

Poetry

THE DAUGHTER'S REQUEST.

My father, thou hast not the tale denied, They say that ere noon to-morrow Thou wilt bring back a radiant and smiling bride...

PRIVATE INTERPRETATION.

(From the Appendix to a Sermon preached by the Rev. J. V. Van Ingen, A.M., before the late Convention of the Diocese of Western New York.)

The doctrine of man's dependence upon human testimony, for religious truth, is constantly mistaken for an attempt to erect the despotism against which our Saviour warns his followers, when he says, "Neither be ye called masters, for one is your Master, even Christ, and all ye are brethren."

expound the Word of God, to the people committed to my charge, by the light and strength of my own understanding; assisted, of course, by the labours of Scott, Henry, et al. in the 'Comprehensive Commentary,' but without taking for my guide any definite system, as already sufficiently ascertained to be the meaning of the Sacred Volume. I supposed, that I ought to address myself to the business of interpretation and preaching, as 'free and equal' among all others since the Apostles' time, holding myself responsible for the system, which I might be enabled to set forth as the true meaning of the Word of God.

"It is melancholy to perceive the court of Great Britain make little account of religion, and of the established church in particular, which, in variety of circumstances, even for the good of the state, should be innumerable on them. For dissenters are dissenters; as they were in their humours a hundred, a hundred and fifty, and two hundred years ago, so are they now. I need only refer to the several authors who wrote of them in those times, and their continued behaviour, especially within these few years, for the full proof thereof. And it has grieved me that our clergy at Chaudler to write a piece, as it were, to ask dissenters to leave if we shall have a chief or head, alias bishop, over our clergy, &c. The consequence is plain; their natural self-conceit makes them upon it think they are of very great importance, and that our sovereign dare not send one without their leave. An amazing mistake and giving them a handle, which they have embraced with the greatest eagerness, to abuse us. And the Evil Spirit is so greatly raised, we know not how he will be laid. Whereas, when it was thought proper to have sent one or two, I should think there would have needed no more than our sovereign's will, as his office, being intended purely spiritual, could not have interfered in any civil affairs."

But this blessing too, as every other in God's gracious ordinance, is conditional; because it is conferred on a moral agent, having a responsibility of his own in the great work of his salvation. Nothing indeed that he can do can merit heaven; nor without the assistance of the Holy Ghost, can he do ought that is appointed as a condition of his reaching heaven, or be such as God will be pleased to accept into that celestial kingdom. But his Divine Parent is pleased to order that a heavenly inheritance shall be the reward of faithfulness in the Gospel-covenant, and that the same covenant shall prescribe conditions for attaining to that reward, provide grace for the performance of the conditions, and secure the acceptance and blessing of them through the Mediator of the Covenant. In Baptism God is pleased to affix His seal to the pledge that His part of this gracious compact shall be surely kept and performed.

servings in them that holy fervour of piety, which they so illustriously expressed in their conversation, and in their gladness suffering for Christ's sake; and the remitting of that frequency, as it is certainly a sign and an effect, so in part it may possibly be reckoned a cause, of the degeneracy of Christian practice, into that great coldness and slackness which afterward did seize upon it, and now doth apparently keep it in a languishing and half-dying state.

A broad roundly pared plain—no! it is an immense large ball, which hangs and sweeps along in the immeasurable space of the universe, free and without support, as the sun and moon do in their places, under and over and between the bright heavenly stars. Farther, that all around it, wherever there is land, and the heat or the bitter frost do not prevent it, it is covered with innumerable plants, and inhabited by animals and rational men. However, one must not imagine that there are any creatures who hang by their heads downwards, and are in danger of falling away from the earth and down into the air. That is a very ridiculous idea. Every where bodies are kept to the earth by their own weight, and cannot fall away from it. Every where people call that below them which they have under their feet, and that above them which they have over their heads. No one observes or can tell when he is on the under side of the earth. All seem upmost as long as they have the earth under their feet, and the heavens full of light or of stars over their heads.





