Poetrn.

The following verses from the compositions of a man whose writings are pervaded alike by the spirit of poetry and the tem-per of Christian faith, agree well with some remarks on the timents in so pleasing a form, and from so respectable a

THE VENAL SANCTUARY. BY THE REV. JAMES GILBORNE LYONS, L L. D.

"I WILL BRING YOUR SANCTUARIES UNTO DESOLATION." Leviticus, xxvi. 31.

I trod the hallow'd ground that bore A Christian temple tall and proud, When at each wide and lofty door Went streaming in a gorgeous crowd:

A welcome day bid all rejoice—

A fair and ancient festival,

And the glad organ's mighty voice

Shook the strong roof and Gothic wall.

Full many a token mark'd the fold, Where rich and high believers meet,
The sacred volume clasp'd in gold,
The costly robe and drowny seen.
Priest, people, altar, chancel choir,
Arch, column, window, porch, and gate— That ample fane from vault to spire Look'd solemn all and calmly great.

But mark! An old and weary man-A stranger clad "in raiment vile," With failing steps and features wan, Went tottering up the fair broad aisle:
They cast him out—Oh faithless race! On a rude bench-unseen-remote, Found guilty, in that bour and place, Of-a lean purse and threadbare coat!

Yes! and if He who sav'd the lost Stood fainting on that haughty floor, Array'd in weeds of little cost, Meek as He sought our world before; In spite of words which none might blame,
And works of goodness freely done,
That sordid post of wrong and shame
Would greet—Jehovah's only Son.

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Oh for a prophet's tongue or pen To warn the great in wealth and birth, Who build their God a house, and then Plant there—the meanest pomps of earth;— To brand that Church which spurns the poor From every vain and venal pew, Where "cloth'd in purple" here secure, To kneel or sleep—the lordly few! Give me the shed, low, bare, and plain, Where love and humble truth ab Rather than earth's most noble fane Defil'd by selfish pomp and pride: Give me the damp and desert sod Wall'd in by dark old forest trees, Roof'd over by the skies of God, But perish temples such as these!

UNITY OF THE CHURCH.

(By Archdeacon Manning.)

have found also that the testimony of inspired men delivers to us one definite and uninspired men delivers to us one definite and consists. ent of God unfolded in the history of mankind. The one Church, then, is the only one body to which, by the act of God, the salvation of Christ is by revealed pledges assured; and this one only body is proposed to us as an object both of has been ordained is truly visible. But it is this of God who showed mercy. member of the Church Catholic which is to each man John, or Jack as we always called him, was a puny symbol or perfect resemblance. pline and probation of the whole man.

revelation antecedent to its objective manifestation in for the benefit of his sight, and was so struck with the to me. felt when it is remembered how easily and almost cerdeductions, and then limiting its clearer and broader man's countenance as the just index of his intellectual perceptions by the narrow reach of observation. As capabilities. extent of Christianity against the Gospel itself.

that this doctrine of unity can be shewn to be false of God. it has been here shewn to be true, namely, by the loly Scripture, and by the consent and practice of

they must be reserved to the judgment of Him who and patted his chest with evident self-applause. weigheth the spirits. So with the communities of I was amused, but of course not satisfied; my charge

of our own moral probation. Church, forasmuch as by his baptism he is already modest distance. incorporated in it. He sees its oneness and its holiconflict, novelty, and narrowness of all other schemes wayfarer though a fool shall not err therein." The went to my heart. baptized man that steadfastly believes his baptismal I considered prayerfully. My view of the Scripminded God shall reveal even that unto us.

THE DUMB PUPIL.

the whole subject of faith, and the representative of him the pledge of the Class, who are obliged to use looks and gestures as a to him the pledge of the Church Universal,—ecclesia

in Episcopo. His own poster and the life of the control is to the control in the pledge of the Church Universal,—ecclesia

in Episcopo. His own poster and the life of the control is substitute for words.

An idea, to call it nothing more, new, grand, and about the designs over-ruling, and controlling the designs of the church Universal,—ecclesia

in Episcopo. His own poster and the life of the church Universal over the life of the church Universal over the life of the church Universal over the life over the life of the church Universal over the life in Episcopo. His own pastor, and the altar where he communicates in the Euchoristical social and the Episcopo and the Episcop micates in the Eucharistical sacrifice, is the dissected alphabet, and forming the letters into words decompose into test and the centre of all duties and obligations of love and lovalty; and to it be down the heart God reigned unrivalled.

The manufacture in the Eucharistical sacrifice, is the dust of the description of the centre of all duties and obligations of love and lovalty; and to it be down the heart God reigned unrivalled.

Even before he knew heart God reigned unrivalled. love and loyalty; and to it he owes to the he owes to the one holy Church throughout all the world. Such is the category and to it he does the homage which over the one holy Church throughout all the corresponding characters on the slate it was irdeed a world. Such is the actual and the representative chatacters of every Call live and patience to make him draw a single every object that met his view, gave rise to some every object that met his vi tacter of every Catholic altar. It is both an integral Portion and companies and companies are sepecially employed where touchingly simple question or remark concerning God.

Work of time and patience to make him draw a single every object that mer his view, gave lise to some for sin, but in all of these instances, a perseverance in the greatest danger lies. Much to this purpose seems to God a neglect of his word and companies to God a neglect of his Portion and a proxy of the whole Church, and a discipline and proxy of the whole Church, and a Now, upon the sum of this doctrine I would make I secretly agreed with my friends that the attempt or two remarks.

Now, upon the sum of this doctrine I would make I secretly agreed with my friends that the attempt or two remarks.

Now, upon the sum of this doctrine I would make I secretly agreed with my friends that the attempt or two remarks.

Now, upon the sum of this doctrine I would make I secretly agreed with my friends that the attempt or two remarks. Observed that the doctrine of unity here affirmed is struction, so certainly shall indifference and disregard struction. grounded upon the positive ordinances and revelations of God. It is a doctrine antecedent to the realism of the structure of the positive ordinances and revelations of the structure of the positive ordinances and revelations of the positive ordinances and revelations of the part of an affirmed is show themselves to us, as heretofore to Peter or Paul, they are still near and attentive are interested in the litis enough to make one fear that the publicity of the abstract reasoning on every subject, and amazed me of the part of an affirmed is show themselves to us, as heretofore to Peter or Paul, they are still near and attentive are interested in the litis enough to make one fear that the publicity of the abstract reasoning on every subject, and amazed me of God. It may be of the part of an affirmed is show themselves to us, as heretofore to Peter or Paul, they are still near and attentive are interested in the litis enough to make one fear that the publicity of the abstract reasoning on every subject, and amazed me of the part of an attentive are interested in the litis enough to make one fear that the publicity of the abstract reasoning on every subject, and amazed me of God. It may be of the part of an attention o of God. It is a doctrine antecedent to the realization of unity in the Church; an objective idea decleration of unity in the Church; an objective idea declared by revelation antecedent to its objective manifestation; but how he carried it on the pad it is enough to make one tent may be they are still near and attentive, are interested in the it is enough to make one tent may be they are still near and attentive, are interested in the it is enough to make one tent of an offended God. It may be they are still near and attentive, are interested in the it is enough to make one tent of an offended God. But as the bad conflicts and rejoice in the victories of a poor believer.

They are present, impossible, to interpret many difficult, or at present, impossible, to interpret many of human nature must continue to be exhibited without the intervention of words, was and is a puzzle of the conflicts and rejoice in the victories of a poor believer.

They are present likewise in our solemn assemblies: the world. The importance of this remark will be nobly expansive brow, that I exclaimed to a friend then tainly the mind of man is biassed by the phenomena, such a forehead as this, I can never despair of success." whether truly or falsely apprehended, which appear I was then anything but a phrenologist, for I erroneously usurping upon the reason, first thrusting upon it false deductions, and then limiting its clearer and broader.

The understanding is perpetually looked upon it as leading to materialism; but experithe very same page an antidote to the poison, although
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the very same page an antidote t before his eyes. The understanding is perpetually looked upon it as leading to materialism; but experi-

à priori, from anticipations of what it should be, or, a light to him; curiosity, in which he had been strangeof God have been the means of our preservation; may, continued the french Revolution. We have only to look and charitable endeavours to adjust a scheme which shall embrace all profession Current unity are nothing more than either the means of our preservation; may, continued the french Revolution. We have only to look it may be owing to their good offices that we ever perposition to the intermediate the means of our preservation; may, continued the french Revolution. We have only to look it may be owing to their good offices that we ever perposition to the means of our preservation; may, continued the means of our preservation; may, continued the means of our preservation; may, continued the french Revolution. We have only to look it may be owing to their good offices that we ever perposition to the means of our preservation; may, continued the french Revolution. We have just at the unsettled state of the world, to be satisfied that at the unsettled state of the world, to be satisfied that at the unsettled state of the world, to be satisfied that at the unsettled state of the world, to be satisfied that at the unsettled state of the world, to be satisfied that at the unsettled state of the world, to be satisfied that at the unsettled state of the world, to be satisfied that at the unsettled state of the world, to be satisfied that at the unsettled state of the world, to be satisfied that at the unsettled state of the world, to be satisfied that at the unsettled state of the world, to be satisfied that at the unsettled state of the world, to be satisfied that at the unsettled state of the world, to be satisfied that at the unsettled state of the world, to be satisfied that at the unsettled state of the world, the unsettled state of the world, the unsettled state of the world, the unsett which shall embrace all professing Christians, or a refined hypothesis which shall some endeavours to adjust a scheme which shall some endeavours to adjust a scheme form a journey in safety, or are preserved from the form a journey in safety, or are preserved from the form a journey in safety, or are preserved from the form a journey in safety, or are preserved from the form a journey in safety, or are preserved from the form a journey in safety, or are preserved from the form a journey in safety, or are preserved from the spelled by the fingers. It was no easy matter, before the had respect to the mean and the others were withdrawn for form a journey in safety, or are preserved from the spelled by the fingers. It was no easy matter, before the had respect to the mean and the others were withdrawn for form a journey in safety, or are preserved from the spelled by the fingers. It was no easy matter, before the had respect to the mean and the others were withdrawn for form a journey in safety, or are preserved from the spelled by the fingers. It was no easy matter, before the had respect to the mean and the others were withdrawn for form a journey in safety, or are preserved from the others were withdrawn for form a journey in safety, or are preserved from the others were withdrawn for form a journey in safety, or are preserved from the others were withdrawn for form a journey in safety, or are preserved from the others were withdrawn for journey in safety, or are preserved from the others were withdrawn for journey in safety, or are preserved from the others were withdrawn for journey in safety, or are preserved from the others were withdrawn for journey in safety, or are preserved from the others were withdrawn for journey in safety, or are preserved from the others were withdrawn for journey in safety, or are preserved from the other with the others were withdrawn for journey in safety, or are preserved from the other with the other wit refined hypothesis which shall serve some proximate design. There can be no doubt that the reason why many minds abandon the doctrine of unity as it was I here can be no doubt that the reason why believed by Christendom for fifteen hundred years, is that they are at a loss how to source with it the anger.

There can be no doubt that the reason why believed by Christendom for fifteen hundred years, is and incapable of taking any care of ourselves.

I had, at his ceived the knowledge of Jesus Christ. I had, at his how a nation polluted with gross and disgusting to have a nation proud to afford it a whoch is to have a nation polluted with gross and disgusting to have a nation polluted with gross and disgusting to have a nation proud to afford it a whoch is have a nation proud to afford it a whoch is have a nation proud to afford it a whoch is have a nation proud to afford it a whoch is have a nation proud to afford it a whoch is have a nation proud to afford it a whoch is have a nation proud to afford it a whoch is have a nation proud to afford it a whoch is have a nation proud to afford it a whoch is have a nation proud to afford it a whoch is that they are at a loss how to square with it the anomalles of the last three controls.

More especially was I puzzled when of a mere infant. More especially was I puzzled when of a mere infant. More especially was I puzzled when of a mere infant. More especially was I puzzled when of a mere infant. More especially was I puzzled when of a mere infant. More especially was I puzzled when of a mere infant. More especially was I puzzled when of a mere infant. More especially was I puzzled when of a mere infant. More especially was I puzzled when of a mere infant. When the most of a mere infant is the manner beyond our present manner page. An obaging the last three controls and indifferent last hours, and, in a manner page. An obaging the last three controls are the place in question, not only vouches for any prehension, to keep off the powers of darkness, and apprehension, to keep off the powers of darkness, and apprehension, to keep off the powers of darkness, and apprehension, to keep off the powers of darkness, and apprehension, to keep off the powers of darkness, and the prediction of a mere infant. More especially was I puzzled when of a mere infant. The prediction of a mere infant is a manner beyond our present in question, not only vouches for any prehension, to keep off the powers of darkness, and apprehension, to keep off the powers of darkness, and apprehension, to keep off the powers of darkness, and apprehension, to keep off the powers of darkness, and apprehension, to keep off the powers of darkness, and apprehension, to keep off the powers of darkness, and apprehension, to make it a single for the powers of darkness, and the prediction of malies of the last three centuries. But for the unhappy rending of the Western Character State of the last three centuries. But for the unhappy rending of the Western Character State of the work of redemption are just as sufficient to the work of any more dreamed of gainsaying the mystery of the visible Church than of the wist of the work of gainsaying the mystery of the sisted the difference between two creatures, both of the work of redemption, are just as sufficient to house, Luke xvi. 22.

In a house in Morden Street, Troy-town, Rochestire to the work of redemption, are just as sufficient to house, Luke xvi. 22.

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In a house in Morden Street, Troy-town, Rochestire to the work of redemption, are just as sufficient to the work of redemption, are just as sufficient to the work of redemption, are just as sufficient to the work of redemption, are just as sufficient to the work of redemption, are just as sufficient to the work of redemption, are just as sufficient to the work of redemption, are just as sufficient to the work of redemption, are just as sufficient to the work of redemption, are just as sufficient to the work of redemption to the work of redemp visible Church than of the visible Sacraments. Men's minds have been bribed by the difference between two creatures, both of whom, as he intimated, could eat, drink, sleep, and whom, as he intimated, could eat, drink, sleep, and spared here in mercy, and blessed with the perminds have been bribed by their difficulties into the wisible Sacraments. Men's by their difficulties into the manner of the wisible Sacraments. When as he intimated, could eat, drink, sleep, and whom, as he intimated, could eat, drink, sleep, and better that we are only preserved from destruction are who worship God in spirit and in truth, and are ter, a young girl the manner of his receiving the gospel, but I must not years of age, was in charge of a child ten months old.

The manner of his receiving the gospel, but I must not years of age, was in charge of age, w by their difficulties, into lower and looser conceptions of unity. The doctring large larg of unity. The doctrine here affirmed is affected by such prejudice. It is a definite and performed is of itself, a sin sufficient The doctrine here affirmed is affected by part of the original policy. It is a definite and substantive man was struggling to assert its preeminence over the original policy. It is a definite and substantive man was struggling to assert its preeminence over the original policy. It is a definite and substantive man was struggling to assert its preeminence over the present the removal of those temporal blessings it is a definite and substantive man was struggling to assert its preeminence over the present man was struggling to assert its preeminence over the present ment, and the poor work which he performed, is, of itself, a sin sufficient to open the way, and in the faith of the Lord's willing-little nurse, in obedience to a terrible present ment, and the poor work which he performed, is, of itself, a sin sufficient to open the way, and in the faith of the Lord's willing-little nurse, in obedience to a terrible present ment, and the poor work which he performed, is, of itself, a sin sufficient to open the way, and in the faith of the Lord's willing-little nurse, in obedience to a terrible present ment, and the poor work which he performed, is, of itself, a sin sufficient to open the way, and in the faith of the Lord's willing-little nurse, in obedience to a terrible present ment. part of the original revelation; a mystery, a positive institution, having its believed. But if we farther think on the inesti-Its partial realization in the world, its many of defeats. and defeats, and defeats, and defeats, and defeats. and defeats, and defeats, and defeats. and defeats and defeats and defeats. The property would me insumerate nost of angels afford the well was out of repair; and on dragus! Then we should be convinced that, far from being alone there are unspeakably more for us than location of the best processory for the enjoying alone there are unspeakably more for us than location of the best processory for the enjoying alone there are unspeakably more for us than location of the best processory for the enjoying alone there are unspeakably more for us than location of the best processory for the enjoying alone there are unspeakably more for us than location of the best processory for the enjoying alone there are unspeakably more for us than location of the best processory for the enjoying alone there are unspeakably more for us than location of the best processory for the enjoying alone there are unspeakably more for us than location of the best processory for the enjoying alone there are unspeakably more for us than location of the best processory for the enjoying alone there are unspeakably more for us than location of the best processory for the enjoying alone there are unspeakably more for us than location of the best processory for the enjoying alone there are unspeakably more for us than location of the best processory for the enjoying alone there are unspeakably more for us than location of the best processory for the enjoying alone there are unspeakably more for us than location of the best processory for the enjoying alone there are unspeakably more for us than location of the best processory for the enjoying alone the processory for the stitution, having its basis in the wisdom and will of ed too; for Barrow was a splendid dog, and used to it up. seeming defeats, and apparent anomalies, make no rore against the treatment of that benefit it is evident that in the settled against the treatment of that benefit it is evident that in the settled against the treatment of that benefit it is evident that in the settled against us. Faith supplies the want of sight, is the ment of that benefit it is evident that in the settled against us. more against the truth and certainty of it than the contravention of indifference to the Redeemer and his covenanted against us. Faith supplies the want of sight, is the ment of that benefit, it is evident that in the settled against us. Faith supplies the want of sight, is the ment of that benefit, it is evident that in the settled against us. Faith supplies the want of sight, is the ment of that benefit, it is evident that in the settled against us. Faith supplies the want of sight, is the ment of that benefit, it is evident that in the settled against us. Faith supplies the want of sight, is the ment of that benefit, it is evident that in the settled against us. Faith supplies the want of sight, is the ment of that benefit, it is evident that in the settled against us. Faith supplies the want of sight, is the ment of that benefit, it is evident that in the settled against us. Faith supplies the want of sight, is the ment of that benefit, it is evident that in the settled against us. Faith supplies the want of sight, is the ment of that benefit, it is evident that in the settled against us. Faith supplies the want of sight, is the ment of that benefit, it is evident that in the settled against us. Faith supplies the want of sight, is the ment of that benefit, it is evident that in the settled against us. contravention of immutable morality, the difficulties in the probation of Christianity of Christianity of Christianity of Christianity of Christianity of the dead and had also witnessed the contravent of the dead and had also witnessed the contravent of the dead and had also witnessed the contravent of the dead and had also witnessed the contravent of the spirit of this allegory is, Rabbi Eleazer was deficient of coffins, and one evening he alluded to it, asking me by indifference to the Redeemer and his covenanted of the spirit of this allegory is, Rabbi Eleazer was deficient of coffins, and one evening he alluded to it, asking me by indifference to the Redeemer and his covenanted of the spirit of this allegory is, Rabbi Eleazer was deficient of coffins, and one evening he alluded to it, asking me by indifference to the Redeemer and his covenanted of the word of God, is as well satisfied of their existing indifference to the Redeemer and his covenanted of the word of God, is as well satisfied of their existing indifference to the Redeemer and his covenanted of the word of God, is as well satisfied of their existing indifference to the Redeemer and his covenanted of the word of God, is as well satisfied of their existing indifference to the Redeemer and his covenanted of the word of God, is as well satisfied of their existing indifference to the Redeemer and his covenanted of the word of God, is as well satisfied of their existing indifference to the Redeemer and his covenanted of the word of God, is as well satisfied of their existing indifference to the Redeemer and his covenanted of the word of God, is as well satisfied of their existing indifference to the Redeemer and his covenanted of the word of God, is as well satisfied of their existing indifference to the Redeemer and his covenanted of the word of God, is as well satisfied of their existing indifference to the Redeemer and his covenanted of the word of God, is as well satisfied of their existing indifference to the Redeemer and his covenanted of the w beneath the reign of Satan being fulfilled, he shall rise again. Considering that he had often been present at the beneath the reign of Satan being fulfilled, he shall rise again. Considering that he had often been present at the dispensation of punishment, which he deemed that we testify ingratitude for our temporal again in renovated majesty above the usurper's power, the interment of the dead, and had also witnessed the ledge that we testify ingratitude for our temporal tence and employment as if they were actually in our temporal tence and employme

the Church, down to the time when the first anoma- restless thought, and then approaching me, pointed to- for div lies arose on the face of Christendom. It must be wards the sun, and by a movement of the hands, as if the encperfectly obvious to every reasoning mind, that the needing something asked me whether I made it? I the opport ments of individual character. These also are facts to visible to be denied, too exorbitant to be brought the service than to sweep the streets, provided the rescued people were many; he who died was one, and the turning away totted him, is well character. These also are facts to visible to be denied, too exorbitant to be brought the sky with the end of the thumb. Having thus and his earnest "What?" with the eloquent look that the sky with the end of the thumb. Having thus and his earnest "What?" with the eloquent look that the sky with the end of the thumb. under the one law which harmonizes our moral life: settled his system of astronomy, he looked very happy, now peculiarly belonged to his once stupid countenance what protection it may afford to a nation.

TORONTO, CANADA, FRID

Christians who have broken from the unity of the one was necessarily an Athiest, and what I had told him posure of manner, I rose, and taking from a vase a Church. They are too visible to be overlooked, too was a very bare sort of Deism indeed. To communifull of anomaly to be brought under the rule which cate more, however, seemed utterly impossible, until them in small bits, laid them in a heap on the table, runs through the one Church of Christ. They must be remanded to the judgment of Him that walketh in the way of education. We had not above a dozen of the probable of the Christ of the Calder Candlesticks. It is the who filled the earth with good things, causes the way of education. We had not above a dozen of the with the words "many—one." I asked which he would not above a dozen of the common the small bits, laid them in a heap on the table, is he who filled the earth with good things, causes the way of education. We had not above a dozen of the many—one." I asked which he would not above a dozen of the with the words "many—one." I asked which he would not above a dozen of the common things of the Calder Candlesticks. They must be should have acomplished considerable things in the way of education. We had not above a dozen of the with the words "many—one." I asked which he would not above a dozen of the cattle, and provides corn for the with the words "many—one." I asked which he would not above a dozen of the cattle, and provides corn for the with the words "many—one." I asked which he would not above a dozen of the cattle, and provides corn for the with the words "many—one." I asked which he would not above a dozen of the with the words "many—one." I asked which he would not above a dozen of the with the words "many—one." I asked which he would not above a dozen of the with the words "many—one." I asked which he would not above a dozen of the with the words "many—one." I asked which he would not above a dozen of the with the words "many—one." I asked which he would not above a dozen of the with the words "many—one." I asked which he would not above a dozen of the with the words "many—one." I asked which he would not above a dozen of the with the words "many—one." I asked which he would not above a dozen of the words "many—one." I asked which he would not above a dozen of the words "many—one." I asked which he would not above a dozen of the words. the wilds of the Golden Conductivity at the struck his hand such that the struck his hand such that the commands his sun to makes use of instruments. He commands his sun to forehead, then clapped both hands, gave a jump as he difficulties by changing the conductivity and the conduc difficulties by changing the ordinance of God. It own contriving, which I had to catch, and follow as I sat, and with the most rapturous expression of counters and his rain to descend. So he is the life, may be that in this very perplexity lies a great part might. So said Reason, but Reason is a fool. "Man nance intimated that the one piece of gold was better strength and comfort of the renewed soul. All the shall not live by bread alone, but by every word that than the room full of dead flowers. With great rapidity streams of grace flow from Christ, the fountain. But, And, lastly, the doctrine of Catholic unity is both proceedeth out of the mouth of God doth man live." he applied the symbol, pointing to the picture, to the definite in itself, and direct in its bearing upon prac"For my ways are not your ways, neither are your ring, to himself, to me, and finally to heaven. In the tice. It is as definite as all the other articles of our thoughts, saith the Lord." It pleased last position he stood up, and paused for some time, pleased to use means and instruments, and particularly bentiamed areads and instruments. baptismal creed; and it thereby delivers the mind him to enlighten the mind of the boy; and instead of and what a picture he would have made! A smile the ministry of his angels, to communicate good to his from the entanglements of a thousand controversies. that work being dependent on human wisdom, all that perfectly angelic beaming on his face, his eyes spark-The Catholic Christian is not set to seek out the one human wisdom could do was to creep after it at a ling and dancing with delight, until with a rush of tears and leaves it no longer a point of mere conjecture.—

pline. They are to him the landmarks of the old his usual mode of accusation where a lie had been told. gently spelled on his fingers "good One!" and a sweet intercourse is kept up between the differway, in which his feet already stand. The multiplicity, So I looked innocent and said, What? he reminded me and ended by asking me his name. of yesterday's conversation, telling me that he looked and systems keep him, by a play of repulsive forces, everywhere for God: he had been down the street, in the one aboriginal and universal way of life. It is over the bridge, into the church-yard, through the direct in its bearing upon practice, forasmuch as it fields, had peeped into the grounds of the castle, walkis not more a rule of faith than of obedience. The ed past the barrack-yard; and got up in the night to duty of submission and forbearance, of maintaining look out at the window. All in vain; he could not unity, of keeping aloof from all acts and assemblies of find God. He saw nobody big enough to put up his schism, flows directly out of a belief in one holy hand and stick the stars into the sky. I was "bad," Church. It is rather a life than a creed; and such is my tongue must be pulled out; for there was "God, the simplicity and plainness of the way, that "the No." And he repeated "God-no!" so often that it

creed, and in contrition of heart both meetly partakes tures told me that without divine help none could of the holy Eucharist and watchfully lives in accor- really seek after God; and also that when He vouchdance with the rule of that holy mystery, is not far safed to give the desire, he would surely increase from the kingdom of heaven. These, and no others, knowledge. Here was a poor afflicted boy getting are the true conditions of Catholic unity, the only out of his bed to look by night for one whom he had necessary terms of Catholic communion. More than vainly sought all the day; here was Satan at work to this the Church has no power, and less than this she strengthen unbelief: I was commanded to resist the dare not fail to require of all Christian men. All Devil, and surely there must be some way of resisting absolutely certain that angels would never offer themactivities to be a part of the first elements of Christian
faith, professed by every candidate for baptism: we

have found also the unity, which, as a part of the Gospel of Christ, is the matter of a Christian man's belief: we have found that definitions may be exacted of her members. She may faith, professed by every candidate for baptism: we found also that the testimony of inspired and

And this brings me to a second remark, namely, at this doctrine of me to a second remark, namely, and resume his high station among the brightest works at this doctrine of me. Can such a state Again singular question, plainly indicating that the conscious- liverance from the wrath to come. Can such a state Again, 2. Many of the Lord's people are tempted only by evidence the same in kind with that by which it has been here at the constitution of God.

I do not remember exactly how long after his first ness of immortality is natural to man, and unbelief in ness of immortality is natural to man, and unbelief in No one

condition of a part of Western Europe during the last shook my head. Did my mother?—No. Did Mr. sons, old A young; near them a pit, with flames isthree centuries cannot avail to unsettle the fixed rule

Roe, or Mr. Shaw (the two protestant Clergymen) or

the Catholic Church for fifteen handred near of Christian faith, agree well with some remarks on the topic which appeared last week in our Editorial departing. We are glad to avail ourselves of this confirmation of sentiments in so please the control of the catholic Church for fifteen hundred years. We are glad to avail ourselves of this confirmation of the catholic Church for fifteen hundred years. When his alarm was greatly excited, and told him all those people, among the control of the palace of a king. They are not the people, among the control of the people, among the control of the people, among the control of the people, among the people, among the people, among the control of the people, among the people of a king. They are lodged in the people of a king. They are lodged in the people of a king. They are lodged in the people of a king. They are lodged in the people of a king. They are lodged in the people of a king. They are lodged in the people of a king. They are lodged in the people of a king. They are lodged in the people of a king. They are lodged in the people of a king. They are lodged in the people of a king. They are lodged in the people of a king. They are lodged in the people of a king. They are lodged in the people of a king. They are lodged in the people of a king. They are lodged in the people of a king. They are lodged in the people of a king. They are lodged in the people of a king. They are lod under which to bring both the Apostolical Churches stamp of fretful impatience. I pointed upwards with and the relational attempt made to support tinctions which are so apt to bias the judgment and the relationstation of the free stamp of fretful impatience. I pointed upwards with the relationstation of the proposition of the proposit and the self-originated communities of Christendom. a look of reverential solemnity, and spelled the word I told him, was God's Son, that he came out of hea-It is impossible to find any scheme which shall not "God." He seemed struck, and asked no more at ven, he had not been bad, and was not to go in the pit; time when Christians were specially called on to watch either exclude those communities from the unity of that time, but next day he overwhelmed me with whats but that time, but next day he overwhelmed to be killed; and when he that time, but next day he overwhelmed to be killed; and when he and pray, and labour for the maintenance of religion, whole desire is to fulfil the will of God, and they accepted the communities from the unity of that time, but next day he overwhelmed me with whats but that he allowed himself to be killed; and when he are accepted to employ the Church or ascent a right in word determined to know more about it. the Church, or assert a right in man to make and and seemed determined to know more about it. I told died, God shut up the pit; so the people were spared. unmake the conditions of his own probation. It is him as well as I could, that He of whom I spoke was always look.

There is a solemn call made to all God's peother, then, otherwise, great and holy as they are, they might be seemed to myself too strange, vague, meagre, to seem the seemed to myself too strange, vague, meagre, to seemed to myself too strange, which is seemed to myself too str Where in our churches is the place for the poor? I ask this question, with shame and sorrow. Where for the poor? I ask this question, with shame and sorrow. Where for the poor? I ask this question, with shame and sorrow. Where for the poor? I ask this question, with shame and sorrow. Where for the poor? I ask this question, with shame and sorrow. Where for the poor? I ask this question, with shame and sorrow. Where for the poor? I ask this question, with shame and sorrow. Where for the poor? I ask this question, with shame and sorrow. Where for the poor? I ask this question, with shame and sorrow. Where for the poor? I ask this question, with shame and sorrow. Where for the poor? I ask this question, with shame and sorrow. Where for the poor? I ask this question, and sorrow the form its principles and maxims, revellings and delusions, that they be us to aim at something great, and to wait upon sinful worms. Our vanity prompts are definite idea to the boy's mind; but who well as I could, that He of whom I spoke was pleaded in the wait upon sinful worms. Our vanity prompts and something great, and to wait upon sinful worms. Our vanity prompts are the conditions of his own probation. It is ple to come out of the world, out from its principles and maxims, revellings and delusions, that they be us to aim at something great, and to wait upon sinful worms. Our vanity prompts are the conditions of his own principles and something great, and to wait upon sinful worms. Our vanity prompts are the conditions of his own principles and something great, and to wait upon sinful worms. Our vanity prompts are the conditions of his own principles and something great, and to wait upon sinful worms. Our vanity prompts are the conditions of his own principles and something great, and to wait upon sinful worms. Our vanity prompts are the conditions of his own principles and something great, and to wait upon sinful worms. Our vanity prompts are the conditions of his own principles and something great, and to wait upon sinful worms. Ou us in the attitude of objections; and they put our on it, but the moon he thought was like a dumpling, faith on trial. But a flow of the Church and server as he sent the control of the Church and server the tops of the trees as he sent the control of the contro faith on trial. But, after all, they are to the Church and sent rolling over the tops of the trees, as he sent the grand doctrine of a substitute for sinners, which I no more than the inconsistencies and eccentric movea marble across the table. As for the stars, they were
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a marble across the table. As for the stars, they were
a marble across the table across the table. The stars across the table across the table across the table across the table. The stars across the table across the table across the table across the table across the table. showed his anxiety for a solution of this difficulty.

With unutterable joy in my heart, but great com-

"How sweet the name of Jesus sounds

Jack was not to hear that name with his bodily ears until the voice of the archangel and the trump of God should call him from sleeping in the dust of the earth; but he received it into his mind, and the gospel, the glorious everlasting gospel, into his soul, and the Holy Spirit into his heart, without the intervention of that sense. In that hour it was given unto him to believe, and from that hour all things were his-the world, life, death, and a bright immortality. Never but once before had I laid my head on the pillow with such an overwhelming sense of perfect happiness. The Lord ness to pass before me.

> NATIONAL RELIGION. By Professor John Burns, of Glasgow.

Here was a step, a glorious step, out of absolute

Here was a step, a glorious step, out of absolute

The state of the invisible College of the invited of the invisible College of the invited of t voking than downright rebellion could have been; and sun he was forced to shut his eyes, adding, "God like mandment, are sure to bring on a manifestation of to be implied in the following passages, Dan. x. 13, of the prophetic declarations, but there can be no the prophetic declarations, but there can be no the prophetic declarations, but there can be no the connexion between regional circuit the connexion of the prophetic declarations, but there can be no the connexion between regional circuit the connexion of the prophetic declarations are continued to be exhibited to the connexion between regional circuit the connexion of the prophetic declarations are continued to be exhibited to the connexion of the prophetic declarations are continued to the connexion of the prophetic declarations are continued to the connexion of the prophetic declarations are continued to the connexion of th o me.

Previously he had been rather teasing to the dog,

On the prophetic declarations, but there can be no line prophetic declarations. Previously he had occur and below the higher conditions and other inferior creatures, and had a great desire to and other inferior creatures, and had a great desire to and other inferior creatures, and had a great desire to and other inferior creatures, and had a great desire to an account of the higher conditions and other inferior creatures, and had a great desire to a suffering a recall storage. and other interior creatures, and had a given and pure sympathies of fish; but now he became most exquisitely tender tonsh; but now ne became most exquisites the daily news itself wards every living thing, moving his hand over them warnings given to a sinful nation, that the Lord is thoughts when we come together; for, though the wards every average tuning, moving the name of so doing, and present in a caressing way, and saying, "God made." At about to give the cup of retribution, if these warnings in a caressing way, and saying, "God made." At about to give the cup of retribution, if these warnings in a caressing way, and saying, "God made." marking that they came up through holes from beneath tions in the condition of the world which are predictthe earth, while God was above over the sky, there fore they were not made by him: but I set him right,

istance on this very point, I caught at steady, determined, and persevering, as well as organ- poor believer, be not greatly distressed on this account. ment, and instantly proceeded to improve ized, attempt to undermine religion. It is as if alreaity. I sketched on paper a crowd of per- dy Satan had gone forth to deceive the nations, to your heavenly friends are not so proud and foolish.

MINISTRATIONS OF ANGELS. (From a Letter by the Rev. John Newton.)

The great God works all in all, in both worlds. It that quite suffused them, he gazed at me, then again He gives his angels charge over them, and they encamp Next day, Jack came to me in great wrath, intimating that my tongue ought to be pulled out. This was expression of deep awe and unbounded love, while he is given to Jesus, as the Lord both of angels and men; been thus employed in fact, is plain from the history both of the Old and New Testament. They have often made themselves visible when sent to declare the will of God; as to Jacob, Elijah, and David .-Gabriel appeared to Zacharias and Mary; and a multitude joined in ascribing "glory to God in the highest" when they brought to the shepherds the joyful news of a Saviour's birth. An angel delivered Peter from prison, and comforted Paul when tossed by a tempest upon the sea. How far the visible ministration of angels is continued in these days is not easy to determine. Many persons have been imposed upon by Satan, through such expectations; and it is not safe to look for extraordinary things; yet I do not know had indeed shown me his glory, by causing his goodso far as to affirm that he doth not, nor ever will, upon any occasion, permit his angels to be seen by men, as in former times. The apostle, pressing believers to exercise hospitality, uses this argument, that "thereby some have entertained angels unawares;" which If we would know what the service required by God would hardly seem to be a pertinent motive, if it were

tent scheme of unity, which accords both with the moral design of God reversed in Holy Serients and consistent was a single of the control of moral design of God revealed in Holy Scripture, and with the moral government of God nutition and firm anything we be otherwise with the moral government of God nutition and firm anything we be otherwise design of God revealed in Holy Scripture, and but producing it; resting upon the unity of will to but producing it; resting upon the unity of will to but producing it; resting upon the unity of will to but producing it; resting upon the unity of will to but producing it; resting upon the unity of will to our spiritual warfare? That evil angels have an intribulation come by chance, either to a community or tr operation, expressed great displeasure, shivering, and a person. The whole ways of man are under the observation of God, and it is his declaration that sin known to exercised souls; and it seems quite reasonretting me know he did not like it.

I renewed the puff, saying "What?," and looking most unconscious of having done anything; he blew hard, and repeated that it made his hands cold; that it made his hands cold; that it was very bad, and he was very angry. I puffed in I was very bad, and he was very angry was very angry was very angry. I was very bad, and he wa He was the least promising of my little school, ap-Is visible in the world. It is invisible in so far as it comprehends retrospectively all soints formula formul Abel to this day, now gathered in the world unseen; and prospectively all who by the election of God shall.

The only way in which any and prospectively all who by the election of God shall.

The only way in which any and degree, must be punished.—

When Radon Joenanan, on visiting him, total that a deficil to distinguish these assistances from the effects of gracious principles abiding in us, or from the leading and motions of the Holy Spirit. Nor need to his bed in a dark chamber, Rabbi fects of gracious principles abiding in us, or from the was confined to his bed in a dark chamber, Rabbi fects of gracious principles abiding in us, or from the was confined to his bed in a dark chamber, Rabbi fects of gracious principles abiding in us, or from the was confined to his bed in a dark chamber, Rabbi fects of gracious principles abiding in us, or from the was confined to his bed in a dark chamber, Rabbi fects of gracious principles abiding in us, or from the was confined to his bed in a dark chamber, Rabbi fects of gracious principles abiding in us, or from the was confined to his bed in a dark chamber, Rabbi fects of gracious principles abiding in us, or from the was confined to his bed in a dark chamber, Rabbi fects of gracious principles abiding in us, or from the was confined to his bed in a dark chamber, Rabbi fects of gracious principles abiding in us, or from the was confined to his bed in a dark chamber, Rabbi fects of gracious principles abiding in us, or from the composition and degree, must be punished.—

It was to bear testimony to the truth of God in this fects of gracious principles abiding in us, or from the was confined to his bed in a dark chamber, Rabbi fects of gracious principles abiding in us, or from the composition and degree, must be punished.—

It was to bear testimony to the truth of God in this fects of gracious principles abiding in us, or from the composition and degree, must be punished.—

It was to bear testimony to the clear testimony to the truth of God in this principles abiding i and prospectively all who by the election of God shall bereafter be made members of it unto the world unseen; believe the nade members of it unto the world unseen; and devoted form suffering and death. The only way in which any we be anxious about it. We cannot err in ascribing we be anxious about it. We cannot err in ascribing we be anxious about it. We cannot err in ascribing and death. The only way in which any we be anxious about it. We cannot err in ascribing and death. The only way in which any we be anxious about it. Why weepest thou? asked he. Is it on action to suffering and death. The only way in which any we be anxious about it. Why weepest thou? asked he. Is it on action to suffering and death. The only way in which any we be anxious about it. Why weepest thou? asked he. Is it on action to suffering and death. The only way in which any we be anxious about it. Why weepest thou? asked he. Is it on action to suffering and death. The only way in which any we be anxious about it. Why weepest thou? The only way in which any we be anxious about it. Why weepest thou? The only way in which any we be anxious about it. Why weepest thou? The only way in which any we be anxious about it. Why weepest thou? reafter be made members of it unto the end of time. for his instructor merely served to introduce to me the eyes very wide, stared at me, and panted; a deep individual can be spared from suffering of the sufferings of the thought that we are accompanied and surrounded poor little thou month is started in sums and surrounded parion, then forsook his post, cast off all rule, and, I shone in his strangely altered countenance, while he should be the substitution of the subst It is visible in so far as, throughout the whole world, there is a hole of the substitution of the substit under their lawful pastors; although to each man only that particular portion in which his own heart. that particular portion in which his own regeneration has been ordained in truly relief to a control of the particular portion in which his own regeneration has been ordained in truly relief to a control of the quality is good, so the quantity is immaterial, if the quality is good, so the quantity is immaterial, if the quality is good, so which we cannot fully understand. Who can tell how which his own regeneration in which his own regeneration as been ordained in triumphantly repeated, "God like wind! God like wind! God like wind! God like wind! The quality is good, so which we cannot fully understand. Who can tell how which his own regeneration as been ordained in triumphantly repeated, "God like wind! God like wind! God like wind! God like wind! The quality is good, so which we cannot fully understand. Who can tell how wind!" He had no word for "like;" it was not of him that ran, but by holding the two fore fingers out, side by side, as a suffering in this world, but they shall have that suffering in this world, but they shall have the suffering in this world, but they shall have the suffering in this world, but they shall have the suffering in this world, but they shall have the suffering in this world. ing ultimately connected with a blessing. But it rection, from or agreeable to the word of God is darted beaven. Or is it on account of thy want of daily

theories of Catholic unity; each one being a consequence of some imaginary principle o quence of some imaginary principle assumed either and priori, from anticipations of what is held is clear if we consider the desolatworld, like meat in a pudding, and onte their way out. Thenceforth wo to the angler whom Jack detected fathers beheld, is clear, if we consider the desolation the desolation the desolation that detected fathers beheld, is clear, if we consider the desolation that desolation the desolation that desolation the desolation the desolation the desolation the desolation the desolation that desolation the desolation that desolation the desolation the desolation the desolatio ion, the dreadful and extensive sufferings, the sudden sudden motion of our minds leads us to avoid a danger likewise, and not unfrequently, details of virtue, which When my first pupil from being irregular in his attheories of Church unity are nothing more than either plous and charitable endeayours to color the more and charitable endeayours to color to the more and the word "what?"

There can be no doubt that most thing that was portable did he fail to bring to me, with an enquiring shake of the head, and the word "what?"

There can be no doubt that most thing that was portable did he fail to bring to me, with an enquiring shake of the head, and the word "what?"

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There can be no doubt that most thing that was portable did he fail to bring to me, with an enquiring shake of the head, and the word "what?"

There can be no doubt that most the former influence, and maintain a bealthy of God have been the means of our preservation; nay, the name of the most than end the state of the world, to be satisfied that the unsettled state of the world, to be satisfied that the unsettled state of the world, to be satisfied that the unsettled state of the world, to be satisfied that the unsettled state of the world, to be satisfied that the unsettled state of the world, to be satisfied that the unsettled state of the world.

May we take a pattern from the angels! Their

TALMUDICAL ALLEGORY. (From the Jewish Advocate.)

The following allegory is taken from the Jewish Chronicle. There is something touching and very interesting in its conclusion, where the two sages of Israel weep together. In this allegory we have Nabbi Jochanan comforting the dying Rabbi Eleazer; but unable to supply any true comfort in the prospect of death. When the real cause of the afflicted Habbi's grief is explained, when he says-"I weep because of this bodily frame, this beautiful work of an All-wise Creator, which must now decompose into dust. Then answered Rabbi Jochanan, 'Thou hast cause to weep.' Both wept together.

The doctrine of the resurrection of the body was held, and is still held by the Jews. Yet it seems not to afford comfort to the dying Rabbi. Its power does not sustain him. Its certainty forms not the subject of consolation in the lips of his venerable companion; whilst the taking down of the mortal tabernacle. "fearfully and wonderfully made," casts a deep gloom around the last earthly pillow, and these masters in Israel weep. How practical the doctrine of the resurection is in the lips and experience of the christian Rabbi. "We know that if our earthly house of this tabernacle were disolved, we have a building of God, a house not made with hands, eternal in the heavens. The dying frame is, in comparison of what shall be, a body of humiliation. "We look for the Saviour who shall change this vile," this humble "body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things to himself." "This corruptible must put on incorruption; this mortal, immortality; and when this shall be done, then that which is written shall be fulfilled. Death is swallowed up in victory. O death where is thy sting. O Grave where is thy victory !" The allegory, as it is called, which has given rise to the preceding remarks, is this :-

"The Talmud Berachoth relates of Rabbi Jochanan being in his illness visited by Rabbi Haninah, who asked him, Dost thou finally resign thyself to these

A FAITHFUL SERVANT. (From Chambers' Edinburgh Journal.)

A lady one day complained of the state of her They are witnesses to the sufferings and to the wor- health. Even the newspapers had lost their excite-

Again, 2. Many of the Lord's people are tempted from experience learnt how to submit to the divine will, dispelled those doubts, and enlightened the learned patient apon this subject. The unconstant of his subject.