## TORONTO, CANADA, SATURDAY, SEPTEMBER 11, 1841.

PARISIAN MASSACRES IN 1792. (From Alison's History of the French Revolution.)

liberally furnished by the magistrates, augmented their natural ferocity. Money was supplied to those who appeared behind their comrades in determination, and the savage band marched through the streets singing Revolutionary courses. savage band marched through the streets singing Revolutionary songs. Robespierre, Billaud Varennes, and Collot d' Herbois, alternately harangued the multitude; "Magnanimous people," exclaimed the last, "you march to glory; how unfortunate are we to be unable to follow your steps; how the audacity of our enemies will increase when they no longer behold the conquerors of the 10th August. Let us at least not become responsible for the murder of your wives and children, which the conspirators are preparing, even in the prisons, where they are expectare preparing, even in the prisons, where they are expecting their deliverers." Roused by these words, the mobbecame ready for every atrocity; and answered the discourse with repeated cries for the death of the imprisoned victime.

The prison of the Abbaye was the first to be assailed. The prison of the Abbaye was the first to be asserted. The unhappy inmates of this gloomy abode had for some days been alarmed by the obscure hints of their jailers; at length, at three o'clock, on the morning of the 2d September, the increased clamour, and the shouts of the multitude, announced that their last hour was arrived. Four-and-twenty priests pleady under arrest for refusions.

Four-and-twenty priests, placed under arrest for refusing to take the new oaths, were in custody at the Hôtel de Ville. They were removed in six coaches to the prison of the Abbaye, amidst the yells and execrations of the mob; and no sooner had they arrived there, than they were surrounded by a furious multitude, headed by Maillard, armed with spears and sabres, dragged out of their yehicles, into the inner court of the prison, and there les into the inner court of the prison, and there

vehicles into the inner court of the prison, and there pierced by a hundred weapons.

The cries of these victims, who were hewn to pieces by the multitude, first drew the eyes of the prisoners to the fate which awaited themselves; seized separately, and dragged before an inexorable tribunal, they were speedily turned out to the vengeance of the populace. Reding was one of the first to be selected; the pain of his wounds extorted cries even from that intrepid Swiss soldier as he was hurried along, and one of the assassins drew his sword across his throat, and he perished before reaching the judges. The forms of justice were prostituted to the most inhuman massacre; torn from their dungeons, the prisoninhuman massacre; torn from their dungeons, the prisoners were hurried before a tribunal, where the president, Maillard, sat by torch-light with a drawn sabre before him, and his robes drenched with blood; officers with drawn swords, and shirts stained with gore, surrounded the chair. A few minutes, often a few seconds, disposed of the fate of each individual; dragged from the pretended ludgment-hall, they were turned out to the populace, who thronged round the doors armed with sabres, panting for slaughter, and with loud cries demanding a quicker supply of victims. No executioners were required; the people dispatched the condemned with their own hands, and sometimes enjoyed the savage pleasure of beholding them run a considerable distance before they expired. Immured in the upper chambers of the building, the other prisoners endured the agony of witnessing the prolonged afferings of their comrades; a dreadful thirst added to their tortures, and the inhuman jailers refused even a draught of water to their earnest entrepties. Some had draught of water to their earnest entreaties. Some had the presence of mind to observe in what attitude death conest relieved its victims, and resolved, when their hour arrived, to keep their hands down, lest, by warding off

arrived, to keep their hands down, lest, by warding the strokes, they should prolong their sufferings.

The populace, however, in the court of the Abbaye, complained that the foremost only got a stroke at the prisoners, and that they were deprived of the pleasure of hurdering the aristocrats. It was in consequence agreed, that those in advance should only strike with the backs of their sabres, and that the wretched victims should be made to run the gauntlet, through a long avenue of murmade to run the gauntlet through a long avenue of mur-derers, each of whom should have the satisfaction of striking them before the striking them before they expired. The women in the adjoining quarter of the city made a formal demand to the Commune for lights to see the massacres, and a lamp was in consequence placed over the spot where the victims issued, amidst the shouts of the spectators. Benches, under the charge of sentinels, were next arranged "Pours les Messieurs," and another "Pours les Dames," to witness the spectacle. As each successive prisoner was turned out of the gate, yells of joy rose from the multitude, and when he fell they danced like cannibals round his remains.

Rilland Varennes soon after arrived, wearing his magis-

Billaud Varennes soon after arrived, wearing his magis stantly paid. (Loud applause.) Respectable citizens, your hands: you dishonour this glorious day if you engreat day be fitting the sovereignty of the people, who assassins were not slow in claiming their promised reward; stained with blood, and bespattered with brains, with their swords and bayonets in their hands, they soon thronged the doors of the committee of the Municipality, who were at a loss for funds to discharge their claims. think I have only earned twenty-four francs?" young baker, armed with a massy weapon; "I have slain forty with my own hands." At midnight the mob returned, threatening instant death to the whole committee if they were not forthwith paid; with the sabre at his throat, a member of the Municipality advanced the half of the sum and the remainder was paid by Roland, the mi-

The dignity of virtue, the charms of beauty, were alike upon the multitude. Among the rest, they seized on humane and enlightened M. Sicard, teacher of the deaf and dumb, the tried friend of the poorer classes. He would have been instantly murdered, though his character was known, had not a courageous watch-maker, of the name of Monort much of hornor and stayed the lance, onnot, rushed between, and stayed the lance, already raised to be plunged in his bosom. In the midst of the massacres, Mademoiselle de Sombrieul, eighteen years of age the years of age, threw herself on her father's neck, who was beset by the age. beset by the assassins, and declared they should not strike him but the him but through her body. In amazement at her courage, the moh the mob paused, and one of the number presented her with a cup filled with blood, exclaiming, "Drink! it is the blood of the aristocrats!" promising, if she drank it off, to spare his life. She did so, and he was saved.—
Mademoirally of the aristocrats! "Drink! it is so for ever.

But, alas! I must be forced to complain, and that not without extreme grief of heart, how that it cannot be Mademoiselle Cazotte, of still younger years, sought out her area. her aged parent in prison during the tumult; when the guards came to drag him before the tribunal, she clung so firmly to his neck, that it was found impossible to separate them; and she succeeded in softening the murderers ut he perished a few days afterwards with the courage of a martyr, and his heroic daughter only learned his fate

upon being subsequently released from confinement. Similar tragedies took place at the same time in all the were filled with victims. In the prison of the Carmes, above two hundred of the clergy were assembled; in the midst of them was the Archbishop of Arles, venerable for his his years and his virtues, and several other prelates.

Arranged round the altar, they heard the cries of the astheir brethren in such an extremity, they returned, and shared their fate. Awed by the sublimity of the scene, the wretches hastened the work of destruction, lest the hearts of the spectators should be softened ere the massaere began; the Archbishop of Arles repeated the prayer for those in the agonies of death, and they expired, im-ploring forgiveness for their murderers. Many were offered their life on condition of taking the Revolutionary Oaths; all refused, and died in the faith of their fathers. Among the slain were several curates, who had been emi-

The fate of the Princess Lamballe was particularly de-plorable. Tenderly attached to the Queen, she at first, at her own desire, shared her captivity, but was after-The whole prisons of Paris had been filled with several thousand persons, arrested during the domiciliary visits thousand persons, arrested during the domiciliary visits of the preceding days. A band of three hundred assassists, directed and paid by the magistrates, assembled round the doors of the Hôtel de Ville. Ardent spirits, round the doors of the Hôtel de Ville. Ardent spirits, round the doors of the Hôtel de Ville. Ardent spirits, round the doors of the magistrates, augmented their liberally furnished by the magistrates, augmented their liberally furnished by the magistrates and parallel formished by the magistrates are supported by the magistrates and parallel formished by the magistrates are supported by the magis The head, raised on a lance, was first carried to the palace of the Duke of Orleans, who rose from dinner, and smiled at the ghastly spectacle; it was next conversed to the Temple, and paraded before the windows of Louis XVI. Ignorant of what had passed, and attracted by the noise, the King, at the desire of one of the commissioners of the Municipality, proceeded to the window, and, by the beau-tiful hair, recognized the bloody remains of his once lovely friend; another commissioner, of more humane feelings, tried to prevent him from beholding it. Afterwards, the King was asked if he remembered the name of the soldier who had showed such barbarity: "No," he replied; "but perfectly the name of him who showed

It is a singular circumstance, worthy of beng recorded, as characteristic of the almost inconceivable state of the human mind during such convulsions, that many of the human mind during such convulsions, that many of the assassins who put the prisoners to death, showed themselves, on some occasions, feelingly alive to the warmest sentiments of humanity. M. Journiac was fortunate enough, by a combination of presence of mind and good fortune, to obtain an acquittal from the terrible tribunal; two individuals, strangers to him, pressed his foot to mark when he should speak, and when acquitted, bore him safe under the arch of spears and sabres through which he had to pass. He offered them money when they had arrived at a place of safety; they refused, and after embracing him, returned to the work of destruction. Another prisoner, saved in a similar manner, was conducted home with the same solicitude; the murderers, still reeking with the carnage they had committed, insisted on being spectators of the meeting of him and his family; they wept at the scene, and immediately went back with renewed alacrity to the scene of death. It would seem renewed alacrity to the scene of death. It would seem as if, in that convulsive state, all strong emotions rapidly succeed each other in the human breast; and the mind, wrought up as by the interest of a tragedy, is prepared alike for the most savage deeds of cruelty, or the tenderest emotions of pity.

Above five thousand persons perished in the different prisons of Paris during these massacres, which continued, with no interruption, from the 2nd to the 6th September. When the other captives were all destroyed, the assassins, insatiable in their thirst for blood, besieged the Bicètre, containing several thousand prisoners confined for ordinary offences, having no connexion with the state. They defended themselves with such resolution, that it became necessary to employ cannon for their destruction. But the multitude were resolutely bent on blood, and continued the contest, by unceasingly bringing up fresh forces, till the felons were overpowered, and all put to death. At length the murders ceased, from the complete exhaustion of victims. Their remains were thrown into trenches, previously prepared by the Municipality for their reception; they were subsequently conveyed to the catacombs, where they were built up, and still remain the monument of crimes unfit to be thought of, even in the abodes of death, which France would willingly bury in oblivion.

WE ARE CATHOLICS.\* (From Bishop Hall's Sermon preached before the Convocation at St. Paul's Cathedral, in 1623.)

It is a heavy crime, and of all other the most heinous, wherewith we are charged by the Romanists,—that we are fallen off from the Catholic Church—that we have rent the seamless coat of Christ, yea, broken his bones and torn his very body in pieces; whereof if we were indeed guilty, how unworthy were we to breathe in this air, how worthy of the lowest hell! But we call heaven and earth to record how unjustly this calumny is cast upon us; yea, we protest before God and men, that the envy of this so foul a crimination lights most justly upon the

heads of the accusers.

May it please you to hear a short apologue. A certain man invited to a feast one or two of his friends, and entertained them bountifully. They sat together lovingly, they ate together, and were merry one with another. In the second course, as the custom is, the master offereth them wine, sets before them an apple. Now a worm had terial scarf. Mounted on a pile of dead, he harangued the people amidst this infernal scene:—"Citizens, you have exterminated some wretches; you have saved your country; the Municipality is at a loss how to discharge its deby of the Municipality is at a loss how to discharge country; the Municipality is at a loss how to discharge its debt of gratitude towards you. I am authorized to offer each of you twenty-four francs, which shall be instantly residually and the master, stantly residually and the master, its most safe to do either; seest thou not this vermin in the cup and that in the apple?" "Tush, "aith the master, stantly residually and the master, it was I that the hoften and the cup and that in the apple?" "Tush, "aith the master, it was I that the hoften are the cup and that in the apple?" "Tush, "aith the master, and the cup and that in the apple?" "Tush, "aith the master, and the cup and that in the apple?" "Tush, "aith the other, "its not safe to do either; seest thou not have a constant and the cup and that in the apple?" "Tush, "aith the other, and the cup and that in the apple?" "Tush, "aith the other, "its not safe to do either; seest thou not his vermin in the cup and that in the apple?" "Tush, "aith the other, "its not safe to do either; seest thou not his vermin in the cup and that in the apple?" "Tush, "aith the master, and "the cup and that in the apple?" "Tush, "aith the master, and "the cup and that in the apple?" "Tush, "aith the master, and "the cup and that in the apple?" "Tush, "aith the master, and "the cup and that in the apple?" "Tush, "aith the master, and "the cup and that in the apple." "Tush, "aith the master, and "the cup and that in the apple." "Tush, "aith the master, and "the cup and the cup a "what so great matter is this? it was I that set this before continue your good work, and acquire new titles to the homage of your country! But let no unworthy action soil eat it, at least for my sake." "But suffer ne first," replies the guest, "to take out this spider, to cut out this worm; gage in any meaner work: Abstain from plunge, ...
Municipality shall take care that your claims on them are discharged. Be noble, grand, and generous, worthy of the task you have undertaken: Let every thing on this thou ungrateful fellow, that dost so little regard my friend-thou ungrateful fellow, that dost so little regard my friend-thou ungrateful fellow, that dost so little regard my friend-thou ungrateful fellow, that dost so little regard my friend-thou ungrateful fellow. gage in any meaner work: Abstain from pillage; the the wine, the apple, likes me well enough the spider, the ship, so contemn my cheer;" and with that n a rage throws the platters and pots in the very face of his guest, and thrusts him out of doors all wounded.

Tell me now, I beseech you, worthy aulitors, whether of these violates the laws of hospitality? I dare say you have easily applied it before me. There was a time when we sat together in a familiar manner with these Romanists and fared well. The spider in the cup, the worm in the apple, what else be they but superstition in their worship, rotten and unwholesome traditions in thei faith? Without these the religion pleaseth us well; butthey will needs importunately thrust these upon us; and ve refusing are inster of the interior. The names of the assassins, and the sum they received, are still to be seen written with blood, in the registers of the Section of the Jardin des Plantes, of the Municipality, and of the Section of Unity. condemn us to the stakes. What should we do in this case? Hear O heavens, and hearken, O orth; and thou, Almighty God, the Maker and Governor of them both, suffer thyself and thy glorious spirits to be called to the testimony of our innocency. We are compelled, we are driven away from the communion of the Chrch of Rome. They forced us to go from them, who departed first from

We have willingly departed from the communion of their errors; from the communion of the Church we have not departed. Let them renounce their erioneous doctrine, we embrace their Church; let them but cast away

determined whether those that boast themselves for Catho lies, be greater enemies to truth or to charity to truth. in that they have of late forged new errors and forced them upon the Church; to charity, in that the have not stuck to condemn the adverse part, and to bland them

with the black mark of heresy. I will speak, if you please, more plainly. Three manner of ways do these Romanists offend against charty; first, Paris, and in the religious houses, which that they will not remit any thing, either of heir most convicted opinion or vicious practice, no, not for peace sake; secondly, that for articles of Christian faith they put upon the Church certain opinions of their own, -false doubtful, and uncertain,-peculiar only to the schools which do no whit touch the foundation of religion; and, sassins, who clamoured at the gates; a few, yielding to the dictates of terror, had escaped, and were beyond the reach of danger, when, struck with shame at deserting their brothers; when the dictates of the cruely cast them out of the bosom of the Church their brothers; when the dictates of the cruely cast them out of the bosom of the Church their brothers; when the dictates of the cruely cast them out of the bosom of the Church their brothers; when the dictates of the cruely cast them out of the bosom of the Church their brothers. lastly, that if they meet with any faithful and sound monithey cruelly cast them out of the bosom of the Church. and throw them headlong into hell: "Away with these

schismatics, heretics, atheists!" I wis the Protestants have no Church, no faith, no salvation. Good Lord! what fury, what frenzydistempers Christians, that they should be so impotently malicious

a most valuable body of Divinity on all leading points of doced death from the hands of those whom they had strongest terms both to Clergy and Laity. It costs one guinea

the ransom of the same most precious blood! At length, at length, O ye Christians, be wise, and acknowledge those whom the God and Father of mercies holds worthy of his

arms, yea, of his bowels.

Let frantic error bawl what it list, we are Christians, we are Catholics,—the undivided members of one holy, catholic, and apostolic Church. Let us meet at this bar, eatholic, and apostolic Charles. Let us need at what is if you please; let who will maintain the plea. What is it which maketh a Church? What is it which maketh that Church one holy, catholic, apostolic? Is it not one holy, catholic, apostolic faith? But which is that? Is it not the same which was delivered by Christ and the proceder to the whole world, and was always and every apostles to the whole world, and was always and every where approved through all ages even unto our times?— Wherefore are the Scriptures, wherefore the creeds, where-Wherefore are the Scriptures, wherefore the creeds, wherefore were the primitive councils, but that there might be
certain marks whereby Catholics might be undoubtedly
discerned from heretics? You know the epilogue of the
Athanasian Creed, "This is the Catholic faith." If we
may believe Leo, the heads of all heresies are quite cut
off with this one sword of the creed; how much more
then with that two-edged sword of the Scriptures, and of
the fathers their interpreters? What then? Those that the fathers their interpreters? What then? Those that then were Catholics, can they in any age be condemned for heretics? No; faith is always constant to itself, and for heretics? No; faith is always constant to itself, and so is the Church that is built upon that faith. Did we ever deny or make doubt of any article or clause of that ancient divinity? Either, then, Christ hinself, the apostles, councils, fathers, erred from the Calbolic truth, or we yet remain Catholics.

Whatever other opinions we meet withal concerning rdigion, neither make nor mar it. Say they be false, say they be vicious, they are but hay and stubble, which noting appertain to the foundation of this everlasting fram. The Church may be either more sound or more ram. The Church may be either more sound or more corrust for them; it cannot be more or less a Church.—
The beauty or deformity of a Church may consist in them; the strength, the welfare of it doth not. Surely, whosoever willingly subscribes to the word of God, signed in the everlasting monuments of Scripture, to the ancient creeds, to the four general councils, to the common consent of the fathers for six hundred years after Christ, which we of the reformed Church religiously profess to do; if he may err in small points, yet he cannot be a heretic.—Some particular Church may easily offend by imputing heresy to an undeserved opinion, whether perhaps true or lightly erroneous; but neither soul nor Church can greatly erroneous; but neither soul nor Church can greatly erroneous; but neither soul nor Church can greatly error while it treads in the great of the most angient greatly err while it treads in the stops of the most ancient and universal. Must be therefore if necessity die a Ro-manist that would die a Catholic? This is an idle fancy, and worthy of no less than Bedlam

Let the boldest sophister of the Romish school come forth now, and if he can for sham, let him undertake to prove that those most noted additions of the Tridentine [i. e. Council of Trent] faith (which only we reject), were received of all the Church, in all ages, for necessary heads of religion; or let him confess, ashe needs must, that we have still constantly persisted in the communion of one till holy Catholic Church and faith. He shall easily bewray At his own novelty, but never shall wince any heresy of ours.

It is a golden saying of Cardinal Contarenus—hearken, It is a golden saying of Cardial Contarenus—hearken, I beseech you, if any ingenuous spirit of you all be a friend to Rome—"There neels no council," saith he, "no syllogisms, to allay these broils of the Lutherans; but only charity, humility, anda sincere mind: that, being void of all self-love, we may be persuaded to correct and reform those things wherein we have manifestly transgressed." Thus he. Thou art wise indeed, O Contarenus! would to God thy fellows were so also!

But we, forsooth, are the disobedient and rebellious children of our mother the Church; whose commands,

children of our mother the Church; whose commands, while we disdain to receive, and obey and reverence her decrees, we are enwrapped in a shameful schism, and stricken with the curses of an angry mother. Surely this were an odious contumely. But for us, we have not acknowledged her a mother-a sister we have. But grant we were sons, yet we are no slaves. To forge a new faith, and imperiously thrust it upon her own, is not the part of an indulgent parent, but of a tyrant. This lawless liberty, we confess, we could never endure: and therefore are we openly thunder-stricken with more than one anathema. Neither have they otherwise dealt with us than that foolish fellow in Gerson; who, being very busy to drive away a fly from his neighbour's forehead, brained the man.

But lament ye with me, my brethren, the woful case of that Church, that hath learned to fit her faith to the times, and is more impatient of a remedy than of the disease Whilst they so eagerly persecute us, let us hearfily pity them. And let us still wish to them, that which they envy and deny to us, salvation—"Father, forgive them, for they know not what they do."

Our prayers, our tears, our admonitions, must not be wanting. Return to yourselves now at last, O ye Christian souls; return from whence you have sensibly declined. Recover your "first love," your "first works." Suffer not of a Church. Frame yourselves to that holy unity which hitherto you have so stiffly resisted; which if once we rselves any longer to be n might live to see effected, you should well find, as it runs in the law of the twelve tables, that the recovered should with us have the same privileges with the healthfu Behold we are ready, as our gracious and peaceable King

James piously undertook, to meet you half way.

But if they shall still obstinately cast off all hope of unity, and being set on fire with the hatred of peace, shall go on to delight themselves only in the alarum of their sacred trumpet, as they call it; why should not we religiously and entirely keep peace among ourselves? I speak to all the sons of the purer Church wheresoever

ispersed. We profess this Church of ours by God's grace reformed reformed, I say, not new made, as some emulous spirits spitefully slander us. For me, I am ready to sink to the very ground, when I hear that hedge-row reproach, "Where was your religion before Luther? Where was your Church?" Hear, O ye ignorant; hear, O ye envious spillers, was desired the reference of a cold religion. cavillers; we desired the reformation of an old religion, not the formation of a new. The Church accordingly was reformed, not new-wrought. It remains, therefor the same Church it was before; but only purged from some superfluous and pernicious additaments of error. Is it a new face that was lately washed—a new garment that is but mended—a new house that is repaired? Blush, if ye have any shame, who thus ignorantly and maliciously east this in our teeth.

Go to now, my brethren, we are by God's grace reformed; let us take heed lest we be deformed again by mutual dissensions. This is that which weakens and lames us, and which lays us open to the insulting triumphs of our

ACCEPTANCE OF THE GOSPEL NOT LEFT TO OUR CHOICE. (From Bishop Hurd.)

When God, in his wisdom, had projected a scheme for the salvation of mankind before the ages; when he had prosecuted that scheme by many successive revelations of himself, by many notices and preparatory indications of his good pleasure; when he had separated a chosen family from the rest of the world, to serve as a repository of his councils, and to minister to himself in the execution of them; when he had sent forth his angels to assist in this great work, and had inspired many prophets and holy men to signify, beforehand, the glories of a new kingdom which he meant to establish on earth, and to prepare men for the reception of it; when, after all these preludes of his wisdom and goodness, he came, in due time, to astonish the world with the completion of this adorable scheme, by sending forth his only begotten Son, the express image of his person, to take upon him our nature, to suffer and to die for us; and, by raising up Apostles and Evangelists, under the guidance of his holy Spirit, to record these amazing transactions; and, by the attestation of stupendous miracles, to spread the knowledge of them over the face of the earth: when this, I say, and more, had been done by the Almighty to usher in his last best dispensation into the world, think not, that all this mighty apparatus was to be thrown away on our caprice or ob tinacy; and that, after all, we may be at liberty to reject his whole design, or take as much, or as little of it, as our \* We are indebted for this to The Voice of the Church,—a publication, which, within the space of two volumes, contains a most valuable body of Division. No: assuredly the councils of Heaven will stand firm, whatever attempts we may make, in our wisdom, or weakness, to subvert them. trine and discipline. It principally consists of a selection from As well may we think to overturn the everlasting moun heart for their charity in the dreadful famine of 1789; they our standard theologians, and we can recommend it in the or set aside one tittle of that eternal purpose, which God hath purposed in Christ Jesus. (Ephes. iii. 11.) To

whomsoever the sound of the Gospel is come, whether he will hear, or not hear, by that Gospel he must stand or fall: he is, thenceforth, under the bund of the Covenant: through faith in Jesus, he inherits the promises; or, if he withhold his faith, it is not at his option to have no concern in the threats of the Gospel.

I know what is commonly said to representations of the south—"This is the garden upon which the Lord looks with a peculiar pleasure, as being all His own work. He hath chosen the spot. He hath purchased it for his own, at the cost of His own blood. He hath planted the hedge, and built the wall about it. He hath set the trees, and transplanted the shrubes and sown the spice heart that will hear, or not hear, by that Gospel he must stand or fall: he is, thenceforth, under the bond of the Covenant: through faith in Jesus, he inherits the promises; or, if he withhold his faith, it is not at his option to have no concern in the three cover in the three cover in the three cover in the cov

I know what is commonly said to representations of this sort—"That Faith depends not on the will, but on the understanding: that, when the evidence for the truth of any proposition is full and clear, it constrains my assent; when it is otherwise, I reject the proposition, as false, or, at best, suspend my belief of it; and, in either supply. And shall He leave any thing undone which case, as without merit, so without blame: that no Law is obligatory to me, any farther than I see cause to admit the authority of it; and that no pretence of its divine original can subject me to the sanctions of it, unless, on my best inquiry, I allow that claim to be well founded: that, consequently, the Law of Christianity cannot concern him, who is not convinced of its truth: that, where this conviction is not, disbelief must be a matter purely indifferent: and that He only is responsible to that Law, who understands it to be his duty to be controlled and governed by it."

This reasoning is plausible; and has many advocates, because it flatters the pride and independency of the human mind.—But, when a Law is promulged with that man mind.—But, when a Law is promuted with that evidence, which the divine Legislator (for of such I am now speaking) sees to be sufficient for the conviction of a reasonable man, it is concluding too fast, to suppose, that I am innocent in rejecting it; or that I am not bound by it, though I do reject it. Errow, or unbelief, is only indifferent, when it is perfectly involuntary or invincible; but there is clearly no room for this plea in the present case, when, by the supposition, there is no want of fit fathers, but only in the ways of getting riches. Trade and

Even in the case of human Laws, my rejection of them may be blameable, though I neither admit the authority may be blameable, though I beither admit the authority nor the equity of the laws themselves. For there may be evidence enough of both, if I will but attend to it. Now put the case of a divine Legislator; and what was supposeable, becomes certain. For the attributes of the Deity will permit no doubt, but that, when he gives a Law to man be will affend such proof of it as may in reason. man, he will afford such proofs of it, as may, in reason, satisfy those to whom it is addressed. So that their reection of it can only proceed from some neglect or wilfulness, on their own part, and not from the want of a sufficient attestation, on the part of the Legislator.

shews, to all mankind, it binds of course all those to whom that evidence has been submitted.

And this indeed is the very language of that Law itself. For the Jews disbelieved the Gospel, when it was preached to them by our blessed Lord. But what says the Legislator to these unbelievers? Does he leave them to the Law of Nature, whose authority they did not dispute, or to the Law of Moses, which God himself, they knew, had given them? No such thing: he tells them, that very Law, which they rejected, should judge them. "He, that "rejecteth me, and receiveth not my words, hath one "rejecteth me, and receiveth not my words, hath one "that judgeth him: the word, that I have spoken, the "same shall judge him in the last day." (John xii. 48.) And he assigns the reason of this determination—"For I "have not spoken of myself; but the Father, which sent "me, he cave me a commandment what I should say." "me, he gave me a commandment, what I should say, "and what I should speak:" that is, the Law, I give you, is of divine authority; and therefore not to be rejected without blame on any pretence by you, to whom the knowledge of it, and the proper evidence on which it rests has been committed. rests, has been committed.

These reflexions, I know, have small weight with those, who treat the evidences of the Gospel with that scorn, which is familiar to some men. But such persons should, at least, see that their scorn be well founded. If not but I will only say, they may subject themselves, for aught they know, to the penalties of the Gospel; I mean, to the future judgement of that man whom, in this life, they would not have to reign over them. (Luke xix. 14.)

> THE GARDEN OF THE LORD. (From Sermons by the Rev. W. Cogswell.)

Let us look at what the Lord has revealed to us concerning his garden; let us contemplate the fruits which grow there, the trees and plants that flourish within its walls. Let us remember, before contemplating them, that all the plants and flowers there are of the Lord, "the trees as other people do, nay, more regularly, more industriously, of the lord, "the trees as other people do, nay, more regularly, more industriously, as other people do, nay, more regularly, more industriously, and the lord, "the trees are of the Lord," the trees are of the Lord, "the trees are of the Lord, "the trees are of the Lord, "the trees are of the Lord," the trees are of the Lord, "the trees are of the Lord, "the trees are of the Lord," the trees are of the Lord, of the Lord's planting, that He may be glorified," (Isalxi. 3.) How many a murmur of discontent even among the Lord's people,—for alas! there still remaineth in them the old Adam,—would be checked, if this were continually remembered. Would the lowly shrub, that occupies a them, their life is hid with Him in God. Their souls are place unnoticed and unknown but to Him who planted it, repine because it was not the stately tree loaded with pleasant fruits, if it remembered that it was all of the Lord's planting, in order that Himself might be glorified. It may be, that, in contemplating the trees and plants of this inclosure, we may perceive how the Lord's glory is as much displayed in the humblest plant that creeps along the soil, as in the loftiest tree that rears its head on high, and spreads its branches to the sun and wind.

"Thy plants," saith the Lord to His garden, "are an orchard of pomegranates, with pleasant fruits." These are they among the Lord's people, to whom it is given to manifest their living union with God by the abundance of their good works. These are they whom the Lord ha plessed with an abundance of this world's goods, and still more blessed by giving them a disposition to consecrate all their wealth to Him, and to act simply as the Lord's stewards, whose duty it is to provide for His poor, and to minister to the necessities of those whom the Lord hath differently circumstanced. They are those, who, if they have not wealth, have activity and energy of body, or powers of mind, and who diligently employ those powers in pursuits which aim at the glory of God, and the good of their fellow-creatures. There too we find "the cam-These are those lowly ones that deem themselves but cumberers of the ground; that, kept by the providence of God on beds of sickness, or withheld by the same hand from scenes of active usefulness, yet bow in humble submission to the dispensations which keep them in retirement, and rejoice in the good which others do. These are they that walk perhaps in a sorrowful and mourning tate, but yet look nowhere but to the Lord Jesus for strength and consolation, and desire nothing so much to have no will but the Lord's. These are they who hide their heads in deep humiliation, or bend them low in mourning self-abasement; who, unlike the pomegranate, have no fruit perceptible to the eye of sense, but who emit the sweet odour of a humble, patient, and bruised spirit to the Lord. There too are "the calamus and cinnamon, with all trees of frankincense." These are the believer who are peculiarly men of prayer; who turn every event into a matter of supplication; who live peculiarly in communion with the Lord, praying for themselves, interceding for their neighbours, their kinsfolk, their friends uring out their souls in unceasing supplication Church at large, for the benighted heathen, and for the darker souls of those, who, though sitting in the midst of light, are "yet without hope, and without God in the world." There too are "the myrrh and aloes, with all the chief spices;" those that have been chief in the Church by the testimony which they have sealed with their blood; those, that, if not actually martyred, have, in the martyr's spirit, not counted their lives dear to themselves, so that they might finish their course with joy. Yes, these are they that have been called the seed of the Church; those whom the Lord hath peculiarly honoured, and who have peculiarly honoured Him, by the clearness and con of their testimony, which the fire of trial, and the bruising as in a mortar of persecution, have but rendered more fragrant and more costly.

Gaze we amid this shrubbery of the Lord, and in the midst we see "the fountain of living waters, and streams from Lebanon." The ceaseless play of this refreshing fount keeps all the plants in freshness and in bloom; from this perennial stream, the Lord's people of every shade and every measure of faith derive their daily supplies of strength. Through this means the Lord watereth them every moment; by the pure streams from the foun-tain of Divine truth, the Word of God, He instructs, revives, invigorates, nourishes their souls; by this He strengthens them against the heat of temptation; by this He shelters them from the blast of trial; by this He revives

against those who profess themselves to be redeemed by whomsoever the sound of the Gospel is come, whether he dew, the glowing beams of the setting sun spread a glory

may tend to the fruitfulness of this garden, or to its being may tend to the fruitfulness of this garden, or to its being in every respect such a garden of delights as He can take His pleasure in? O surely not! His voice was heard amid the courts of heaven, when, centuries ago; according to our calculation, He called upon His Holy Spirit to go forth; yea, when He poured that blessed Comforter forth upon the lowly, and to earthly eye the undistinguished, plants of His chosen garden. His voice is heard continually calling upon the north wind to awake, and the southern breeze to come and blow upon His garden, that its spices may be exhaled, and wafted in sweet gales, to s may be exhaled, and wafted in sweet gales, to the delight of Him whose pleasure is in this chosen spot.

> WORLDLY TIMES. (By The Rev. F. W. Faber.)

We live in very worldly times. No one can doubt this who hears or reads ever so little of what is going on around him .-The times are very worldly. We are wiser than our fore noise, ships, railways, roads, changes here and changes there, all sorts of wild plans and dreams; we hear of continually, we hear of nothing else. The world speaks of nothing else, thinks of nothing else. Men of business, from sunrise to sunset, are making money. Their hours are all spent in writing letters, in keeping accounts, in going to public meetings and so on .-Men in power are struggling to keep their enemies out of power; planning, scheming, debating, toiling continually .-Then for people who have less to do, there are theatres, races, balls, gambling-houses, and a hundred other sinful pleasures .-Ye see then, there is no absurdity in supposing the Law of Christianity to oblige those, who do not receive it: for if that Law be of God (and we argue now upon that hypothesis) the evidence for it must be such as is suited to our faculties; and being addressed, as the tenor of it shew, to all mankind, it binds of course all those to whom these things, of all this early rising and taking late rest, and eating the bread of carefulness, it must sometimes come across us, "When do these people find time to save their souls? when do they pray? when do they repent? when do they hate the world? when do they despise its honours? when do they neglect its gold and silver, or sell all they have and give unto the poor? when do they find time to be Christians? How strange to be sure it all seems-I wonder what the end of it all will be!"-Or in another way, we may fancy an Angel looking down upon London or one of our great cities, and seeing the ways of living among the people, their greediness and avarice, and worldliness and sin, would he be easily brought to believe that all those men were in the middle of a hot battle, of a deadly fight against the world, the flesh, and the devil? Really it is fearful to see how the world goes on, so high, so careless, so proud, so antichristian, as if there were no Holy Trinity, no Heaven, no Cross, no Angels, no Dead Men, no Churches. It is fearful. But there will be an end of it all; and that end will be more fearful still .- God give us grace to hate it with deep and perfect hatred! It is His enemy.

This is the world then, which we see. It wishes to be seen. It does not hide itself. It is proud of itself. It thinks itself fair and beautiful, and glorious and wise, like Jezebel with her painted face. But there are other people, a few at any rate, perhaps many, God only knoweth, who do not live in this world, in the devil's world, but in Christ's Church: people who cluster quietly around the Cross of Christ in prayer and repentance. They go to their daily labour in the fields, more soberly than others. But their hearts are not there .world are as little to them as the running of a stream, for the song of angels is ever in their ears. They have a different sun and moon from other men. For the Lamb of God is Himself their bright and shining Sun, and the Church, through which He shines and sheds His beauty, is their faithful and perpetual

Now it is clear we must all grant that the times are very worldly. We must all see that people who live the sort of life we read of in the newspapers, cannot think much about their souls. But then some of us, who have neither honours, nor riches, nor business, may not exactly see how all this concerns us, or what we have to do with it. The times are worldly it is true. But what is that to us? We did not make them so .--We cannot help it. They can do us no harm. They cannot make us worldly. Now this is just the very thing I wish you to see. The times being worldly does very much concern us. They can do us harm. They do make us worldly. We are concerned in it many ways; it makes God angry with us as a nation, it may make Him punish our children for it-it tempts us to be worldly, it tempts our friends and relations and makes them worldly, and does a great deal of mischief to our bodies and souls which we cannot now see or understand. So then, though we may have neither honours nor wealth, nor business, yet are we very much concerned in the times being worldly: and a very great duty it is for all of us to protect ourselves against their worldliness, and keep it at a distance; which God, blessed be His Holy Name, gives us the means of doing in His

When we say the times are worldly, we mean that people are always thinking of and loving things they see, things seen, things temporal, things that profit them here and are not much set by in heaven: times when people think of riches, honour, power, happiness and mirth, of life and health and good spirits, of elegance and comfort, and beauty, and love, and prosperity, of eating and drinking, marrying and giving in marriage; times when people do not think of death, of judgment, of Baptism, of Bibles, of Churches, of Holy Communions, of constant prayer, of fastings and watchings, of self-denial and hard penance. Worldly times are times when all the world, but a few, seem to have agreed with each other to forget all these things, and to say nothing about them; not to take the trouble to deny them, but simply to forget them. This is worldliness.

BISHOPS SUCCESSORS OF THE APOSTLES. (From the Rev. J. H. Newman's Parish Sermons.)

Much and rightly as we reverence old lineage, noble birth, and illustrious ancestry, yet the royal dynasty of the Apostles is far older than all the Kingly families which are now on the earth. Every Bishop of the Church whom we behold, is a lineal descendant of St. Peter and St. Paul after the order of a spiritual birth; -a noble thought if we could realize it! True it is that at various times the Bishops have forgotten their high rank and acted unworthily of it. So have kings and princes, yet noble they were by blood in spite of their personal errors,