Poetry.

AARON'S DRESS.

VOLUME X.—No. 11.]

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Holiness on the head, Light and perfections on the breast, larmonious bells below, raising the dead, Thus are true Aarons drest.

Profaneness in my head: Defects and darkness in my breast; A noise of passions ringing me, for dead Unto a place where is no rest; Poor Priest! thus am I drest.

Only another head I have; another heart and breast; Another music making 'live not dead; Without whom I could have no rest; In him I am well drest.

Perfect and light in my dear breast; My doctrine tun'd by Christ, who is not dead, But lives in me, while I do rest, Come people; Aaron's drest.

THE PARISH CHURCH. (From a Sermon by the Rev. A. W. Brown, A.B.)

home. And round those houses of God, also are ga- viii. 11, 15.)

the Lord, and that think upon his name (Mal. iii. 16.) ration.

And need we awaken in our minds the hallowed personal associations which entwine themselves around our venerable parish churches? There were we grafted by baptism into Christ's mystical body the church. There were formed, and there are seated, the centres of every domestic tic. There sleeps the dust of all those friends, honoured and dear, who have gone before, and left us alone in this world. The history of nations is gathered around castles and cities, and palaces; but the history of each of the families of which a nation is composed, is gathered around its parish churches, humble though they often be. No other tions connected with it as the parish church: and this clustering around God's house for ages and ages of all the best feelings of our fallen nature, as well as of all the spiritual thoughts that are from above, is a powerful instrument in God's hands for good to individual souls, to society, and to nations at large.

Are not our parish churches identified also with the history of the Christian church from the beginning? In those houses of God have assembled for generations and ages the professing church of God, the members of Christ's visible body. Their history, lost in antiquity, unites us in communion with the early believers, and with apostolic times. Often in the very spots, sometimes even in parts of the very walls of the present churches, the Christians of a village assembled a thousand or twelve hundred years ago, or even much longer, and far before the period when the awful gloom of popish error and the load of papal tyranny had overspread the land. Throughout hose dark and dreary ages of ignorance and superstition, the visible body of the church still continued to meet together for worship in the same places: crushed down in regard of its vital truths, bereft of almost every sign of spiritual life, save when some convulsive movement among the members, stigmatized and Persecuted as heresy, gave sign that the Lord was still there. In these parish churches dawned the first glimmerings of returning light at the reformation: when the Spirit of the Lord came mightily on the awakening church of England, and it burst, as with the touch of fire, the deadly bonds of popery; and casting aside the abominations and corruptions which had so long oppressed and defiled it, arose as a giant in the strength of the Lord—the primitive and Purified church of England, which had been planted dere in the apostles' times, and upon the apostles'

Our parish churches are an ever present token also of our communion and unity in the whole body of Christ. Our Lord our Head, hath a house in every village. In twelve thousand churches at once, the self-same prayers are publicly offered up; the selfsame portions of scripture are publicly read; and drawing their authority from the same sources. There is but one body among the worshippers.

house of God built.

eth, be decayed, he will never cease till it be restored in Christendom, so decreed it. up again; nay, if his barn or his stable be out of rewe are in doing the like to our own dwellings.

kens in every village that we take the Lord Jesus for neighbourly feeling would be ever ready to aid in so word of promise. our heavenly king; that we profess, as a nation and a good a cause; and that aid is most needful. We are That sure word of promise, if I am a faithful be-People, to form part of his kingdom upon earth. — all ready to wish well to the great work; to wish that liever, I have; but it is exclusive of any invocation by And will not the Lord graciously accept the humble places were provided for every one to worship in God's me of saint, or angel, or virgin. The pledge of heaven

INVOCATION OF SAINTS. (From "Primitive Christian Worship," by the Rev. J. E. Tyler.)

From first to last, the voice of God himself, and the voices of the inspired messengers of heaven, whether under the patriarchal, the Mosaic, or the Christian dispensations, the voices too of those maintainers of our common faith in Christ, who prayed, and taught, in the Church, before the corruptions of a degenerate spot in the village can have such and so many associaworld had mingled themselves with the purity of out the earth, one and the self-same principle, "Pray only to God; draw nigh to Him alone; invoke no other; seek no other in the world of spirits, neither angel, nor beatified saint; seek Him, and He will favourably, with mercy, hear your prayers." To this counsel of God in the salvation of man, our Lord himself, his Apostles, and his Church, unite in adding another principle of eternal obligation,-There is one Mediator between God and men, the man Christ Jesus: whatsoever the faithful shall ask the Father in the name of that Mediator, he will grant it to them: He is ever living to make intercession for those who believe in Him: Invoke we no other intercessor, apply we neither to saint nor angel, plead we the merits of no other. Let us lift up our hearts to God Almighty himself, and make our requests known to Him in the pedient for us; He will grant to us, in this world, a

dere and there indeed attempts have been made to raise some mounds and barriers of human structure, in order to arrest its progress, and turn it from its Nicene Council, we find no one writer of the Christian Church, whose remains tell us, that he either himself invoked saints and angels, and the Virgin Mary, or of the Old and New Testaments, and the ancient writers, in their plain meaning, agreeably to the interadvocacy. Suppose, for another moment, the Roman to bring down a curse and not a blessing. worship is conducted at the same hours by ministers Catholic theory to be correct, then the whole general tenor and drift of Scripture must be evaded; the clearest statements and announcements must be ex-My dear brethren of the church of England—is it plained away by subtle distinctions, gratuitous defini-

God's house to lie in ruin and uncomely: thus saith upon the possibility, the reasonableness of the dochouses, and the Lord's house not regarded? ye have control and the choir, occupied the relative position of "authe Lord, Is it time for you to dwell in your ceiled trines of the Church of Rome in this respect, their make a rent and schism in the Church, as total separasown much, and gathered in but little;" thus connecting calamities and trials in respect of Providence things concerning the soul's salvation, we can depend versing with each other, and therefore many great ends tism: they may have solemnly before God, and pubtain "choirs," that is, a body of well-trained persons becomes us to be as careful in adorning God's house, becomes us to be as careful in adorning God's house, sure word of promise; nothing short of God's own and making it respectable in the sight of all men, as pledge of his own eternal truth can assure us, that all unto love and good works," and they may "watch over is safe. Such substitution of what may appear to us one another's souls." We see indeed very little of But from whom should come the means of repair- reasonable, and agreeable to our natural sentiments, this now; and the reason of it is very plain, because ing and restoring, of enlarging and adorning God's and desirable if true, in place of the assurances of few men consider what are the duties of their commuthe thousands, the millions of money which must have ments of a heathen philosopher unacquainted with the been expended in building the parish churches of truth as it is in Jesus, but cannot satisfy disciples of look to himself, but do not feel that sympathy, com-Is it not right that we should have such a place? God England, to say nothing of the cathedrals? Whence Him who brought life and immortality to light by his passion and care, which one member has for another; complained by the prophet Malachi, that his professing people Israel did not even give him the honour which they gave to their earthly rulers. "If ye offer the blind course of each other's souls it."

England, to say nothing of the cathedrals? Whence came those vast sums of money, but from the free libstance and that whether one member suffer, all the members suffer with it, or one member be honoured, all the members suffer with it, or one member be honoured, all the members suffer with it, or one member suffer, all the members suffer with it, or one member suffer with it, or one member be honoured, all the members suffer with it, or one member be honoured, all the members suffer with it, or one member suffer with it, or one member be honoured, all the members suffer with it, or one member be honoured, all the members suffer with it, or one member suffer with it, or one member suffer with it, or one members suffer with it, or one member suffer with it, or one members suffer with it, or one members suffer with it, or one member suffer with it, or one members with it. the blind for sacrifice, is it not evil? and if ye offer persition of old led men to expend their money in crates in his defence before his judges, but are in the the lame and sick, is it not evil? Offer it now unto building religious houses and doing other actions, for thy governor; will he be pleased with thee, or accept the sake of purchasing heaven by good deeds, as a With the Christian the first question is, What is the bours, who live under each other's eye. I add further, thy person, saith the Lord of hosts." (Mal. i. 8.)— matter of bargain and sale, are we to refrain from pro-Now in every town or village there is some emblem of moting God's cause now or helping forward his church? What has He taught man to hope for? What has He our loyalty, or some symbol of our earthly sovereign: The evil of our ancestors was not in building God's commanded man to do? By his own words, by the some court-house or place of justice, some official to- house, but in building it from a vain and sinful motive. words and by the example of his inspired messengers, ken of authority and majesty; some magistrate or Let us do it from a right motive, and we shall escape by the doctrine and practice of his Church, the witness by law, bound to communicate in it; and if he do not, officer, or person who acts in the name of the sovertheir sin, and be promoting the glory of God and the eign. Why should there be less open recognition of welfare of souls. Shall we, who have more light than to sue for his mercy and all its blessings? On what our God? Why should not our God also have a they, be less willing to give unto God?—less willing foundation, sure and certain, can we build our hopes, their parochial communion, it is impossible to give any house—a recognized servant—in every place? The to build his house? The law, indeed, provides one that "He will favourably with mercy hear our prayers." parish church or house of God, and the authorized valuable source from which essential repairs in our For in this matter, a matter of spiritual life and death, that, or of none at all. It is impossible for the government of Chair Lie and death, that, or of none at all. minister of Christ, his ambassador and servant, are to-

acknowledgement that we thus make of his sovereign- house. There is a readiness to will. St. Paul ex- is most solemnly and repeatedly given; God, who can stitution. ty? Are not his laws read aloud there? Are not horts you "that, as there is a readiness to will, so not lie, has, in language so plain, that he may run who his word, his promises, his goodness, his will, publicly there may be a performance also, out of that which ye readeth it, assured me that if I come to Himself by declared and may be a performance also, out of that which ye declared and made known there on his own day every have; for if there be first a willing mind, it is accepweek, or oftener?

declared and made known there on his own day every have; for if there be first a willing mind, it is accepmis Son, my prayer shall not be cast out, my suit shall divines, nor the most moving orators: consider whether ted according to that a man hath, and not according not be denied, I shall not be sent empty away. In this may not in great measure be owing to yourselves; The houses of God throughout the country stand to that a man hath, and not according not be denied, I shall not be sent empty away. In the daccording to that a man hath, and not according to that a man hath, and not accord also as public acknowledgements on our part that this be eased and ye burdened; but by an equality, that surrance is ratified and confirmed. His own revealed assurance is ratified and confirmed. His own revealed assurance is ratified and confirmed. world is not our home—that we seek a better one to now at this time your abundance may be a supply for will directs me to pray for my fellow-creatures, and to to human infimities: and in all cases it is apt to come. For there we go continually to hear of that their want; that there may be equality: as it is writhome, and to learn the way to the true and eternal ten, He that hath gathered much had nothing over, ful upon earth in my behalf. To pray for them, therehouse of God in heaven, where we hope to find our and he that had gathered little had no lack." (2 Cor. fore, and to seek their prayers, and to wait patiently and slighted, be specially in this case: which makes and slighted, be specially in this case: which makes and slighted, be specially in the souls of for an answer to both are acts of faith and of duty.thered the dead bodies of God, also are gawiii. 11, 15.)

for an answer to both are acts of faith and of duty.—

A patient continuance in well-doing is our constant

And were it also appointed by God's will to be an act

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The work of carrying out the principles of our part that we do not be seek the prayers, part that we do not expect or wish to continue on church, and of providing church-room and means of earth always the continue on church, and of providing church-room and means of earth always the continue on church, and of providing church-room and means of earth always the continue on church, and of providing church-room and means of earth always the continue on church and of providing church-room and means of earth always the continue on church and of providing church-room and means of earth always the continue on church and of providing church-room and means of earth always the continue on church and of providing church-room and means of earth always the continue on church and of providing church-room and means of earth always the continue on church and of providing church-room and means of earth always the continue on church and of providing church-room and means of earth always the continue on church and ear earth always, but are awaiting the time when we and grace every where within our sphere, is great; but we plicatingly invoking them, surely the same word of whom they are concerned to instruct, and are grieved plicatingly invoking them, surely the same word of they whose bodies we have for the present placed owe it to God, to the Christian church, to society, and truth would have revealed that also. Whereas the there, shall be called to meet the Lord in his future to our country. Do not reason and scripture point reverse shows itself under every diversified state of have many times better sermons, did you not discharge the large truth would have revealed that also. Whereas the large truth would have revealed that also. Whereas the large truth would have revealed that also. Whereas the large truth would have revealed that also. Whereas the large truth would have revealed that also. Whereas the large truth would have revealed that also. Whereas the large truth would have revealed that also. Whereas the large truth would have revealed that also. Whereas the large truth would have revealed that also. Whereas the large truth would have revealed that also. out how fearfully the present confusions and disorders things, from the opening of the sacred book to its very courage your preachers by such reglects. Consider They stand also as tokens that we habitually look — political, moral, and religious—with which our last page. The subtle distinction of religious worship farther, that you are particularly accountable for the for the fulfilment of his promise, and habitually depend upon his assurance that he is with us alway, neglect of this duty by our fathers for the last century cation of prayer under the two heads of direct, absorbance of God even more than the is with us alway, neglect of this duty by our fathers for the last century cation of prayer under the two heads of direct, absorbance that he is with us alway, neglect of this duty by our fathers for the last century cation of prayer under the two heads of direct, absorbance that he is with us alway, neglect of this duty by our fathers for the last century cation of prayer under the two heads of direct, absorbance that he is with us alway, neglect of this duty by our fathers for the last century cation of prayer under the two heads of direct, absorbance that he is with us alway, neglect of this duty by our fathers for the last century cation of prayer under the two heads of direct, absorbance that he is with us alway, neglect of this duty by our fathers for the last century cation of prayer under the two heads of direct, absorbance that he is with us alway, neglect of this duty by our fathers for the last century cation of prayer under the two heads of direct, absorbance that he is with us alway, neglect of this duty by our fathers for the last century cation of prayer under the last century cation of the la even unto the end of the world: inasmuch as we have or half century? The population of the country has lute, final, sovereign, on the one hand, and of oblique, has brought within your reach; and that you may provided in every village a separate house where two doubled or trebled, and the provision for teaching that relative, transitory, subaltern, on the other, swell indeed more reasonably expect the divine blessing when you or three, if it be no more, may be gathered together population the will of God, and enabling them to many elaborate works of casuistry, but are not disin his name: thus avowing our expectation that he worship him, has stood still. How much of the evil, worship him, has stood still. How much of the evil, worship him, has stood still. How much of the evil, worship him, has stood still. will meet thus avowing our expectation that he worship him, has stood still. How much of the evil, coverable in the remains of primitive Christians, nor will meet them, and be in the midst of them. (Matt. the infidelity, the wickedness we now see around, in the writings of God's word have they any place. might have been prevented, had houses of God in I cannot find in the inspired Apostles any reference to nistry is much more for our edification than an occa-Will be not own our endeavours, and choose and each successive age been built, been enlarged, been the necessity, the duty, the lawfulness, the expediency sional hearing much better sermons. It is too much the necessity, the duty, the lawfulness, the expediency sional hearing much better sermons. It is too much the necessity, the duty, the lawfulness, the expediency sional hearing much better sermons. sanctify those houses which we have builded, that his multiplied, been honoured as they should have been. Some of our seeking by prayer the good offices of the holy of eyes and his heart may be there perpetually? Yea, The duty which belonged to the last generation rests dead, or of the angels of light. In their successors church, to be constant to none; and by this means when they who for the angels of light. when they who fear the Lord speak often one to auupon us, as well as our own; we are called to make the earliest inspired teachers and pastors of Christ's they hear a great many excellent sermons, and yet not the earliest inspired teachers and pastors of Christ's they hear a great many excellent sermons, and yet not the earliest inspired teachers and pastors of Christ's they hear a great many excellent sermons, and yet not the earliest inspired teachers and pastors of Christ's they hear a great many excellent sermons, and yet not the earliest inspired teachers and pastors of Christ's they hear a great many excellent sermons, and yet not the earliest inspired teachers and pastors of Christ's they hear a great many excellent sermons, and yet not the earliest inspired teachers and pastors of Christ's they hear a great many excellent sermons, and yet not the earliest inspired teachers and pastors of Christ's they hear a great many excellent sermons, and yet not the earliest inspired teachers and pastors of Christ's they hear a great many excellent sermons, and yet not the earliest inspired teachers and pastors of Christ's they hear a great many excellent sermons, and yet not the earliest inspired teachers and pastors of Christ's they hear a great many excellent sermons, and yet not the earliest inspired teachers and pastors of Christ's they hear a great many excellent sermons are the earliest inspired teachers and pastors of Christ's they hear a great many excellent sermons are the earliest inspired teachers and pastors of Christ's they hear a great many excellent sermons are the earliest inspired teachers and pastors of Christ's they hear a great many excellent sermons are the earliest inspired teachers and pastors of Christ's the earliest inspired teachers are the earliest inspired teachers and pastors of Christ's the earliest inspired teachers are the earliest inspired tea other, the Lord hearkens and hears it, and a book of up what they neglected to do for their day, and to do fold, I seek in vain for any precept, or example, or be thoroughly instructed in all parts of their duty: remembrance is written before him for them that fear also that work which devolves on us for our own gene-Why then should a Christian wish to add to that which structing his people committed to him, will take care God has been pleased to appoint and to reveal? Why at one time or other, to teach them all the great artishould I attempt to cuter heaven through any other cles of faith and rules of life; which, though it may gate than that gate which the Lord of heaven has not be so taking and popular, is yet more useful than opened for me? or why should I seek to reach that some general discources and pressing vehement exgate by any other way than the way which He has hortations, without a particular explication of their made for me; which He has himself plainly prescribed duty. Which shows the advantage of attending a to me; in which He has promised that his word shall constant ministry, especially if men would acquaint be a lantern unto my feet; and along which those themselves with their minister, whereby he might betsaints and servants of his, who received the truth from ter understand how to apply himself to their particuhis own lips, and sealed it by their blood, have gone lar cases, to fit his instructions to their capacities, and

> Whenever a maintainer of the doctrine and practice | tual wants. of invoking the Saints asks me, as we have lately been asked in these words, "May I not reasonably hope that their prayers will be more efficacious than my own and those of my friends? And, under this persuasion, I say to them, as I just now said to you, holy Mary, holy Peter, holy Paul, pray for me. What is there in one principle, when the Gospel announced the whole reason or revelation to forbid me to do so?" To this and similar questions and suggestions, I answer at once, God has solemnly covenanted to grant the petitions of those who ask HIM for his mercy, in the name and for the sake of his Son; and in his holy word has, both by precept and example, taught us in this life to pray for each other, and to ask each other's prayers. (James v. 16, 1 Tim. ii. 1); but that He will favourably answer the prayers which we supplicate angels to offer, or which we offer to Himself through the merits and by the intercession of departed mortals, is no where in the covenant. Moreover, when God invites name, and through the mediation of Christ, and He me and commands me to approach Him myself, in the will fulfil our desires and petitions as may be most ex- name of his Son, and trusting to his merits, it is not Christian humility, rather it savours of presumption, knowledge of his truth, and in the world to come life an intruding into those things which we have not seen, (Coloss. ii. 18), to seek to prevail with Him by plead-Watching the tide of evidence through its whole ing other merits, and petitioning creatures, however rogress, we find it to flow all in this one direction .- | glorious, to interest themselves with Him in our behalf, angels and saints, of whose power even to hear to the eternal enjoyment of him in heaven. us we have no evidence. When Jesus himself, who knows both the deep counsels of the Eternal Spirit, straight course, but in vain; unchecked by any such and man's wants and weaknesses and unworthiness, endeavours, it rolls on in one full, steady, strong, and and who loveth his own to the end, pledges his neverresistless current. Until we have long passed the failing word, that whatsoever we ask the Father in his his salvation. All is hypocrisy without it, a mere was at all aware of any such practice prevailing in another? and as though in fear lest God should fail at all upon the heart and life; whereby God is really Christendom. Suppose, for one moment, that our of his promise, or be unmindful of us himself, to invoke mocked and abused to his very face, by the man's

unto Him, and to prevail with Him to relieve us? Surely it were wiser and safer to adhere religiously pretation of the most learned and unbiassed critics, to that one way which cannot fail, than to adopt for fully coinciding in every respect with our view of God ourselves methods and systems, for the success of being the sole object of invocation, and of the exclu- which we have no guarantee; which may be unacceptsive character of Christ's intercession, mediation, and able in his sight; and the tendency of which may be

PAROCHIAL COMMUNION.

same principle that every parish should provide a as would satisfy us in the case of any secular dispute between Christians, as if all Christians were not of place where every inhabitant of it may join in her with regard to ancient usage? On the contrary, is the same body, nor fit for personal communion: and (From "The Old Paths," by the Rev. J. B. Pratt, M.A.) worship. If the parish church be too small, that not the evidence clear to a moral demonstration, that though forsaking our parish-churches for other days, unknown to the primitive Christians till after the schism, yet it has some tendency that way, it being a He taught and instituted; and regard for religion, gards parochial music, it does not come from the peoprinciple requires it to be enlarged, or an additional the offering of such addresses is an innovation of later churches in the same communion, be not so formal a But is mere accommodation all that we are to heed? middle of the fourth century, and never pronounced forsaking the communion of our neighbour Christians our church, in one of her homilies, speaks far otherwise. "If a man's private house, wherein he dwell- more than a thousand years after its first appearance know of for personal communion, but cohabitation, or dwelling together in the same neighbourhood; for then we communicate with the catholic Church, when pair, he will expend money to repair it again. God writings, especially of late years, is to draw off our we communicate with that part of it wherein we live: builded and decked their own houses, and suffered builded and decked their own houses, and suffered and the testimony of the earliest Church, and to dwell the communion of parochial assemblies, we disturb the particular wandering sheep, to give such an account of their charge in any other Church-state as in parochial communions; and that is a sufficient argument to prove that it is a very useful and necsesary con-

Now, supposing your parochial ministers to be, as them incapable of doing that service to the souls of his counsels, exhortations, and reproofs, to their spiri-

> HYPOCRISY. (By the Rev. Francis Bragge, B.D.)

aside his disguise, be as vicious and vile as ever. There is a vast difference between the bare per-Christian virtues, acceptable to God. For nothing practices of the world. is indeed religion but what destroys vice, and renders our temper of mind and course of life like to that of our blessed Redeemer, in imitation of his admirable example, and obedience to his righteous commands; that so we may glorify God, and do him all the honour we can here, and be capable of, and at last admitted

And therefore, whoever wants sincerity in religion, wants that which, next to the blood of his Saviour, is the only thing that can do him any service in order to name, He will give it us, can it be less than an unwerthy distrust of his truth and faithfulness to ask the and deceitful shows and formalities, without any good Father for the merits and by the intercession of principle from whence they proceed, or any influence doctrine is right; and then we find the whole tenor angels and the good departed to make our wants known pretending to lay a whole burnt offering upon his altar, when indeed he brings little or nothing but the skin of the sacrifice. For God requires and expects the love of the whole heart, the obedience of the whole man, and an entire conformity to that most excellent religion which his divine Son has taught us; and this with the greatest reason, because, by creation and redemption both, we are entirely his. And moreover we have, by our own act and deed, often renewed and confirmed, in the most solemn manner, made over our whole selves to him, to be disposed of and ruled by

worship; if he will not avail bimself of the opportunity, still she has delivered herself. It is but the

FIDELITY TO THE CHURCH.

venience, or interest, or prejudice, or father, or mother, derstand the well-meant, but excruciating and inconor husband, or wife, or child, or houses, or lands; how siderate efforts of those to whom God has denied the many are there, who would never scruple to take liber- gift of ear or voice or both; as it is, however, the so, maintain that they were as ardently attached to concern, as though the two parties the congregation, Such may have been received into the Church in Bap- dience" and "performers." Though we desire to re-His holy altar; and there renewed their vows, and re- the congregation, and raised like ball-room musicians ceived the mystical pledges of Christ's redeeming love: into an orchestra by themselves, so long shall we have and they may thus in the most solemn manner, and on to complain of the utterly uncongregational character the most important occasions have professed their re- of our parochial music; and the more it loses its conof worldly circumstances, they will break their cove- which is suited to parochial service. nant, renounce their profession, and forsake their And yet, while so seldom satisfied, so often wearied Church; and still they will believe, that their faith in or distressed, we are ever expecting great things from Christ, and their respect for His Ordinances, and their the powers of music; we all turn to it in the hope love for His Church, are neither shaken nor diminished. that it will give warmth, life, variety, spirit to our ser-What to say of such conduct, I know not. It certainly vice, and help to bring back our wandering thoughts, betrays a disposition to lay the foundation of religious and lessen our weariness or our coldness in the acts of principle on what is seen, rather than on what ought prayer and praise. to be believed. They who are guided by such a principle, look only at immediate consequences; and as theories, or dreams, or hopes, we are at present, and they see no evil resulting from indifference about have been for many generations, leaving a great "help Evangelical truties and ordinances, they conclude that for devotion" unused; or so abusing it, that it were there is no danger. They seem to forget, that God as well not used at all. How different the conduct must be equally great, equally glorious, whether we of the Romish church abroad, and the dissenters at serve Him or not; that He does not demand our obe- home, both more wisely alive to the efficacy of this dience on His own account, but on ours; and that our mystery! The dissenter uses it for its binding, unitbeing permitted and instructed to serve Him, is a pri- ing qualities, as a help to the preservation of the convilege, not a task. Forgetting these things, they gregational feeling, by bringing a large body of the conclude that God will be satisfied with any kind of people into active and sensible co-operation. Though service, that they may find it most convenient or agree- it is used coarsely, because of the coarseness of the able to offer Him; and that they will obtain the graces hand that touches it, it does its work in this respect; of the Holy Spirit, through any means which they may it binds, it cements; the congregational hymns create think proper to adopt: whereas, they ought to re- congregational sympathy; singing together tightens member, that in the religious, as well as in the natural the cord of fellowship, and helps greatly to associate economy, there is doubtless so close and mysterious a souls. connection between the appointed means and the proposed end, that the latter will never be properly attained, where the former are carelessly or habitually neglected. But because this can be perceived only by the eye of faith, those who are indifferent in regard to religious obligations, and divinely-appointed institutions, may suppose their respect for Christ and His Gospel to be great, but they are certainly deficient in excellent church and manse, in a most deplorable disortrue faith. They walk by sight, and reduce the efficacy of the Divine Ordinances to the standard of worldly experience. Their faith is not the faith of Abraham, who at the command of God went forth, not knowing which is a command of God went forth, not knowing which is a command of God went forth, not knowing which is a command of God went forth, not knowing which is a command of God went forth, not knowing which is a command of God went forth, not knowing which is a command of God went forth, not knowing which is a command of God went forth, not knowing which is a command of God went forth, not knowing which is a command of God went forth, not knowing which is a command of God went forth, not knowing which is a command of God went forth, not know in the faith of the grade of the garden a picture of deso-dation, and every thing apparently testifying that some great calamity had occurred to cause there being thus forwards to the parish schoolmaster, whom we found diglieving that what God had promised, He was able also have been all occasioned by a veto of perplexity, which to perform, (Rom. iv. 21). Thus, indifference is cer- has kept this parish unoccupied during two years. fer His service above every worldly consideration; they ed, as in old times, when a partial veto law was once al who is serious in his religious creed, even although that creed be erroneous, than I have for him who is indifferent, whether he be right or wrong. The one indifferent, whether he be right or wrong carelessness. errs through ignorance, the other through carelessness. The former, if better informed, would immediately yield to conviction: the latter would, in defiance of every argument, remain in his opinions, and go on in his course. The cincers Eniscopalian by his example. his course. The sincere Episcopalian, by his example, endeavours to recommend the truth to all men; and for this reason, he will never shew the least disrespect | are in many instances now sinking into the grave without for any of the marks of the true Church, lest any should be misled by his example, and allured into danger through his fault. He is well aware of the advantage in reviving it. fact, that there are thousands who pay little regard to the marks by which the true Church is distinguished, what similar to that of Muckairn lately occurred. Three but the circumstance has little weight in his estimabut the circumstance has little weight in his estima-tion. Its weight is more than counterbalanced by another fact, viz., that popular approbation has never been a sure criterion of the truth. The Author of come dissenters, and at last the solitary supporter of the unpopular candidate, by hinting to each party how very our holy religion, did not enjoy the countenance of the A man may speak and do many excellent things, and appear to be a very good Christian, when in the public view: that is, he may act his part to the life, and yet, when the play is done, and the spectators are majority of the Jews. They derided His doctrines, they slew Himself; and perhaps in no age has the Church of God been supported by the majority of the Dews. They derided His doctrines, they slew Himself; and perhaps in no age has the Church of God been supported by the majority of the Jews. They derided His doctrines, they slew Himself; and perhaps in no age has the Church of God been supported by the majority of the Jews. They derided His doctrines, they slew Himself; and perhaps in no age has the Church of God been supported by the majority of the benefit action might succeed, induced a majority to adopt the neutral plan of fixing on the individual who had been at first so unanimously rejected. Thus the single-handed partisan worked on the evil passions of others, to bring in one, who took comfortable and yet, when the play is done, and the spectators mankind. Hence, in cases where the will of God is gone, and he is retired behind the scenes, and has laid explicit, the Episcopalian pays no regard to public explicit, the Episcopalian pays no regard to public opinion. He sincerely regrets the stiffneckedness and folly of such as prefer their own fancies to the wisdom vacant during the late Duke of Argyle's life, who received formance of such and such actions, how materially of God, and he would greatly rejoice were they to lay good and praiseworthy soever they may be, and the doing them in sincerity, in order to a right end: and it is a pure intention, which has no aims but what are enjoined or approved of by the gospel, that alone can make the best things we can do, to become properly (Their englished to support the vero law, he had determined whichever candidate sent him a requisition, signed by the make the best things we can do, to become properly (Their englished to support the vero law, he had determined whichever candidate sent him a requisition, signed by the largest majority of voters, should receive the presentation. One of the clergy went off, on hearing thinty ground, where the parishioners were assembled to support the vero law, he had determined whichever candidate sent him a requisition, signed by the make the best things we can do, to become properly (Their englished to support the vero law, he had determined whichever candidate sent him a requisition, signed by the largest majority of voters, should receive the presentation. One of the clergy went off, on hearing thinty ground, where the parishioners were assembled to support the vero law, he had determined whichever candidate sent him a requisition. One of the clergy went off, on hearing that he looks for the reward of his labours; and there-law that he looks for the reward of his labours; and there-law that he looks for the reward of his labours; and there-law that he looks for the reward of his labours; and there-law that he looks for the reward of his labours; and there-law that he looks for the reward of his labours; and there-law that he looks for the reward of his labours; and there-law that he looks for the reward of his labours; and there-law that he looks for the reward of his labours; and there-law that he looks for the reward of his labours; and there-law that he looks for the will have the looks for the will have the looks for the reward of his labours; and there-law that he looks for the will have the looks for the will have the looks for the will have good and praiseworthy soever they may be, and the aside such folly; but while they do not, he cannot be

CHURCH MUSIC. (From the English Review.)

Church music. Viewed in a mere artistical light, it is commonly either bad in itself; or, if not abstractedly bad, inappropriate; or, if suitable in style, badly performed. Viewed in a higher light, as something offered to God, as the supposed dedication of certain powers, as the devotional and solemn use of a great gift, we are apt to be pained by want of a devotional and holy tone either in the music itself, or in the singers. In short, whether viewed artistically or religiously, the state of our Church music provokes our grief or our censure, being either debased in style, theatrical, and censure, being either debased in style, theatrical, and censure are religiously to the consure of short, whether viewed artistically or religiously, the Church." undevotional, or drawled over, or hurried over, or sung mechanically, or bombastically by a self-complacent "choir." That which is capable in the highest degree of quickening, sustaining, deepening, or elevating bishop, Urbanus. Pope Zosimus, not being satisfied with religious feeling, which, by its most penetrating influences can either rouse the soul, or soothe or melt it, is most times a disappointment or an annoyance. We what was, or could be alleged against him, thought proper, not only to restore Apiarius to the communion of the Church, but also to his former rank; and to support these either wince, or are weary; we are either indifferent, or distressed. It is the exception to be satisfied, to lepus and Asselns, Presbyters of Rome. feel that music has done its work as a consecrated These legates were furnished with an official letter of instrument, that it has been duly used as a help to instructions from the Pope, which letter contained two feel that music has done its work as a consecrated godliness, that its utmost powers have been piously developed, that our natural notions of its impressive-bound to admit appeals to the Bishop of Rome. On the What if all the parish churches of England were to at once destroyed; who could calculate the awful consequences to souls, to society to our native course quences to souls, to society to our native course.

We are bold enough to admit appeals to the Bishop of Rome. On the Bishop of Rome. On the reading of this letter, in the council assembled A. D. 419, tons, and casuistical refinements, altogether foreign reading of this letter, in the council assembled A. D. 419, tons is the truest emblem of catholic unity, when these obligations; to put him off with a few theatrical sequences, the these obligations; to put him off with a few theatrical tons, and casuistical refinements, altogether foreign consisting of two hundred and seventeen members, the capacities as a spiritual agency have been realized. We are bold enough to say, that in the majority of at hearing two decrees read neither of which had ever general and pervading principles, evidenced through. consequences to souls, to society to our native country? The evil of one church being destroyed is the in kind, though not in kind, though not in kind, though not in degree. Surely it is the principle of a national church, of our church, to provide a place where every inhabitant of the against us, and harden vide a place where every inhabitant of the nation may vide a place where every inhabitant of the nation may by the testimony of those principles. We may safely Church for constant and ordinary communion, here ourselves in wickedness, and very much increase our sloveliness, marked and open irreverence in those that Howev

edness of parochial music; a pilgrimage through parish churches would be a pilgrimage indeed to acute and sensitive ears and souls.

And, what is the worst feature of the ease, as re-Faith in Christ includes respect for every thing that rather than deny the truth, or depart a single step from thing exclusively appropriated to a few, peculiar to the narrow path which Christ pointed out. But for the gallery; and when we speak of desiring congregaworldly objects, and from carnal motives, such as con-

We must, however, confess, that whatever are our

## Ecclesiastical Intelligence.

SCOTLAND.

WORKING OF THE VETO SYSTEM. In the Parish of Muckairn I was surprised to observe an

knowing whither he went, (Heb. xi. 8), but fully be-lieving that what God had promised He was able also tainly nearly allied to infidelity, and lukewaramess is church of Muckairn is in the gift of Government, and a hateful to God, (Rev. iii. 16). And although many may flatter themselves, that they have faith in Christ may flatter themselves, that they have faith in Christ, and respect for His Ordinances; yet if they trust not and gaining their election to the vacant charge. Not one in His promises, nor have recourse to the means of grace which He has appointed, nor abide in His mysgrace which He has appointed, nor abide in His mys-tical body, the Church, nor keep their vows, nor pre-son in their own neighbourhood, and thus it has happenare certainly deceiving themselves, and trifling in a case where seriousness alone is becoming. And yet this thoughtlessness, or folly, or whatever may be its thoughtlessness, or folly, or whatever may be its name has its origin perhaps in some motion which name, has its origin, perhaps, in some motive which signatures, which are intended to pass for a "harmonious they would be ashamed to avow to the world, and almost glad to conceal from themselves. I candidly confess, that I have a much higher respect for the man into a state of temporary heathenism, having only been into a state of temporary heathenism, having only been into a state of temporary heathenism, having only been into a state of temporary heathenism, having only been into a state of temporary heathenism, having only been into a state of temporary heathenism, having only been into a state of temporary heathenism, having only been into a state of temporary heathenism, having only been into a state of temporary heathenism, having only been into a state of temporary heathenism.

> As no clergyman's principles and abilities, even in respeet to preaching, can be duly weighed at a popular eleclaborious, and equally important, may probably full into great disuse, and meantime the poor people of Muckairn benefit of clergy. There surely must be something amiss in any law which produces so lamentable a result, and therefore even if it be the law of the land, there seems no

> probably the opposite faction might succeed, induced a possession of the vacant chapel, and has done the parish

ed the recommendation of a suitable successor, from a pious and esteemed landed proprietor in the neighbourin great numbers at play, and gave a glass of whiskey to each of those who would sign a petition in his own favour, by which means he gained the election. I know of one vote in a vacant parish having been gained over from the opposite side for a pound of tea, and if a hundred votes and he secured at the great pairs appropriate the tea over ald be secured at the same price, supposing the tea cost No one, we conceive is satisfied with the state of eight shillings a pound, it would require but little arithtic to calculate how very cheaply a living in Scotland might soon be purchased by bribery .- Miss Sinclair.

ENGLAND.

Sir,-"The Church," is "the pillar and ground of truth." Falsehood and forgery are, severally opposite manifestations to truth; and whatsoever is founded on them, or professed to be founded on them, cannot be "the

1., p. 12-14:"In Africa, Apiarius, a presbyter of Sicca, being conjustifying the appeal of Apiarius, without ever hearing what was, or could be alleged against him, thought pro-