



The Church of Rome is chargeable with inventing, from motives of ambition and the love of worldly greatness, this anti-Christian doctrine. But it is not marvelous that the claim should have so long been held, and still continue to be held, under this species of pretence, whose claim is universal empire, and who has deemed the representative and the viceregent of Him whose memorable saying is recorded in the everlasting Gospel, "My kingdom is not of this world." This monstrous imposture, prophetically denounced, and as I have already said, in the writings of St. Paul, must be regarded as the device of the enemy of the cross of Christ; for it is the original germ of all spiritual evils,—evils of the most opposite descriptions—evils of fanaticism and disorder not less than of gross and abject superstition—evils which, in the one form or the other, will never perhaps wholly cease to afflict the Church militant upon earth.

Be it our care, my revered brethren, firmly to unite and resolutely to persevere in counteracting them. The latter class, those of separation and schism, predominate greatly in this disease. It is to these, therefore, that our endeavours ought chiefly to be directed. We ought, indeed, to be seconded and supported much more heartily than we are, by those who derive their life out of the vast and still increasing population, collected and colonised by themselves in one desolate region to labour for their profit. I am not insensible to the merit of those individuals who have set a noble example in providing for the poor, and in the discharge of their duties; we esteem and honour for the Lord's sake; especially that recently formed company who have openly proclaimed what all are bound to do in similar cases—*and have themselves done it*; and who are already rewarded for their munificence, and for the good which they have done in the entire success of the Church's ministrations in that quarter. To them, and to all who before them have in any degree succoured the same holy cause, my cordial thanks are given; but on this and on every suitable occasion, I shall not shrink from declaring publicly, that those who upon every account ought to have done the most, have hitherto done the least.

In speaking of the various sects which disturb and assault the Church, it is usual to distinguish the Wesleyan as the least hostile, and as less actuated by party spirit than the rest. In their views, and during the lifetime of their founder, this is true; and in the case, by a neglect of fact which is observable at the present day, they have become not only an organised body, but an independent sect, subject to an internal rule, like one of the monastic orders, a rule of human contrivance, having no pretension to apostolic authority, and which is frequently directed by a spirit of rivalry, seeking not to supply spiritual wants in destitute or neglected places, but to counteract and subvert the ministrations of the Church in places where it is most ably and faithfully performed, and most effectually. I make not this charge lightly, or without proof. In one gross instance of the kind I went so far as to expostulate with the rulers of that body on the intended erection of a building for their purposes in a thinly-peopled district, where a new church then stood, remarkably well served, and well attended. It was represented as a notorious departure from the principles of their founder, and as an avowed act of opposition and schism; but my remonstrance was wholly disregarded. Let not cease, however, to pray, that they will hear or whether they will forbear, and to pray earnestly for the reunion of all wanderers from the true fold.—And may the Lord whom you serve bless your labours, and support you under all discouragements and difficulties, in the discharge of your duty, and with the consolations of His Holy Spirit.

### THE CHURCH.

COBourg, Friday, January 2, 1846.

CONTENTS OF THE NUMBER.

**First Page.** Original Poetry.—The Sunday-School, a Sermon on the Character of the late Rev. J. G. B. Lindsay. The Waiting of the Inhabitant of the Times, and the Errors of the Past.

In offering to our friends and readers the customary congratulations upon the arrival of a New Year, we cannot better express our hearty wishes on their behalf than in the holy Psalmist's words—"The Lord prosper you; we wish you good luck in the name of the Lord."

For the very association of that adorable Name with these our prayers and hopes, must make us look beyond the scenes of earth, and cause our hearts and minds to rest upon the peace and blessedness of the name of the Lord; this cannot be looked for or obtained, apart from the great fountain of peace and reconciliation,—the strong-hold of the confidence of Christians. Who, indeed, bearing that hallowed name, and bound to that holy profession, can be ignorant, or can fail to confess, that out of Christ there is no salvation,—that apart from Christ, there can be no blessing,—that no prosperity, no "good luck" can attach to us in any religious sense, except derived from our union with the Lord of life and glory.

And while upon this point our views should be explicit and candid, while upon so momentous a subject, we should diligently guard against error and false doctrine; we must be well assured that there can be no prosperity, no good luck, in the highest and purest sense, apart from a life of practical godliness and fruitfulness.

When professing Christians are deficient in their duty; when they decline from their steadfastness and relax in their zeal, then God is pleased to withdraw from them the light of his countenance,—to remove from them the privileges and blessings of which they have shewn themselves to be unworthy. We are, in short, to regard it as a rule of God's Providence, that where an indifference is manifested towards the obligations of Christian truth and duty by any nation or community, that nation or community are sure to experience misfortune and degradation. We discern this very clearly in the history of the world. We find, universally, that where a people have proceeded to such a degree of infatuation as to shake off their allegiance to Almighty God, God has deserted them,—given them up to that calamity, wretchedness, and ruin, into which, without his continual guardianship and favour, they are sure to fall. And it is, we are just as well assured, with individuals as with nations; if they evince a disregard for the high privileges of their Christian profession, so as to be lukewarm or negligent in the service of Him to whom they are bound,—doing nothing, at least doing nothing heartily and effectually, for the extension of his kingdom, for the prevalence and influence of his truth upon earth,—they cannot expect, either spiritually or in a worldly sense, to prosper. Every thing will be found to proceed unsatisfactorily and unhappily with them, and the close of life will prove more sad and mournful far than was ever the darkest day which frowned upon its progress.

But if we are to expect neither good luck nor prosperity,—such as the Lord imparts,—unless we are diligent and faithful in the Lord's work, it is a necessary duty to enquire of, and examine ourselves as to the real condition of our hearts and lives; whether we are striving, by prayer, for the sanctifying influence of God's Holy Spirit, to purify the one and improve the other; whether we are endeavouring to walk as becometh Christians; whether we are earnest in the effort to prove ourselves "a peculiar people, zealous of good works." And though it is right and our bounden duty to do so at all times,—to be assiduous and never-sleeping in this examination and struggle, the admission may perhaps acquire some little degree of force and weight from the circumstances of the present time, the commencement of a New Year,—a season in which we are naturally reminded of the flight of time and the shortness of life; and we are warned to set our house in order, and trim our lamps, and give our souls for a more determined effort in the race that is set before us. The beginning of a New Year is generally regarded as a propitious time for forming new and good resolutions,—to correct what we feel and know to be wrong, and to supply, as far as we can, what we are sensible is deficient in our rules and practice of life. Not that one season, or any one period of year, is preferable to another for this purpose; but people are fond, in general, of some tangible and striking as a starting-point, even in things spiritual; and if this be an infirmity of our nature, it is one, happily, which may be turned to good account.

Now then is a propitious time, a favourable season, for entering in better earnest upon our too much neglected duties as servants of the Lord who bought us. And what are all the services and duties we render to God, but things calculated to render ourselves holier, and better, and happier; to fit us for peace in this world, and the enjoyment of endless glory in the next? In fact, our duty to God and our duty to ourselves are so inseparably connected, that one may be said to form a part of the other: in serving God, whether by acts of prayer or praise, or study of his Holy Word, we are but promoting our own present and eternal good. For if these be left undone; if we relax in the self-watchfulness, zeal, and diligence which lead induces, the heart would soon be overgrown with the tares of the world,—become dead to spiritual things,—and have little care or desire for any thing but sensual and selfish indulgences. The more such duties are neglected, the more the heart becomes estranged from God and holy things; the spiritual appetite will decay for want of its appropriate food; and religion will languish and decline, because no effort is employed to revive and maintain it. We shall lose sight of our responsibilities, if we do not reflect upon this; the world will be sure to engross us, if we do not steadfastly keep our thoughts upon heaven; and its uncertainties and precariousness, will be all in all with us, if we do not meditate constantly and seriously upon eternity.

In the fulfilment of this duty there is nothing like system and arrangement; and upon what it might be profitable to adopt, we may hereafter venture to offer some hints and suggestions. In the mean time, we may conclude with a hope and prayer that every year may find us all more exact and diligent in the "one great duty" of our duty to God, and in the discharge of that duty to have grace and aid in meeting for heaven,—that when we have done with years and all the things of time, we may enter upon the boundless blessedness and peace of the everlasting world.

We copy the following from the Montreal Baptist Register, as being a testimony in favour of Infant Baptism, from one who lately belonged to a religious communion which formally deny and denounce it.—Mr. Harris, the writer of this extract, has, it appears, left the Baptist denomination and annexed himself to that of the Congregationalists or Independents; and the following testimony is given in support of the Scriptural ordinance of Infant Baptism, in reply to an insinuation of the periodical above mentioned, that he could not be so happy in his new profession as in his former one, and that some compunctions feelings must overtake him when he poured the waters of Baptism upon children:—

"I enquire at what time the initiation should take place? The New Testament presents to us a picture of Christianity coming upon an unchristianized world, the mankind were Jews and Pagans. Those amongst them who could give a conscientious assent to the fulfilment of ancient prophecy, or to the superior moral light which shone so brightly in contrast to the darkness of established heathenism; these—whether converted or not—were initiated on the principle of laying them under additional obligation. But did the initiation stop here? Is it enough to be a witness of the divine proceedings that I should be laid under an obligation to be a Christian? No!—Accordingly when the head of a family was initiated, along with him also was initiated his household; this being the primary lesson to be taught to the children, and the obligation to be laid upon the household baptisms was explained; for the head of the question what were the ages of the members of those households, it is evident that on the faith of the head, as their governor and religious guardian, they received the ordinance of baptism, and the avowal made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarchal law, like the Mosaic, made nothing perfect, but "the bringing in of a better hope, did." This I apprehend to be the "common salvation" spoken of by the Apostle Jude—"the interest which those who believe in Christ, have in the salvation made by God as Abraham's domestic priest. The covenant transactions with Abraham embraced the gospel-spirit—deepened and widened its foundations—and had a family initiatory rite, not so complete as Christianity itself. It became an ordinance of the same kind, but male not female. The Patriarch



Original Poetry.

Carmina Liturgica;

HYMNS FOR THE CHURCH.

N. B.—These Hymns are fitted to the Tunes used in Churches, being of the same Metres with the received "Version of the Psalms of David."

XVII.—THE SUNDAY AFTER CHRISTMAS-DAY.

L. M. The Collect. ALMIGHTY God, who hast given to Thy only-begotten Son to take our nature upon Him, and as at this time to be of a pure Virgin; Grant that we being regenerate, and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with Thee and the same Spirit, ever one God, without end. Amen.

XVIII.—THE EPIPHANY, OR THE MANIFESTATION OF CHRIST TO THE GENTILES.

L. M. The Collect. O God, who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; Mercifully grant, that we which know Thee by faith, may after this time have the fruition of Thy glorious light, through Jesus Christ our Lord. Amen.

XIX.—THE EPIPHANY, OR THE MANIFESTATION OF CHRIST TO THE GENTILES.

L. M. The Collect. O God, who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; Mercifully grant, that we which know Thee by faith, may after this time have the fruition of Thy glorious light, through Jesus Christ our Lord. Amen.

XX.—THE EPIPHANY, OR THE MANIFESTATION OF CHRIST TO THE GENTILES.

L. M. The Collect. O God, who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; Mercifully grant, that we which know Thee by faith, may after this time have the fruition of Thy glorious light, through Jesus Christ our Lord. Amen.

XXI.—THE EPIPHANY, OR THE MANIFESTATION OF CHRIST TO THE GENTILES.

L. M. The Collect. O God, who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; Mercifully grant, that we which know Thee by faith, may after this time have the fruition of Thy glorious light, through Jesus Christ our Lord. Amen.

XXII.—THE EPIPHANY, OR THE MANIFESTATION OF CHRIST TO THE GENTILES.

L. M. The Collect. O God, who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; Mercifully grant, that we which know Thee by faith, may after this time have the fruition of Thy glorious light, through Jesus Christ our Lord. Amen.

XXIII.—THE EPIPHANY, OR THE MANIFESTATION OF CHRIST TO THE GENTILES.

L. M. The Collect. O God, who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; Mercifully grant, that we which know Thee by faith, may after this time have the fruition of Thy glorious light, through Jesus Christ our Lord. Amen.

XXIV.—THE EPIPHANY, OR THE MANIFESTATION OF CHRIST TO THE GENTILES.

L. M. The Collect. O God, who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; Mercifully grant, that we which know Thee by faith, may after this time have the fruition of Thy glorious light, through Jesus Christ our Lord. Amen.

XXV.—THE EPIPHANY, OR THE MANIFESTATION OF CHRIST TO THE GENTILES.

L. M. The Collect. O God, who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; Mercifully grant, that we which know Thee by faith, may after this time have the fruition of Thy glorious light, through Jesus Christ our Lord. Amen.

XXVI.—THE EPIPHANY, OR THE MANIFESTATION OF CHRIST TO THE GENTILES.

L. M. The Collect. O God, who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; Mercifully grant, that we which know Thee by faith, may after this time have the fruition of Thy glorious light, through Jesus Christ our Lord. Amen.

XXVII.—THE EPIPHANY, OR THE MANIFESTATION OF CHRIST TO THE GENTILES.

L. M. The Collect. O God, who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; Mercifully grant, that we which know Thee by faith, may after this time have the fruition of Thy glorious light, through Jesus Christ our Lord. Amen.

XXVIII.—THE EPIPHANY, OR THE MANIFESTATION OF CHRIST TO THE GENTILES.

L. M. The Collect. O God, who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; Mercifully grant, that we which know Thee by faith, may after this time have the fruition of Thy glorious light, through Jesus Christ our Lord. Amen.

XXIX.—THE EPIPHANY, OR THE MANIFESTATION OF CHRIST TO THE GENTILES.

L. M. The Collect. O God, who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; Mercifully grant, that we which know Thee by faith, may after this time have the fruition of Thy glorious light, through Jesus Christ our Lord. Amen.

XXX.—THE EPIPHANY, OR THE MANIFESTATION OF CHRIST TO THE GENTILES.

L. M. The Collect. O God, who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; Mercifully grant, that we which know Thee by faith, may after this time have the fruition of Thy glorious light, through Jesus Christ our Lord. Amen.

XXXI.—THE EPIPHANY, OR THE MANIFESTATION OF CHRIST TO THE GENTILES.

L. M. The Collect. O God, who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; Mercifully grant, that we which know Thee by faith, may after this time have the fruition of Thy glorious light, through Jesus Christ our Lord. Amen.

XXXII.—THE EPIPHANY, OR THE MANIFESTATION OF CHRIST TO THE GENTILES.

L. M. The Collect. O God, who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; Mercifully grant, that we which know Thee by faith, may after this time have the fruition of Thy glorious light, through Jesus Christ our Lord. Amen.

XXXIII.—THE EPIPHANY, OR THE MANIFESTATION OF CHRIST TO THE GENTILES.

L. M. The Collect. O God, who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; Mercifully grant, that we which know Thee by faith, may after this time have the fruition of Thy glorious light, through Jesus Christ our Lord. Amen.

XXXIV.—THE EPIPHANY, OR THE MANIFESTATION OF CHRIST TO THE GENTILES.

L. M. The Collect. O God, who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; Mercifully grant, that we which know Thee by faith, may after this time have the fruition of Thy glorious light, through Jesus Christ our Lord. Amen.

XXXV.—THE EPIPHANY, OR THE MANIFESTATION OF CHRIST TO THE GENTILES.

L. M. The Collect. O God, who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; Mercifully grant, that we which know Thee by faith, may after this time have the fruition of Thy glorious light, through Jesus Christ our Lord. Amen.

XXXVI.—THE EPIPHANY, OR THE MANIFESTATION OF CHRIST TO THE GENTILES.

L. M. The Collect. O God, who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; Mercifully grant, that we which know Thee by faith, may after this time have the fruition of Thy glorious light, through Jesus Christ our Lord. Amen.

XXXVII.—THE EPIPHANY, OR THE MANIFESTATION OF CHRIST TO THE GENTILES.

L. M. The Collect. O God, who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; Mercifully grant, that we which know Thee by faith, may after this time have the fruition of Thy glorious light, through Jesus Christ our Lord. Amen.

XXXVIII.—THE EPIPHANY, OR THE MANIFESTATION OF CHRIST TO THE GENTILES.

L. M. The Collect. O God, who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; Mercifully grant, that we which know Thee by faith, may after this time have the fruition of Thy glorious light, through Jesus Christ our Lord. Amen.

XXXIX.—THE EPIPHANY, OR THE MANIFESTATION OF CHRIST TO THE GENTILES.

L. M. The Collect. O God, who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; Mercifully grant, that we which know Thee by faith, may after this time have the fruition of Thy glorious light, through Jesus Christ our Lord. Amen.

XL.—THE EPIPHANY, OR THE MANIFESTATION OF CHRIST TO THE GENTILES.

L. M. The Collect. O God, who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; Mercifully grant, that we which know Thee by faith, may after this time have the fruition of Thy glorious light, through Jesus Christ our Lord. Amen.

XLI.—THE EPIPHANY, OR THE MANIFESTATION OF CHRIST TO THE GENTILES.

L. M. The Collect. O God, who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; Mercifully grant, that we which know Thee by faith, may after this time have the fruition of Thy glorious light, through Jesus Christ our Lord. Amen.

XLII.—THE EPIPHANY, OR THE MANIFESTATION OF CHRIST TO THE GENTILES.

L. M. The Collect. O God, who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; Mercifully grant, that we which know Thee by faith, may after this time have the fruition of Thy glorious light, through Jesus Christ our Lord. Amen.

XLIII.—THE EPIPHANY, OR THE MANIFESTATION OF CHRIST TO THE GENTILES.

L. M. The Collect. O God, who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; Mercifully grant, that we which know Thee by faith, may after this time have the fruition of Thy glorious light, through Jesus Christ our Lord. Amen.

XLIV.—THE EPIPHANY, OR THE MANIFESTATION OF CHRIST TO THE GENTILES.

L. M. The Collect. O God, who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; Mercifully grant, that we which know Thee by faith, may after this time have the fruition of Thy glorious light, through Jesus Christ our Lord. Amen.

XLV.—THE EPIPHANY, OR THE MANIFESTATION OF CHRIST TO THE GENTILES.

L. M. The Collect. O God, who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; Mercifully grant, that we which know Thee by faith, may after this time have the fruition of Thy glorious light, through Jesus Christ our Lord. Amen.

XLVI.—THE EPIPHANY, OR THE MANIFESTATION OF CHRIST TO THE GENTILES.

L. M. The Collect. O God, who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; Mercifully grant, that we which know Thee by faith, may after this time have the fruition of Thy glorious light, through Jesus Christ our Lord. Amen.

XLVII.—THE EPIPHANY, OR THE MANIFESTATION OF CHRIST TO THE GENTILES.

L. M. The Collect. O God, who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; Mercifully grant, that we which know Thee by faith, may after this time have the fruition of Thy glorious light, through Jesus Christ our Lord. Amen.

XLVIII.—THE EPIPHANY, OR THE MANIFESTATION OF CHRIST TO THE GENTILES.

L. M. The Collect. O God, who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; Mercifully grant, that we which know Thee by faith, may after this time have the fruition of Thy glorious light, through Jesus Christ our Lord. Amen.

XLIX.—THE EPIPHANY, OR THE MANIFESTATION OF CHRIST TO THE GENTILES.

L. M. The Collect. O God, who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; Mercifully grant, that we which know Thee by faith, may after this time have the fruition of Thy glorious light, through Jesus Christ our Lord. Amen.

L.—THE SAME, (FOR A "LONG METRE" TUNE.)

L. M. The Collect. O God, who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; Mercifully grant, that we which know Thee by faith, may after this time have the fruition of Thy glorious light, through Jesus Christ our Lord. Amen.

L. M. The Collect. O God, who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; Mercifully grant, that we which know Thee by faith, may after this time have the fruition of Thy glorious light, through Jesus Christ our Lord. Amen.

L. M. The Collect. O God, who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; Mercifully grant, that we which know Thee by faith, may after this time have the fruition of Thy glorious light, through Jesus Christ our Lord. Amen.

L. M. The Collect. O God, who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; Mercifully grant, that we which know Thee by faith, may after this time have the fruition of Thy glorious light, through Jesus Christ our Lord. Amen.

L. M. The Collect. O God, who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; Mercifully grant, that we which know Thee by faith, may after this time have the fruition of Thy glorious light, through Jesus Christ our Lord. Amen.

L. M. The Collect. O God, who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; Mercifully grant, that we which know Thee by faith, may after this time have the fruition of Thy glorious light, through Jesus Christ our Lord. Amen.

L. M. The Collect. O God, who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; Mercifully grant, that we which know Thee by faith, may after this time have the fruition of Thy glorious light, through Jesus Christ our Lord. Amen.

L. M. The Collect. O God, who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; Mercifully grant, that we which know Thee by faith, may after this time have the fruition of Thy glorious light, through Jesus Christ our Lord. Amen.

III.—TO US, IS "THIS SALVATION SENT;"

In Zion's joy we all partake; Spread, Zion, spread Thy beauteous tent; Make long the cord, make strong the stake.

IV.—THY GOD HATH CALLED,

Barbarian, Scythian, bond, and free; Hath open'd wide the Door of Faith; That all through it to Him might flee!

V.—FOR EVERMORE, O LORD, ILLUME

Our hearts and minds, with light Divine; That we, in blessedness to come, As stars of heav'n, with Thee may shine.

VI.—THOU CHRIST—THE FATHER'S SON—"BELOVED"

"Baptized with water," Spirit, blood! Let us, through Thee, be sons approved; Through Thee may Zion please her God!

VII.—ERATUM IN NO. 12—(THE HYMN FOR THE NATIVITY.)

—fifth line of first verse,—for "Prince of Festive days," read "Prince of Peace," &c.

VIII.—"SANT CHRYSOSTOM, (ONE OF THOSE "GODLY FATHERS")

whose writings are largely quoted in the "Hours appointed to be read in Churches," makes this eloquent comment:—"THIS IS THE MOST VENERABLE and tremendous of all feasts, and the source of all festivals."

IX.—"FROM THIS BIRTH, THE EPIPHANY, AND THE HOLY FACIAL TIME, AND THE ASCENSION, AND PENTECOST, TOOK THEIR ORIGIN."

For if Christ had not been born according to the flesh, He had not been baptized, as is commemorated at the Epiphany; neither had He been crucified, neither had He sent the Holy Ghost."

X.—"DID YOU EVER KNOW ANY ONE SO VERY DISAGREEABLE

and unkind as Miss Mountjoy?" said Lucy, while seated with her mamma and sister, under the shade of a widely spreading oak, to rest themselves during a long walk in one of July's hottest sunniest days.

XI.—"DISAGREEABLE!" CRIED CAROLINE, "SHE IS MORE

temper'd, and ill-natur'd, and I hope I may never meet her any more again. Did you hear the manner in which she addressed herself to poor old Mrs. Elkins, whom she met by the aisle, she absolutely told her not to come any more to her for relief, and that she ought to send her grandson to school, and not let him be at home idling his time away; I have often heard Fanny Lucy say she makes herself much busy in other people's affairs, and I am sure she has now, with poor old goodly Elkins."

XII.—"WHY DO YOU THINK SO, MY DEAR CAROLINE?" ASKED

Mrs. Lawford. "Because, mamma, I should think old Mrs. Elkins must know much better how to act with regard to sending her grandchild to school than Miss Mountjoy; she is much older, and must therefore know more, and"

XIII.—"NOT SO FAST, NOT SO FAST, CAROLINE," SAID HER

mother. "I heard as well as yourself all that passed between the two persons in question, but should be sorry to form so decided and sudden a conclusion as you have done, upon the subject—but here comes Miss Mountjoy herself."

XIV.—"LET HER COME," SAID CAROLINE RUDELY, "I AM SURE

I shall not notice her." And as she spoke these words, a young lady of the most prepossessing appearance, joined the family group.

XV.—HER BEAUTIFUL COUNTENANCE WAS LIGHTED UP WITH A

smile, as she returned Mrs. Lawford's kind salutation, and nothing like ill-temper or ill-nature could be discovered in her face.

XVI.—"I FEAR," SHE SAID, ACCEPTING Mrs. LAWFORD'S OFFER

of a seat on the mossy bank, "that you find the poor of this village rather unmanageable;" (here Lucy looked at Caroline as much as to say "Now we shall hear some of her ill-nature.") "They were exceedingly ignorant," she continued, "until our present Rector was appointed, and during these last two years many improvements I assure you have been made, but I still find much difficulty in persuading many of them to send their children to the free school. I trust you are more successful."

XVII.—"NO, INDEED," ANSWERED Mrs. LAWFORD. "I FIND

them exceedingly ill-willed in this respect, they say they cannot do without them at home, and that as they have gone through the world without learning, themselves, their children can do so too."

XVIII.—"POOR Mrs. ELKINS HAS JUST BEEN TELLING ME

the same," replied Miss Mountjoy, "and according to the rules laid down by Mr. Dalton, I have been compelled reluctantly, to forbid her applying for relief until the child appears at school. The regulations have been very wisely made by our excellent rector, for they are only to be put in force when the parent or guardian of a child can really manage without its assistance."

XIX.—"NOW Mrs. ELKINS'S GRAND-CHILD IS ONLY FOUR YEARS

of age, and must therefore be rather troublesome, than otherwise to the old dame; and I really think that under this rule the poor children would be kept in a sadly ignorant state, for I fear, as in the case of this Mrs. Elkins, that obstinacy causes them to refuse the benefit of education to their children, but I hope they will soon see their folly."

XX.—"AFTER MAKING A FEW REMARKS UPON THE BEAUTY

of the surrounding country, the weather &c. and hoping for the pleasure of an early visit from Mrs. Lawford; Miss Mountjoy rose to depart.

XXI.—"WELL, CAROLINE," SAID HER MOTHER, "WHAT DO YOU

think now of Miss Mountjoy? I find her neither cross nor disagreeable."

XXII.—"NO, MAMMA, BUT HOW COULD I KNOW THAT Mr.

Dalton had told her to refuse the poor old woman assistance."

XXIII.—"FOR THAT VERY REASON, MY DEAR, YOU SHOULD HAVE

made no remark upon her conduct," said her mother, "and I consider that you have acted very unchristianly and improperly."

XXIV.—"WELL, MAMMA," SAID CAROLINE, "I AM SORRY IF I

have, but I cannot exactly tell what you mean, I only said Miss Mountjoy was unkind because I heard her refuse assistance to Mrs. Elkins."

XXV.—"BECAUSE YOU FANCIED YOU HEARD HER REFUSE ASSISTANCE,

you mean, Caroline, and you find from what she told me that she had acted neither unkindly nor ill-naturedly, but far otherwise; and I am very happy to think she returned to us as she did, for much mischief I fear, might have arisen from your hasty judgment and opinion."

XXVI.—"HOW COULD THAT BE POSSIBLE, MAMMA; Miss

Mountjoy could not have heard what we said," replied Caroline.

XXVII.—"NO, MY LOVE, BUT I DARE SAY SHE WOULD SOON HAVE

heard of it; and if she had not, many in the village would."

XXVIII.—"I CANNOT THINK HOW, MAMMA."

"I will tell you, Lucy.—On your return home, I make no doubt you would have immediately told Martha, that Miss Mountjoy had been very unkind to an old woman,—she would have taken your story into the kitchen, and from thence it would have quickly spread all over the village; with many additions to the story, I have no doubt, so that in a short time through the improper conduct of two rude girls, an amiable young lady would have been considered by a whole village, very disagreeable, ill-natur'd and unkind to the poor."

XXIX.—"OH MY DEAR MAMMA, HOW VERY SORRY I SHOULD

have been," exclaimed Lucy, "I am really quite ashamed of myself for saying what I did, without knowing Miss Mountjoy's reasons for refusing assistance to Mrs. Elkins; indeed in future, I will try to think before I speak."

XXX.—"I TRUST YOU WILL, MY DEAR," ANSWERED Mrs. LAW-

ford,—"you little think how much mischief may be occasioned by a thoughtless word; or how much injury may be done to a fellow creature's character and prospects in life, by even a careless manner of speaking. Persons are very apt to say, 'I suppose such and such a thing'—I dare say so, &c. Now all in the room may not hear the words 'suppose,' and

"dare say," and therefore report that the circumstances merely supposed have actually taken place,—and in many instances I have positively heard the same tale related as fact; and the words suppose and dare say purposely omitted, to make the relation sound of importance."

XXXI.—"MAMMA! MAMMA! HAVE YOU REALLY HEARD THIS,

and know the people who have acted so very unkindly."

XXXII.—"YES, MY DEAR, I AM SORRY TO CONFESS SUCH TO BE

the case, and I remember once hearing of the most serious distress being by these means occasioned to a family."

XXXIII.—"OH MAMMA DO BE SO KIND AS TO TELL US ABOUT IT,"

said both the children, throwing themselves on the floor,—"I should so much like to know the story,"—"said Caroline, "for I little thought it was necessary to be so very careful in what we say, and I almost fear I have many times spoken very incorrectly about people."

XXXIV.—"AN OLD LADY," BEGAN Mrs. LAWFORD, "WHO WAS

very fond of relating marvellous tales, was one evening taking tea with some of her friends when their conversation turned upon the conduct of a young gentleman, who had disappeared from the ranks of a school that passed her house in their summer evening walks. He had been much noticed in the neighbourhood on account of his high rank, and great desire to enter the army; which occasioned the deepest grief to his mother and indeed all his family, as he was an only son."

XXXV.—"THIS OLD LADY, THEREFORE, GAVE IT AS HER OPINION,

that he must have run away from school to enter the army as a common soldier, unknown to his family,—and as her opinion was always immediately made that of all her acquaintance, the news rapidly spread thro' the village that Lord Edward Mortimer had enlisted."

XXXVI.—"THE SCHOOL-MASTER, WITHOUT WAITING TO HEAR FROM

whence the report sprung, or what foundation there was for it, sent an express to the young gentleman's family, to tell them that he, for whom they felt so much anxiety and concern, had enlisted as a soldier."

XXXVII.—"HE COULD NOT DOUBT THE TRUTH OF THE NEWS, NOT

imagining that the master or any one would think of acquainting them of the circumstance without having absolute knowledge of the fact. A fainting fit of many hours duration followed on the news being as carefully as possible told to poor Lady Mortimer, but to the father, who was already in a delicate state of health, sudden death was the consequence."

XXXVIII.—"IN A FEW DAYS, TO THE INCREDIBLE SURPRISE OF HIS

mother, the lost one returned to the school,—for he had been on a visit to an esteemed friend of his mother's, according to the family wish."

XXXIX.—"BUT DID NOT HIS MASTER KNOW WHERE HE HAD

gone, mamma," asked Caroline. "Yes, my dear; but you remember when he heard that Lord Mortimer had enlisted, he concluded, with an inquiry, that he had run away from the friend's house he had gone to, and therefore supposed the news had come from there."

XL.—"THE GRIEF OF THE POOR BOY, WHEN HE HEARD THAT HIS

father was dead, and his mother most dangerously ill, cannot be imagined,—and when he arrived in a post chaise at the desolate family mansion, the surprise and despair depicted on every countenance, can never be described."

XLI.—"AND ALL THIS SORROW WAS CAUSED BY A PERSON SAYING

"I suppose," said Lucy. "Yes, my dear, and from not paying attention to the command of our Saviour respecting judging others; had the old lady remembered the words,—'Judge not, that ye be not judged, for with what judgment ye judge, ye shall be judged,' she would, perhaps, have been more careful in giving a reason for an opinion, the cause of which she was entirely ignorant of.—And therefore, I trust my dear, you will in future remember the story of Edward Mortimer, whenever you feel inclined to account for any one's actions, merely according to your own ideas upon the subject."

XLII.—"I AM SURE I WILL," SAID Lucy, "FOR I NEVER HEARD

any tale so dreadful,—did you, Caroline?" "No, never, Lucy,—and I am very much obliged to mamma for telling it to me. I see now, how very wrong it is to say the most trifling word, unless I am sure it is true, and it would always be very easy to think well before we speak."

XLIII.—"THAT TALE, MY DEAR CHILDREN," REPLIED HER MOTHER,

"is indeed very shocking, but many, many more things quite as dreadful have happened from the same cause,—namely, carelessly repeating what is thought, or what other people have said,—nothing is more difficult than to decide the reason for a person's actions; and even by the tone of voice in which any thing is related, remember, quite a different meaning and construction may be put upon what has been said, which if repeated in the same manner as at first told, would be of no bad consequence,—but the setting sun reminds us it is time to return home,"—and rising from her mossy couch, the two little girls and their mother pursued their way back through the wood and dale to Lindon Grove.

THE SUN AN EMBLEM OF THE DIVINE NATURE.

We may find an image of the Trinity in the sun; for God is called by the name of the sun in the Book of Wisdom,—The sun of righteousness and understanding arose not upon me; There is but one sun, not many; so there is but one God. The sun shineth upon both good and evil men; so the liberality of Almighty God maintaineth both. The moon and all the stars have not their light of themselves, but of the sun; so the congregation and godly men, which are called by the name of the moon and stars in the Scriptures, have no light, no crumb of virtue, no goodness of themselves, but by participation of the divine nature. They which gaze upon the sun are blinded with his clear light; so all searchers of God's glory beyond the Scriptures are overwhelmed with the mystery thereof. The presence of the sun cheereth all things; when he is absent, night cometh and darkness; and nothing would grow if he did not rise on them; so when God hideth his face they are sorrowful, and die; when he looketh on them, they are young and lusty like an eagle. As the sun is the fountain out of which cometh both the light and the heat; so is the Father the fountain out of which issue the Son and the Holy Ghost. And as neither the light nor the heat doth seed the sun, but the sun send them; so the Father is sent neither of Christ nor of the Holy Ghost, but he sendeth them. And as of the sun and of the beams both together, cometh the heat or warmth; so from the Father and the Son, both together, proceedeth the all-knowing Comforter. But as the sun-light, by division, is in many places, so the