

opportunity of taking the word out of our hearts, what remains but that we oppose vigilance to vigilance, and effort to effort? And since the prize contended for, by the powers of darkness, is our souls,—what a melancholy reflection will it be, if the disinterested malice of our enemies, renders them vigilant and active in seeking our distinction, while we are careless and negligent in seeking our own salvation. Satan, conscious that the word of God is capable of elevating us to that pinnacle of happiness from whence he fell, contemplates its success in alarm, and spares no artifice nor stratagem, which his capacious intellect can suggest, to obstruct its progress; and if we, by our criminal negligence, turn this ally against ourselves, we shall be guilty of that prodigy of infatuation and folly which is equally condemned by the counsels of heaven, and the machinations of hell.

#### EPISCOPACY.

##### ELEGANT EXTRACT.

[We wish that the spirit breathed in the following extract characterized the disposition of every section of the Christian Church. Ed. Wes.]

THE Rev. Dr. Barnes, the distinguished pastor of the first Presbyterian church in this city, in a review of bishop E. T. Onderdonk's tract, entitled "Episcopacy tested by Scripture," pays the following beautiful tribute to the character of the Protestant Episcopal church. We present this extract, not only as a specimen of elegance of style, but as an example of noble, catholic, and truly Christian spirit, which is worthy of all praise and universal imitation. Were the disposition manifested by this writer generally cultivated by theological disputants, the Christian public would not be pained by the harsh and severe and unchristianable denunciations, which frequently dishonour the controversial writings of theologians.—We sincerely and ardently desire, and even hope, that a better temper is about to prevail among the differing sects of Christians than has heretofore been manifested.

The following extract taken from the Christian Spectator, published in New Haven, closes the review of Bishop Onderdonk's tract:—

"We have no war to wage with Episcopacy. We associate it with the brightest and happiest days of religion, and liberty, and literature, and law. We remember that it was under Episcopacy that the church in England took its firm stand against papacy, and that this was its form when Zion rose to light and splendor from the dark night of ages.—We remember the name of Cranmer—Cranmer first, in many respects, among the reformers—that it was by his steady and unerring hand, that, under God, the pure church of the Saviour was conducted through the agitating and distressing times of Henry VIII.

"We remember that God watched over that wonderful man; that he gave this distinguished prelate access to the heart of one of the most capricious, cruel, inexorable, blood-thirsty, and licentious monarchs that has disgraced the world; that God for the sake of Cranmer, and his church, conducted Henry as "by a hook in the nose," and made him faithful to the Archbishop of Canterbury, when faithful to no one else; so that perhaps the only redeeming trait in the character of Henry, is his fidelity to this first British prelate under the reformation. The world will not soon forget the name of Latimer, and Ridley, and Rogers, and Bradford; names associated in the feelings of Christians, with the long list of ancient confessors, "of whom the world was not worthy," and who did honour to entire ages of mankind, by sealing their attachment to the Son of God, on the rack, or amid the flames. Nor can we forget, that we owe to Episcopacy that which fills our minds

with gratitude and praise, when we look for examples of consecrated talent, and elegant literature, and humble devoted piety. While men honour elevated christian feeling; while they revere sound learning; while they render tribute to clear and profound reasoning, they will not forget the names of Barrow, and Taylor, and Tillotson, and Hooker, and Butler;—and when they think of humble, pure, sweet, heavenly piety, their minds will recur instinctively to the name of Leighton. Such names, with a host of others, do honour to the world. When we think of them, we have it not in our hearts to utter one word against a church which has thus done honour to our race, and to our common Christianity.

"Such we wish Episcopacy still to be. We have always thought that there are Christian minds and hearts that would find more edification in the forms of worship in the church, than in any other. We do not grieve that the church is divided into different denominations. To all who hold essential truth, we bid God speed; and for all such we lift our humble supplications to the God of all mercy, that he will make them the means of spreading the Gospel around the globe. We ourselves could live and labour in friendliness and love, in the bosom of the Episcopal church. While we have an honest preference for another department of the great field of Christian action, while providential circumstances, and the suggestions of our own hearts and minds, have conducted us to a different field of labour; we have never doubted that many of the purest flames of devotion that rise from the earth, ascend from the altars of the Episcopal church, and that many of the purest spirits that the earth contains, minister at those altars, or breathe forth their prayers and praises in language consecrated by the use of piety for centuries.

"We have one wish in regard to Episcopacy. We wish her not to assume arrogant claims. We wish her not to utter the language of denunciation. We wish her to follow the guidance of the distinguished minister of her church, whose book we are reviewing, in not attempting to "unchurch" other denominations. We wish her to fall in with, or go in advance of others, in the spirit of the age. Our desire is that she may become throughout,—as we rejoice she is increasingly becoming,—the warm, devoted friend of revivals, and missionary operations. She is consolidated; well marshalled; under an efficient system of laws; and pre-eminently fitted for powerful action in the field of Christian warfare.—We desire to see her what the Macedonian phalanx was in the ancient army; with her dense, solid organization, with her unity of movement, with her power of maintaining the position which she takes; and with her eminent ability to advance the cause of sacred learning, and the love of order and of law, attending or leading all other churches in the conquests of redemption in an alienated world. We would even rejoice to see her who was the first in the field, at the reformation in England, first, also, in the field when the Son of God shall come to take to himself his great power; and whatever positions may be assigned to other denominations, we have no doubt that the Episcopal church is destined yet to be, throughout, the warm friend of revivals, and to consecrate her wealth and power to the work of making a perpetual aggression on the territories of sin and death."—*Philadelphia Herald*.

DECEITFULNESS OF SIN.—"What fruit had ye?" There is no real fruit in sin; the promises thereof are all false and deceitful. Gehazi promised himself gain, but got the leprosy. Balaam purchased honour, but met with a sword. Achan found a wedge of gold, but it cleaved asunder his soul from his body. The only fruits of sin are shame if we repent; and death if we do not repent.—*Bishop Reynolds*.