

ments and unmixed spiritual joys he could be no partaker; to his unholy heart and unheavenly mind the view of those wondrous, glorious and ineffably majestic scenes which shall for ever enlarge and feast the enraptured souls of all Heaven's adoring hosts, could yield neither happiness nor peace, but, on the contrary, would rouse into intolerable operation the piercing stings of his guilty conscience, and the tormenting tumult of his unbridled passions.

3. The most holy souls are ever the most humble.

4. Christ's condescensions are so amazing that our faith sometimes is ready to stagger at the view of them.

5. The greatest saints and prophets have need of the baptism of Jesus; both of the sprinkling of his blood to cleanse their consciences, and of the influences of his spirit to purify their hearts, and they are always most sensible of their wants.

6. They who preach repentance to others, had need be deeply concerned to be baptized with the Holy Ghost themselves, lest, after having been the means of saving others, they themselves should be cast away.

7. It is becoming to countenance and encourage every good work, and those who may be higher in wisdom and grace than their teachers are bound nevertheless to attend their ministry, and set an example to others.

8. Christ fulfilled all righteousness, ceremonial as well as moral, and by his obedience has become the end of the law for righteousness to every one that believeth.

9. There are often reasons for the divine procedure, concerning which we must be content to be ignorant. Thou knowest not now, but thou shalt know hereafter.

SENEX.

Our Sanctum.

We have to look to Russia for one of the most extraordinary and interesting illustrations of "the enthusiasm of humanity" that we have read of for a long time. Lord Radstock, an Irish Baron, forty years of age, who from religious convictions divested himself of all his worldly possessions and bestowed his fortune on the poor of his own country, is now devoting himself to the spread of christianity among the upper classes in St. Petersburg. Since his arrival in the capital he has had daily invitations by the dozen to preach in aristocratic saloons. He has also been holding forth in the American Church, delighting large female audiences by his expositions of Protestant truth in English and French. At an early hour the places of meeting are filled to overflowing with princesses and countesses. "Lord Radstock first kneels down with his back to the assembly, entreating Christ to inspire him with fitting words. After prayer he opens the Bible, reading the first text upon which his eye happens to fall, and commenting upon it in eloquent and impressive language. The ladies are gradually excited to the highest pitch of enthusiasm. As they sit weeping before him, they resemble so many heathen women admitted to the first knowledge of Christ by the powerful preaching of St. Paul. Even the children, startled by the

contrast between the language of Lord Radstock and that of the Russian Clergy, ask for an explanation. Such scenes are being enacted daily before our eyes." The passage we have quoted is from the *Grashdanine*, the fashionable organ of one of the highest and most influential circles at Court, which affects to make light of the movement, but from which it may be inferred that even Russian aristocratic Society is susceptible of religious excitement, and it also proves that the feelings of the upper classes towards their clergy of the national Greek Church is extremely disrespectful. The whole scope and tenor of the article in question goes to shew that the relations betwixt the Greek Church and even the most latitudenarian section of the Church of England are less in harmony than some English divines imagine. Whatever the Russians may think of Lord Radstock he is known and respected in England as an earnest and sincere Christian—an evangelist indeed—a fluent speaker, and a sound expositor of Scripture.

The Right. Rev. Charles Woodworth Bishop of the United Diocese of St. Andrew's, Dunkeld and Dunblane in a letter addressed to the Dean of his diocese explains his reasons for resigning his bishopric and withdrawing from the Scottish Episcopal Church. He labours to softer