

be merely quoting Chillingworth, while we mean the circle of doctrines which we have embraced, and the system of ecclesiastical tactics into which we have been drilled. The famous Council of Nice, with Constantine at their head, enthroned the bible, and by acts of external homage seemed to honor it as the sovereign of their discussions and decisions; and yet they proceeded to manufacture articles of faith and canons of discipline, which they made authoritative, leaving the bible to repose upon its velvet cushion, unconsulted, a sovereign only in name.

Let us beware of self-deception, and see to it cautiously that our professed reverence for the sacred scriptures be not contradicted by our practice. We say that we are not Protestants—that we are not the offspring of the Reformation—that we are older than the papacy—older than all the corruptions of ecclesiastical catholicism. “*From the days of John the Baptist until now,*” we have declared that we receive the word of God as the only authentic source of religious knowledge—the supreme arbiter of truth in all questions of religious faith and conduct. The great Protestant sentiment upon this subject has always been ours; and neither the sturdy doctrine of Wittenberg, nor the boldest of Scottish reformers, ever uttered stronger sentences in its favor, than have been spoken and written by our brethren at a thousand points along the continuous line of our lengthened history. By this great principle, let us carefully and faithfully abide. Let us give prominence to the bible in fact, as well as in theory. Whoever may say,—“*The Bible and Tradition*”—“*The Bible and the Fathers*”—“*The Bible and Ecclesiastical History*”—let us inscribe on our banner—**THE BIBLE ONLY**; and, as we cast the folds of that banner upon the breeze, let us stand by it in every hour of peril, and never suffer it to be dishonored. **THE BIBLE ONLY!** Let that principle prevail, and it shall work wonders for the church and the world. It is the focal centre of Christian Union—the radiating centre of Christian Action.

A BOLD PREACHER.—The boldness of Samuel Davies will be illustrated by a single anecdote. When president of the Princeton College he visited England for the purpose of obtaining donations for the institution. The King (George III.) had a curiosity to hear a preacher from the wilds of America. He accordingly attended, and was so much struck with his commanding eloquence that he expressed his astonishment loud enough to be heard half way over the house, in such terms as these—“He is a wonderful man! Why he beats my bishops.” Davies, seeing that the king was attracting more attention than himself, paused, and looking his Majesty full in the face, gave him, in an emphatic tone, the following beautiful rebuke:—“When the lion roareth, let the beasts of the forest tremble; and when the Lord speaketh, let the kings of the earth keep silence.” The king instantly shrank back in his seat like a school boy rapped over the head by his master, and remained quiet during the remainder of the sermon. The next day the monarch sent for him, and gave him fifty guineas for the institution over which he presided, observing at the same time to his courtiers—“He is an honest man; an honest man.” Not one of his silken bishops would have given him such a reproof.—*Liverpool Chronicle.*