

The Berean.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—Acts xvii. 11.

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PARTING OF THE WIDOW'S SON.

You slender boy his bark hath launched
On life's deceitful tide;
His balmy years of childhood o'er,
He goes without a guide
Amid the stir and strife of men
His devious course to run,
The tempter and the snare to bide—
God bless the widow's son.

He turned from the pleasant door,
And from the garden fair,
Where with his little spade he wrought
Beneath a mother's care;
He bears his head like manhood high,
Yet tears his course will run,
When on his stranger-bed he rests—
God bless the widow's son.

Ye say he goeth forth alone,
No, no! a spell is round him thrown,
More firm than diamond shield—
A mournful mother's fervent prayer!
So, till his life is done,
Till time, and toil, and change are o'er—
God bless the widow's son.

Mrs. Sigourney.

THE LORD'S TEMPLE OF LIVELY STONES.

From "The Church Universal," by the Rev. John S. Stone, D.D., Rector of Christ Church, Brooklyn.

In Ephesians ii, 21, speaking of "the household of God," the Apostle says, "All the building fitly framed together, groweth unto an holy Temple in the Lord." He is speaking here of precisely the same company of persons, whom, in some of the passages already examined, he calls "a family," and "a body." In other places, also, the metaphor of a "Temple" occurs. Thus, in 2 Cor. sixth chapter, Christians are called "the Temple of the living God;" while, in 1 Cor., third chapter, the Apostle inquires: "Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?"

That the Body, here called a Temple, is identical with the one, true Church of Christ, is manifest from the scope of the chapter, Eph. ii, from which the principal passage is taken. The Apostle there tells us, that in Christ is "made of twain, one new man." Now, what were "the twain," thus made "one" in Christ? Not the whole Jewish nation, and the whole Gentile world; but "the saints" in the Jewish Church, before and at the Advent of Christ; and "the saints" from Gentile races, gathered into the Church after that Advent. In other words, the one, true, and whole Church of Christ, in all ages; that "new man," which is made "one" in Christ; and whose members are gathered from the "two" great branches of the human family. If this do not mean the Church, it will be difficult, nay impossible, to find a description in which it is included.

The perfect soundness of this interpretation is evinced by what immediately precedes this chapter. Speaking of the same company of "saints," which he afterwards calls a Temple, the Apostle says that Christ is "Head over all things to the Church, which is His Body, the fulness of Him that filleth all in all." (Eph. i, 22, 23.) This is definitive of the question. The Temple, described in the main passage before us, is the Church; that Body whose Head is Christ, and whose members Christ filleth, "all in all."

But, if this Temple be the Church, it behoves us to look well to the question, of what materials it is composed? Looking, then, at the same chapter, we find it composed of "saints" only; of those who, in their individual characters, are united with Christ by a true faith, and saved. They are particularly addressed as having been "quickened from a death in trespasses and sins;" "raised up, and made to sit together in heavenly places in Christ Jesus;" "saved by grace through faith;" "made nigh by the blood of Christ;" and blessed with "access by one Spirit unto the Father." Both the Jewish and the Gentile saints, who constitute this "one new man" in Christ, are represented as "reconciled to God in one Body by the cross;" terms which cannot be applicable to mere saints by courtesy. It seems the grossest violence to language to say that unconverted Jews, and unconverted Gentiles are "reconciled to God by the cross;" and so made "one Body in Christ." These terms can comprehend none but true believers, who are one in the true Saviour. Hence, in the passage before us, the converted Ephesians are called "no more strangers and foreigners, but fellow-citizens with the saints;" saints with saints, "and of the household of God;" "built on the foundation of the Apostles and Prophets, Jesus Christ himself being the Chief Corner Stone." "In Him all the building," ALL, every stone and timber, from foundation to pinnacle, ALL, is "fitly framed together;" and, thus framed, ALL, "groweth;" every part and particle, ALL, groweth "unto an holy Temple in the Lord;" a Temple all "holiness," and all "in the Lord;" all "built together for an habitation of God through the Spirit;" and, through that Spirit, filled by its occupant in every part.

Such is the simple import of this passage, and of the chapter in which it stands. It certainly describes the Church; for in the immediate context, the object described is called the Church; and it as certainly describes a Church, every part of which is united to Christ by faith, in a vital and holy union; and, thus united, is saved by Him from sin and death. In making up this Temple, no account is taken of any other materials; no other materials are to be found in any part of the sacred edifice. It is built for God; and, "through the Spirit," God dwells in it; vitalizing, sanctifying, and finally glorifying every possible part. It is that Church which Christ filleth, "all in all."

This view is sustained by the true scriptural meaning of the word, Temple. In the sense of the Bible, what constitutes a Temple? Not a mere pile of hewn stone and cedar, overlaid with gold and silver. We, indeed, call such a structure a Temple; and, by this customary mode of speech, we are too easily led to suppose that, in itself, it is a Temple. This, however, is not true. Why was that wonderful edifice at Jerusalem a true Temple? Not because of its materiality or visibility, costliness or splendour; but because of God's indwelling. This indwelling makes any place, yea, any thing a Temple. Hence, when Jacob, on his way to Haran,

was overtaken by the night, and made the stones of Luz his pillow, and the firmament of heaven his covering; and when, upon waking, he found that God had been specially with him, in communion and covenant, he said, "Surely, Jehovah is in this place, and I knew it not." "How dreadful is this place! This is none other but the House of God; and this is the gate of heaven." He had been in a Temple, because he had been with God. It was an august Temple; and it shows us what, in the scriptural sense, the true, essential constituents of a Temple are.

For a like reason, the Body of Christ is a true Temple. When his hearers understood him to speak of destroying the Temple at Jerusalem, and building it in three days, we are told, "He spake of the Temple of His Body." It was a mysterious Temple; for in "Him was God manifest in the flesh." "In Him dwelleth all the fulness of the Godhead bodily."

This shows why even the Body of the individual Christian is a true Temple. "Know ye not that your Body is the Temple of the Holy Ghost, which is in you?" Through His indwelling, the body of each and every Christian believer is in a true, though subordinate sense, like that of his Lord, a Temple for the habitation of God!

This takes us right into the meaning of the word, as it stands in the passage on which I am commenting. The company, or collection of individuals there described, are a Temple, because in each and every one "Christ dwelleth by faith." His dwelling in each separately, and thus in all collectively, makes them collectively, what each is individually, a Temple, a wondrous Temple! "The Temple of the living God;" of God living in them, "dwelling in them, and walking in them;" He, "their God;" and they, "His people;" He, their "Father;" and they, His "sons and daughters." It is only so far as they answer these terms, that they can be built into it, and help to constitute this glorious Temple of Saints!

This Temple, in every part inhabited, this Church, in every member vitalized, by God, is identical with that "spiritual house," which St. Peter describes as built of "living stones" on the foundation of Christ, the "living stone." This edifice he immediately calls "a peculiar people," designed them out of darkness into his marvellous light; which, in time past, were not a people; but are now the people of God; which had not obtained mercy; but now have obtained mercy. It is eminently "a spiritual house," all alive with one life, from foundation to top-stone: the life of Christ living in every one of His members.

THE CHURCH IN HEAVEN.

[The close of the above work; the author, having enumerated the following characteristics of the Church in Heaven: Union, Purity, Sanctity, Illumination, Separateness, Social Fellowship, Gloriousness, Eternal Rest, proceeds thus:—]

Such is Heaven, considered as a Church. Is not the King's daughter there, all glorious within? Is not "her clothing of wrought gold?" In describing her I have not dealt in vain imaginations. The gold, with which I have shown her vesture to be wrought, has been dug from the mines of inspired truth; of truth, inspired by Him, to whom all things, in Heaven and on Earth, are visible. The characteristics of the glorified Church above, are all characteristics of the True Church below; only they are but imperfectly manifested in the present world. Their perfection is seen nowhere but in the world where God appears unveiled to the eye of His "saints in light."

If, then, it may be supposed, that any of the readers of this book have heretofore been thoughtless and careless of their souls, I would ask them a parting question:—Will you go and join that "glorious Church"—that Church "without spot or wrinkle," that Church which is "holy and without blemish?" If you hope to live in Heaven, you must be willing, you must be FIT, to become members of THE CHURCH IN HEAVEN. But, how is this? You hesitate. You are not ready to join even the Church on Earth. You do not feel prepared, or fit for fellowship with the saints in this their comparatively imperfect state. How, then, can you go and join that perfect, that glorious Church above? Would to God you were ready for membership here, sincere, believing, and affectionate members, with the true, though as yet but partially sanctified, disciples of Christ. On such readiness God would smile, and ripen it into a perfect preparation for what awaits His own in Heaven.

But, the subject thus carried up to its final issues, respects specially those who are already members of the Church on Earth; and the principal thought, which it should keep alive in their consideration, is this:

"The members of the Church on Earth ought to regulate their whole course of life, association, habit, and feeling with reference to future membership in the Church in Heaven. The true Church here is more than a type of the glorified Church there. This Earthly is more than a pattern of that Heavenly thing. They are parts of one and the same Communion and Fellowship. The Earthly is preparatory to the Heavenly. The one is a school for education and discipline; the other is an endless life for action and enjoyment. The one is the Porch; the other, the great Temple itself. The one is youth, tender, impressible youth; the other manhood, firm, vigorous manhood. If, then, the child should carefully train and fashion himself for the duties and the destiny of the man, so should the Christian on Earth regulate his whole course of life, association, habit, and feeling, with strict reference to his future standing as a member of the Church in Heaven. He should do everything here, which he would approve there; and nothing here, which he would there condemn. Imperfect light and knowledge here may keep him from always seeing what he would there either approve or condemn; and the feebleness of nature may sometimes render him unable to do, or to avoid, what he knows he ought to do, or to avoid. But, so far as he sees, or can be made to see, what would be either approved or condemned in Heaven, and so

far as he has, or can obtain, strength either to do, or to avoid doing it—he should scrupulously regulate the present with reference to the future. He should habitually live as though his next communion were to be made in "the Church of the First-born," and at the table in Heaven.

And yet, how few ever think of making this the rule of their present Christian life. How few regulate their intercourse with the world by this rule. How few, by this, regulate even their intercourse with their fellow Christians. How few think of this either in their business, or in their devotions; and how few practise according to it, in either their pleasures, or their charities.

The cases, in which these suggestions will apply themselves, can be known only, or may be known best, by each individual member in the Church of Christ. This book, however, must not have its close without an expression of the deep and solemn conviction, that, if there can be tears in that world, where "all tears are wiped away from all faces," Christians will shed them, when they come to look down from their seats on high upon the courses in life which they have been pursuing—upon the present state of their associations, their habits, and their feelings;—so full of conformity with the world, so dull, so languid, so selfish, so slow to good, so little like what they ought to be who profess to believe that "THEIR NAMES ARE WRITTEN IN HEAVEN."

Let us listen, then, to the voice which is sounding in our ears:—"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light;" and as we hear, let us rouse ourselves, gird up the loins of our mind, and henceforth live like men who do indeed "wait for their Lord."

HEAVEN.

Long after heaven!—thy God is present there, unveiled in glory—God thy Father—God thy Saviour—and God thy Everlasting Comforter!

Long after heaven!—the Lord of all is honoured there—His law obeyed—His name hallowed—and His will delighted in!

Long after heaven!—it is full of holiness. Sin has never sullied it! no manner of evil shall ever pollute it! All its inhabitants are pure; the Angels and the Redeemed are without fault before the throne of God!

Long after heaven!—it is the rest that remaineth for the people of God—and it shall remain to them as a rest for ever! There pain and trouble and weariness are never felt! There sin and Satan and sorrow cannot enter. And there peace and plenty and prosperity continually abide!

Long after heaven!—it is the paradise of thy perfection in soul and body! There shalt thou reach the manhood of thy being—regain once and for ever the lost likeness of thy Creator—and again hear the voice of the Lord God walking with thee in the tenderness of His amazing love and the plenitudes of His everlasting friendship!

Long after heaven!—it is a glorious home! It is the house of the Lord, JEHOVAH. The created home of thy Eternal Father—the purchased home of thy Elder Brother—and the holy home of the Lord Spirit, thy Sanctifier! The "house of the Lord" is the only Home of all pure and holy beings. It is the safe and happy Home of Angels, and of thy brothers and sisters in the faith! It is the everlasting Home of the whole family of the redeemed! There are they all gathered together in safety—there are they all joined together in love—and there do they all "dwell" together in unity, and go no more out of "the house of the Lord for ever!"—From "The Lord our Shepherd," by the Rev. John Stevenson.

CROSS-BEARING.

MARK XV. 21.

[The Preacher adopts the view that Simon was an unbeliever, and unwilling to bear the cross for Jesus. Another view—perhaps the preferable one—is, that Simon was known to be friendly to the Nazarene, and that therefore they had pressed him into the service—unwittingly producing a beautiful figure of the believer's lot as a cross-bearer.—Ed.]

"Compelled" to bear it, to him it was no emblem of mercy or salvation. It consequently produced in him no saving effect: it did not convert him. Rather may it be supposed that the burden and fatigue of carrying it made him enraged against the meek sufferer whom he was unwillingly easing of his burden. His hardened and unbelieving heart may have vented itself in bitter reproaches against "the Lamb that was being led to the slaughter;" nay, probably that, while relieving the bodily sufferings of Jesus, he added to his mental agony by the insults of his tongue. "Hail, King of the Jews!" might have proceeded from Simon's lips, in scorn and derision, as he walked along to Calvary. The cross, therefore, instead of being to him a symbol of his son's salvation (which it would have been, had he believed in Jesus), was a vexatious burden, and occasion of more bitter enmity against him who was presently to be hanged upon it. Many there are, who are ready enough to bear this outward symbol of Christ crucified. They will erect a cross on the walls, or paint one on the windows of their churches and houses: more than this, they will even deck their persons with this symbol, and, in so doing, will deceive themselves with the idea that they voluntarily and truly bear the cross of Jesus. They will, moreover, make "the sign of the cross" repeatedly, in token of their "profession of Christ crucified," and imagine that there is in it some virtue or charm; when alas! they know not what it is to take up the cross, as Christ demands of them, or to follow him with the daily burden of it. But, if we would be true Christians, we must bear the cross spiritually. It must be in that sense in which Paul understood, and was influenced by it, when he said, "I glory in the cross of Christ, by whom the world is crucified unto me, and I unto the world;" yet not I, but Christ liveth in me." It must be "crucifying the flesh with its affections and lusts," and not any outward mark of this symbol, if we would be Christ's followers. Further, with regard to this spiritual bearing of the cross, in whatever shape it may be, we must take care it be one imposed by God, and not of our own selecting. And, though in this respect it may be a compulsory burden, and one from which we cannot escape, never-

theless, widely different will it be from those self-inflicted crosses which too many lay on themselves, thinking thereby they are "doing God service." How many inflict on themselves penances, fastings, mortifications of the body, and other acts of "will-worship," from an impression that they are bearing the cross, but who would be the first to shrink from taking it up in the way in which God has appointed! He ever suits the trial to the individual. Under whatever form, and to whatever extent it may come, it is always that which is most needed for the circumstances and condition of the person. Nor is it ever too burdensome for any to bear. It may meet us in a variety of ways.

1. It may be our situation in the world, the place in which we are dwelling, the duties we are called upon to discharge, the persons with whom we have necessarily to do: one thing or another may be constantly arising to vex and harass us, and to call forth the exercise of self-denial and patient endurance of suffering. Every faithful follower of Christ, however favoured with temporal blessings generally, is sure to meet with some peculiar tribulation as the "cross" appointed for him by his Saviour. If he do not cheerfully take it up, and gladly suffer it for Jesus' sake, "he cannot be his disciple."

2. The cross may be in our estate: worldly affairs may go ill with us. Instead of prospering, as heretofore, adversity may befall us. Others may be getting the start of us, and be running before us in the world: they may "have all things, and abound;" while we may be "suffering need, and be in want." We may count this the more strange, inasmuch as we may be striving to serve God and honour Christ, while they are living "without God in the world." In that case we must comfort ourselves by knowing that it is "the cross" appointed for us, without which we should not be "of Christ;" but "of the world"—that it is a "witness within us" and a symbol to the world (however unwillingly the world may acknowledge it), that we are members of Christ's kingdom, and that we are following him in that path which he trode before us, and which will conduct us to the same glory and joy that were set before him.

3. The cross may be in ourselves. Our health of body may be impaired: "An evil disease may be cleaving fast to us;" "our strength may be brought down;" everything portending the shortening of our days. These things may make life burdensome to us; so much so, as to create within us a "desire to depart, and be with Christ;" as "far better;" to be delivered from the burden of the flesh, and to be admitted into that "city whose inhabitant shall no more say, I am sick." Our tempers and dispositions may be likewise fruitful occasions of a cross. Nothing is so difficult to control or subdue as those inward emotions which are constantly agitating our bosoms, and at times making us quite unlike ourselves. To "lay aside these," and to "put on" their opposites, is surely no slight portion of the daily cross appointed for us. To "mortify these earthly members," affords unceasing occasion for watchfulness, for prayer, for self-denial, and for following the steps of him "in whom was no guile;" but who was gentle, "meek and lowly of heart."

4. The cross may be, in living amongst ungodly people. It may—indeed it ought—to distress us (if we be truly Christians) to have our abode among those who not only do not love or fear God, but openly insult and dishonour him, and break his laws: "Woe is me," was the psalmist's lament, "that I sojourn in Mesech, that I dwell in the tents of Kedar;"—that he was compelled to dwell among those who were enemies to God. No sorer trial could have befallen "righteous Lot" than to be constrained to "see and hear from day to day the filthy conversation of the wicked, and their unlawful deeds." And what must it have been for our blessed Lord to "endure," as he did, "the contradiction of sinners against himself?" to listen to "the blasphemy of the multitude?" to be an eyewitness of the abominations practised by men? to be exposed for so long a time to the impiety of those whom, though he suffered them in his presence while on earth, he will never permit to enter into "the new heavens and the new earth wherein dwelleth righteousness?" As that was a portion of his appointed cross, so is it of his followers. The nearer they resemble him in holiness and purity of mind, the more sorely will they feel this trial. Grieve them it must, to see the field of the world covered for the most part with "tares," the work of the great enemy of souls. The only alleviation they have is the assurance that this shall not last for ever. Though both are permitted to grow together "till the harvest," yet, when the reapers come, they shall "separate the one from the other;" they shall "gather out from Christ's kingdom all things that offend, and them which do iniquity;" and shall cast them into that place where they shall cease from troubling the righteous.—From a Sermon by the Rev. W. S. H. Braham, M. A., Rector of St. George the Martyr, Canterbury, and Minor Canon of the Cathedral.—Ch. of Eng. Magazine.

THE UNITY OF THE GOSPEL.

The unity of the Gospel, the unity which it gives to man, and enjoins upon man, and by which the Church of God is known, in opposition to all the divisions of men, is a spiritual unity; which though consistent with much outward diversity, is real, operative and permanent. "Ye are all one in Christ Jesus." It is the fruit of the Holy Spirit in the hearts in which he dwells and rules; the result of such souls thus renewed, in their relations to God, and to each other. It is an unity of motive, by which every true Christian, every real member of the body of Christ, is led to desire only and above all things, the promotion of the divine glory. It is an unity of desire, by which every one seeks to attain the one mind, and character, and presence, of a beloved Lord. It is an unity of purpose and plan, by which every possessor of it is prompted to obey, and honour, and imitate, one Divine Master and Guide of all renewed souls. It is an unity of spiritual experience, in which each one has been enlightened and quickened by the same Divine Spirit; made to feel the same burden of guilt; to be conscious of the same personal deficiencies; to seek the same provisions of divine mercy; to accept the same complete salvation in Christ; to find pardon in the same fountain of love; to depend upon the

same inward spiritual power, divinely bestowed; to ask for the same gifts of grace; to rest upon the same Almighty victorious arm; to hope for the same eternal glory; to confide in the same perfect obedience; and to fasten all their hopes and joys upon the same infinite sufficiency of one Glorious Reigning Lord. It is an unity of relation which has joined together vast multitudes who have no outward knowledge of each other, in one eternal and indissoluble bond, an unity which in this view expresses itself habitually in prayer, in sympathy, in love, in spiritual aid; and which, in this operation, is made the grand instrument of the Holy Ghost in enlarging this heavenly companionship, and of gathering lost and perishing souls into the shelter which is thus displayed. It is an unity of affection and feeling, which the Apostle calls the most perfect bond which can subsist among men. "Put on charity, which is the bond of perfectness!" far higher, more real, more operative, more lasting, more divine, than all the possible bonds of intellectual agreement, or accordance in outward discipline.

Here is unity—real, actual oneness. A oneness which brings vast multitudes who had no common relations, but the needs, and guilt, and feebleness of a common humanity, into one spiritual connexion from which they go no more out. Here is "one Lord, one faith, one baptism, one God and Father of all, who is above all and in all, one body, one spirit, one hope of one divine calling." How can there be greater unity among independent, intelligent beings? In what do they differ, which is not temporary and comparatively unimportant? In what do they agree, which can ever fade or perish? Surely, the boasted unity in discipline of Papal Rome is nothing in comparison of this. That is the oneness of bodies which are alike, because all are dead, and motionless, and without self-control. This is the union of living agents, who are one, because all perfectly agree in the same great and choral harmony of love, and activity, and praise. That is the organized working of a machine, in which every automaton figure obeys the will of him who directs the motions of the whole. This is the combined energy of responsible beings who, moved by the same spirit, accord in voluntary united operation, to produce the same great and desired result. That is the valley of Ezekiel, when its bones were scattered, and were alike, because all were bleached and dry. This is the same valley where the army stood forth clothed in the activity, and endowed with the powers, of a new life, and the one Spirit of God breathed from every quarter, upon the standing host, and they lived, and moved, and acted, and went forth to victory, under his single heavenly guidance. This is unity—entire, actual, operative unity. But it is perfectly consistent with great outward diversity of nation, and language, and form of worship;—with much and wide differences of judgment upon many unessential points of mere intellectual perception; with very differing conceptions of truth progressively understood, and, as yet, but very partially discerned by any.

This blessed oneness of heart and feeling must govern in the domestic circle. Wretched is the house which has it not. Where the spirit of the Lord is, there is peace and order, as well as liberty. It must rule in the individual congregation of professing Christians, uniting in the same house of prayer, for worship and mutual edification. It must there oppose and correct all the divisions which jealousy and earthly pride, or selfish interest may tend to produce. Here men are to be all of one mind, to love as brethren, to be pitiful and courteous, to be of the same mind one toward another, according to Christ Jesus. In the whole Church of God, it must be the governing principle, extending its influence and embrace, not merely within the limits of one particular outward communion, but to the whole company of God's people,—to all who love our Lord Jesus Christ in sincerity.—From "Christian Unity" by the Rev. Stephen H. Tyngs, D. D., Rector of St. George's, New York.

THE ENGLISH IN ROME.

The dangers which beset the Church of England, and to which we have recently alluded, are to be met with in nearly all parts of the globe. The British power is every where to be seen, and felt, and heard of; and, as hitherto the citadel of Protestantism, it is closely followed, and watched, and undermined by the agents of the Papacy.

But one of the most obvious and most fatal of these dangers arises from the increasing resort of the higher classes of England to those spots where Rome exerts the greatest influence. It is not many weeks since we conversed with an English clergyman, who had been ordered, for his health, to the south of Europe, and who had, therefore, visited Rome, and spent some months in that city. The number of English there resident he had heard computed at 2,500 or 3,000, most of whom were persons of some station, and many of them possessed of high rank and great influence.

These latter, especially, he described from personal observation, as being the object of the especial attention of the Papal emissaries. Such families were generally lodged in some portion of a vacant palace or mansion. Commonly, there was some found dwelling in some adjacent part of the same building, an accomplished and agreeable priest, or Jesuit. This person soon found an opportunity of rendering some service—obtaining access for the family to some gallery, or museum, or an invitation to some concert. An acquaintance was thus commenced, which soon made this pleasant and friendly companion almost an inmate in the family. He easily became a constant adviser, and found ready access at all seasons. Very naturally, as it seemed, he gave them opportunities of seeing the Papal Church in its most attractive garb. Beautiful music, imposing ceremonial, magnificent architecture; each lent an aid. All allusion to the falsehood and idolatry of the system was of course suppressed, out of politeness and a regard to the usages of society. Thus, step by step, the family learnt, "when at Rome, to do as the Romans do," until all attachment to the Protestant Church of their native land was effectually worn away; and they returned to England—if indeed they did return—with the feelings more of Papists than of Protestants. Such was the process described to us as constantly going on; and that in the families of some of the most respected members of the English aristocracy!

1 Cor. vi; 19-
† 1 Peter ii; 5, 9, 10.