

Poetry.

THE PEASANT'S HOME.

Deep blessings on the cottage home
Wherever it may stand,
Long may it seem to English hearts
A beauty in the land;

SEARCH THE SCRIPTURES.

(From "Pictures of Christian Life," by Robert Aris Wilton, M.A.)

"The Old Testament, which by its celestial light
illuminates the darkest ages of antiquity—

The Ethiopian nobleman was reading the prophecies
of Isaiah, when Philip joined himself to the chariot;

Jerome says, that, in the little village of Bethlehem,
the ploughman might be heard in the fields praising God;

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His faith changes the rainy cloud into lustre and beauty.
He delights to gaze with intense earnestness
on every line of the Bible; to turn every image over
and over in the rays of hope; to decompose every
beam of hallowed light; and to meditate on each colour
that composes, so to speak, the heavenly Bow of
Gospel Promise.

We discover the same love of Scripture learning in
the works of Hooker; a writer of whom any age might
be proud, but who was the peculiar glory of his own,
as he continues to be the admiration of ours. It seems
to me, that the eloquence of Hooker has been forgotten
in the praises which have been bestowed on his wisdom.

It is of the deepest importance that the Scriptures
should be studied, and, as much as possible, printed
in the memory of our young days. The result is often
wonderful. In the bosoms of the most reckless men
some fragment of beautiful feeling often lies buried;

But though the Scriptures are to be searched, it
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earnestness, the Sun of Righteousness dawning upon
the eyes of the Patriarchs; we follow it, from the faint
gleam that shone upon the deserted garden of Paradise,

Sir Isaac Newton confessed his inability to assign
any reason, why one body in our system should be
qualified to impart light and heat to all the rest, except
that the Author of that system thought it convenient.

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landscape seen in a dark night by lightning, they all
revived for a season: memory spoke to him, in accents
that carried him home to his mother's arms, of death
and judgment to come.

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labour of the desert, until he reaches his resting-place
in the evening. The sacred hymns of David have been
the delight and the solace of all Christians.—"What is
there necessary for a man to know," was the question
of Hooker, "which the Psalms are not able to teach?"

The confession and the regret of Salmasius are frequently
uttered by the lips of learning. We have seen, in our
own days, the departure of two persons eminent—

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an annual tint to every object on which they may
be cast. Let us remember this caution, together with
that which our first Homily impresses upon every Christian.

TEACHING BY PARABLES.

(From "Notes on the Parables of Our Lord," by Rev. Richard Chenevix Trench, A.M.)

However our Lord may on one or more occasions
have made use of this manner of teaching by Parables,
with the intention of withdrawing from certain of his
hearers the knowledge of truths which they were unworthy
to receive; yet we may assume as certain that his general aim was not different
from that of others who have used this method of teaching,

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deeper significance; entertaining them, though they
seem but common guests, and finding that he has un-
warily entertained Angels. So that besides his revela-
tion in words, God has another and an elder, and one
indeed without which it is inconceivable how that
other could be made, for from this it appropriates all
its signs of communication. This entire moral and
visible world from first to last, with its kings and its
subjects, its parents and its children, its sun and its
moon, its sowing and its harvest, its light and its
darkness, its sleeping and its waking, its birth and its
death, is from beginning to end a mighty Parable, a
great teaching of super-sensuous truth, a help at once
to our faith and to our understanding.

It is true that men are ever in danger of losing the
key of knowledge which should open to them the
portals of this palace; and then instead of a Prince in
a world of wonder that is serving him, man moves in
the midst of this world alternately its taskmaster and
his drudge. Such we see him to become at the two
poles of savage and falsely cultivated life; his inner
eye darkened, so that he sees nothing; his inner ear
heavy, so that there come no voices from nature unto
him; and indeed in all, save only in the one man, there
is more or less of the dulled ear and the blinded eye.

Now the whole of Scripture, with its ever-recurring
use of figurative language, is a re-awakening of man
to the mystery of nature, a giving back to him the
key of knowledge, the true signatura rerum; and this
comes out, as we might expect it, in its highest form,
but by no means exclusively, in those which by pre-
eminence we call the Parables. They have this point
of likeness with the miracles, that they too were a
calling heed to powers which were daily going forward
in the midst of men, but which by their frequency
and their orderly repetition, that ought to have
kindled the more admiration, had become wonder-
works no more, had lost the power of exciting atten-
tion, so that men had need to be startled anew at the
contemplation of the energies which were ever working
among them. In like manner the Parables were a
calling of attention to the spiritual facts which underlie
all processes of nature, all institutions of human
society, and which, though unseen, are the true ground
and support of these. Christ moved in the midst of
what seemed to the eye of sense an old and worn-out
world, and it evidently became new at his touch; for
it told to man now the inmost secrets of his being;
it found that it answered with strange and marvelous
and startling correspondencies to another world within
him; that oftentimes it helped to the birth great
thoughts of his heart, which before were helplessly
struggling to be born; that of these two worlds within
him and within each threw a light and a glory out
of the other.

POPERY.

(From the Rev. Wm. Sewall's "Evidences of Christianity.")

It professes to be the servant of God, and yet it
teaches man so to honour God's servants, as to forget
God himself, in his priests, his saints, his angels. It
professes to adhere rigidly to a revelation given from
God; but this revelation it conceals within itself,
not being able, nor even desiring, to show that it
was witnessed to by others. It claims a right of adding
from time to time, from some secret store, to the
doctrines already promulgated as coming from God,
and as necessary to salvation. And when it would
appeal to the testimony of ancient times, it falsifies,
and confesses that it falsifies, the records of that
history, erasing or altering whatever militates against
its own professions. And instead of setting forth truth
firmly and simply, though at the risk of losing proselytes,
it adapts itself to all the weaknesses of human
nature, and even gives encouragement to their sins,
rather than lose its hold of them. And instead of
recognizing our human powers,—powers which we
know from God's own word to have been ordered by
him, and placed over us for our good and discipline;
it not only disdains their co-operation, except as its
own servants, but refuses to acknowledge their divine
origin, or to submit to their authority in the very things
which God has entrusted to them, and has prohibited
to his spiritual ministers—temporal rule and interests.
And its whole struggle has been a grasping at power;
its whole organization, subtly contrived and wonder-
fully managed is a machine for subduing man, both
body and soul, to its own will and purpose. And
that will and purpose throughout its history has tended
more or less to the point to which all unbalanced
power in human hands must tend, the corruption of
the world, and the disturbance and dislocation of
society. It has been the progress of a tyranny. Yet
not because it is a tyranny must we as Christians
reject it, but because it is unauthorised by God; an
infraction upon the constitution of his Church, which
he appointed through his apostles; when seen in its
true and fearful shape, prophesied of, perhaps in its
future full development, as the great enemy of Christ;
and when judged in its farthest form, only a dream
of the human fancy, which strives to reduce all things
to unity and system, where God, to meet the evils of
man, has fixed plurality, and for a season permitted
disorder; and which dreads a universal spiritual empire,
in which the Church, before her hour of trial is over,
shall put all enemies under her feet, instead of walking
upon the earth like Christ himself, humble and de-
graded, brought before kings and magistrates, mocked
perhaps, and scourged, and nailed to a cross, yet testifying
through all her sufferings still more strongly to the
truths which she bears from God, and sure to rise
again, and sit down with him in glory hereafter.

Bear with me if I have spoken anywhere too strongly
of these sins of Rome; still more if I have omitted to
speak strongly, where there is a danger to your own
soul. I speak only as the great Fathers of our Church
have spoken before, who never dallied with or spoke
softly of this fearful power. And when it is con-
demned, remember only where its corruptions lie.—
It is not in referring to an Apostolical source for her
doctrines and her authority, but in failing to refer to
it really. We, who do refer to it, know that it never
sanctions them. It is not in employing human voices
and human hands in the service of God's Church, but
in failing to employ them; that is, in converting her
human agents into Gods before the eyes of men. It
is not in appealing to tradition as the channel for
conveying the truth, but in practically denying tradition;
in setting up a doctrine of her own which she has not
received by tradition. It is not in subjecting men to
human powers and spiritual discipline, but in teaching
them to set power at naught, and in opening a door
to all licence and self-will. It is not in erecting too
high the privileges which God has given to his bishops,
the rulers of his Church, but in pulling down those
privileges, and in humbling all other bishops that one
may have rule over all. It is not in insisting on the
necessity of preserving Christ's Church in unity of
heart and spirit, but in destroying that unity by creat-
ing in it a tyrannical power, distracting men's minds
with multitudes of authoritative doctrines, and then
obedience by a divided allegiance between the Pope
and their kings, and their hearts by the oppressions
and extortions of a grasping temporal dominion. It
is not in preserving forms, and order, and a decent
ceremonial as means of exhibiting the truth, but in
under-valuing and tampering with those sacraments; sub-

* Works of Hooker by Keble, t. i. 258.
† Wordsworth.
‡ Miller's Hampton Lectures, 128.
§ Good Thoughts in Bad Times, p. 81.

* Four Letters to Bentley concerning some Arguments in
proof of a Deity, p. 4, edit. 1756.
† Lumen supernum nunquam descendit, sine indumento.
‡ The Scripture difficult in Unnecessary Points. Works,
t. iv. p. 497, edit. 1822.
§ Psalm cxix.
|| Mentioned by a French writer, named Gaffarel, and quoted
by Southey.

* Sermon preached before the University of Cambridge,
1836, pp. 71, 72; and which the writer of these pages had the
delight and the advantage of hearing.
† Some Passages in the Life and Death of Lord Rochester,
p. 141, edit. 1680.
‡ Herbert: Whitstaudry.

* Ecclesiastical Polity, b. v. sect. 37.
† D'Israeli: Amelities of Literature, t. iii. p. 221, 1841.
‡ Paradise Lost, b. viii.
§ In his admirable Discourses on the Prophecies, p. 89.
|| On the Influences of the Holy Spirit.

* While I sit with thee, I seem in heaven,
And sweeter thy discourse is to my ear,
Than furs of palm-tree (pleasantest to thirst
And hunger both, from labour) at the hour
Of sweetest rest. They salute, and soon I find
The pleasure; but thy words, with grace divine
Imbued, bring to their sweetness no satiety."

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