

sists chiefly in feeling, and that the leading business of preaching and religious effort is to produce feeling—mere feeling. He can see no prosperity where there is not extraordinary excitement, attended with continual meetings. He doubts whether there can be any religion where there is no revival. He believes religious zeal is stagnant and dead, when it does not hurry and 'run glittering like a brook.' He thinks the preacher is very dull when he does not tell a story, or say something to make the people weep.

I am saying what I know to be true—what I have repeatedly witnessed—what any one may see, who will closely observe such persons. And what I am saying is invariably true of precisely that class of hearers in every congregation, who unceasingly crave to have meetings and sermons multiplied. In their view religion has but one direction, and must always have the same exciting form. Such persons are sincere in their feelings, and I would not think or speak unkindly of them. But their views and habits of mind are wrong and dangerous to the true prosperity of religion, and the voice of instruction should tell them so—kindly, yet decidedly. They should be taught that religion is designed for every-day-life, and embraces some points of cultivation which they have entirely overlooked. And in regard to religious feelings, they should be made to see that God is best pleased with

The depth, and not the tumult of the soul;
A fervent, not ungovernable love.

New Haven Record.

THE LITURGY.

As for the *Liturgy* no commendation can be too great for it. Being of human composition, it must, of necessity partake of human infirmity. But, taken all together, it comes nearer to inspiration than any book that ever was composed. Only let a person be humbled as a sinner before God, and he will not find in the whole universe any prayers so suited to his taste. They express exactly what a broken hearted penitent before God would desire to express: yet is there in them nothing of extravagance or of cant: all is sober, chaste, judicious; so unimpeachable, as to comprehend every thing which the largest assembly of worshippers could wish to utter, and at the same time so general, as not to involve any one to a greater extent than his own experience sanctions and approves. Throughout the whole, the suppliant is made to stand on the only true foundation, and to urge every request in the name of the Lord Jesus Christ, atoning Saviour, his all-prevailing Advocate. Throughout the whole, also, is the Holy Spirit's influence acknowledged as the only source of light and life, and implored as the gift of God to sinners for Christ's sake. In point of devotion, whether prayer or praise be offered, nothing can exceed the *Liturgy*, either in urgency of petition or in fervor of thanksgiving. In truth, if a whole assembly, were addressing God in the spirit of the *Liturgy*, as well as in the words, there would be nothing to compare with such a spectacle upon the face of the earth: it would approximate more to heaven than anything of the kind that was ever yet seen in this world.

Taking, then, the formularies of our Church in a collective view, I must say, that we have unbounded reason for thankfulness to Almighty God for the provision which has been made for the instruction of our minds, and the assistance that has been given us, for our advancement in the divine life.—*Rev. Charles Sumner.*

TRUE SPIRITUAL GUIDES.

Those who derive their authority by a continued succession from the Apostles; who are called unto and constituted in their office in a regular and peaceable way, agreeable to the institution of God, and the constant practice of his Church; according to rules approved in the best and purest ages; who are prepared to the exercise of their function by the best education that ordinarily can be provided, under sober discipline, in the schools of the prophets, who thence by competent endowments of mind, and useful furniture of good learning, acquired by painful study, become qualified to guide and instruct the people;

who, after previous examination of their abilities, and probable testimonies concerning their manners (with regard to the qualifications of incorrupt doctrine, and sober conversation described by the Apostles,) are adjudged fit for the office; who also in a pious, grave, solemn manner, with invocation of God's blessing, by laying on the hands of the presbytery, are admitted thereunto. * * * * Those also, who are acknowledged by the laws of our country, an obligation to obey whom is part of that human constitution, unto which we are in all things (not evidently repugnant to God's law) indisparably bound to submit; whom our sovereign, God's vicegerent and the nursing father of his Church among us, (unto whom in all things high respect, in all lawful things entire obedience is due,) doth command and encourage us to obey. Those, I say, to whom this character plainly doth agree, we may reasonably be assured, that they are our true guides and governors, whom we are obliged to follow and obey.—*Dr. J. Barrow.*

DEAFNESS OF THE AGED.

Nothing is more common than to hear old people utter querulous complaints with regard to their increasing deafness; but those who do so are not, perhaps, aware that this infirmity is the result of an express and wise arrangement of Providence, in constructing the human body. The gradual loss of hearing is effected for the best of purposes; it being to give ease and quietude to the decline of life, when any sounds or noises from without would but discompose the enfeebled mind, and prevent peaceful meditation. Indeed the gradual withdrawal of all the senses, and the perceptible decay of the frame in old age, have been wisely ordained, in order to wean the human mind from the concerns and pleasures of the world, and to induce a longing for a more perfect state of existence.—*Anon.*

ILLUSTRATIONS OF SCRIPTURE.

THE ARABS.

GENESIS xvi. 12.—"And he will be a wild man; his hand will be against every man, and every man's hand against him."

About midnight (the soldiers being in the head of the caravan) the Arabs assailed our rear; the clamour was great; and the passengers, together with their leaders, fled from the camels; I, and my companion, imagining the noise to be only an encouragement unto one another, were left alone, yet preserved from violence. They carried away with them divers mules and asses laden with drugs, and abandoned by their owners, not daring to stay too long, nor cumber themselves with too much luggage, for fear of the soldiers. These are descended of Ishmael, called also Saracens, of Sara, which signifieth a desert, and saken, to inhabit; and not only of the place, but of the manner of their lives, for Sarack imports, as much as a thief, being given from the beginning, as now, unto theft and rapine. They dwell in tents, which they remove like walking cities, for opportunity of prey and benefit of pasturage. They acknowledge no sovereign: not worth the conquering, nor can they be conquered, retiring to places inaccessible for armies, by reason of the rolling sands, and penury of all things: a nation from the beginning unmixed with others, boasting of their nobility, and, at this day, hating all mechanical sciences. They hang about the skirts of the habitable countries; and having robbed, retire with a marvellous celerity.—Those that are not detected persons frequent the neighbouring villages for provision; and traffic without molestation, they not daring to treat them evilly. They are of mean stature, raw-boned, tawny, having feminine voices, of a swift and noiseless pace behind you ere aware of them. Their religion is Mahometanism, glorifying in that the impostor was their countryman, their language extending as far as that religion extendeth. They ride on swift horses not misshapen, though lean, and patient of labour; they feed them twice a-day with the milk of camels; nor are they esteemed, if not of sufficient speed to overtake an ostrich.—*Sandys' Travels.*

EASTERN MANNER OF WASHING.

2 KINGS, iii. 11.—"Here is Elisha, the son of Shaphat, which poured water on the hands of Elijah."

The Oriental method of washing is universally different from that practiced in the West. No where is water previously poured into a basin: but the servant pours water from a pitcher, upon the hands of his master. The custom of washing hands before dinner prevails also to this day. The servant goes round to all the guests with a pitcher, and a vessel to receive the water falling from the hands, and performs the office here attributed to Elisha. The same service is repeated when the repast is ended.—*Rev. J. Hartley.*

DEFERRED ITEMS.

Bath Church of England College.—It is proposed to erect a new College at Bath, to be called, "Queen's College," auxiliary to the Universities of Oxford and Cambridge, the site of which is to be on one of the heights called Claverton Down. The object is to check the progress of Romanism, by affording facilities for the education of youth in the Protestant faith and principles, and to cultivate in those intended for the Church of England, a sound knowledge of her claims and merits, together with adequate means for obtaining a literary and scientific education, of a profound and extensive nature, on the lowest possible terms. The sum required is not to exceed £50,000, nor less than £30,000, in shares of £100 each, which entitle the holder to the right of nominating one student for every share he holds. The number of students at first is to be limited to 215.

Testimony of respect to the Rev. F. Close.—In October last a subscription was entered into by many of the friends and parishioners of the Rev. F. Close, for the purpose of presenting to him a testimony of their respect.—The object contemplated was, that as Mr. Close had engaged to become the tenant of a house, then in course of erection, "instead of allowing him to be merely the lessee, his friends were anxious it should be made his own. The sum of £2,235 12s. the result of the subscription, was presented to the reverend gentleman on Monday last.—*Cheltenham paper.*

Singular Fact.—The Rev. Dr. Witherspoon, while president of Princeton College, educated five hundred and twenty-three young men, one hundred and fifteen of whom were afterwards ministers of the Gospel. He had the satisfaction to see many of his former pupils filling the first offices of trust under the government. And on returning one day from the General Assembly of the Presbyterian Church, then sitting in Philadelphia, he remarked to a friend, "I cannot, my dear sir, express the satisfaction I feel, when I observe that a majority of our General Assembly were once my own pupils."—*Gos. Mes.*

Caution to Boys.—Jeremiah, son of Gardiner, aged eight years, died in Sag Harbor on Sunday last. This death, we learn, was occasioned by an inflammation on the brain, from the ridiculous practice of boys standing on their heads. The Corrector remarks; "It was but the other day we passed a schoolhouse in this place, where there were a number of boys standing in this situation against it, like so many sticks of wood to dry."—*Ibid.*

Railway and Stage Coach Travelling.—It appears from a Parliamentary paper that 4,800,000 less persons travelled by stage coaches in 1838 than in 1836; and 14,400,000 more persons by railways in the same period.—*Ibid.*

A letter from Madgeburg of the 7th, states that 500 persons of the Lutheran persuasion in that province, and other parts of the Prussian dominions, intend to emigrate to North America in the month of May.—*Ibid.*

Idleness is the greatest prodigality in the world; it throws away that which is invaluable in respect of its present use, and irreparable when past; being recoverable by no power of art or nature.