

Original Poetry.

A THOUGHT ON THE GENERAL RESURRECTION.

"There remaineth therefore a rest" (marginal reading, heaping of a Sabbath) "to the people of God."

THE CONVERSION OF THE WORLD DEPENDS UPON THE UNITY OF THE CHURCH.

(From "The Church upon her knees," a Sermon preached on Quinquagesima Sunday, 1838, by the Right Rev. Dr. Doane, Bishop of New Jersey.)

How was it at the first? While "the multitude of them that believed were of one heart and one soul,"

Let it not be concealed, that there are, however faint and distant, signs of such a blessing. There is a movement through all Christendom.

ON THE MODE OF ORDAINING BISHOPS, PRIESTS, AND DEACONS IN THE PRIMITIVE CHURCH.

(From Bishop Beveridge on the Thirty-Nine Articles.)

ARTICLE XXXVII. OF CONSECRATION OF BISHOPS AND MINISTERS.

The book of consecrating of archbishops and bishops, and ordering of priests and deacons, lately set forth in the time of Edward the Sixth, and confirmed at the same time by authority of parliament, doth contain all things necessary to such consecration and ordering,

Though this Article when first composed had reference to one book, and by the late act of uniformity to another, yet in both it hath reference both to one and the same manner of consecration of archbishops and bishops, and ordering of priests and deacons;

And for the proof of this I shall refer myself wholly to the judgment of the primitive church; who having the happiness to live nearer the apostles' times than we do, were better acquainted with the apostles' practice in these things than we.

* It was in 483 that Felix, Bishop of Rome, excommunicated Acacius, Bishop of Constantinople.

persons, but rather universal and provincial councils, wherein whole churches met together.

First therefore for the consecration of bishops.—The ancient council at Antioch put forth this decree, "Let not a bishop be ordained without the assembly and presence of the metropolitan of the province."

And as for the second, viz., the ordering of priests, the practice of the primitive church may be seen also in these particulars: first, the apostolical canons (though perhaps not apostolical, yet besure very ancient) say, "Let a priest be ordained by one bishop, and so a deacon and other clergymen."

The council at Antioch, "A bishop may also ordain priests and deacons, and handle all things with judgment, but undertake to do nothing further, without the bishop of the metropolis, nor he without the sentence of the others."

Nay, so strict was the primitive church in having priests ordained by bishops only, that in the time of ordination, though the bishop was present and did some things, yet unless he did all he ought to do, the person was not looked upon as ordained, as we see in the aforesaid council at Seville.

And if we search into the manner of this their episcopal ordination, Theophilus Alexandrinus saith, "Concerning those that are to be ordained, this shall be the form or manner, that all the priesthood shall consent and choose, and then the bishop shall examine him, or the priesthood assenting to him, he shall ordain in the middle of the church, the people being present, and the bishop asking if the people also can witness for him; but let not ordination be done privately."

OBSERVATIONS ON SOME PASSAGES IN THE BOOK OF COMMON PRAYER.

(From The English Churchman.)

Librum Sacrorumque nostrum resignare audent; signatum a confessoribus, et multorum jam martyrio consecratum?—St. Ambrose.

"The Book of Common Prayer and administration of the Sacraments and other rites of The Church, according to the use of the united Church of England and Ireland," has perhaps gone through as many trials, and stood the test of as much opposition as any other Liturgy in the world.

EPISCOPACY TO BE VIEWED AS A DIVINE APPOINTMENT.

(From The New York Churchman.)

It is not orders simply, but orders considered as God's appointment of which we are jealous, and for which we so earnestly contend.

"Concerning the service of the Church,"—Here occurs the following passage.—"The service in this Church of England, these many years, hath been read in Latin to the people."

THE POWER OF THE TONGUE.

(By the late Rev. J. G. Dowling, M. A.)

It were well for all of us, if merely with a view to our present interests, to carry even in our memory the proverb, and to act on all occasions with the full persuasion that "death and life are in the power of the tongue (Proverbs xviii. 21)."

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fare, he is ever anxious to contribute to promote it. Life and prosperity are in the power of this man's tongue.

But these are extreme cases; we have looked upon what, it is to be hoped, is a picture of very unusual malevolence, and what, it is to be feared, is a picture of very unusual charity.

But what we say has a most important influence on our own condition in this world. Our condition here is greatly affected by what others think of us: "a good name," says the wise man, "is better than precious ointment;" and we know full well that it is not easy to struggle against the difficulties created by a bad character.

But we do not part with it upon these terms. It would be but small praise of any passage of the inspired word to say of it that it conveyed a valuable rule of human prudence, if we were to stop short there, and not go on to say that, like all Scripture, it is "profitable for doctrine, for reproof, for correction, for instruction in righteousness."

But life too is in the power of the tongue. If there are those who speak words that kill the soul, there are those who, by God's blessing resting upon what they say, are the happy means of awakening others to the spiritual life.

