TWHOLE NUMBER, DCLII.

Poetry.

THE FLIGHT INTO EGYPT. BY THE REV. THOMAS DALE, M. A.

Tis noon—the sun is in the sky; And from his broad and burning ray To groves and glens the shepherds fly Where welcome shade excludes the day; Or rest, where sparkling waters play Like fairy streams of liquid gold— Such as mysterious legends say, Around the Fire-King's palace rolled.

Behold yon scattered group recline Beneath a tall oak's ample shade; A form of manly port benign, And one, who seems a loveliest maid, Save that within her arms is laid An infant, like his mother fair; Though never earth-born babe displayed Such beauties as are blended there.

Yes !—from a despot's fell decree,
To seek a foreign home, they fly;
And, Egypt, once again in thee
Shall dwell the Holy Family,—
Where erst in bitter slavery
Sad Israel mourned his joyless doom:
There shall he now his Light descry;
Thence shall his God, his glory come!

O happy Mother!—happiest far Of all who felt a Mother's throes;— What though no more the Mystic Star Above thy path through darkness glows? When gazing on the calm repose Of Him, the cherished Babe divine; The bliss earth's fondest Mother knows, O can it give a thought of thine?

			CONTRACT OF	
WEE	KLY	CA	LEN	DA

Day	Date	Date.			lst Lesson		2nd Lesso	
F	Jan.	6,		M, E,	Isaiah		Luke	3*
M	**		in the second in annihing	M,	Gen.	9,	Matt. Rom	5.
T	44	8,		M, E,	"	13.	Matt. Rom.	6.
W		9,		M, E,	4		Matt. Rom.	7 7
T	44	10,		M, E,	14		Matt. Rom.	8.8
F	"	n.		M, E,	"		Matt. Rom.	
8	44	12.		M, E,	"		Matt. Rom.	
F	"	13,	1st Sund. aft. Epiphany. {	M, E,	Isaiah	41,	Matt Rom	11.
	To v	ers	e 23. † To verse 12.					

JANUARY 6TH, 1850 .- THE EPIPHANY, OR MANIFESTATION OF CHRIST TO

THE GENTILES. (By the Rev. George F. Townsend, M. A.) ed in the Scriptures. He, who condescended to be measuring the distances and calculating the motions been from the beginning, as there ever will be to the King of the Jews, would accept the oblations of the influence for the Sanctification of the evil heart. This per course through the heavens, but directing them one only true religion has been only made known or from country to country, or from city to city; apbeen gradually unrolled, as mankind was best able to pearing when wanted, and disappearing when not re-Profit by the divine communications, under three dis- quired. Led from the east to Jerusalem, and from finct eras, epochs, or as they are generally called, dis- Jerusalem to Bethlehem, they follow in their journey Gentiles to the favour of the God of Abraham, are now their gifts, "gold, frankincense and myrrh."

newly discovered blessing, they observed this festival, instituted in commemoration of Christ's first manifestation to the Gentiles, with every token of rejoicing. In the Western Church the Epiphany was kept as a high holiday. The courts of law were closed, and all business was suspended. In the Eastern Church it was celebrated with even greater signs of rejoicing.-The services were lengthened, the Churches illuminated with various lights, and holy baptism was ad-

tains, without these external signs of rejoicing, the glad and enlivening spirit of the ancient and timehonoured services appointed for this high festival.

THE EPISTLE.—(Ephesians iii. 1—12.)—The restoration of the Gentiles to the favour of Jehovah was always a stumbling-block and offence to the Jewish people. The preaching to the Gentiles by the Apostles was a great impediment to the reception of the Gospel by the Jews. The removal of these objections, the proving the future acceptance of the Gentiles, and the ultimate embracing of both Jew and Gentile in one object which the Apostle Paul keeps in view in many of his letters, conversations, and public addresse Such is the purport of a great portion of this Epistle and judgment of those who directed its choice. No portion of Holy Scripture could be more appropriate to this day, than that in which St. Paul, the great Apostle of uncircumcision, the great teacher of the Gentiles, reveals the mode and causes of the most perfected readmission of the Gentile world to the peculiar privileges of the covenant; and thus solves the mysteries which had at once perplexed both his ancestors and judgment of those who directed its choice. No history of these Saints, and the accounts they gave of the other holy-days, were frequently found to be feighed and fabulous. For which reason, I suppose, the generality of my readers would excuse my giving them or myself any further trouble upon this head: but being sensible that there some people who are particularly desirous of this sort of information, I shall for their sakes subjoin a short account of the world that at once perplexed both his ancestors.

The specific readmission of the dentile world to the peculiar privileges of the covenant; and thus solves the mysterial services for them while the announced to his people, from the history of these Saints, and the accounts they gave of the other holy-days, were frequently found to be feighed and fabulous. For which reason, I suppose, the generality of my readers would excuse my giving them or myself any further trouble upon this head: but being sensible that there some people who are particularly desirous of this sort of information, I shall for their sakes subjoin a short account of the world to be feighed and fabulous. For which reason, I suppose, the was satisfied of the lawfulness and propriety of the other holy-days, were frequently found to be feighed and fabulous. For which reason, I suppose, the was satisfied of the lawfulness and propriety of the other holy-days, were frequently found to be feighed and fabulous. For which reason, I suppose, the was satisfied of the lawfulness and propriety of the other holy-days, were frequently found to be feighed and fabulous. For which reason, I sup

country Balaam delivered his celebrated prophecy, I could bring testimonies for every thing I shall say Behold, a star shall come out of Jacob." After yet I cannot promise that they will be convincing .many centuries of probable expectation, the descen- But, however, I promise to invent none of my own, The Epiphany or manifestation of Christ to the dants of the nation to which this prophecy was given, nor to set down any thing but what some or other of Gentiles, is one of the most wonderful events record- skilful above all other people in astronomy, and in the blind Romanists superstitiously believe. born for all, is willing to be made known to all. He, of the planets, suddenly observe a wondrous star to Lucian (to whose memory the eighth day of this erease the number of families attached to the Church. A whose human infancy relates to the salvation of all, is willing that his assumption of that nature should be willing that his assumption of that nature should be witnessed by all. The song of the Angels sends of the signt and mindful of the ancient prophecy, ing the Gospel he suffered martyrdom. Though the signt and mindful of the ancient prophecy, in the signt and mindful of the ancient prophecy. carnate Lord. The appearance of a new star in the heavens brings sages from the east, to offer to their long expected token which was to announce to them ling the homage of the Gentile world. There has the birth of that great Prince, who, though styled great deal of pains in comparing and amending the stances becoming known, and a matter of general converend of the world, but one only true religion, by which Gentiles. Their hopes are kindled as they advance. sacred discipline, he was brought to the city of the Prayer Books Mr. B. had brought with him from England. allen man may obtain the favour of his offended Maker; They find themselves directed on their journey by a Nicomedians, when the emperor Galerius Maximianus The addition of eight families to his flock, within a year, the pleading the merits of a divine propitiation for the pleading the merits of a divine propitiation for the star or metcor, or large body of light, not as other stars was there; and having recited an apology for the long the presence of a divine proping in its own proping in i Justification of the sinner, and the presence of a divine moving in its own orbit, and travelling in its own pro- Christian religion which he had composed, before the JANUARY 13. HILARY, BISHOP AND CONFESSOR.

Densations. The first of these extended from Adam the motions of this extraordinary guide; until it came Moses, and was catholic or universal. In it all and stood over where the young Child was. A star for which he was persecuted by their party, and bahations had a knowledge of the true God, and were was and is in the Eastern countries, the symbol of a nished into Phrygia about the year 356, where, after violence of party spirit, was for striking the Epistle Instructed under the divinely instituted rite of sacri- king or prince. The magi demanded in their inquiries much pains taken in the controversy, and many trou- of St. James out of the Canon of Scripture. It is to approach their Maker with the offering of a the birth-place of the new born King. They proba- bles underwent, he died about the year 367. Sacrifice, which excited their hope of a better victim. bly expected to be directed to a place and scene of The second dispensation of this one true religion, was great earthly splendor. What, then, must have been Particular and limited in time and extent. It extended their disappointment when they came into the house, from Moses to the death of our blessed Lord, and was and saw the young Child and his mother. No symbols THE CHURCH REVIEW. New Haven, Con.: 1849. confined to one people, to whom a clearer knowledge of royalty, no statesmen, no guards, no warriors, no of the same truths of the one original revelation was attendant crowds and numerous courtiers, awaited given in an amplified and extended form, by a long them. The only palace, a stable. The only courtiers, series of sacrifices, rites and ceremonies. The third oxen and the hired servants who guarded them. The dispensation of this one true religion is again catholic only throne a manger. The only luxury, the meagre or universal. It commenced at that moment when shelter of an inn. The magi, however, though their the veil of the temple was rent, and the partition expectations were thus disappointed, though they thus wall between Jew and Gentile broken down. It find Him, whom they sought as the King of the Jews, was strengthened by the last command of Christ, and to be a humble infant, wrapped in poor swaddling by the effusion of the Holy Spirit on the day of Pen- clothes, lying in a manger, still believe that a divine ecost, when there were added to the Church three guide directed them, and persist in their act of homage thousand souls. The revelation of the new born Sa- and adoration. Unsupported by those of whom He viour to the Magi, is that one great event which con- was announced to be the King, unaccompanied by entrates in itself the three dispensations of the one priests, scribes, or people, suspected by Herod, jeered true God, and manifests the oneness and identity of by the courtiers, they do not put back their treasures. the only true religion. By this event, both Jew and Undaunted by difficulty, supported by faith, firm under Gentile unite in one act of homage to their common every danger, they alter not their determination to Lord. The Gentiles, retaining in their apostasy a submit themselves as the representatives of their naemembrance of the blessings promised to them in tions, to his will and sovereignty. Convinced by the Abraham and announced to them by Balaam, the last evidence afforded in the appearance of the predicted Patriarchal prophet, are led, on the appearance of the star, in spite of the outward humility of the wonderful Wondrous star, to send their representatives to the land Child, (so inconsistent, to all human appearances, with

of Judæa, and to present, at the footstool of the newly the dignity of a King,) in spite of the contradiction to inhounced King, gifts typical of their allegiance and their preconceived notions, and fondly cherished antitheir hopes. The Jews, having heard from David, cipation, they fall down and worship the infant Babe; Isaiah, and other prophets, of the restoration of the and when they had opened their treasures, present alarmed and moved by a splendid embassage from a gift of the magi were the best proof of their faith, the Gentile nation in the very streets of their capital, sent best token of their right acceptance of this Infant as leading ministers, who, so soon as their eyes had truth which they possess, because they cannot bear do declare their willingness, as Gentiles, to bow down the King of the Jews, and yet the blesser of the Genworship Him who was born King of the Jews .- tiles. Gold was the offering of subjects to their kings. The salvation procured to man in Christ is co-exten- The magi, by this offering expressed their belief, that with the human race. As Abraham, though the this Child, so lowly, humble and deserted, was to be a channel of peculiar grace to the Jewish nation, was king; and declared their own willingness to submit the means of blessing to all the Gentile people of the themselves to his dominion. Frankincense was typiearth; so also Jesus, though He came unto his own, cal of prayer, as during the time of prayer it was the was willing to save the Gentiles. He was the light to the custom of the Jews to burn incense. The incense, lighten the Gentiles, as well as the glory of his people says the Book of the Apocalypse, is the prayers of the saints. As prayer is, and only can be, rightly offered These Gentiles, therefore, were the first fruits saints. As prayer is, and only can be, rightly offered of that abundant harvest. The Catholic Church has to a Divine Being, the magi in the offering of frankindone wisely in appointing a day to celebrate, throughout cense paid a mysterious acknowledgement to the yet beloved Church,—rendered, as it was, amid many honored forefathers in Christ no more than their due. her congregations, the mercies of God in revealing dormant divinity of the Holy Babe—then lying in the again to the Gentiles a knowledge of his will, in giving christian light for heathen darkness, and in bestowing for embalming the bodies of the dead. The magi by all those blessings of civilization here, and of a good this offering intimated their belief that themselves and the dependence of the sure produce of a right their country were interested in the death of that holy reception of the Gospel. The Epiphany was reckoned Child. As they acknowledged Him to be their King among the chief festivals of the earlier Church. The christian fathers themselves had for the most part answer their prayers, so did they confess that they

either emerged from heathenism, or were called upon expected to derive from his death some great and in-

to contend with the priests of the old idolatry for the estimable benefit. May we imitate the faith, and

Possession of the national temples. Untainted with emulate the example of these wise men. May we so

the indifference, which is too often the blight of Chris- believe in a divine and human Saviour, that we offer

and alive to the enjoyment of Christianity, as to a ceuse of our prayers, the myrrh of our obedience.

THE CALENDAR. (From Wheatley.)

OF THE ROMISH SAINTS-DAYS AND HOLY-DAYS IN

The reasons why the names of these Saints-days and Holy-days were resumed into the calendar are various. Some of them being retained upon account of our Courts of Justice, which usually make their returns on these days, or else upon the days before or after them, which are called in the writs, Vigil. Fest. or Crast.. as in Vigil. Martin; Fest. Martin; Crast. Martin; and the like. Others are probably kept in the calendar for the sake of such tradesmen, handi-The reasons why the names of these Saints-days ministered as at Easter. The Church of England reafter them, which are called in the writs, Vigil. Fest. the calendar for the sake of such tradesmen, handicraftsmen, and others, as are wont to celebrate the memory of their tutelar Saints; as the Welchmen do of St. David, the Shoemakers of St. Crispin, &c.—And again, Churches being in several places dedicated to some or other of these saints, it has been the usual custom in such places to have Wakes or Fairs kept upon those days; so that the people would probably be displeased, if, either in this, or the former case, their favorite Saint's name should be left out of the the calendar for the sake of such tradesmen, handioutward communion, to be the fore-determined purpose their favorite Saint's name should be left out of the of Jehovah, and the great end of revelation, is the object which the Apostle Paul keens in view in many before the Reformation do frequently speak of transactions happening upon such a holy-day, or about such a time, without mentioning the mouth; relating one thing to be done at Tanasaction and minister of West Haven, the Rev. James Wet-indicated for Episcopacy. This inquiry raised many dots in his mind concerning the validity of Presbyterian doation, which becoming known, he was invited to to the Church at Ephesus. The mode by which the Gentiles should be restored to the blessings of the covenant had been a mystery to the Patriarchs, kings, and rulers of the Jewish Church, whilst hidden beneath the shadow of types and prophesies; it was now by the shadow of types and prophesies; it was now, by for this and the foregoing reasons our second reform- "Sen after, he was unanimously called to the charge of the charge devine revelation, fully made known to the Apostles and ministers of the new covenant. The perfect obligation, and satisfaction, had been offered. The types had been fulfilled, the prophecies accomplished, and had been fulfilled, the prophecies accomplished, and those who were sometime afar off made nigh by the book) thought convenient to restore the names of these entlemen at Newtown, where Dr. Johnson then book) thought convenient to restore the names of these entlemen at Newtown, where Dr. Johnson then blood of Christ. The Gentiles were again admitted to the privileges of the covenant, united in one body with the Jews, and made joint heir with them of the thought product to feel the calendar, though not with any regard of them to the calendar, though not with any regard of them to the calendar, though not with any regard of them to the calendar, though not with any regard of them to the calendar, though not with any regard of the covenant, united in one body with the Jews, and made joint heir with them of the to the privileges of the covenant, united in one body being kept holy by the Church. For this they with the Jews, and made joint heir with them of the thought prudent to forbid, as well upon the account promises concerning Christ in the Gospel. The Apostle rejoices in the development of this mystery, by which the more full and perfect discoveries of the purposes of the discoveries of the purpose of the discoveries of the discover which the more full and perfect discoveries of the pur- number of holy-days, to the great prejudice of laposes of the divine will were to be made known to men and angels. This Epistle, selected at the reference men and angels. This Epistle, selected at the reference men and angels. men and angels. This Epistle, selected at the reformation of our Liturgy, manifests the exceeding wisdom men of none of the best characters. Besides, the and judgment of those who directed its choice. No history of these Saints, and the accounts they gave teries which had at once perplexed both his ancestors shall for their sakes subjoin a short account of every shall for their sakes subjoin a short account of every one of these holy-days as they lie in their order; but must first be speak my reader not to think that I enfagi, who followed the star which guided them to the deavour to impose all these stories upon him as truths; Magi, who followed the star which guided them to the deavour to impose all these stories upon him as truths; manger in which their infant Messiah was laid, are but to remember that I have already given him warn-greational ministers, who, when assembled, proceeded at supposed to have been kings, and to have lived in Arysupposed to have been kings, and to have lived in Araing that a great part of the account will be feigned parish, and to forestall him by inducing the people to call That country is east of Judæa, and was remark- and fabulous. And therefore I presume he will exable for its gold, and precious aromatic herbs. In this cuse my burdening him with testimonies; since though

copies of the Bible. Being long exercised in the governor of the city, he was cast into prison; and having endured incredible tortures, was put to death.

Hilary, bishop of Poictiers in France, (commemorated on the thirteenth of this month,) was a great have continued to be so most of the time to the present champion of the catholic doctrine against the Arians; day.

Our Monthly Review.

The temporary suspension of our Monthly Review, aused by the unusual dearth of new publications which we have experienced of late, has precluded us from giving an earlier notice of the October number of the Church Review-a magazine, which, we are glad to see, retains its high and sterling character. As an intimation appears in the number before us, to the effect, that all doubt as to the permanent estab-

lishment of the Review is at an end, we are to argue, we presume, that its prospects are very promising, both as to literary contributions and pecuniary support. It is needless for us to say that we are greatly pleased with this statement, and we would cordially express our hope, that a treasury, so amply stored with sound doctrine, and valuable information respecting the Church, may be as amply provided with

every other resource necessary to its perpetuity.

The first article is devoted to a notice of the lives and labours of some of those stout-hearted champions of the truth,—the early Clergy of Connecticut. They were men whose memories will ever be dear to the Church, and every contribution to their biographies,-every particular which throws light upon the history of their sufferings and their exertions, -is interesting and valuable. There never was a more signal triumph of Primitive truth than the first shock given to the Congregational system in Connecticut, by the secession of those conscientious men among their the sect-spirit, they must gradually give up the partial been divinely enlightened to see the errors of the the consequences to which it leads: system in which they had been educated, honestly abandoned it, and embraced Episcopacy. The difficulties which these brave-hearted men had to encounter are well described in an extract which we give below. They were men who felt that they had only one course to pursue, that which was pointed out by conscientious conviction, and to this course they adhered through every discouragement and misrepresentation. The testimony of such men to the hostile influences calculated to try their fortitude and sincerity to the utmost-whilst it is cherished with sincerity to the utmost—whilst it is cherished with affectionate gratitude by ourselves, cannot but be taking charge of several different flocks, which were scat-

The following is taken from the sketch of one of these valiant and well-instructed soldiers of the Cross: "John Beach," the son of William Beach, was born at Stratford, A. D. 1700. He manifested an ardent desire for knowledge at a very early period, and especially for

sknowledge as would throw additional light upon the SI Record, to which his attention was principally tt. For this purpose, geography and history were ped to the extent of the means within his reach; and tabits of inquiry thus early formed, continued to infe him through life. The counsel and example of a prather sinking deep in his heart and producing in

tues, induced the Rev. Mr., afterwards Rev. Dr. Cut-

another man in his room." "Mr. Beach immediately proceeded to England for Orders and on his return as a missionary of the venerable Society for Propagating the Gospel in Foreign Parts, was sation, the owner was enabled to find his book, and the way was prepared for the ready distribution of some hundred and five communicants at Newton and Reading. In 1751 the ordinary congregation, in each place, was between ninety and one hundred; and in 1762 he was able to report that the Churchmen at Newtown had be-

One of the Continental Reformers, in the profane melancholy to observe how far some professed Christians will go, sooner than give up their favorite views. The following statement is not new to us; but it ought to be read over and over again, and thoroughly studied and digested,—though not without painful feelings-for the sake of the startling lesson which it

"The force of prejudice" was never better illustrated than in the Puritan treatment of the Lord's Prayer. Mr. Beach says:—"I am sorry that our neighbors not only wholly neglect this Divine Prayer, but take a great deal of pains to vilify it as no Christian Prayer, and as not fit to be used by a Christian."—Friendly Expost., p. 37. This language asserts a fact that seems almost incredible. But compare with it the following expression of this "enlight-ened age." We quote from the Quar. Chris. Spectator, Vol. VIII, p. 257, where it is said, that "the Lord's Prayer is not strictly a Christian prayer. . . . Had Christ given a form of prayer after His resurrection, we doubt not it would have been essentially different." And more recently still, the language of a "Congregational Pastor" eet the requirement of Scripture."-Forms of Prayer.

It is truly distressing to be brought into contact with perverted and presumptuous men who thought and Shepherd when he goes among his flock to note the conspake in this way assumed, in some points, a higher dition and wants of his sheep, and to do for each whatspake in this way assumed, in some points, a higher position in controversy than their descendants in the present day. The following brief passage reminds us entreat, con that, when error is made the subject of discussion and require, and he may have opportunity. The visits the investigation, those who are involved in it must either fore follow implicitly whither the truth conducts them,which is the course pursued by the humble and truthloving man; or, through complete subserviency to diately connected with his sacred office, and can, it may

"It was then ageed on all hands, that separation from a Church without lawful cause, was schism; and that schism was not to be regarded as a blessing, but to be looked upon as a heinous sin. The modern notion of men being at liberty to connect themselves with, or withdraw from, any Church, as fancy or interest may dictate, had not then been heard of. Both parties, also, agreed in the necessity of an uninterrupted succession in the ministry-one deriving it through the line of Presbyters, the other through the line of Bishops,"

The tribute to the memory of the early Connecti-

"They were men of God. They were men of prayer.

regarded by separatists as highly injurious to their tered, and far apart; constantly occupied in riding to and fro; preaching on the Lord's day, and preaching on the week day, visiting the sick, burying the dead, co the mourning, and ever making the business of their profession their sole business, they were models of missionary zeal and devotion. They were everywhere venerated. They were everywhere beloved. Their sect might be spoken against, but themselves never. Officially and personally they were without reproach; and tradition the indifference, which is too often the blight of Christian tian ordinances in a country professedly Christian, and alive to the enjoyment of Christianity, as to a state of the example of these wise men. May we so believe in a divine and human Saviour, that we offer to Him the gold of our best affections, the frankin-ceuse of our prayers, the myrrh of our obedience.

* A Life of Mr. Beach was prepared for the press as early as 1810, and forwarded to Mr. Lazarus Beach, his grandson, then a printer at to Him the gold of our best affections, the frankin-ceuse of our prayers, the myrrh of our obedience.

* A Life of Mr. Beach was prepared for the press as early as 1810, and forwarded to Mr. Lazarus Beach, his grandson, then a printer at to Him the gold of our best affections, the frankin-ceuse of our prayers, the myrrh of our obedience. them and their lives, triumphantly declares, that of what-

soever things are true, whatsoever things are honest,

brethren now threatened, and now expostulated, and now deserted. In vain arose in vision the dangers of a long voyage over the deep.* In vain appeared in certain reserve a life of toil, self-denial, and poverty. In vain raged the war of pamphlets, and paragraphs, and of village calumnies. On they went in their noble career, with an almost martial bearing and tread and with that inward

with the goodly fellowship of the prophets, with the noble army of martyrs, and with the spirits of all just men made perfect. They are with that cloud of witnesses, brethren,

Catelism, he omitted the question, What are the Decrees satisfactorily cleared up. We quote the passage and the explanation of it, which may be useful to those THE CHRISTIAN YEAR: By the Rev. John Kebre. of our readers who may not have observed the difficulty, and might, therefore, be taken by surprise should it be dishonestly quoted against them by an adversary. The paragraph in Burnet occurs in the notice of Art. XXV, and reads as follows :- "The invention that was afterwards found out, by which the bishop was held to be the only Minister of Con- "The Christian Year." It has long ago taken its firmation, even though Presbyters were suffered to position as a sacred classic, to be retained, we doubt Confirm, was a piece of superstition without any not, as long as the English language endures.

invention that was afterwards found out, by which the Bishop was held to be the only Minister of Confirmation, Churchmen in the place; but six months after his return, he had the happiness to report forty-four communicants, variation felt the necessity of some such device as would variation felt the necessity of some such device as would variation felt the necessity of some such device as would variation felt the necessity of some such device as would variation felt the necessity of some such device as would variation felt the necessity of some such device as would variation felt the necessity of some such device as would variation. might consecrate the Eucharist."

It is to be regretted that Burnet wrote with so great facility. That facility must frequently appear poetical merit, is recommended most carnestly for its pure. to his readers somewhat unhappy, for it has betrayed affectionate, and elevating character, as a family our standard Commentator on the Articles, in more

in the preceding extract, is a remarkable example.

Burnet's meaning is perfectly obvious from the government of the long quiet evening, writes one who can well estimate Burnet's meaning is perfectly obvious from the general tenor of his remarks on Confirmation, and he would to draw into general use, 'when some of us gathered, as have clearly conveyed what he evidently intended to closely as possible, round the bright fire, and listened, say, had he written thus: —" This invention (of the Cheisen) was a piece of the control of the Keble's Christian Year. Soothing, beautiful poetry | well Chrism) was a piece of superstition, without any calculated to lift the heart above the cares of this troublecolour from Scripture, and introduced for the purpose some world, and to light the path with the sa ishine of of suffering Presbyters to Confirm, although the heaven." bishop, at the same time, was held to be the only THE REVELLERS, THE MIDNIGHT SEA, AND THE

The subjoined remarks upon Pastoral Visitingthat chief duty and most efficient resource of the faithful steward of the Gospel mysteries-are excellent; and as they speak for themselves, seem to require no introductory observations of our own:

"The great object of Pastoral visiting is, as is well souls of men; directly, to seek to promote the conversion of sinners, and the spiritual advancement and edificially, and a dramatic interest of narrative, cation of believers. But if the minister of God, instead of labouring to promote these great objects-instead of folevery man, and teaching every man 'publicly, and from house to house,' allows himself to go in and out among his people without making any allusion even to the sub within the limits of our own town: —"This form does not meet the requirement of Scripture."—Forms of Prayer.

and his visits even cease to deserve the name of Pastoral visits. Pastoral visits, properly speaking, are such as are paid not merely by one who is or ought to be a Pastor, may premise, is describing the effect which the answer of the work. The author, we may premise, is describing the effect which the answer of the work. but with special reference also to the performance of Passentiments and language of this sort; yet even the toral duties. They are visits similar to those of the ever it may need. They are visits in which the servant neglected to prepare themselves accordingly. of God goes prepared to reprove, rebuke, exhort, warn, nfort and instruct, according as the case may of him who, though bearing the name and invested with the office of a spiritual Shepherd, never endeavours to perform any of its duties; and who, perhaps, through agreeable, pass hours in conversation on the most common and trivial topics of the day, and in the most frivolous manner too; the visits of such an one are any thing but Pastoral visits. And furthermore, instead of doing any good, at least direct good, to the persons or families visited, such visits not seldom do positive harm. Beside the waste both of his and their time, occasioned by them, they are to give to persons such impressions of the clergyman's own sense of the unimportance of religion, as operates most injuriously, and such as cannot be removed or countervailed even by the most faithful and eloquent discourses from the pulpit. They have some times, doubtless, had a tendency even to make men shep-tical as to the whole subject of the Gospel, or at least to doubt whether the Pastor himself really believed in it, and whether he was not only a mere ' hireling,' instead -a Pastor who fed himself, but not the flock. In respec to anything unbecoming in his sentiments or conduct, in connexion with his uniform silence on religious subjects, these are sure to be the effect. How important, then, that he should, during every visitation, endeavour to say something which will show that he is really himself a believer in the truths which he preaches, and that he actually considers it to be of the utmost importance, that sinful men should repent and become obedient to the Gospel, and that he live the state of the control and that believing men should "give diligence to make their calling and election sure!" How important indeed that he should endeavour to be always ready to say anything, even in the way of exhortation or reproof, which it may appear necessary or proper for him to say; of course, in whatever he says or does, being guided by the

whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, they were patterns"

"They were also men of learning. They were scholars. And though few of their numbers would now be called polite scholars, yet the acquirements of all were solid and exact........They were living in the midst of learned men of another denomination, who were continually demanding of them reasons for their faith. In despite of themselves, they were compelled to be scholars.

dictates of prudence and discretion! How important that, among other things, he should guard against even that, among other things, he should guard aga despite of themselves, they were compelled to be scholars, and scholars armed at all points. They were attacked prescribed by St. Paul, that men should be "grave" and and scholars armed at all points. They were attacked from the press, they were attacked in private conversation; and from the pulpit, from the press, and in private conversation, they were obliged to give prompt and full replies. If a fondness for classic ease is sometimes to be imputed to the clergy at least are exempt from the charge. They were champions in full array, and they were champions who knew no relief. Now they were attacked from this quarter, and now from that. Now they had to confront argument with argument, and now authority with authority; and in order not to discredit their cause, but to argument with argument, and now authority with authority; and in order not to discredit their cause, but to acquit themselves like men, they were obliged to explore the inmost depths of sacred erndition.

"They were men of too stern a mould to heed consequences. Truth they had sought, truth they deemed they had found and truth they were determined to follow at all hazards. They did declare openly that they had been preaching without the proper authority. They gave up their places. In vain kindred wept; friends entreated; brethren now threatened, and now expostulated, and now intercourse with society, even in the best state in which we can expect to find it, he has need of constant exertion, to preserve the tone of his feelings, and to exhibit that exclusioners of mind, that discuss of sections. deserted. In vain arose in vision the dadgers of a tong voyage over the deep.* In vain appeared in certain reserve a life of toil, self-denial, and poverty. In vain raged the war of pamphlets, and paragraphs, and of village calumnies. On they went in their noble career, with an almost martial bearing and tread, and with that inward majesty of soul, with which truth and principle always inspire their faithful votaries.

"Having finished the work which was given them to do, they are now taken to their reward. They are gone to that Saviour whom they served. They walk in light, with the goodly fellowship of the prophets, with the noble solean obligations of his office. Let me not be misundersold however, my brethren, as inculcating an austerity stop over the doop. They walk in high and holy calling, and virtual abandonment of the booken obligations of his office. Let me not be misundersold however, my brethren, as inculcating an austerity stood, however, my brethren, as inculcating an austerity of manners amounting to a repulsive severity : this, perwho are marking our course: for the eyes of all in that invisible world are upon us." haps is equally injurious with levity. A happy mean between the two, issuing in the exhibition of that cheer-In the review of "Smyth on Confirmation," an obscure passage in Burnet's XXXIX Articles is object of desire, and of possible attainment in this case."

Edited, with an Introduction, by the Right Rev. GEORGE W. DOANE, Bishop of New Jersey .-New York: Stanford & Swords. 1850. Price,

At this time of day it would be a work of utter supercrogation to enter into any critical analysis of

colour from Scripture." The elucidation of the The present edition of Professor Keble's delightful writer in the Church Review is, in part, as follows: - volume possesses a peculiar claim upon our attention, "What he alludes to, as the 'Invention that was after- in the introduction contributed by Bishop Doane. wards found out,' was the introduction of oil into use at Confirmations, which he says the Church of Rome supplied so as to have the matter that is considered essential to a Sacrament. This oil, or chrism, he calls the inventors and the introduction controduct of controduct of the same of the confirmation of the introduction controduct of the same of the confirmation of the introduction controduct of the same of the confirmation of the confir tion that was a piece of superstition. True, he says, 'the ner. The work has been evidently a work of love,

"The Author of these pieces, it has come incidentally Sc. This, however, is very different from saying, the invention, that the Bishop was the only Minister, &c. He clearly shows, that the primitive custom confined the administration to the Bishop—that afterwards the pracstationed at Newtown and Reading, where he arrived in September, 1732. At the time Mr. Beach declared for the Church, there were but some half dozen families of Churchmen in the place; but six months after his return, the best of the country congregation, and devotes himself unsparingly tice varied. But, as the principle involved in ancient usage was not to be violated, those who introduced the spiritual welfare of a rustic flock, in which there is to the spiritual welfare of a rustic flock, in which there is still preserve the ancient principle of confining the power to the Bishop, while yet Presbyters might be suffered to administer the rite. The invention then by which Bishops there were suffered to confirm, was the introduction of oil which the Bishop alone could consecrate, but the Presbyter might apply. The power was thus, in one sense, confined to the Bishop, while, in the opinion of the inventors, the Presbyter might administer confirmation. Burnet says finally, 'Presbyters thus confirming, was thought like Deacons giving the Sacrament, though Priests only pation and enjoyment of the saints.—'singing on earth' like Deacons giving the Sacrament, though Priests only pation and enjoyment of the saints,- singing on earth, as Isaak Walton said of Herbert, 'such hymns and anthems

> The taste which can appreciate its excellencies, is a Christian taste. The meditation of its eminently spiritual than one instance, into a careless and ambiguous phrastrains will tend to tranquilize the heart. And the Christian home, where it is made a household book, will find it The passage explained in so satisfactory a manner fruitful, above almost every book of human origin, in the various merits of a volume which she has done much

as the angels, and he and Mr. Ferrar now sing in heaven.

WANDERER: Three Allegories: By the Rev'd EDWARD A. MONRO, M.A., Perpetual Curate of Harrow Weald, Author of "The Combatants," "Dark River," &c. New York : General Prot. Episcopal S. S. Union. 1849.

Mr. Monro is extensively and favourably known as a writer of sacred allegories, and the present volume these parables are at the same time highly practical in their teaching, and inculcate lessons of the gravest

Our time will not permit us to enter in detail upon the merits of the respective stories, but we shall leave the following extract from "The Revellers" to speak for nouncement of the speedy coming of "The King" produces upon a band of thoughtless children, who, having been previously warned of his advent, had

Nothing could exceed the terror of the whole band of revellers; but they received the news in various ways, though it was plain all were terrified.

I noticed Lelia; her face was very pale, and the curl of her proud lip was still there, though her eye was very anxious, and she leaned on Roland for support.
"I have done nothing to anger the King," said Lelia, place for our enjoyment; and though we were bid to be at our work when he came, who could tell the moment of

his coming? It is unreasonable he should be angry at our enjoying what he has placed in our way. you not speak, Roland?" said she, casting her haughty eye up to her companion's face. She plainly gained confidence from the confident tone she assumed. Roland's sparkling eye was quenched of much of its lustre, and his fresh beaming face looked pale under the lamp, which shed its ray over his head. "Indeed, Lelia, I feel anxious; I would we had listened to the old man's word."

"Well, then, let us go to him," said she, ' he yet may give us advice how to act; it may not be too late even

It was strange to see Lelia's altered tone, how little charm the sound of the music had for her, and how little she cared for the dance. All was terror and confusion; the extinguished lamps

lay scattered on the ground, leaving little but the light of the moon to shine on the faces of the revellers. I could not help noticing Urban, who, amid all the confusion, alone seemed undismayed; his anxious face looked as anxious as ever; but he seemed as much perplexed as

alter his feeling,
"I do not feel it; I do not really care for it," said he to himself; "would that I did."
Theophilus, by this time, had reached the old man, who

before, and even the near approach of the King did not

still sat with his staff in his hand at the head of the valley. He looked as calm as ever, with his hand, as usual, on his staff. Theophilus threw himself on his knees before him, "Sir," said he, "the Lord is at hand; all is confusion youder among the revellers; I came down to know what I