

The Boreau.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—ACTS XVII. 11.

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THE LILIES.

O ye, who cannot trust your God,
Turn to you fields, and look abroad;
Review the lilies there:
Each verdant leaf, each tint behold;
Not even Israel's king of old,
Arrayed in purple and in gold,
With these could e'er compare.

Then why, ye children of the dust,
Thankless, a gracious God distrust—
A Father ever true!
'Tis he who quilts each floral gem,
And clothes unsought the rising stem:
If thus his care extends to them,
Will he not care for you?

Look on the lilies of the field;
In them his providence reveal'd:
The fainting soul may stay:
If he a short-lived flower arrays,
Will he not clothe through distant days,
And keep to show his endless praise,
A better race than they!

Look on the lilies—let them be
Meek teachers of humility.
To check th' clated hearse;
The humble lilies can outshine;
The gayest child of Adam's line,
Though clothed in garments rich and fine,
Adorn'd by human art.

Rev. J. S. Burd.

THE SHORT CATECHISM, A. D. 1553.

Continued.

Master. Thou hast touched (my son) the chief cause of Christ's rising again. Now would I fain hear thy mind of his going up into heaven. What answer, thinkest thou, is to be made to them, that say, It had been better for him to tarry here with us, presently to rule and govern us! For, beside other divers causes, it is likely, that the love of the people towards their prince, specially being good and gracious, should grow the greater by his present company.

Scholar. All these things which he should do present, that is to say, if he were in company among us, he doth them absent. He ruleth, maintaineth, strengtheneth, defendeth, rebuketh, punisheth, correcteth; and performeth all such things as do become such a prince, or rather God himself. All these things (I say) performeth he, which being either to our need or profit, honour or commodity. Beside this, Christ is not so altogether absent from the world, as many do suppose. For albeit the substance of his body be taken up from us; yet is his Godhead perpetually present with us; although not subject to the sight of our eyes. For things that be not bodily, can not be perceived by any bodily mean. Who ever saw his own soul? No man. Yet what is there more present or vnt to each man nearer, than his own soul? Spiritual things are not to be seen, but with the eye of the spirit. Therefore he that in earth will see the Godhead of Christ: let him open the eyes; not of his body, but of his mind; but of his faith: and he shall see him present, whom eye hath not seen; he shall see him present, and in the midst of them, where- ever he be two or three gathered together in his name: he shall see him present with us, even unto the end of the world. What said I? shall he see Christ present? Yea, he shall both see and feel him dwelling within himself: in such sort as he doth his own proper soul. For he dwelleth and abideth in the mind and heart of him which fasteneth all his trust in him.

Master. Very well: but our confession is that he is ascended up into heaven. Tell me therefore how that is to be understood.

Scholar. So use we commonly to say of him, that hath attained to any high degree or dignity: that he is ascended up, or advanced into some high room, some high place or state; because he hath changed his former ease, and is become of more honour than the rest. In such case is Christ gone up, as he before came down. He came down from highest honour to deepest dishonour, even the dishonour and vile state of a servant, and of the cross. And likewise afterward he went up, from the deepest dishonour, to the highest honour, even that same honour, which he had before. His going up into heaven, yea, above all heavens, to the very royal throne of God, must needs be evident by most just reason, that his glory and majesty might in comparison agreeably answer to the proportion of his baseness and reproachful estate. This doth Paul teach us, in his writing to the Philippians; he became obedient even unto death; yea, the very death of the cross. Wherefore God hath both advanced him to the highest state of honour: and also given him a name above all names; that at the name of Jesus every knee should bow, of all things in heaven, earth and hell. But although he be already gone up into heaven; nevertheless by his nature of Godhead, and by his Spirit, he shall always be present in his church: even to the end of the world. Yet this proveth not that he is present among us in his body. For his Godhead hath one property; his manhood another: His manhood was created; his Godhead uncreated. His manhood is in some one place of heaven: his Godhead is in such sort eachwhere, that it filleth both heaven and earth. But to make this point plainer, by a similitude or comparing like to like. There is nothing that doth trulier, like a shadow, express Christ, than the sun: for it is a fit image of the light and brightness of Christ. The sun doth always keep the heaven: yet do we say that it is present also in the world; for without light there is nothing present, that is to say, nothing to be seen of any man: for the sun with his light, filleth all things. So Christ is lifted up above all heavens, that he may be present with all, and fully furnish all things, as St. Paul doth say. But as

touching the bodily presence of Christ here in earth (if it be lawful to place in comparison great things with small), Christ's body is present to our faith; as the sun, when it is seen, is present to the eye: the body whereof, although it do not bodily touch the eye, nor presently with it together here in earth, yet is it present to the sight, notwithstanding so large a distance of space between. So Christ's body, which at his glorious going up was conveyed from us: which hath left the world, and is gone unto his Father: is a great way absent from our mouth, even then when we receive with our mouth the holy sacrament of his body and blood. Yet is our faith in heaven; and beholdeth that the Sun of righteousness: and is presently together with him in heaven, in such sort as the light is in heaven with the body of the sun, or in earth the sun with the sight. And as the sun is present to all things by his light: so is Christ also in his Godhead. Yet neither can from the body the light of the sun be separated: nor from his immortal body the Godhead of Christ. We must therefore say, that Christ's body is in some one place of heaven, and his Godhead every where: that neither of his Godhead make a body: nor of his body a God.

Master. I see (my son) thou art not ignorant after what sort Christ is rightly said to be from us in body, and with us in spirit. But this one thing would I know of thee: why Christ our Lord is thus conveyed away from the sight of our eyes; and what profit we take by his going up to heaven?

Scholar. The chief cause thereof was to pluck out of us that false opinion, which sometime deceived the Apostles themselves: that Christ should in earth visibly reign, as other kings, and ruling princes of the world. This error he minded to have utterly suppressed in us: and that we should think his kingdom to consist in higher things. Which thing he therefore thought fitter, because it was more for our commodity and profit, that some such kingdom should be set up, as the foundations thereof should rest upon our faith. Wherefore it was necessary that he should be conveyed away from us, past perceiving of all bodily sense: that by this mean our faith might be stirred up, and exercised to consider his government and providence, whom no sight of bodily eyes can behold. And forasmuch as he is not king of some one country alone: but of heaven and earth: of quick and dead: it was most convenient that his kingdom should be otherwise governed, than our senses may attain unto. For else he should have been constrained, sometime to be carried up to heaven: sometime to be driven down to the earth: to remove sometime into one country, sometime into another: and like an earthly prince to be carried hither and thither, by divers change of chanceable affairs. For he could not be presently with all at once, unless his body were so turned into Godhead, that he might be in all in many places together: as Eutyches, and certain like heretics held opinion. If it so were that he might be eachwhere present withal, at one very instant time: then were he not man, but a ghost: neither should he have had a true body, but a fantastical: whereof should have sprung forthwith a thousand errors: all which he hath dispatched by carrying his body up whole to heaven. In the mean season he, remaining invisible, governeth his kingdom and commonweal, that is his church, with sovereign wisdom and power. It is for men to rule their commonweals by a certain civil policy of men: but for Christ and God, by a heavenly godlike order. But all that I have hitherto said containeth but a small parcel of the profit, that we take by the carrying up of Christ's body into heaven. For there are many more things, that here might be rehearsed, whereof large store of fruit is to be gathered. But specially this may not be left unspeak: that the benefits are such, and so great, which come unto us by the death, rising again, and going up of Christ, as no tongue either of men or angels is able to express. And that you may know my mind herein: I will rehearse certain of the chief: whereunto, as it were two principal points, the rest may be applied. I say therefore: that both by these and other doings of Christ, two commodities do grow unto us: the one, that all the things that ever he hath done, for our profit and behoof he hath done them: so that they be as well our own, if we will cleave therewith unto; as if we were also nailed with him: and in him our sins punished. He died; and was buried: we likewise with our sins are dead and buried: and that in such sort, that all remembrance of our sins is utterly taken out of mind. He is risen again: and we are also risen again with him: that is, we are made partakers of his rising again and life, that from henceforth death hath no more rule over us. For the same Spirit is in us that raised up Jesus from the dead. Finally, as he is gone up into heavenly glory: so we are lifted up with him. Albeit that these things do not now appear: yet then shall they all be brought to light, when Christ, the light of the world, shall show himself in his glory, in whom all our bliss is laid up in store. Moreover by his going up are granted us the gifts of the Holy Ghost: as Paul doth sufficiently witness (Eph. iv.). The other commodity, which we take by the doings of Christ, is: that Christ is set for an example unto us, to frame our lives thereafter. If Christ hath

been dead: if he hath been buried for sin: he was so but once. If he be risen again: if he be gone up to heaven: he is but once risen: but once gone up. From henceforth he dieth no more, but liveth with God: and reigneth in everlasting continuance of glory. So if we be dead: if we be buried to sin: how shall we hereafter live in the same? If we be risen again with Christ: if by steadfast hope we live now in heaven with him: heavenly and godly things, not earthly and frail, we ought to set our care upon. And even as heretofore we have borne the image of the earthly man: so from henceforward let us bear the image of the heavenly. As the Lord Christ never ceased to do us good, by bestowing upon us his Holy Spirit: by garnishing his church with so many notable gifts: and by perpetual praying to his Father for us: like reason ought to move us to aid our neighbour with all our endeavour: to maintain, as much as in us lieth, the bond of charity; and to honour Christ our Lord and Saviour, not with wicked traditions and cold devices of men, but with heavenly honour and spiritual indeed, most fit for us that give it, and him that shall receive it, even as he hath honoured and doth honour his Father. For he that honoureth him honoureth also the Father, of which he himself is a substantial witness.

Master. The end of the world holy scripture telleth the fulfilling and performance of the kingdom and mystery of Christ, and the renewing of all things. For (saith the Apostle Peter in his second Epistle the third chapter.) We look for a new heaven, and a new earth, according to the promise of God: wherein dwell eth righteousness. And it seemeth reason that corruption, unsteadfast change, and sin, whereunto the whole world is subject, should at length have an end. Now by what way, and what fashion circumstances these things shall come to pass, I would fain hear thee tell.

Scholar. I will tell you as well as I can, according to the witness of the same Apostle. The heavens shall pass away like a storm: the elements shall melt away: the earth, and all the works therein, shall be consumed with fire: as though he should say: as gold is wont to be tried: so shall the whole world be purified with fire, and brought to his full perfection. The lesser world, which is man, following the same, shall likewise be delivered from corruption and change. And so for man this greater world (which for his sake was first created) shall at length be renewed, and be clad with another hue, much more pleasant and beautiful.

Master. What then remaineth?

Scholar. The last and general doom. For Christ shall come: at whose voice all the dead shall rise again, perfect and sound both in body and soul. The whole world shall behold him, sitting in the Royal throne of his Majesty: and after the examination of every man's conscience, the last sentence shall be pronounced. Then the children of God shall be in perfect possession of that kingdom of freedom from death and of everlasting life, which was prepared for them before the foundations of the world were laid. And they shall reign with Christ forever. But the ungodly that believed not, shall be thrown from thence into everlasting fire, appointed for the devil and his angels.

To be continued.

AS THY DAYS, SO THY STRENGTH.

THE Christian, when in health, fears that he should not bear sickness as he ought; in sickness, that, if restored to health, he should not keep his vows and resolutions; when not exposed to much temptation, he fears that he should fall if he were; when apparently tasked to the utmost, he fears that exemption would only generate sloth. But let him be of good cheer; our text is a voice from the unknown future, and should inspire him with confidence. Sickness may be at hand, but so also is the strength for sickness; and thou shalt be enabled to take thy sickness patiently. You may justly be recovering from sickness: and life—for it is often harder to face life than death; he who felt nerved to die may be afraid to live—life may be coming back upon you with its long array of difficulties, and toils, and dangers; but he of good cheer, the Author of life is the Author of grace: He who renews the one will impart the other, that your days may be spent in his service. And sorrows may be multiplied; yes, I cannot look on this congregation, composed of young and old, of parents and children, of husbands and wives, of brothers and sisters, without feeling that much bitterness is in store.

I can see far enough into the future to discern many funeral processions winding from your doors: I miss well known faces from the weekly assembly, and the mournful habits of other parts of the family explain but too sadly the absence. But be of good cheer; the widow shall not be desolate, the fatherless shall not be deserted, when the grave opens, there shall be the opening of fresh springs of comfort; when the clouds gather, there shall be the falling of fresh dews of grace; for heaven and earth may pass away, but no jot and no tittle of the promise can fail—as thy days so shall thy strength be.

And if you ask proof that we are not too bold in our prophecy, we might appeal, as we have already appealed, to the registered experience, whether of the living or the dead. This experience will go yet further, and bear us out in predicting peace in death, as well as support through life.

I have to pass through the trial from which nature recoils, the earthly house must be taken down, and the soul struggle away from the body, and appear at the tribunal of my Judge. How shall I feel at such a moment as this? Indeed I dare not conjecture. The living know not, cannot know, what it is to die; we must undergo, before we can imagine, the act of dissolution; life is an enigma in its close, as in its commencement; we cannot remember what it was to enter, we cannot anticipate what it will be to quit the lower world. Yet if there be strength and collectedness, in that fearful extremity, to meditate of God, my meditation of Him shall be sweet. I shall remember that what God hath promised, He will surely perform, May I not, therefore, be glad in the Lord? The things that are temporal are fading from the view: but the things that are eternal already crowd upon the view. The ministering spirits wait to conduct me—the heavenly minstrelsy sends me notes of gracious invitation: one more thought of God as my father and friend, one more prayer to the "resurrection and the life," and I am in the presence of Him who has never failed in accomplishing his word to his people. Bear witness—yes, we must appeal to the inhabitants of heavenly places, to glorified spirits who have fought the last fight and now "rest from their labours." We will ask them how they prevailed in the combat with death? How, weak and worn as they were, they held fast their confidence in the hour of dissolution, and achieved a victory, and soared to happiness? Listen to their answer; the ear of faith may catch it, though it be not audible by the organ of sense:—We were weak in ourselves—we entered the dark valley, to all appearance unprepared for wrestling with the terrors with which it seemed thronged; but wonderfully did God fulfil his promise. He was with us, and He ministered whatever was necessary to the sustaining our faith and securing our safety; and now be ye animated by our experience. If ye would win our crown and share our gladness, persevere in simple reliance upon Him who is alone "able to keep you from falling," and ye also shall find that there is no season too full of dreariness and difficulty for the accomplishment of the words—"as thy days so shall thy strength be."—Rev. Henry Melell.

BISHOP BEDELL, OF KILMORE.

His practice in the ordination of the Clergy.
He was very strict in his examinations before he gave orders to any. He went over the articles of the church of Ireland so particularly and exactly, that one who was present at the ordination of him that was afterward his arch-deacon, Mr. Thomas Price, reported that though he was one of the senior fellows of the college of Dublin, when the Bishop was provost; yet his examination held two full hours, and when he had ended any examination, which was always done in the presence of his clergy, he desired every clergyman that was present to examine the person further, if they thought that any material thing was omitted by him; by which a fuller discovery of his temper and sufficiency might be made. When all was ended, he made all his clergy give their approbation before he would proceed to ordination: for he would never assume that singly to himself, nor take the load of it wholly on his own soul. He took also great care to be well informed of the moral and religious qualities of those he ordained, as well as he satisfied himself by his examination of their capacity and knowledge.

He had always a considerable number of his clergy assisting him at his ordinations, and he always preached and administered the sacrament on those occasions himself; and he never ordained one a presbyter, till he had been at least a year a deacon, that so he might have a good account of his behaviour in that lower degree, before he raised him higher. He looked upon that power of ordination as the most sacred part of a bishop's trust, and that in which the laws of the land laid no sort of imposition on them, so that this was entirely in their hands, and therefore he thought they had so much the more to answer for to God on that account; and he weighed carefully in his thoughts the importance of those words, "Lay hands suddenly on no man, and be not a partaker of other men's sins." Therefore he used all the precaution that was possible for him in so important an affair. He was never prevailed on by any recommendations nor importunities to ordain any; as if orders had been a sort of freedom in a company, by which a man was to be enabled to hold as great a portion of the ecclesiastical revenue as he could compass, when he was thus qualified: nor would he ever ordain any without a title to a particular flock. For he thought a title to a maintenance was not enough; as if the church should only take care that none in orders might be in want; but he saw the abuses of those emendated titles, and of the vagrant priests that went about as journeymen, plying for work, to the great reproach of that sacred employment; and in this he also followed the rule set by the fourth general council, that carried this matter so high, as to annul all orders that were given without a particular designation of the place, where the person was to serve. For he made the primitive times his standard, and resolved to come as near it as he could, considering the corruption of the age in which he lived. He remembered well the grounds he went on, when he refused to pay fees for the title to his benefice in Suffolk, and therefore took care that those who were ordained by him, or had titles to benefices from him, might be put to no charge: for he wrote all the

instruments himself, and delivered them to the persons to whom they belonged, out of his own hands, and adjured them in a very solemn manner, to give nothing to any of his servants. And, that he might hinder it all that was possible, he waited on them always on those occasions to the gate of his house, that so he might be sure that they should not give any gratification to his servants. He thought it lay on him to pay them such convenient wages as became them, and not to let his clergy be burdened with his servants. And indeed the abuses in that were grown to such a pitch, that it was necessary to correct them in no exemplary a manner.—*Life, by Bishop Burnet.*

His principle of Rubrical conformity.
The true reasons that obstructed Bedell's preference seem to be these: he was a Calvinist in the matter of degrees and grace; and preferences went generally at that time to those that held the other opinions. He had also another principle, which was not very acceptable to some in power: he thought, conformity was an exact adhering to the Rubric; and that the adding any new rite or ceremony, was as much nonconformity, as the passing over those that were prescribed: so that he would not use those bowings or gesticulations that grew so much in fashion (during the early part of Charles the first's reign) that men's affections were measured by them. He had too good an understanding, not to conclude, that these things were not unlawful in themselves; but he had observed that when once the humour of adding new rites and ceremonies got into the church, it went on by a fatal increase, till it had grown up to that bulk, to which we find it swelled in the church of Rome. And this began so early, and grew so fast, that St. Austin complained of it in his time, saying, that the condition of Christians was then more uneasy by that yoke of observances, than that of the Jews had been. And therefore, Bedell thought the adhering to established laws and rules was a certain and fixed thing; whereas superstition was infinite. So he was against all innovations, or arbitrary and assumed practices; and so much the more when men were distinguished and marked out for preferment, by that which in strictness of law was a thing that deserved punishment. For in the Act of Uniformity, made in the first year of Queen Elizabeth's reign, it was made highly penal, to use any other rite or ceremony, order or form, either in the sacraments or in morning or evening prayers, than what was mentioned and set forth in that book. And this was particularly intended to restrain what were leavened with the former superstition, and yet, for saving their benefices, might conform to the new service, but retain still with it many of the old rites in sacred offices. And it seems our legislators were of the same mind, when the last Act of Uniformity was passed; for there is a special proviso in it, that no rites or ceremonies should be openly used in any church, other than what was prescribed and appointed to be used in and by the said book. Therefore he continued to make the Rubric the measure of his conformity, as well before his promotion as after it.

THE REV. S. R. L. GAUSSEN D. D., OF GENEVA.

Drawn by the Rev. George B. Cheever, D. D.
Dr. Gausсен, the able coadjutor of D'Aubigne, and author of the admirable work on Inspiration entitled *Theopneustia*, was pastor of the parish of St. Antoine, in the Canton of Geneva, in the year 1815. It was about this time that he likewise became a Christian, and preached the way of salvation through faith in Christ crucified. In his teachings among his flock, Dr. Gausсен, becoming dissatisfied with the Catechism imposed for instruction by the National Church, principally because it had no acknowledgment of the great fundamental truths of the gospel, laid it aside, and proceeded to teach the children and candidates for communion in his own way. For this he was brought before the "Venerable Company of Pastors," and finally was by them censured, and suspended for a year from his right to sit in the Company.

But Dr. Gausсен and his friends, D'Aubigne and others, nothing terrified by their adversaries, proceeded still farther. They framed the Evangelical Society of Geneva, took measures for the preaching of the gospel in the city, and established, though in weakness and fear and in much trembling, yet in reliance upon God, the Evangelical Theological Seminary. Finding that all efforts and threatenings to prevent or stay their career were in vain, the Venerable Company proceeded, in 1831, to reject Mr. Gausсен from the functions of Pastor of St. Antoine, and to interdict Messrs. Gausсен, Galland and Merle from all the functions of the pulpit in the churches and chapels of the Canton. What a spectacle was this! It recalls to mind the action of the Genevese Republic: 300 years before, in the banishment of Calvin and Farel from the city. The result has been happy in the highest degree. Forced out of the National church, these men have been made to feel, what at first it is so difficult to be convinced of, that the Church of Christ belongs to Christ, and not to any nation. They see that there is a new transfiguration, a new approximating step of glory for the Reformed Church in Europe, in which she shall become free in Christ—shall assume her true catholicity, her supremacy, her independence—becoming forever, and everywhere, a Church in the Spirit, the Truth, and the Liberty of Christ.

In Geneva, the Church is in subjection. The people cannot choose their pastors—the pastors are compelled to receive every man to Christian Communion as an indiscriminate right of citizenship. At a certain age, every young man comes into the Church by law, no matter how depraved, and declares in the most solemn manner that he believes, from the bottom of his heart, the dogmas in which his pastor has instructed him; that he will still hold to them, and renounces the world and its pomps. For entering the army, for becoming an apprentice, for obtaining any employ, the young man must take the communicant's oath. Have you been to the communion? Is the test question—first and implacable. Hence, if a pastor should refuse the communion to a young libertine, the candidate and the whole family would regard it as the highest insult and injustice, debarring the young man from rights sacred to him as a citizen, shutting, indeed, the door of all civil advancement against him.

To say nothing of piety, how can even morally itself be preserved in a Church in such degrading subjection to the civil power?

Dr. Gausсен was appointed to the office of Professor of Sacred Theology in the new Evangelical School, and he also officiates as one of the Pastors in the Church of the Oratoire, of which M. Pilet is the regular preacher. M. Pilet is distinguished for his gifts of eloquence and piety, and holds the office of Professor of Evangelical Theology, along with Professor La Harpe, the latter taking the Department of the Old Testament, the former of the New. Every Lord's day, at eleven o'clock in the morning, after the sermon, there is in the Church of the Oratoire an exercise for the young of which Dr. Gausсен has the special charge. It is a catechetical exercise in which the children are instructed from the Scriptures, making the Bible their text-book and book of study. It was for the crime of substituting the Bible instead of the old catechism of the Company of Pastors, in his instruction of the children of his flock at St. Antoine, that Dr. Gausсен was first censured and finally deposed from that parochial charge. He has great power over the children, possessing the rare faculty of awakening and interesting the youthful mind, while at the same time his questions and illustrations are full of the richest instruction to those who are more advanced and learned in the things of Christ. Hence this exercise is attended by parents as well as children, and by strangers, who look on and listen with delight and profit at the understanding and answers of the little ones. It is a most interesting spectacle to see these youthful minds brought so actively into play, and enriched and disciplined by the acuteness, knowledge, and lively eloquence of the teacher.

Dr. Gausсен seems a somewhat younger man than D'Aubigne, shorter of stature, with a quick and active eye and movement. His countenance is full of life, frankness and intelligence. There is a pleasing combination of energy and suavity in his manners, indicating perhaps the characteristics of his mind; for he is a man of learning in action, and of solid accomplishments gracefully employed. His style is admirable for its united richness and vivacity. There is the same interest and life in his conversation, as in his writings, with the great charm of a simplicity and friendliness of character as open as the sun, and a most attractive warmth and enthusiasm of Christian thought and feeling. His mind kindles and glows, especially on the preciousness of the Word of God, the advancing kingdom of the Redeemer, and the nature of the enmity which the Church of Christ in Europe must now encounter. He speaks with the same deep earnestness as D'Aubigne of the great crisis which is so evidently hastening in Europe—the rapidly advancing battle, and final trial, between Rome and the gospel. No one can tell what scenes and sorrows it will attend. Great events—it may be, alarming ones—are to be developed.

Dr. Gausсен's residence is in a beautiful rural spot, not far outside the gates of the city, towards France, commanding a noble view of the Alps. During conversation in a walk thither, he spoke to me of his views of inspiration, as exhibited in his work on that subject. The professors seek to build up their pupils on the Word of God, and to make them strong in that, as their impregnable citadel, having no half-way in its divine authority. Next they would have them noted and grounded in the doctrine of Justification by Faith. Dr. Gausсен told me that his high views of the Word of God were powerfully sustained in his own mind by the manner in which our blessed Lord himself quotes and refers to the Old Testament. It is the Word of God and not Man; it is God's own words, speaking to the Soul; by which, by every word, man shall live, and not a word shall be broken. They have an authoritative power and life, not weakened by any mixture of human authority or human opinion and doubt; and they are appealed to in such a manner as could not consist with anything less than the highest, fullest, direct, and living inspiration.

THE LORD BISHOP OF CASHEL, PREACHING AT GENEVA.

Described by a non-Episcopalian.

The Sabbath evening before we parted, Mr. Bacon had gone with me to hear the Bishop of Cashel. The service was in the dining hall of the Hotel de Bergues, a fashionable resort, where there were gathered as many of the votaries of rank and wealth from England as ordinarily are to be found in Geneva on any Sabbath. It was an unusual step for a Bishop of the English Church to regular conventicle—a Sabbath evening extempore sermon from a Bishop in the dining hall of the Hotel! I love to record it as a pleasant example of a dignity of the Establishment, upon the influence of his rank to do good, to gather an assembly for hearing God's word, in circumstances where none else could have commanded an audience of half a dozen persons, where, indeed, the use of the room for such a purpose would hardly have been granted to any other individual.

The hall was perfectly crowded. The preacher's sermon was a most simple, faithful, practical, affectionate exhibition of divine truth. It was on the subject of Paul's conversion, its steps, its marks, its results, especially the blessed temper, *Lord what wilt thou have me to do!* He showed that every creature, who to be a Christian, must be converted, *just like Paul*; that the change in Paul was no extraordinary case, as it is sometimes viewed, but a case of conversion; and that they must every one be converted, and become as little children, in like manner, saying, Lord, what wilt thou have me to do?

A second Sabbath evening, the good Bishop, having been unexpectedly detained in Geneva, appointed a second service of the same kind. Again the hall was crowded. He took for his subject, this time, the conversion of that sinful woman, who loved much, because much was forgiven; and again it was a most inimitable, straight-forward, practical exhibition of the truth, plain, convincing; humbling direct to the conscience and the heart. Every person he told his hearers, *needed conversion*; by the grace of Christ, just as much as this woman. Without that grace, he you ever so refined, so amiable, so upright, so pure, you are just as certainly unfit for heaven, and in the way to perdition, as she was. And yet must come to Christ just as she did, be as penitent for your sins as she was; and love your Saviour; like her, with all your heart.