"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS,-JEREMIAH VI. 16.

VOLUME IV.]

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TORONTO, UPPER CANADA, SATURDAY, JANUARY 2, 1841.

INUMBER 26.

## Poetry.

THE CITY OF GOD. "Glorious things are spoken of thee, thou City of God."

Throughout the older word, story and rite-Throughout the new, skirting all clouds with gold— Through rise and fall and destinies manifold Of pagan empires—through the dreams and night Of nature, and the darkness and the light, Still young in hope, in disappointment old— Through mists which fall'n humanity enfold, Into the vast and viewless infinite Rises th' Eternal City of our God. Her towers the morn with disenchanting rod
Dimly and darkly labours to disclose,
Lifting the outskirts of th' o'er-mantling gloom;
Bright shapes come forth, arch, pinnacle, and dome, In Heav'n is hid its height and deep repose.

THE SURE COVENANT. "For this is as the waters of Noah unto me; for as I have sworn the waters shall no more go over the earth, so have I sworn that I would not be wroth with thee."

Let the storms ply their deep and threat'ning bass, The bow of Promise shall their shade illume, Brightly descried in Faith's eternal glass, Brightly descried in Faith's eternal grass,
E'en like an Angel's many-coloured plume
Waving in tempest—pledge that in her bloom
Nature, emerging from the stormy mass,
Will keep her time and order.—Let them pass
The wicked and their plottings; 'mid the gloom,
The Church surveys her Covenant sign, and smiles.
And 'neath her sedema raipow's dripping arch. And 'neath her solemn rainbow's dripping arch,
A mystic wing spread o'er her daring march,
She goes forth on her heavenly work the whiles,
Though weeping, sure that one in joy shall bring, Her and her sheaves in harvest-moon to sing.

THE LITURGY.

"Ask for the old paths, where is the good way, and walk therein; and ye shall find rest."

A path of peace amid the tangled grove, A path of peace amid the tangled give,
A moon-lit way of sweet security—
Bright holy days that form a galaxy
To make a road to Heav'n—strains from above
Whereon the spheres of duty kindlier move,
Drinking sure light and heav'n-born harmony—
Such is the path of thy calm Liturgy, Ancient of mothers, in parental largy,
Ancient of mothers, in parental large
Daily unwinding from thine annual maze
Treasures that wax not old, whence still may grow
Fresh adoration. On thy face (of thee Praying to be more worthy) as we gaze
Thy soul comes forth in beauty, and thy brow So calm, is full of holiest Deity.

## THE ENGLISH LAYMAN. NO. XXIV. HIGHCLERE CHURCH.

Half screened by its trees, in the Sabbath's calm smile The Church of our Fathers—how meekly it stands!

O Villagers, gaze on the old hallowed pile!

It was dear to their hearts; it was raised by their hands. Who loves not the place where they worshipp'd their God?
Who loves not the ground where their ashes repose?
Dear even the daisy that blooms on the sod,
For dear is the dust out of which it arose!

The Parish Churches of England possess three different descriptions of beauty, -one, architectural; a second, picturesque; and a third, moral. As houses of God, they are clothed with a glory far above all these secondary attractions; but in this higher character, I am not, at the present moment, regarding them.

As mere specimens of architecture, some of these holy edifices are surpassingly beautiful. In solidity they rival the yet vigorous oak, a thousand years old: while the pious skill of former ages has wrought the ornamental stone-work into so many flexible and graceful forms, that its moss-stained decorations seem to wave and cluster about pinnacle and tower, as naturally as the mantling ivy. Internally, too, there is much of that solemn grandeur of aisle, and of that "dim religious light," which bathed the youthful spirit of Milton in purer hues than those that darkened his maturer years. The fantastic breathings of the carved wood-work, polished and almost darkened into ebony by time, lend a grave and fitting charm to these costly temples; and the monuments, still triumphing over the mutilations of the Reformation and Rebellion, almost summon the dead before us, and people the chancels with the martyr forms of Cranmer, Ridley, and Laud.

Other churches there are, of lowly pretensions and irregular proportions, having no attractions but what Time has bestowed upon them. And, truly, Time, in his peculiar way, is almost as great an architect, as a Michael Angelo, a Wren, or a Barry. He can stamp an indefinable interest on the mouldering stones of the commonest and most unseemly house of Prayer. He can rear up the patriarchal yew, the Methuselah of trees, to cast a sombre gloom around, and to seem as if it formed a part of the coeval pile which it overshadows. No outward or inward beauty, such as art can give, may belong to these places; but the spirit of the picturesque and the venerable rests upon them, and they hallow the land with their serene and sanctifying look.

There is also a great number of churches throughout England, neither beautiful as specimens of architecture, nor picturesque from situation or the effects of time, which yet have an interest about them, a moral charm, far beyond mere external and material grace. The church of Drayton Beauchamp is, for aught I know, an uninteresting structure in itself; but to him who knows that within its walls was once poured forth the gentle and majestic eloquence of Hooker, it is connected with associations, that address themselves to the noblest and most spiritual part of his nature. The memory of a good man can impart some of its own undying loveliness to the scenes in which he moved, to the chair in which he studied, to the desk and pulpit from which he prayed and preached: and though the edifice be but ordinary. in which an Andrewes, a Hammond, a Kenn, or a Heber has pointed out the path to Heaven, their voices still linger among the aisles, and the worm-eaten rafters become as precious to the eye of piety, as if they were hewn from the cedars of Lebanon, and inlaid with the gold of Ophir. Even from the churchyard alone, the church itself sometimes acquires an interest beyond that resulting from all which is grand or elegant in human skill. The obscure grave of Bishop Kenn is indicated only by a few bars of iron, in the shape of a coffin, and by a mitre and crosier in the same metal, laid over his grave. Yet, though the church of Frome is by no means an unsightly structure, it would attract fewer persons, "to go round about it, and tell its towers," were it not that one of the Seven Bishops "sleeps well", beneath the shadow of its walls. This is that sort of beauty, attaching to some of our churches, which I have ventured

to the archers of Harold. Outliving the more perishable work of man's hands it has probably seen more than one rebuilding of the edifice which it shelters. Successive moan in the night-breeze: and when sacrilege transferred the broad domains, in the midst of which it stands, it may have worn to the tearful eye of imaginative Piety a deeper and a sympathetic gloom. Superstition, till within a very recent period, peopled it with ghosts, and perchance even now some simple villagers may still believe that it is the nocturnal haunt of unearthly beings.

The church itself, quite obscured with trees, stands on an eminence in Highclere Park, and adjoins the mansion of the Earl of Carnarvon,\* the patron of the living. It was rebuilt in 1688 by Sir Robert Sawyer, who, in the same year, acted as one of the counsel for the Seven Bishops, when brought to trial for passively resisting the Popish mandates of the second James. One may fairly indulge in the pleasing conjecture that, while, with Finch ringing at Highclere, and a building was arising, at his his office to the King's designs, he sacrificed his place to and his acquisitions remain in a noble family, by a match beneath a rebel hand! But my hour-glass has run out, with his only daughter. And nothing ever impeached with his only daughter. And nothing ever impeached —and I have said my rambling say.

ALAN FAIRFORD. him or his actions in public." He was humane, as Attorney General; very learned, as a lawyer; and richly stored with academic literature. The edifice, which his piety re-constructed, covers his remains, and a monument

son who died, in 1740, Bishop of Waterford and Lismore. Mr. Milles, the father, was witness of and partaker in a most singular and providential mercy, which, though occurring at Newbury, in some degree belongs to the history of this Parish, and possesses a general interest, independent of time or place.

On Sunday, the 2nd of February 1683-4, Mr. Milles exchanged morning duties with the curate of Newbury, a town about four miles distant from Highelere. Previous to the performance of morning service it was his custom to smoke a pipe of tobacco, as it enabled him to discharge his duties with ease and freshness. On this particular morning, however, as he had to administer the Holy Sacrament, he dispensed with his favourite indulgence, being impressed with a deep sense of the solemn The service was begun, and proceeded in ordinary course. the nature of the person so united to Him, and not the nature of The lessons of the day were uncommonly short; and Mr. Milles, in consequence of the Sacrament, delivered a very brief sermon. He then went to the altar, and commenced administering the eucharist to the communicants, who had all gathered together in the chancel. While thus engaged, a great part of the roof and leads, which covered the centre of the church, fell with a great noise, and crushed the pews that had so recently been occupied by the congregation. The communicants, though not one was hurt, were greatly alarmed, and rushed out of the church. Mr. Milles remained at the altar, and stirred by a strong sense of the great mercy he had just experienced, fell down upon his knees and offered up thanksgiving to his Almighty Preserver.

A concurrence of trifling and accidental circumstances led, humanly speaking, to this marvellous escape of a greater part of the congregation, from instant destruction. Had Mr. Milles smoked his pipe as usual, and, in consequence, commenced the service a few minutes later,-or had the lessons been ordinarily long, instead of unusually short,-or had he preached a sermon of the accustomed length,-the congregation would have been detained until the roof fell, and a fearful scene of death, wounds, and mutilations would have ensued. The worthy Rector always retained a solemn and grateful recollection of the appalling incident, and, for several years afterwards, at the request of the parishioners of Newbury, delivered a sermon, on the anniversary of this great mercy, in the church in which it had been vouchsafed. The text on these occasions was invariably the same as that selected on the eventful morning, and, by a curious coincidence, as it proved in the sequel, was particularly applicable: it was taken from 2 Cor. vi. 2, "For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee; behold,

This must have proved a startling interruption to the quiet tenour of our village parson's life, but it probably exalted the fervour of his devotion, and exercised a of his ministerial career. Who were his successors for testimony of the present aged parish clerk, "that for the last fifteen years there has not been a parish in England better served than Highclere." I smiled, well pleased, when I heard this homely and well-deserved compliment during that period, and I thought to myself that it was

\* Robert Dormer, Earl of Carnarvon, who was slain at Newbury, son, with whom the earldom expired. Mr. Herbert, created by one, who had intermarried with his female ancestor. sent family of Carnarvon derive their Highelere property from present family of Carmer Sir Robert Sawyer's daughter. She married Thomas, Earl of Pembroke, and the Highclere estates were settled on the second son of that marriage, whose nephew, as just mentioned, became by the Rev. Stephen Charnocke, B. D. the first Earl of Carnarvon of the last creation.

To this last class, belongs the parish church of immediately recollect it, and those who have not made us out of the hands of the jailor too powerful for us. [2.] He the congregation are equally holy; thus, disingenuously imputing HIGHCLERE. It is a most ordinary looking building, of acquaintance with his pure and artless volume, will do had, therefore, a nature to be compassionate to us, and victorious to us an arrogant claim of superiority on the ground of personal red brick, with a nave, two aisles, a chancel, and an well to search out the passage for themselves, and to for us. A nature sensibly to compassionate us, and another holiness and wisdom, which we should tremble to put forward for "ivy-mantled tower"; and neither from art nor age has learn from the fascinating narrative in which it occurs nature to render those compassions effectual for our relief; he had ourselves, aware, as we are, that "if any man think that he it derived the least embellishment. Its only external how holiness may be practised, and how it may be defeature, possessing the slightest interest, is a yew that scribed. But I have wandered to Hooker's parish of Divine nature to bear with us. He hath the affections of a man and, at the same time, contrary to Christian humility, and in may have supplied bows to the victors of Cressy, or even Bishopbourne, and must return to Highelere. From to us, and the power of a God for us: a nature to disarm the devil opposition to the knowledge which every teacher, at least, ought the desk and pulpit once worthily occupied by Mr. for us, and another nature to be sensible of the working of the to possess, of our unworthiness even when we have done all, unbishops of Winchester, while residing at their mansion memory still flourishes, sweet and verdant, in the cotalmost touching the church, must have heard its branches tages of the surrounding hamlets. Neither Chartism, he been only God, he could not have died; and had he been only his word and sacraments, as well as ministers of the Church. from the see of Winchester to the family of Fitzwilliam, curate preaches the Gospel on Sundays, and humbly as God, he was to instruct us infallibly. A nature whereby he as the Almighty, who considered (as he always does) the outrage practises it every day.

but where the hare now loves to couch, and the sheep to and Somers, Sir Robert Sawyer was anxiously watching and mirroring its columns in the mimic lake sleeping at the progress of the trial, the hammers and trowels were its feet! Gladly would I wander on with him to the battle-field of Newbury hard by, and tell him how plensole cost, for the maintenance of that pure faith which tifully it has been watered with loyal and noble blood,he was defending against the infatuated monarch in a how here the incomparable Falkland\* met the death court of law. He had faithfully served the crown as for which he sighed, -how here the chivalrous Earl of Attorney General, but on being required to prostitute | Carnarvon, whose untarnished fame is immortalized by Clarendon, and whose features still glow with a fresh his principles, and, returning to his seat, "ended his and aristocratic grace on the canvass of Vandyck, how days'', says a cotemporary, "honourably and in peace; here he "charged home' for the last time, and sunk

Highelere, 15th October, 1840.

\* The following anecdote of Lord Falkland had never been repiety re-constructed, covers his remains, and a monument in the chancel briefly records his name, office, and munificence.

The rector of Highelere, during the time of Sir Robert Sawyer, was the Rev. Isaac Milles, a clergyman of worth, piety, and erudition. He held the living for almost forty years, and was buried in the chancel,—whither, in twenty years after, were also brought the remains of his being strongly impressed with the presentiment, that it would be being strongly impressed with the presentiment, that it would be being strongly impressed with the presentiment, that it would be being strongly impressed with the presentiment, that it would be attended with a fatal result to himself, he determined, in order to be fully prepared for the event, to receive the sacrament. Accordingly, very early on the morning of the battle, it was administered to him by the clergyman of Newbury; and Mr. Head, and the whole of his family, by Falkland's particular wish, were present. It is also related, that his corpse, a few hours afterwards, was brought, slung on a horse, and deposited in the Town Hall, from whence it was afterwards removed for interment."

## CHRIST OUR REDEEMER AND MEDIATOR, A MANIFESTATION OF THE MYSTERIOUS AND MANIFOLD WISDOM OF GOD.\*

Christ did not take the person of man, but the nature of man, into subsistence with Himself. The body and soul of Christ were not united in themselves, had no subsistence in themselves, till rite which he was about to celebrate, and feeling disin- they were united in the person of the Son of God. If the person clined to any carnal gratification, however innocent. - of a man were united to Him, the human nature would have been the Son of God. (Heb. ii, 14, 16.) "Forasmuch then as the children are partakers of flesh and blood, He also himself likewise took part of the same, that through death He might destroy him that had the power of death, that is, the devil. For verily He took not on him the nature of angels, but He took on him the seed of Abraham." He took flesh and blood to be his own nature, perpetually to subsist in the person of the Aoyoc, which must be by a personal union, or no way: the deity united to the humanity, and both natures to be one person. This is the mysterious and

THE END OF THIS UNION.

He was hereby fitted to be a Mediator. He hath something like to man, and something like to God. If he were in all things only like to man, he would be at a distance from God: if he were in all things only like to God, he would be at a distance from man. He is a true Mediator between mortal sinners and the immortal righteous one. He was near to us by the infirmities of our nature. and near to God by the perfections of the Divine; as near to God in His nature, as to us in ours; as near to us in our nature, as he is to God in the Divine. Nothing that belongs to the Deity but he possesses, nothing that belongs to the human nature but he is clothed with. He had both the nature which had offended, and that nature which was offended: a nature to please God, and a nature to pleasure us: a nature, whereby he experimentally knew the excellency of God, which was injured, and understood the glory due to Him, and consequently the greatness of the offence, which was to be measured by the dignity of His person: and a nature whereby he might be sensible of the miseries contracted by, and endure the calamities due to the offender, that he might both have compassion on him, and make due satisfaction for him. He had two distinct natures, capable of the affections and sentiments of the two persons he was to accord, he was a just judge of the rights of the one, and the demerit of the other. † He could not have this full and perfect understanding if he did not possess the perfections now is the accepted time; behold, now is the day of "things appertaining to God," (Heb. v, 1.) and the other furnished him with a sense of the "infirmities of man." (Heb. iv, 15.) He was hereby fitted for the working out the happiness of man

A divine nature to communicate to man, and a human nature to powerful and salutary influence over the long remainder carry up to God. [1.] He had a nature whereby to suffer for us, and a nature whereby to be meritorious in those sufferings. A the hundred years following his decease I do not know, but I can, from other veritable sources, corroborate the make his sufferings sufficient for all that embraced him. A nature capable to be exposed to the flames of Divine wrath, and another nature incapable to be crushed by the weight or consumed by the heat of it: a human nature to suffer, and stand a sacrifice in the stead of man; a divine nature to sanctify these sufferings and fill paid to the curates who had ministered in the parish the nostrils of God with a sweet savour, and thereby atone His wrath: the one to bear the stroke due to us, and the other to add uttered in the spirit, which actuated Hooker's faithful merit to his sufferings for us. Had he not been man, he could clerk, when vindicating the character of his lamented not have filled our place in suffering; and could be otherwise have master. I will not transcribe the anecdote here, for suffered, his sufferings had not been applicable to us; and had he those who are familiar with Izaac Walton's Lives will not been God, his sufferings had not been meritoriously and fruitfully applicable. Had not his blood been the blood of God, it had run of as little advantage as the blood of an ordinary man, or the blood of the legal sacrifices. (Heb. ix, 12.) Nothing less than a son, with whole the first reign, subsequently became Earl of Carnarvon, and selected that title as having formerly been borne thing less than God could have countervalled the torments due to thing less than God could have countervailed the torments due to the offending creature. Nothing less than God could have rescued

\* From "Discourses on the Existence and Attributes of God,"

Milles, the present Bishop of Winchester, (Dr. C. R. devil in us, and against us. If he had been only God, he would hesitatingly putting in a claim of personal holiness and wisdom Summer) officiated as curate for several years, and his not have had an experimental sense of our misery; and if he had for themselves and "all the congregation," as a ground for their nor Socialism has entered this quiet parish: no taber- man, he could not have conquered death. [3.] A nature effica- However, the only point I wish to insist upon in this matter, is, nacle of schism pains the churchman's eye: and the ciously to instruct us. As man, he was to instruct us sensibly; that Korah was mistaken in what he considered as an inward call, might converse with us, and a nature whereby he might influence committed against his lawful ministers, as committed against him-Having thus introduced my reader to the village us in those converses. A human mouth to minister instruction self, soon fearfully convinced him: and one case of a mistaken call church of Highelere, fain would I ramble with him, for to man, and a divine power to imprint it with efficacy. [4.] A is as decisive of the question as a hundred. But dissenters claim many a swiftly-gliding hour, through all the beauties of nature to be a pattern for us. A pattern of grace as man, as infallibility in judging of their emotions in such matters. What a varied English landscape spread around it! Fain Adam was to have been to his posterity: a Divine nature shining part of Scripture shows them to be in possession of any such gift, would I hear him contrast the tall, pillar-like tree of the in the human, the image of the invisible God in the glass of our more than other people? They ignorantly accuse us of retaining Canadian forest with the hundred-armed and gnarled flesh, that he might be a perfect copy for our imitation. (Col. i, too many popish peculiarities. Do we retain that, at all events, oak of the English Park! Pain would I point out to 15.) "The image of the invisible God, and the first born of every the infallibility of our own wayward fancies? I would remind him the blended grandeur and loveliness of this ancient creature" in conjunction. The virtues of the Deity are sweetened you of the words of Ezekiel, spoken of the dissenting teachers of domain,—the bold hill, feathered with woods,—the and tempered by the union of the humanity, as the beams of the his day, at least of persons who pretended to divine authority upon lofty encampment which the Roman sentinel has paced, sun are by shining through a coloured glass, which condescends the ground of an inward call: "They have seen vanity, and lying more to the weakness of our eye. Thus the perfections of the divination, saying, The Lord saith: and the Lord hath not sent browse,—the temple, proportioned with a classic grace, invisible God, breaking through the first born of every creature, them: and they have made others to hope that they would confirm glittering in Christ's created state, became more sensible for con- the word. Have ye not seen a vain vision, and have ye not spoken templation by our mind, and more imitable for conformity in our a lying divination, whereas ye say, The Lord saith it; albeit I practice. [5.] A nature to be a ground of confidence in our have not spoken? Therefore thus saith the Lord God: Because wherein we may approach to him. A nature for our comfort, and you, saith the Lord God." a nature for our confidence. Had he been only man, he had been too feeble to assure us; and had he been only God, he had been the example and precepts of Christ, and then, the next moment, too high to attract us; but now we are allured by his human to talk of his own holiness as his sole warrant of office as ambasnature, and assured by his divine, in our drawing near to heaven. sador of Christ,—as if the chief element of holiness were not Communion with God was desired by us, but our guilt stifled our humility. But, granting him to be really and entirely holy, surely hopes, and the infinite excellency of the divine nature would have he will allow that his Saviour was, at all events, equally holy. damped our hopes of speeding; but since these two natures, so far of God we receive the props of our faith, and the fruits of joy and that is his church. peace. Wisdom consists in choosing fit means, and conducting them in such a method as may reach with good success the variety | man capacity) by the Father, so he appointed subordinate minisforth a Mediator, suited to our wants, fitted for our supplies, and chief ministers of the church, when Christ had left it to ascend all the bustle hell and hellish instruments could raise against it.

[ To be concluded in our next.]

THE OUTWARD AND THE INWARD CALL, From the Rev. W. Palin's "Bellingham" or "a Christian in search of the Church."

I will begin by considering the sole grounds upon which you onsider yourselves divinely commissioned, viz, an inward call. and an outward call: and I think you will be brought to admit that the Almighty, in his wisdom, could never design these to be the sole warrant for taking upon ourselves the office, since fallible beings like ourselves are so apt to mistake the one and be misled by the other. "If the trumpet give an uncertain sound, who shall prepare himself for the battle?" We will briefly consider one out of many instances, in which the former has been mistaken -that of Korah-for Korah's was to all intents and purposes an inward call. His argument was, that "Aaron took too much apon himself, seeing that all the congregation was holy." Now Korah was himself a levite; but as the levites were above the people, so were the priests above the levites. Korah, however, was lissatisfied with his subordinate situation; and endeavoured to get, and succeeded in getting, followers, by persuading the people that holiness was not confined to Aaron, for himself and "all the congregation were holy;" and that Aaron consequently "took too much upon himself," in confining to his own family the offices of the priesthood; which could just as well, or better, be performed by himself and "all the congregation." Now we have no proof of Aaron taking too much upon himself; for, as to confining the priesthood to his own family, he was only obeying therein a plain command of God, it was nothing of his own devising or seeking, any more than our limitation of the priesthood to those duly orlained in Apostolical succession: and, as to Aaron claiming to himself any personal holiness, he did no such thing; he only suppose themselves to be, or really might be. magnified his office, not himself, by claiming for himself and the priests an official superiority over the levites and congregation, with all the privileges and dignities attached thereto-just as we of the Church of England-or rather of the church catholic, for this is less capable of misconstruction-claim an official superiority over dissenting teachers, and other lay people; claim to be exclusively the clergy; claim to be exclusively designated as "reverend." But Korah did think proper to consider himself personally holy; in other words, that he had "a call" to the priesthood. And upon this plea, weak and presumptuous as it was, "he and his company gathered themselves together against Moses and against Aaron,' (against the head of the government that is, and the head of the church, for the same principle of self-will has always, in the long run, rebelled against both,) and the 16th chapter of the Book of Numbers records the awful event which terminated the contest. Now, in what respect does Korah's case differ from a dissenting minister's? The latter says in effect, that the ministers of the

† Amyrant. Morals. tom. v, pp. 468, 469.

approach to God. A nature wherein we may behold Him, and ye have spoken vanity, and seen lies, therefore, behold I am against

It is monstrous, for a man to profess such implicit obedience to

And yet we find that He "glorified not himself to be made a distant, are met in a marriage-knot, we have a ground of hope, high-priest;" but he which said unto him, "Thou art my Son," nay, an earnest, that the Creator and believing creature shall meet appointed him by the outward call to the priesthood, and afterand converse together. And since our sins are expiated by the wards ratified it by the words heard of the Apostles, when he was death of the human nature in conjunction with the divine, our glorified before them in the mount, "Hear ye him." The Apostle guilt, upon believing, shall not hinder us from this comfortable also says, "This honour taketh no man upon himself, but he that approach. Had he been only man, he could not have assured us is called of God, us was Aaron." So the appointment of Aaron an approach to God: had he been only God, His justice would is to be the model of all ministerial appointments, to the end of not have admitted us to approach to Him; he had been too ter- time. And how was Aaron called to it? By an outward call rible for guilty persons, and too holy for polluted persons, to come from God; not by any thing which he chose to take for an inward near to Him: but by being made man, his justice is tempered, call; but a call delivered to him externally, through God's recogand by his being God and man, his mercy is ensured. A human nised human agent, Moses. And what did Christ himself do? nature He had, one with us, that we might be related to God, as He said on one occasion, "I appoint unto you a kingdom, as my one with him. [6.] A nature to derive all good to us. Had he Father hath appointed unto me." To whom was this "kingdom" not been man, we had had no share or part with him: a satisfac- or rule in Christ's church, under Christ, delivered? To all the tion by him had not been imputed to us. If he were not God, he disciples? No, to the twelve only, as they sat with him at supper. could not communicate to us divine graces and eternal happiness; He afterwards said, "As my Father hath sent me, even so send I he could not have had power to convey so great a good to us, had you. Go ye into all the world, and preach the gospel to every he been only man; and he could not have done it, according to creature." When did he say this? After his resurrection, when the rule of inflexible righteousness, had he been only God. As we know that about five hundred brethren or disciples saw him at man, he is the way of conveyance; as God, he is the spring of once. And did he deliver this commission to them all? No, only conveyance. From this grace of union, and the grace of unction, "to the eleven, as they sat at meat." When he was about to we find rivers of waters flowing to make glad the city of God. ascend into heaven, his valedictory words were, "Ye shall receive Believers are his branches, and draw sap from Him, as He is their power, after that the Holy Ghost is come upon you, and ye shall root in his human nature, and have an endless duration of it from be witnesses unto me, both in Jerusalem, and in Judea, and in his Divine. Had he not been man, he had not been in a state to Samaria, and to the uttermost parts of the earth." And to whom obey the law: had he not been God as well as man, his obedience were these words addressed? To all the disciples indiscriminately? could not have been valuable to be imputed to us. How should No, we are expressly told, "to the Apostles (only) whom he had this mystery be studied by us, which would afford us both admira- chosen; to whom also he showed himself alive after his passion, tion and content! Admiration, in the incomprehensibleness of by many infallible proofs, being seen of them above forty days, it; contentment, in the fitness of the Mediator. By this wisdom and speaking of the things pertaining to the kingdom of God,"-

of marks which are aimed at. Thus hath the wisdom of God set | ters under him, viz. the twelve apostles; and so we find these, as rdered to the whole affair by the union of these two natures in the into heaven, appointing subordinate ministers under them, viz. person of the Redeemer, that there could be no disappointment, by presbyters and deacons. We do not find St. Paul writing to the Roman, Ephesian, Galatian, Colossian, or Philippian churches, instructing them how to choose, appoint, or call their ministers. All the instructions of this nature to be met with were addressed to two individuals only, appointed by him over certain districts or dioceses, and exercising all the rights and powers of the episcopal office, instructing then in what way they should admit persons to the priesthood. We never find him telling any of the churches, that if any of their members should feel what they imagined to be an inward call, they were to take upon themselves, if more or fewer persons chose to hear them, the pastoral office. On the contrary, we find that Paul and Barnabas, instead of allowing members of every church to ordain its own ministers, ordained for them, in their successive journeys or visitations, " Elders in every church." When, from the extension of the church, the Apostles' own personal superintendence was partly precluded, for there were not such facilities of intercourse then as there are now, and when advancing years reminded the Apostles to proceed yet farther, and. as their Lord had authorised them to do, hand on their commission to others, that, at their death, the governors of the church might not be extinct,-then Paul ordained Timothy and Titus, as bishops of distant churches (Crete and Ephesus); merely reserving to himself that sort of paramount control which resides in our archbishops, and the palpable existence and exercise of which for many years is, to my mind, so utterly incompatible with all modern notions of independency.

We have seen, that as Jesus Christ was appointed (in his hu-

To these persons only he sent the instructions before alluded to, about ordaining presbyters and deacons, saying to one of them, "Ordain elders in every city, as I had appointed thee;" to the other, "Lay hands suddenly on no man;" and without the remotest insinuation, in either case, of its being competent to the people to become ministers of one another, without the intervention of apostolic, or (which is the same thing) episcopal authority; however holy and well-qualified they might, in their self-sufficiency.

## FRENCH REVOLUTION.

The true spirit of the French revolution has never yet been fully developed. The French narrators of its sullen and desperate career (for it has never found a historian in France-the genius of the nation is unhistoric) have assigned to it motives tinged by their personal projudices. The British writers have been essayists and pamphleteers, taking the cursory view fitted to the objects of the time. But, divesting the revolution of its disguises, and viewing it with its whole wild and frightful anatomy bare, its characteristics have been neither love of freedom nor revenge of wrong. The spirit of French Jacobinism, is combined envy and rapine The French populace and their leaders cared nothing for the insulted dignity of religion, for the corruption of the law, for the abstraction of the public revenues, or for the levities of kings and conrtiers; but they hated the rank which they saw above them. Church take too much upon themselves, seeing that they and all whether virtuous or vicious, and longed to grasp at the property of their superiors, whether earned by honour or dishonour. Not one in a million of those who tore down the banners and escutcheons