Clergy, of whom He had two several treatises against toleration! The parallel between these London to the year 1779, when Garrick died-an event nature—the lovely wonders of the munificence and which was followed by a resolution on the part of Miss bounty of God. Yet, in the midst of his blessings, I ing directions for the public worship as discipline. The true closely together. About this time, well-meaning persons, who More never again to be present at any theatrical entershould be still more tempted to forget him, were it not
Head of the Church then exercised visity and spiritually that
were neither enthusiasts from the ambition of founding sects, nor tainment. But this event was productive of yet more for the frequent nervous head-aches and low fevers, important consequences to the whole of her character. which I find to be wonderfully wholesome for my moral the world, He has spiritually continued exercise, whence He religiosa insania. One case may state for many. A Mr. Gres-"The death of Garrick stamped on her mind" (writes health. I feel grateful, dear sir, for your kind anxiety Mr. Thompson) "the true character of all human fame, for my best interests. My situation is, as you rightly even of the noblest—that which attends the exertion of apprehend, full of danger; yet less from the pleasures regard him, in the enchanted mirror of youthful fancy, plause of the world. The goodness of God will, I humdued them with the elevation and stability which belongs when I am apt to think it a great deal, and to forget Him

"brought her frequently, though les frequently, into there was no rest for her but in the consciousness of beconsecrated. Neither did the opportuities which the its great and lasting interests, without earnest wishes to eties, she never forgot her allegiance t truth; and her ving seen much of time mis-spent, and opportunities abutongue was bold, where pomp and pleaure made it most | sed, among the gay and great, she had talen up her paunwelcome, to proclaim those principls which her pen rable, and proclaimed the truth through good and evil being discarded and disclaimed." Mis More had long reckoned her among his votaries. During the summer viewed with deep concern the almost ttal exclusion of of this year she passed with her sister Martha more time religion from the systems of education then adopted; than was usual with her at Cowslip Green; whence and she had formed a resolution of attaking the evil in they made occasional excursions to the villages for some summer of 1787 was almost wholly pased in the preparomantic scenery. Finding the poor of his village very ration of the work, "Thoughts on the Importance of the ignorant and vicious, they established a school for them; Manners of the Great to General Society." Her long which in a short time included nearlythree hundred ge editions were sold in a few months—the second in appear to himself, as well as to others, that he was actuhours! A book so universally read coulenot fail to be that the part of the county of Somerset into which these influential; and its influence was soon taceable in the well-meaning ladies were introducing their revolutionary hands during the Sabbath services of the church, soon | She continued, however, to persevere, though with disaltogether disappeared, the example being set in the cretion. The clergy were in every instance consulted, highest quarter; the perquisite of care-money rapidly and the sanction of the Bishop of Bath and Wells rediminished; the Christian master no long pleaded for spectfully solicited. Her projects were successful; the falsehoods; and Sunday concert-parties of sacred mu- Yatton, and Wedmore-villages in the neighbourhood.

[To be concluded in our next.]

AN APOLOGY FOR THE DOCTRINE OF APOSTOLICAL SUCCESSION:

CHAPTER VIII EPISCOPACY—SCRIPTURE.

Scriptural testimony in support of Episcopacy—Churches of Asia
Minor—Churches of Crete and Ephesus—All the Churches
during the Apostles' lives—The whole Church during our
lord's abode on earth—Our Lord's Addresses to the Apostles Corroborative incidental passages—appeal to the Presby-

Now what, let every calm and reasonable man ask himself and well consider, what ought to avail to shake or set aside such testimony as this? Not, I think, a gratuious suggestion by men in these later ages, that these martyrs and confessors to the Christian truth, these planters, and teaches of Christian Churches, these companions of the Apostles and lights of the world, were all Judaizers and Anti-Christs, who, with one accord throughout the world, without remonstrace from others, or hesitation on their own part, agreed to cast saide the divinely constituted order of ministry, and substitute another of their own devising in its stead; of which supposed iniversal ecclesiastical signed to it. If such an objection without warrant is to avail to doctrine, a similarly gratuitous allegation from any persons sceptestimony altogether, and shake every doctrine and every tenet to be found in the Christian religion. How, then, can these by the testimony; if they speak not according to this word, it is

in St. Paul's time, were Episcopalian.

of the world."

From which, until the Presbyterian scheme was invented in Lord's intention, that the Church should continue Episcopalian until His return; as we have seen that, during His own abode on earth, and during the lives of the Apostles, and for the first fifteen centuries, it did universally continue Episcopalian.

§ 6. In corroboration of which view, it may be well to cite ome of the single texts or passages which harmonize and correspond with it, but which are at variance with all the other schemes. Take then that character of the Catholic Church given in Acts ii. 42: "These continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers." How can they be said to continue steadfastly in the Apostles' fellowship, who have separated from the fellowship of those, who up to the time of their separation, were accounted to be the Apostles' successors, to stand in their place, and to be in their age the Apostles of the Churches? But the Episcopalians have steadfastly adhered to it. Take those passages (1 Cor. xii. 28. Eph. iv. 11-14) in which St. Paul affirms that Christ ordained divers orders of Ministers, the chief of whom were Apostles, not for a temporary object, or only for a season, but in perpetuity until the completion of the Christian system "for the perfecting of the Saints, for the work of the Ministry, for the edifying of afterwards so successfully vindicated, at the hazard of report, in high places, where the tempter trusted to have the body of Christ, until we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." How is this ordinance fulfilled by them who cast away the Apostolic office as superfluous in their scheme of ministry? The Episcopalians have been careful to preserve it. Take Heb. vi. 2, where the Apostles speaks of "the laying on of hands," by which men are made "partakers of the heavenly gift," i. e., either in confirmation or ordination, or in both, as one of "the first principles of the doctrine of Christ," part of "the foundation" of the words, wherein, according to the commandment of God and the Christian religion. Now it cannot be shown from the Scriptures commandment of the king, (not according to our own fluctuating that this means of grace was ever exercised by any who were

those who were first called to it. With this agree, likewise, all those numerous exhortations to rome, and others, which affirm that Episcopacy was necessarily

a shadow of good things to come;"we may say that from the appointment of Aaron-until the osing of the sacred Canon, no Church of God on earth is spokenof in the sacred Scriptures which is not Episcopalian; and that rom thence downwards to the and of the fifteenth century, no Churh can be shown to have exsted which was not Episcopalian.

Here I conclude.

I will not ask the reader to compar with this accumulation of the Presbyterians, by perverting sinle words or half-sentences; in a sense which is destroyed by th context of the epistle in chapter, (2 Philippians i.) which is astroyed by the first verse of overthrow the Church's testimony on this point of Christian | Presbyterians, "How many of the parts of Christian doctrine which you now hold, can you support vith stronger evidence than

THE WORKINGS OF DISENT IN 1640. From D'Israeli's " Curiosities of Lierature," Second Series.

Every one would become his own lawmaker, and even his own a creditable motive to impose even upon myself) that it § 2. We have St. Paul, in the last public acts of his life which Robinson, and H. N. or Henry Nicholas of the Family of Love, it most others.

In 1773, or 1774, Miss More visited London, in com- is good for my health; but, in reality, because it promi- the Holy Scriptures have recorded, (and 2 Tim., Tit.,) con- besides Mrs. Hutchinson, and the Grindletonian Family, who cerned in giving directions to single dicers in the Churches of preferred 'motions' to motives; and felt conveniently assumed Ephesus and Crete, concerning their superintendence of those that their spirit is not to be tried by the Scripture, but the Scrip-Churches, their control of the ministes in them; their ordina- ture by their Spirit.' Edwards, the author of 'Gangræna,' the tion of the Clergy; their responsibility for the public service, and adversary of Milton, whose work may still be preserved for its devoted to his society a large portion of the time passed and I dearly love many individuals in it. When I am in discipline. In other words, the Churchs of Ephesus and Crete, curiosity, though immortalized by the scourge of genius, has furnished a list of about two hundred ach sects in these times. § 3. We find the Apostles exercising a their own persons the A divine of the Church of England observed to a great sectary uperintendence of the Churches wich they founded: e.g., 'You talk of the idolatry of Rome; but each of you, when you

> tors, (Acts xv. 36; Acts xix. 22; 1 Tess. iii. 1;) sending to of faith could be classed among religions, disturbed the conscisufficient freedom under the Bishops, cry out against 'this cursed § 4. We find our Lord and Saviour, Jsus Christ, during his intolerable intoleration.' And the fact is, that when the presbyabode on earth, exercising in His own peson the superintendence terians had fixed themselves into the government, they published other orders, under Him,) administerin reproof to them; giv- wild notions of reform, and those of another character, run Chief Pastorship of Episcopate which, ince His departure from of covering their immorality by imparation, were infected with the is still styled the Shepherd and Bishop o our souls; but visibly wold, a gentleman of Warwickshire, whom a Brownist had by by His servants, the Bishops and Apostls of the Churches, who degrees entited from his parish-church, was afterwards persuaded will continue it till He "the Chief hepherd shall appear," to return to it-but he returned with a troubled mind, and lost In other words, the Church of Christ, your Saviour's time, was in the prevalent theological contests. A horror of his future existence shut him out, as it were, from his present one: retiring § 5. Our Lord, before His departure for the world, addressed into his own house, with his children, he ceased to communicate these words, not to all the ministers and ordained unto Him- with the living world. He had b food put in at the window : self,—who consisted of, first, Apostles cond, The Seventy;—but to the Apostles only: "As my trush sent me, even so send I you."—"I appoint unto you a kiagdom, as my Father hath dren dead, and the father confined to his bed." He had mangled appointed unto me,"-"I am with you always, even unto the end his Bible, and cut out the titles, contents, and every thing but the very text itself; for it seems that he thought that every thing human was sinful, and he conceived that the titles of the books, the sixteenth century, it had always been understood to be our and the contents of the chapters, were to be cut out of the sacred Scriptures, as having been composed by men.

> > More terrible it was when the insanity, which had hitherto been more confined to the better classes, burst forth among the common people. Were we to dwell minutely on this period, we should start from the picture with horror: we might perhaps console ourselves with a disbelief of its truth; but the drug though bitter in the mouth we must sometimes digest. To observe the extent to which the populace can proceed, disfranchised of law and religion, will always leave a memorable recollection.

> > What occurred in the French revolution had happened here in England]—an age of impiety! Society itself seemed dissolved, for every tie of private affection and of public duty was unloosened. Even nature was strangely violated! From the first opposition to the decorous ceremonies of the national Church, by the simple puritans, the next stage was that of ridicule, and the last of obloquy. They began by calling the surplice a linen rag on the back; baptism a Christ-cross on a baby's face and the organ was likened to the bellow, the grunt, and the barking of the respective animals. They actually baptized horses in churches at the fonts; and the jest of that day was, that the Reformation was now a thorough one in England, since our horses went to Church. St. Paul's cathedral was turned into a market, and the aisles, the ommunion-table, and the altar, served for the foulest purposes. The liberty which every one now assumed of delivering his own opinions led to acts so execrable, that I can find no parallel for them except in the mad times of the French revolution

PRAYER FOR RULERS.

It is a subject of high scriptural satisfaction to us, that in the houses of God in our land we have a prescribed form of sound choice or treacherous memory.) we are to pray for the king, and not of the Apostolic order. But if it be a fundamental doctrine, for all who are in authority under him, that we may be quietly and it must be of perpetual obligation; and if it be of perpetual ob- godlily governed. And truly this is a precious exercise! there is ligation, then it follows necessarily that there must be always in something in it so congenial to the heart that loves the King of the Church officers of the Apostolic order competent to exercise kings, there is something in affectionate loyalty so near akin to his office. The Independents and Presbyterians have cast aside true religion, because the king is an image on earth of God's temthis order: the Episcopalians have continued it to this day. And poral authority over all men, there is something so congenial to no single passage has been or can be produced by our opponents, the soul that is subdued under the authority of the great King, and ntimating that the Apostolic order would cease with the lives of finds that subjugation of spirit mingled with true affection, the love of Jesus as the Saviour of sinners joining with submission to Jesus as "the Prince of the kings of the earth,"-there is someunity to be found in our Lord's discourses, and in the epistles of thing so congenial to that soul, in pouring forth prayer for God's His Apostles; and this indeed our very opponents witness, for blessing upon the king, that I marvel not at the joy real Christhey are ever fond of citing those passages in Tertullian, Je- tians find in the liturgy of our Church in this respect. And I would affectionately and carnestly exhort you all to cultivate this instituted for the preservation of unity. But if unity be a ne- joy more and more; and let the affections of your soul go forth, cessary end in the Church, and Episcopacy the necessary means while your lips utter words of prayer for the king-"O Lord, save for attaining that end, then low can the inference be set aside, the king." You are invited to say it often in the course of cur that the Lord of glory, who ordered the end, must Himself service; you are invited to remember that he is "the minister of likewise have ordained the means nessary for attaining that end? God to you for good," and to pray "that he, knowing whose minis-Thus the testimony of the inspire records of the Church is as ter he is, may above all things seek God's honour and glory; and harmonious and distinct as that of he uninspired: seeing that | that we and all his subjects, duly considering whose authority he from the commencement of our Lord ministry-nay, if it is of hath, may faithfully serve, honour, and humbly obey him in Christ mportance to refer to things under the Mosaic "law," which had and for Christ, according to his blessed word and ordinance."-The Rev. H. McNeile.

ON HUMILITY.

Bishop Jeremy Taylor, whose writings cannot be too much studied, says of Humility, that it is like the root of a goodly tree, thrust very far into the ground, and this we may know by the goodly fruits which appear above ground. Of these fruits the Bishop sums up seventeen varieties. The catalogue (with slight roof, inspired and uninspired, the ould-be-proofs adduced by abridgment in some of the articles) is as follows:—1. The humble man trusts not to his own discretion, but in matters of concerng., interpreting a single word, Tesbytery, (1 Tim. iv. 14,) ment relies rather upon the judgment of his friends, counsellors, or spiritual guides. 2. He does not pertinaciously pursue the which it occurs; and building a theor upon the second verse of a choice of his own will. 3. He does not murmur against commands. 4. He is not inquisitive into the reasonableness of indifthe same chapter, as I have show above; but I will ask the ferent and innocent commands, but believes their command to be reason enough in such cases to exact his obedience. 5. He lives according to a rule, and with compliance to public customs, withtical on other points, must needs avail to destroy the Church's has been here adduced in behalf of piscopacy?" And I will out any affectation of singularity. 6. He is meek and indifferent say to them, remember that if in ancase you hold doctrines in | in all accidents and chances. 7. He patiently bears injuries. 8. behalf of which your proofs do not exced these, you must either He is always unsatisfied in his own conduct, resolutions, and counwitnesses in favor of Episcopacy be tried? "By the law and acknowledge our faith to be reasonable or your own to be un- sels. 9. He is a great lover of good men, and a praiser of wise reasonable. And may God give you race to lay these things to men, and a censurer of no man. 10. He is modest in his speech, and reserved in his laughter. 11. He fears when he hears himself commended. 12. He gives no pert or saucy answers when he is reproved, whether justly or unjustly. 13. He loves to sit down in private, and, if he may, he refuses the temptation of offices and new honours. 14. He is ingenuous, free, and open in prophet; the meanest aspired to give is name to his sect. All his actions and discourses. 15. He mends his fault and gives things were to be put into motion acording to the St. Vitus's thanks when he is admonished. 16. He is ready to do good to dance of the last new saint. 'Away tith the Law! which cuts the murderers of his fame, to his slanderers, backbiters, and deoff a man's legs, and then bids him towalk!' cried one from his tractors. 17. And is contented to be suspected of indiscretion, pulpit. 'Let believers sin as fast as the will, they have a foun- so he may really be innocent, and not offensive to his neighbour, tain open to wash them;' declared another teacher. We had the nor wanting to his just and prudent interest. These, it may be Brownists from Robert Brown, the Puneists from Sir Harry said, are very many fruits to spring from the one root of humility. Vane, then we sink down to Mr. Trake, Mr. Wilkinson, Mr. But this is so very great and excellent a virtue, that it draws with