

Members of the Church of England, therefore, are Episcopalians, not from expediency, but from principle. As Scriptural Christians, they must be Episcopalians. Let none, then, of our communion lightly regard this bond of attachment to the church of Christ; but let him thank God that His providence has placed him in a church, where to purity of doctrine there is annexed another grand essential, adherence to primitive order in her ministry. When he brings his child to the font of Baptism,—when he hears the message of God, conveying warning to the impenitent and consolation to the contrite,—when he accepts the consecrated emblems of his Redeemer's dying passion,—it is a comfort, vast beyond any calculations of mere earthly import, to reflect that the accredited organ of these dispensations holds his commission according to the rule, and order, and condition which Christ left to his church, which Christ's Apostles used, and which the church of Christ, in all its purest ages, stedfastly maintained.

[The author of the above purposes, shortly, to proceed with other views of the bulwarks of the Christian Zion,—and will next take up a defence of the Liturgy of the Church of England.]

From the Gospel Messenger.

THE PRAYER BOOK,  
FULL OF CHRISTIAN DOCTRINE, AND TEACHES

1. *The Divinity of Christ.*—The divinity of the Saviour, that essential characteristic of revealed truth, the corner stone of the edifice of faith, is so fully, plainly and constantly interwoven with our services, that till men can become most reckless hypocrites and blasphemers, they cannot join in our devotions and at the same time impugn the divinity of the Lord Jesus, nor call in question the value of his atonement for the sins of the world. That cheerless system which makes the Son of God a mere man, and destroys all dependance upon the merit of his blood, will never find a warm response from any heart that enjoys the holy fervor of a service which breathes continually of Jesus and him crucified. And this should be abundant argument for minister and people to adhere to the very letter of the service in its fulness, neither desiring on the one hand to abridge it in any of its parts, and on the other never believing that an individual human fancy can improve a work which has come down to us from the best ages of the Church, and which had the best and purest hands of the Reformation to arrange and settle it. The opening sentences of the Litany recognize the doctrine of the undivided Trinity, while preserving the peculiar offices of each person of the Godhead—and through the whole, Jesus the son of Mary, is pronounced as equal to the Father, entitled to the same divine honors, and therefore receives the fullest expression of our adoration and love.

2. *Atonement of Christ.*—We find also in the Book of Common Prayer, a constant recognition of the atonement which this divine Saviour has made for our iniquities. The Church here puts into our lips the ardent supplication—"O Lamb of God who takest away the sins of the world—have mercy upon us;" and again she dictates the thanksgiving for "the inestimable love" displayed in "the redemption of the world by our Lord Jesus Christ—for the means of grace and the hope of glory." The extent of this redemption is also asserted in the office for the holy communion, where it is stated of Jesus on the altar of the Cross, that he "made there by his one oblation of himself once offered, a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world." And we find also in these holy aspirations, the very conditions upon which we are to look for the efficacy of that blood which flows for the cleansing of the nations. This inestimable gift comes in reality to none but those who "truly repent and unfeignedly believe the Gospel,"—and hence we are invited and instructed to pray, that we, "worthily lamenting our sins, and acknowledging our wretchedness, may obtain perfect remission and forgiveness, through Jesus Christ our Lord." Here we have the great truth, that while our divine Lord offered himself a sacrifice for the sins of the whole world, none can expect his final blessing, but those who embrace him in a lively faith, evinced in a true repentance, and a life of holy obedience.

3. *The work of the Holy Spirit.*—Take another point of Christian doctrine:—The power, agency and influence of the Holy Spirit; and we find the Liturgy fully meeting us with the truth, that the Holy Ghost is God—entitled to the same honor as the other persons of the sacred Trinity, for it teaches us to pray, "O God, the Holy Ghost, proceeding from the Father and the Son, have mercy upon us, miserable sinners." No where is the truth of the necessity of the renewal of the heart by divine grace more explicitly urged, than in the services and offices of the Church. Here it is insisted on as a fundamental doctrine, and the new man raised up in us. While we are called upon to acknowledge that we are "very far gone from original righteousness"—that our nature is prone to evil—fallen and corrupt—that we are "vile earth and miserable sinners"—and while we are exhorted to acknowledge our wileness, and truly repent us of our faults,—we are to pray the Lord to "create and make in us new and contrite hearts,"—that he will "grant that we, being regenerated, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit." Without going into the wire drawings of metaphysical theology, it will be sufficient for all needful purposes, 'here to say, that we are regenerated in baptism, when we are adopted into the family of Christ. We ought firmly to believe, that while thus "grafted into the body of Christ's Church," a portion of his grace accompanies the devout administration and reception of the ordinance. This change of state and relationship, however, does not constitute that full change of the heart and affections, that renewal, day by day, for which we are taught by the Church to pray, as we do over the subject of baptism, "that all things belonging to the Spirit may live and grow in him," that he may "receive the fulness of thy grace, and ever remain in the number of thy faithful children." Keeping close to this view of our initiation into covenant with God, the work of our renovation not only commences, but the sanctification of our souls will be going on, and if we do not quench and grieve the Holy Spirit, by our indifference, carelessness and sin, by suffering the corruptions of our nature to gain the ascendancy over us, we may humbly hope to be renewed, day by day—to grow in grace as we grow in years, and thus to come to the fulness of the stature, of perfect men in Christ Jesus.

To be concluded in our next number.

From incidents of Travel in Arabia, Egypt, and the Holy Land.—By an American.

MOUNT SINAI.

At eight o'clock I was breakfasting; the superior was again at my side, again offered all that the convent could give, and urging me to stay a month, a fortnight, a week, at least to spend that day with him and repose myself after the fatigues of my journey; but from the door of the little room in which I sat I saw the holy mountain, and I longed to stand on its lofty summit. Though feeble and far from well, I felt the blood of health again coursing in my veins, and congratulated myself that I was not so hackneyed in feeling as I had once supposed. I found, and I was happy to find, for the prospective enjoyment of my farther journey, that the first tangible monument in the history of the Bible, the first spot that could be called holy ground, raised in me feelings that had not been awakened by the most classic ground of Italy and Greece, or the proudest monuments of the arts of Egypt.

\*\*\* Continuing our ascent, the old monk still leading the way, in about a quarter of an hour we came to the table of rock standing boldly out and running down, almost perpendicularly, an immense distance to the valley. I was expecting another monkish legend, and my very heart thrilled when the monk told me that this was the top of the hill on which Moses had sat during the battle of the Israelites and the Amalekites, while Aaron and Hur supported his

uplifted hands, until the sun went down upon the victorious arms of his people. From the height I could see clearly and distinctly every part of the battle-ground, and the whole valley of Raphidium and the mountains beyond; and Moses, while on this spot, must have been visible to the contending armies from every part of the field on which they were engaged.

\*\*\* I stand upon the very peak of Sinai—where Moses stood when he talked with the Almighty. Can it be or is it mere dream? Can this naked rock have been the witness of that great interview between man and his Maker? where, amid thunder and lightning, and a fearful quaking of the mountain, the Almighty gave to his chosen people the precious tables of his law, these rules of infinite wisdom and goodness which, to this day, best teach man his duty towards his God, his neighbor, and himself?

The scenes of many of the incidents recorded in the Bible are extremely uncertain. Historians and geographers place the garden of Eden, the paradise of our first parents, in different parts of Asia; and they do not agree upon the site of the tower of Babel, the mountain of Ararat, and many of the most interesting places in the Holy Land; but of Sinai there is no doubt. This is the holy mountain; and, among all the stupendous works of Nature, not a place can be selected more fitted for the exhibition of Almighty power. I have stood upon the summit of the giant Etna, and looked over the clouds floating beneath it; upon the bold scenery of Sicily, and the distant mountains of Calabria; upon the top of Vesuvius, and looked down upon the waves of lava, and the ruined and half recovered cities at its foot, but they are nothing compared with the terrific solitudes and bleak majesty of Sinai. An observing traveller has well called it 'a perfect sea of desolation.' Not a tree, or shrub, or blade of grass is to be seen upon the bare and rugged sides of innumerable mountains, heaving their naked summits to the skies, while the crumbling masses of granite all around, and the distant view of the Egyptian desert, with its boundless waste of sands, form the wildest and most dreary, the most terrific and desolate picture that imagination can conceive.

The level surface of the very top or pinnacle, is about sixteen feet square. At one end is a single rock, about twenty feet high, on which, as said the monk, the Spirit of God descended, while in the crevice beneath, his favorite servant received the tables of the law. There, on the same spot where they were given, I opened the sacred book in which those laws are recorded, and read them with a deeper feeling of devotion, as if I were standing nearer, and receiving them more directly from the Deity himself.

From the Church.

WATERS OF THE NILE.

"The Egyptians shall loathe to drink of the water of the river."—Exodus vii. 18.

This was a severe infliction, especially when we consider the great estimation in which the water of the Nile was held, and the peculiar delight which the Egyptians express in partaking of it. Of this circumstance the following is a remarkable instance:

"The overflowing stream being then at its height, was deeply impregnated with mud. That, however, did not deter the thirsty mariners from drinking of profusely. If I were to live five hundred years, should never forget the eagerness with which they let down and pulled up the pitcher, and drank of its contents, whistling and smacking their fingers, and crying out "tayeep, tayeep," (good, good) as if bidding defiance to the whole world to produce such another draught. Most of the party, induced by their example, tasted also of the far famed waters, and having tasted, pronounced them to be of the finest relish, notwithstanding the pollution of clay and mud with which they were contaminated; a decision which