

of all parties over to them. Some mighty struggle is approaching, and great revolutions are not far distant.

**PUSEYISM IN INDIA.**—We learn from the Boston Recorder, that the missionaries of the "Society for the Propagation of the Gospel" south of Calcutta, and who are Puseyites, have positively forbidden all marriages between the members of their churches, and those of other Christian communities in the midst of which they live. Marriages, sanctioned by the parents of both the parties, have been annulled by the dictation of the priest! A bold advance, truly, into the privileged territories of Romanism.—*Christian Intelligencer.*

### THE CROSS OF CHRIST.

We select but one further discovery of the anion of these attributes [power and wisdom] as exhibited in the gospel, viz:—in the practical effect of all upon the hearts and conduct of men. When God had created the matter of the globe, and was about to put the stupendous mass first into motion, there remained one problem as yet unresolved, on which its welfare and permanency were essentially dependent. It was this: What was that specific direction, in which an impulse might be given, which should originate, by the same act, those complicated yet inseparable movements, which insure the perpetuity of its place in the general system, and the regularity of those changes which are demanded for its own immediate service? Poised on its centre, and susceptible of being swayed indifferently, to whatever side, there required an unerring knowledge of its composition, its gravity, and the relation of its numberless parts, to determine what was that single and unalterable line, wherein a sufficient force, once communicated, would cause it not alone to revolve about its axis, but to pursue, at the same time, its path around the sun. Its orbital and its diurnal motion were to be at once provided for; but the deviation even of a hairbreadth from its proper application, or the smallest deficiency or excess in the force imparted, would destroy this whole adjustment, and render the design irremediably abortive. Here, then, was an occasion for the combined and equal manifestation both of power and wisdom. Neither could accomplish the purpose, separately from its fellow. Both must be exerted together,—and each infinitely. When, therefore, the Creator drew back and paused, preparing himself for the irrevocable blow,—when his arm was at length uplifted, and his eye was beheld, measuring, with infallible precision, the various amounts of distance, mass, and power, which must all be known and allowed for; what solicitude must the loftiest spirits have experienced,—and what admiring expectation, to watch the issue of his computations, and the result of his experiment! And with what ravishment may we believe them to have been filled, when the

mighty shock was given, and the huge sphere commenced its silent and ceaseless revolutions, uniting every movement with a perfection equally faultless, and combining immeasurable swiftness with imperturbable repose! Hence followed the sweet interchange of day and night,—the grateful vicissitude of seasons,—the admirable diversity of climate, soil, and temperature,—the perpetual freshness of the air and ocean,—the inexhaustible plenitude of life,—its constant renovation, and its numberless diversity. All was secured in a moment but destined to continue, without interruption or rest, until the same hand should interpose, to stay its progress, or to change its course. Such is the analogous phenomenon,—but presented on a sublime scale, and in connection with more awful elements,—in the world, not of matter, but of mind, and in relation, not to the physical events of nature, but the destiny of the imperishable soul. The problem here was, to determine what was that mighty impulse, which, in one act, should combine all that was essential to its separate happiness with all that was necessary to the order of the moral universe:—what that mysterious movement, which, once impressed upon it, should for ever continue unexpended, securing the completeness of its nature, together with the perpetuity of its relations:—how the energy of duty could be united with the calm of dependence; rectitude of action, with simplicity of trust; quenchless aspirations, with unresisting submission; the consciousness of perfect liberty, with the necessity of unceasing obedience. 'That impulse could be imparted only through the agency of love. That love could accomplish its intention, only in concert with elevated sentiments and immortal hopes. And these were to be blended with the renovation of its power and dignity, through the equal renovation of its holiness.—But all was accomplished on Calvary. All was effected by the cross. And oh! what marvellous transformations attest the greatness of that one and all-commanding impulse! What beneficial consequences are insured, through the whole compass of our spiritual existence! What rich and happy productions spring up together, to reveal both its energy and its design! Hence it is, that love derives her flame,—adoration her incense,—gratitude her song,—hope her fairest visions,—fear her most purifying terrors,—humility and patience their most permanent motives and firmest support. Reason here finds the loftiest inquiry,—contemplation the sublimest object,—memory the sweetest recollections. And thus the power of the cross prevails, to sanctify the whole character both of thought and action; just as the same sap which supplies the root with moisture, becomes verdure in the foliage, fragrance and beauty in the flower.—*Dr. McAll's Discourses.*

### APPROACH TO SINAI.

As we advanced, the valley still opened wider and wider, with a gentle ascent, and be-