

POETRY.

SEXTON, SPARE THAT GRAVE.

While sojourning a few years ago, in a neat little village in New England, I visited one evening, the burial-place of its dead, which lay near the church, and was filled with many a mouldering heap. And the humble memorials of those who had left the "warm precincts of the cheerful day." A fine Babylonian willow waved its drooping branches over an humble grave, which seemed to have been long tenanted and neglected. The sexton, with his mattock and spade, was preparing to excavate a last resting place for one who had just departed this life, and appeared to be ready to re-open the grave to which I have alluded, when a gentleman of prepossessing appearance, and advanced in years, came up to the sexton, and desired him to seek some other spot, as the grave he was about to violate contained the loved remains of his mother and son, a beautiful boy, who had died in his sixth year, about twenty years before. This incident suggested the following lines:

Sexton! spare that grave,  
Touch not a single clod!  
There let the wild grass wave  
Forever o'er that sod.

Sexton! my Mother sleeps  
In that neglected spot;  
The willow o'er it weeps;  
I pray thee touch it not.

'Twas my lov'd Father's hand  
That plac'd it near her grave;  
Then, sexton, let it stand,  
And long in sadness wave.

Long years have pass'd away,  
B. gloom and care oppress'd,  
Since that dark, cheerless day  
When she was laid to rest.

For she who sooth'd my woes,  
And lull'd my cares to sleep,  
Shall still in peace repose,  
Tho' I am left to weep.

And there my beautiful boy,  
Whose pale and noble brow  
Once glow'd with love and joy,  
There, too, reposes now.

His dust has mingled long  
With her's he loved so well,  
Whose evening prayer and song  
Could each young care dispel.

Sexton, I love the spot,  
And that old willow tree;  
Your spade shall harm it not,  
No, harm'd it must not be.

Nat. Intelligencer.

GROW IN GRACE.

This exhortation is directed to men, to believers. It implies, therefore, not only increase, but such proportionate increase as is consistent with continuing to be men and believers. For, the increase of grace in the soul is illustrated by the healthful and proportionate increase of the body. Thus Eph. iv. 16: "From whom the whole body fully joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love." Whether we consider this passage as relating to the increase of grace in the church, as the mystical body of Christ, or in the individual believer, the illustration is equally pertinent. It is drawn from the regular growth of the human body. And the growth of a man as a man, is not the increase of one part merely, nor the enlargement of an arm, a foot, a head, or eye, of a tongue, but the increase of all together in harmonious proportion. The enlargement of one part alone makes a monster, than which nothing can be more incongruous, as an illustration of growth in grace. The same view of growth in grace, is in another place, illustrated by the erection of a building.—Thus, Eph. ii 21: "In whom all the building, fully framed together, groweth into a holy temple in the Lord." This passage applies to the church, the mystical body of Christ, but it is equally applicable to individual character. A building is erected, not by the increase or multiplication of any kind of material, not by a promiscuous assemblage of posts, beams, pillars, or rafters; not by an immense accumulation of brick and mortar, but by a fully framing together, of the requisite materials. And the building groweth into a holy temple, not by the increase in quantity of the materials, but by the fully framing together.

When therefore, we hear the exhortation, GROW IN GRACE, is addressed to men, to believers, what is its obvious and important import? Does it mean, the increase of some graces, merely, which go to constitute the Christian character, or the increase of them all? And does it mean the increase, merely, of all, without respect to a due proportion, even that fully framing together, which is necessary to the beauty and strength of all bodies or edifices?

By understanding this and similar exhortations as applying merely to the increase of some things which, in their place and due proportion would be Christian graces, the most fatal consequences to true religion, must ensue. For example, zeal, in its place, and in its due proportion, is a grace, and to grow in grace, is, in connexion with other things, to increase in zeal. But take zeal by itself, increase its power and activity, without any due proportion of humility, love, and meekness, and it becomes the most wild bitter fanaticism. It produces a monster instead of a Christian. So moderation, or charity, increased without a due proportion of decision and firmness, results in servility and double-dealing which are anything but grace. To confine our views of Christian character to any one part or feature, as the object of cultivation and growth, is to grow out of all shape and symmetry. It is as though the human body were to increase only in one of its members, while the residue remain stationary. How would a giant's arm or leg look on an infant body?

And this view of the subject applies to practice as well as character. GROW IN GRACE, is the exhortation. Grace means industry, says one. So without regard to anything else, he works himself into a slave

of the Bible as "aligent in business." Grace means economy says another; and he grows into a miser. Grace means liberality, says another. So he neglects his family, and wrongs his creditors, to place his name high on the list of donors. Grace means action, cries another; so, without acknowledging God's supremacy or his own dependence, he attempts to fly away on the wings of his own vanity; and thus, instead of growing in grace, professed believers grow in nothing but deformity. They forget that grace does not mean any one trait of character, or point of practice, but a constellation of moral excellencies—a body compacted by that which every joint supplieth, a building fully framed together.

It is also to be observed that the duty of growing in grace supposes that men spiritually, as well as naturally, are not born in full maturity. In accordance with this view, Paul speaks of babes in Christ, and of those whom he had fed with milk and not with meat, because the latter they were not able to bear. Evidently, experimental piety, in the time of Christ and his apostles, was a matter of small beginning and of regular increase through life. So that the exhortation was then reasonable and appropriate, "grow in grace."

It strikes us that the religious experience of these days, is peculiar in two respects; viz., first, a large proportion of those that are supposed to be spiritually born, are, in their own estimation, born in full maturity. There is no room for them to grow. Their knowledge, their confidence, their consequence, their aims, their assumptions, are those of mature age, and even more than the mature age of former generations. The fathers and mothers in Israel are cast into the shade, and suffer a total eclipse by their superior endowments.

Of course, the exhortations on which we have been remarking can have no application to them. Strong meat is their favorite aliment, from their first breath, and even the "strong meat," of Paul is mere gruel to their digestive powers. They must make it still stronger by appendages of human wisdom.

Another peculiarity of modern experience, is, that when it is capable of growing essays to grow, the increase is all in one thing, and consequently we find many distorted Christians. One has a great arm, another a great tongue, while the rest of the body is dwarfish, or infantile.

And we may add, what, if we are not greatly mistaken, is the fact, that the increase of the church, both collectively and in her individual members, is estimated more on the principle of accumulation than of fitting framing together. But accumulation, as it is remembered, is not growth.—A pile of incoherent materials, ever so great, will not make an edifice; a promiscuous assemblage of flesh and bones will not make a man.—No more can growth in grace consist of enormities or ultrasisms. Nor can a church be built up, or grow into an holy temple in the Lord by an accumulation of such enormities and ultrasisms.

RESULTS OF UNITARIANISM AT HARVARD UNIVERSITY.

Professor Henry Ware, Jr. of this University has recently preached and published at the request of the members of the Divinity School, a Sermon entitled "The Personality of the Deity."

We believe that this discourse originated in the fact that the German pantheistical scheme of Fichte has been embraced by some, who were connected with the University if not with the Divinity School. According to the dogmas of that scheme, the sum total of all that exists in God, every object immaterial (if there is any thing which is immaterial) is a part of the Deity, in short the old Epicurean creed which allowed to the Deity an existence separate and distinct from matter, but which at the same time denied to the Deity any creative power or moral government over the universe—was quite orthodox when compared with the system of Fichte. We had hitherto supposed that there was too much of that quality, plain common sense, in our countrymen ever to allow them to plunge into the bottomless deep of German Neology, but it seems we were mistaken, and it has become necessary to prove to them that Jehovah has any personality, or in plain English, that there is any other God, except nature or the assemblage of things which exist.

What an awful warning is furnished us in such fact, that no amount of talent, no cultivation of intellect affords the slightest guarantee, that any who wanders from the faith once delivered to the saints, may not land at last on the dreary coasts of Atheism, where

Life dies, death lives, and nature breeds perverse  
All monstrous, all prodigious things?  
Gospel Witness.

MORE STILL ABOUT THE PRAYER MEETING.

The disciple declared going: He heard the bell. He saw others on their way. He had no special engagement. There was some agitation in his mind on the subject, for the suggestion, that he ought to go, would keep knocking at the door of his heart. But he rebuked it as well as he was able, and was not found in the house of prayer.

He had a reason for this neglect. He thought if he went, it was not unlikely he should be called on to take a part in the meeting. He had plunged deeply into the world, and had not much heart for prayer. With his cold affections, and a mind so distant from God, it would have been a trial for him to lead the devotions of the assembly, and therefore he would not go.

Then he had no heart for prayer? No; he did not wish to meet God. Praying is meeting with God. And if he did not wish to meet God, would he like to have God meet him? No, that he would not. It is terrible for God to meet him.

He could not be happy. This was Adam's state after eating the forbidden fruit. The disciple above named was not happy.—He did not go away from verdant fields, and balmy air, and pure and radiant skies, toward the gloomy, frozen zone. The prayer meeting was a kind of "Adam where art thou?" which told the tale of distance from his Maker.

We wonder if it was a fashion among good men of old to decline prayer, as many now do when they are called upon. We have thought of the good old Jacob, how it would seem to see him begging to be excused from prayer; and to hear Jeremiah say, "pass me if you please;" and to find out that Peter stayed away from a prayer meeting in fear, lest he should be called upon to pray. We feel rebuked, however, at the attempt to have such fancies about such good men. We feel ashamed to cut out such coats, and at trying to see how they would look on those venerable saints.

Reader, you had better love the prayer meeting. Do not grudge the time. The Lord loves cheerful praying as much as he does cheerful giving. Keep so near Mount Zion, that it will be the easiest thing in the world, and the most pleasant to go up into it and commune with God. Never say it is enough to pray to God in secret. This kind of prayer is well; but social prayer stands on the same authority. Love them both, and they will help each other. If you feel at any time dull and indifferent about the prayer meeting, go for that very reason. We have known icy hearts melted there; heavy hearts unburdened there, and they that went in fetters come back as on the wings of eagles. Beware of the guilt and danger of ever saying or thinking, "It is only a prayer meeting?"—Bost. Recorder.

From the Christian Intelligencer.

THE OXFORD TRACTS.

A series of Tracts have within two or three years been published in England, entitled "Tracts for the times." They are generally known, and referred to as "the Oxford Tracts" as they are written by Professors Pusey, and Treble of the University, and Rev. Mr. Newman of Oxford. They carry high Church claims to the very extreme point, and are replete with a spirit, and with sentiments which approximate, and savour strongly of Popery. They have obtained very considerable currency, and have attracted considerable attention, and elicited discussion in England. That able and excellent periodical "the Christian Observer" which is edited by members of the Church of England, and which has for a long time yielded efficient aid to the cause of evangelical religion, has for the last two years devoted much of its space to the exposure and refutation of the doctrines of these tracts, and of some other works of a similar character which have issued from the English Press. It is said that these doctrines have been spread to some considerable extent. These tracts may well be considered among the "signs of the times." They throughout show great kindness, and respect for the Church of Rome, and a slight, and disregard of the reformation, and its effects. At the same time they incorporate some of the most objectionable doctrines of the Papal Church in corruption of the vital truths of Christianity. The Princeton Biblical Repository sometime since contained an article on the "Oxford Tracts," giving an extended view of their principles and doctrines. This, however, has reached the notice of but very few of our readers. In the number of the London Christian Observer for October, which we have just received, there is a review of a recent valuable work entitled "Essays on the Church with observations on existing circumstances and dangers, by a Layman." Large extracts are there made from this volume, giving a striking view of the spirit, and theology of the tracts, and of kindred works. We copy part of these extracts below. We shall next week furnish what will show the peculiar theology of these tracts. It will be seen that preference is made to, and quotations drawn from not merely the "Oxford Tracts," but also several recently published works of similar theological character, and also two periodicals which have espoused their doctrine "the British Critic," and the "British Magazine."

"We have termed it 'modified Popery;' and it is nothing short of this. But this is a grave accusation, and we must establish it by proof, before we proceed another step. 'Popery, entire and unmitigated, could not grow up within the pale of our Established Church. Were a company of Jesuits of the most fiery and vehement character, to especially let loose upon us, for the purpose of seducing back again into Popery the Church of England (and no man can say that such a mission may not be actually at work among us,) they would not venture to counsel, they would not even wish, that those upon whose minds they had succeeded in making a favourable impression, should at once avow their conversion, and boldly secede from the Church of England. Far more subtle and dangerous would be their course of operation; namely to instruct their proselytes to remain within the pale of the Church, but while so preserving their rank and influence, to teach, inculcate, and defend, as large a portion of the tenets of Rome as could with safety be avowed. Any other plan than this would lead to nothing more than the bare loss of a certain number of members to the church, counteracted by increased vigilance on the part of those who remained faithful. Such a proceeding, therefore, would be adverse to the whole system of Jesuitism, and would certainly not be the one prescribed by that undermining body.

"Or, putting the Jesuits entirely out of view; and supposing only a fresh effort of Satan to draw the Church of England back again into the hands of Antichrist; what would be the most obviously probable course which such a temptation would take?—Would it not follow in the old track, and bring in Popery now, as it was brought in of old, by little and little? And is not this

the very course which things are at present actually taking?

"Popery in the mass could not be at once introduced into the bosom of the English Church. So violent an invasion would only lead to as violent an ejection. But it is really amazing to observe how very large a proportion of the whole has already been introduced, and is now openly defended and inculcated. Let us take a rapid glance at the facts.

"1. The name of Protestant, then, let it be remarked, is, by the writers to whom we are adverting, constantly and vehemently abused. This is seen in a hundred places, both in the Tracts for the Times, in the British Magazine, and in other writings of the same school. The English Church is indeed admitted to be a Reformed Church; but the more favourite denomination is 'the Anglican Church,' or 'Catholic Church.'

"Such again, is the mischievous error in which the Church in her formal documents certainly has no share, that we are but one among many Protestant bodies, and that the differences between Protestants are of little consequence: whereas the English Church, as such, is not Protestant, only politically, that is, externally, or by so far as it has been made an establishment, and subject to national and foreign influences. It claims to be merely Reformed, not Protestant, &c. (Tracts for the Times, No. 71, p. 32.)

"To hurry men down the steep descent of ultra-Protestantism to its uniform end; the denial of the Lord who bought them."—(Ibid. No. 77, p. 36.)

"The very name of Protestantism, cold and negative, and sceptical as it is, ought to be abolished among us." (Quarterly Review, vol. 61, p. 235.)

"That odious Protestantism, I am more and more indignant at the Eucharist; 'I do believe R—— hates the meagreness of Protestantism as much as either of us.' 'You seem cramped by Protestantism.' (Froude's Remains, vol. i. pp. 322, 331, 404, 425.—Mr. Froude was a contributor to the Tracts for the Times, and to the Lyra Apostolica; and the author of various papers in the British Magazine and the British Critic. His 'Remains' have been published by his coadjutors, who describe him as 'devoting himself to the promotion of one great cause;' and justify the publication on the score of 'the truth and extreme importance of the views' therein developed.)

"2. The Church of Rome is openly declared to be an object of reverence and affection. For instance;—

"O Mother Church of Rome, why hast thou heart  
Beat so untruly to thy northern child?  
—(Lyra Apostolica, p. 229.)

"To honour the Roman Church and the Roman bishops, for example, without countenancing the errors of Popery, is a perplexing problem." (British Critic, Jan. 1838, p. 233.)

"But is it then a duty to forget that Rome was our mother, through whom we were born to Christ? (Tracts for the Times, No. 77, p. 33.)

"3. The reformation, every where but in England, is spoken of as a positive evil, a deep misfortune! To wit,

"The perverse anti-ecclesiastical spirit, to which the Reformation on the Continent gave birth." (British Mag. vol. ix. p. 359.)

"Then many a schism overleaped the banks;  
Genevieve, Lutheran, Scotch diversities."—(Ibid. vol. ix. p. 31.)

"As to the Reformers, I think worse of them.—Really I hate the Reformation and the Reformers more and more.—The Reformation was a limb badly set—it must be broken again in order to be righted." (Froude's Remains, vol. i. p. 379, 389, 433.)

"4. Scotland, at the present day, is likened to Samaria, and even to Israel, when wholly given up to the worship of Baal; and a hope is expressed, that as Elijah was told, when he thought himself the only worshipper of Jehovah, that the Lord had many other hidden ones; so, in Scotland, a secret work may be going on, in spite of the apparent national apostasy!

"Oh rail not at our brethren of the North,  
Albeit Samaria finds her likeness there:  
A self-formed priesthood, and the church  
Cast forth  
To the chill mountain air.  
What though their fathers sinned, and lost  
The grace  
Which seals the holy Apostolic line,  
Christ's love overflows the bounds his Proph-  
ets trace  
In his revealed design.  
Israel had seers—to them the words is nigh;  
Shall not that word run forth, and glad-  
ness give,  
To many a Shunammite,—till in his eye  
The full seven thousand live?  
—(Lyra Apostolica, p. 136.)

"5. Incredible as it may appear, one of the greatest disturbers of mankind that the world ever saw,—Hildebrand, who kept the Emperor Henry waiting, barefoot, three days in his court yard, is described as 'that celebrated man, who reigns in the Church without the vestige of a rival.' (British Mag. vol. ix. p. 359.) It is supposed, that to ask that a mind like Hildebrand's should be given to the Church, would be too great a favour; but, on such a supposition, it is added, 'The first business, then, of our Hildebrand, will be to stop this.' Ibid. vol. ix. p. 365.

"6. Tradition is made an essential part of the rule of faith, for instance:—

"We may say, 'The Bible and nothing but the Bible,' but this is an unthankful rejection of another gift, equally from God, such as no true Englishman can tolerate.—If, on the other hand, we proceed to take the sounder view, that the Bible is the record of necessary truth, or of matters of faith and the Church Catholic's tradition is the interpreter of it, then we are, &c. (Tracts for the Times, No. 71, p. 8.)

"7. The rule of faith is also, in some measure, to be found in the decision of a General Council.

"If it were possible that the Catholic

Church could, in the highest and exactest sense, meet in a Catholic Council, we should receive its sentence as infallible truth. In proportion, then, as a 'general council' realises this idea, we hold its decisions in reverence." (British Mag. vol. xii. p. 254.)

"8. Monachism and the celibacy of the clergy are declared to be necessary.

"You must have dissent or monachism in a Christian country: so make your choice." (British Mag. vol. ix. p. 366.)

"Great towns will ere be evangelized merely by the parochial system; they are beyond the sphere of the parish priest burdened as he is with the endowments and anxieties of a family. (British Mag. vol. ix. p. 368.)

"It has lately come into my head, that the present state of things, in England, makes an opening for reviving the monastic system. Froude's Remains, vol. i. p. 322.

"9. Transubstantiation—that vital point upon which Cranmer, Ridley, and Latimer went to the stake—evidently has no great evil in their eyes. Already are they exchanging the language of the Church of England for that of the Church of Rome.—The rubric in our book of Common Prayer, constantly, no fewer than ten times, speaks of 'the Lord's Table,' and 'the Table;' but with those writers it is always 'the Altar.' And for times does the same rubric denominate the elements, after consecration, the bread and wine; whereas these writers constantly assert them to be 'the body and blood of Christ.'

"I should like to know, why you flinch from saying, that the power of making the body and blood of Christ is vested in the successors of the Apostles.' Froude's Remains, vol. i. p. 326.

"Can any devout man reckon it a matter of small moment, whether the minister, with whom he communicates, be a minister by apostolical succession or no? In the judgment of the Church it makes no less difference than this: whether the bread and cup which he partakes of, shall be to him Christ's body and blood, or no? Tracts for the Times, No. 52, p. 7.

"I verily believe, that he would now gladly consent to see our Communion Service replaced by a good translation of the Liturgy of St. Peter; a name which I wish you to substitute for the obnoxious phrase, 'Mass Book.'" Froude's Remains, vol. i. p. 387.

"10. The Virgin is to be honored as something more than human; is raised, in fact, to the rank of an intercessor in heaven.

"The Christian Knowledge Society has lately erased from one of its publications, the phrase, 'The Mother of God'—rightly judging it to be popish. The British Critic demands its reinstatement; observing,

"As to styling the blessed Virgin, 'The Mother of God,' did the Essex ministers ever chance to hear of the council of Ephesus? British Critic, Jan. 1838, p. 135.

"While Mr. Newman asks,

"What must have been her gift, who was chosen to be the only near relative of the Son of God?—What think you, was the sanctity and grace of that human nature, of which God formed his sinless Son?—'How is it possible we should bear to gaze on the creature's holiness in its fulness?—Rev. J. H. Newman's Sermons, p. 8.

"And the 75th number of the Tracts for the Times is composed of selections from the Romish Breviary, prepared and recommended for Protestant use; in the preface to which the Editor says,

"Our adversaries have in this, as in many other instances appropriated to themselves a treasure which was ours as much as theirs. The publication then, of these selections, is, as it were an act of re-appropriation."

"And among these prayers, thus re-appropriated to Protestant use, we find the following:

"Grant, O Lord, we beseech thee, that we thy servants may ever prosper in perpetual health of body and mind, and by the glorious intercession of the blessed Mary, Ever Virgin, may be delivered from present sadness, and enjoy eternal bliss.' Tracts for the Times, No. 75, p. 53.

"Holy Mary, and all the saints intercede for us to the Lord, that we may be worthy of His help and salvation, who liveth and reigneth, world without end."

"Therefore, I beseech thee, Blessed Mary, Ever Virgin, the Blessed Michael Archangel, the Blessed John Baptist, the Holy Apostles Peter and Paul, All Saints, and thee, My Father, to pray the Lord our God for me." Tracts for the Times, No. 75, p. 61, 62.

"17. Prayers for the Dead, and prayers to the Saints, are both advocated. To wit,

"Prayer for God's departed servants,—since, knowing them to be in a state of imperfect bliss until the resurrection, whenever we pray for the final coming of Gods Kingdom, we do in fact, if we have any thought for the departed, pray at the same for the perfecting of their bliss.' Dr. Pusey's Answer, p. 23.

"May their souls rest in peace! Tracts for the Times, No. 75, p. 148.

"Blessed Lawrence, Martyr of Christ intercede for us.' Tracts for the Times No. 75, p. 119.

"Use thou for us thy gift of prayer  
To cleanse thy brethren's sin.  
To sweeten earth's infectious air,  
And gain us peace within.'  
Tracts for the Times, No. 75, p. 125.

"Let us keep fast on Wednesdays and Fridays; let us keep Vigil on the Sabbath with the blessed Apostle Peter, by whose deed of grace working together with our prayers, we may obtain what we seek through our Lord Jesus Christ, &c. Tracts for the Times, No. 75, p. 168.

"12. The power of Absolution and of Censure, not declaratory, but absolute and discretionary, are asserted in terms which would satisfy the most impious demands of Rome. For instance,

"Behold your armour, sword and lightning shaft,  
Cull'd from the stores of God's all-judging ire,  
Had in your willing left, 'The words  
that wait

Power to your voice absolving, point with fire  
Your awful curse.'—Lyra Apostol, p. 219.

"13. To the Seven Sacraments they offer no very decided opposition. Take the following for an example:

"The great divines of our Church, since the Reformation, have not thought it inconsistent to hold that to the offices of the Church, as such there is allied a sacramental efficacy, and so they make a distinction between what may be called 'sacraments,' and the proper sacraments, and at the same time maintain, in the words of the Catechism, 'that there are two sacraments only, generally necessary to salvation. Brit. Mag. vol. xii. p. 521.

"Mr. Palmer, in his Treatise on the Church vol. ii. p. 440, advocates the same view. The difference between this belief and that of the Church of Rome, is the most trivial that can be conceived. The Romanists assert seven sacraments; and this writer offers to admit two sacraments as 'generally necessary,' and five offices possessing 'sacramental efficacy.'

"14. And, lastly, the greatest readiness is shown, to resume all the external forms and ceremonies which our Reformers cast away, such as the use of the crucifix, crossing holy water, chrism, holy oil, &c. The Oxford poet sings,

"When'er across this sinful flesh of mine  
I draw the holy sign,  
All good thoughts stir within me, &c.  
—Lyra Apost. 14.

"In saying, then, 'worthy fruits of penance,' the conscience of every one is suitably addressed, that he may obtain by so much the more advantage of good works by penitence, as he has incurred heavier loss by sinning.' Tracts for the Times, No. 75, p. 177.

"It appears to me plain that in all matters which seem to us indifferent or even doubtful, we should conform our practices to those of the Church which has preserved its traditional practices unbroken."—Froude's Remains, vol. i. p. 336.]

"But the reader will be almost ready to ask, after this long enumeration of coincidences with the Romish Church—in what it is that these writers differ from the Papists; and wherefore they do not at once unite themselves to that communion? It is right that these questions should be answered and it is but just, also, that they should be answered by themselves, and in their own words. We therefore quote at once their explanation:—now

"We cannot join a Church, did we wish it ever so much, which does not acknowledge our orders; refuses us the cup; demands our acquiescence in image worship, and excommunicates us if we do not receive it and all other decisions of Tridentine Council.' British Mag. vol. ix. p. 361.

"Here, then, we may ascertain the agreement of these writers with Popery negatively, as we have already ascertained it positively. In the above enumeration is included, we may fairly presume, all the chief grounds of difference between themselves and the Church of Rome. Among these grounds, we find no mention of Transubstantiation, the Supremacy of the Pope, Purgatory, the merit of works, Prayers for separation. May we not say, then, with truth, that four fifths of the anti-Christian system is already acceded to? But there remain four points on which an objection still exists. These are, that Rome 'does not acknowledge our orders;' she 'refuses us the cup;' she 'demands our acquiescence in image worship;' she 'requires the unqualified reception of the decrees of the Council of Trent.' Now, these four points, on a closer examination, shrink down into two. For the first, when examined, amounts to little more than this:—'We cannot return to Rome, she will not receive us.' The fact is, that Rome, considering the Church of England as in a state of schism, will not admit her orders to be valid. But there can be no doubt, that if the whole Church applied for reconciliation, this point would be overlooked, and her orders be declared valid by one sweeping absolution and indulgence. At present, however, Rome signals every victory over heresy, in the accession of a clerical convert, by a public reception, and re-ordination. This humiliation, the Oxford writers very naturally say, they cannot submit to. But it is obvious at a glance, that it is only for Rome to say, 'We dispense with this disagreeable ceremonial, and will receive you as you are;' and the first of these four difficulties, at least would be wholly removed.

"The last of the four interposes still slighter obstacle: it relates to the reception of the whole of the decrees of the Council of Trent. Now this difficulty is hardly more than an imaginary one; for the Romish Church itself does not universally receive those decrees."

HEAR IN SIMPLICITY OF MIND.—The doctrines of the gospel are revealed unto babes. Come, then, with a disposition to be taught. Really to be made wise unto salvation. Come to hear with singleness of heart, earnestly desiring to know and do the will of God. The word will be profitable to the simple-minded and the sincere Christian. As new born babes desire the sincere milk of the word. 1 Pet. ii. 2. Except ye be converted, and become as little children, ye cannot enter the kingdom of heaven. Matt. xvii; 3. The wayfaring man, (and whose whole aim is single and sincere, looking only to arrive at the end of his journey,) though a fool, shall not err therein. Your simple object in hearing should be, to have your errors and mistakes detected, your ignorance removed, your sins put away, the will of God discovered to you, all holiness promoted in you, and your soul blessed with all spiritual blessings in the use of those means which God has appointed for conveying them. O that we may all desire to receive the word with the same simplicity that we desire our daily meals, and have as earnest and keen an appetite for spiritual food, as a hungry man has for the food of the body!

Bickersteth.