

was he venerated by the directors of the Society, that these anti-prelatists addressed their apostolic instructions not to his passengers, but to himself: and that too in language which needed only the magic words, 'Right Rev. Dr. Wilson, to have made it thoroughly Episcopalian. And, doubtless, if these fervently-confiding ship-owners had known that 'Episcopus,' is the name and not the thing named,—and that their Anglo-Saxon forefathers, who used it, have also sometimes affected to employ synonymously therewith the fastidiously-pedantic epithets, 'Inspector of God's folk,' 'Watchman,' 'Overseer,' who can tell the glories which might have ensued unto the skipper? But as they could not be, they contented themselves with the emphatic declaration made to the captain himself; that of all the signal interpositions in favor of their cause, manifested by the second divine person of the Trinity, none had excited more satisfaction to themselves, or more gratitude to the giver, than 'the circumstance of your having been inclined to consecrate yourself to the service of God on this interesting occasion;' and with commending to this self-consecrated neophyte an ample commission of the spiritual kind, summed up in the following comprehensive terms.

'We, the directors of the institution, not only invest you with the command of the ship, and with full and complete authority for the management of its concerns in relation to the voyage, but also commit to your care and superintendence, during the same period, the more important charge of the mission itself, and especially of those faithful brethren who accompany you therein (!). . . . You will be desirous of extending towards them the wise superintendence of a parent, and the affectionate sympathy of a brother. (!).—You will cheer the spirit that is liable to droop under the pressure of its anxieties or administer the word of admonition to the disciple that is in danger of erring. (!!) You will be among them the CENTRE OF UNION, to reconcile their divisions, and confirm their love—the universal friend, in whose bosom they will deposit their diversified cares !!'

From the Catholic Herald.

#### ON OBEDIENCE.

Obedience is a submitting to the dictates of superiors without asking the reason why? It is a perfect submission to the will and judgment of superiors. But is it just for me to yield in this manner? Do I not live under a free government? and does not this government tolerate, and even insist on the principles of perfect liberty? What right has one man to expect this submission from another? This obedience is nothing less than the offspring of tyranny: it is mean, it is degrading in the highest degree.

Such is the doctrine of the day, which is so firmly seated in the minds of Americans, that it seems to engross their whole attention, both in political and religious concerns; and though they execrate the principles of obedience as base and tyrannical, yet in their armies and navies, and in regard of their slaves, they urge and enforce them with very great rigor.

The swarm of sophists who appeared in the French revolution, united both talent and wealth, and exerted all their influence to establish and maintain the principles of Liberty and Equality. No efforts of Christian philosophy could avail; nothing could stand before them.—They came out with the ensigns of probity, urged the justice of their cause, and marshalled the passions of men in their favor. No wonder the deluded multitude caught the bait with avidity—every man desires happiness, every man seeks happiness. This is the great ruling passion of man; and truly it is the most powerful engine in nature. But happiness can never be found in disorder, in misrule—in following the passions. The many and daily evils that grow out of anarchy and confusion, soon convinced rebellious France of the necessity of due subordination.—She asked redress for existing evils, and she obtained a tyrant: she looked for Equality, and she found the reverse: she begged for Liberty, and found chains; she sought for happiness and found misery. Truly, "God humbles and confounds the proud nations of the earth."

But ought I not to be free? Every man is born free, and therefore I ought to be free. We hear the assertion every day: "Man is born free;" but people make it without considering its import. The assertion is false: man was not even created free, except in a moral point of view; much less is he born free. *He was created with a free will, but not to be free from reasonable restraint.* Man was created in a state of innocence, but he was commanded to obey—how much more is he bound to obey since his fall? Had man remained innocent, he would probably have remained free and independent of his fellow man, at least to a certain extent; but by sinning he created the necessity of dependence, which evidently flows from the evils entailed on him and his posterity. Man must eat his bread in the sweat of his brow—he must be clothed—he wants attendance in sickness, and in all these necessities, he must depend on another. In all occurrences of life, we feel the necessity of the protecting arm of society.—Hence governments—hence rules—therefore obedience. The savage tribes that roam through the forests have their governments and their chieftains: and their governments are good or bad, in proportion as the principles of submission are enforced or neglected.

The celestial bodies depend on each other; the beasts of the field, the fowls of the air, and the fishes of the sea have their rulers and governors. I see no Liberty, no Equality among these creatures—they all obey—they never complain.—Man alone complains—he alone refuses submission. All the terrestrial creatures of God are innocent except man—he alone is the guilty one; and yet, it is he alone that rebels! He is the only rational creature that inhabits the globe; and yet, he is the only one that is discontented with his state and inclined to revolt. Reflect on this, my soul, and blush at thy own depravity.

The celestial bodies have been rolling through the boundless void for nearly

6000 years: they pursue the old beaten track marked out by their Creator: they never deviate from the path of good order. Man alone is whimsical—man alone is fond of changes—he alone is impatient of good order. When I reflect on the great harmony existing among the irrational and inanimate creatures of God, their inclination to good order, and their perfect submission to the will of their Creator, I am forced to acknowledge that obedience enters into the order of nature which God has established, and that therefore it is the sovereign will of the all-wise ruler of the Universe, that all his creatures should obey the superior powers.

God is infinitely amiable on account of his wisdom. Ascend to the stars, and contemplate the wonderful frame of the Universe. What just proportion! what striking beauty! perfect order! View the spangled arch of Heaven forming an immense dome, the footstool of the eternal throne of God! The infinite worlds that roll over our heads, and which seem ready to fall upon us, are supported by an invisible power and preserved in their perfect, natural state! They vary in magnitude, in swiftness, in beauty, in distance—all depend on the author of their existence, and yet, he has made them to depend entirely on one another. But notwithstanding the discrepancy of circumstances in regard to their existence, and local positions, they never complain, they are never jealous of one another, they never deviate from their respective orbits, they never revolt—all is order—all is perfection! But why are they dependent? Such is the will of him that framed them—but he that framed them is infinitely wise—therefore the state of dependence is according to wisdom.

But the animal creation and the sun, moon and stars are irrational creatures—they have no free will—therefore we cannot wonder at their perfect submission.—Man is a noble creature, rational, possessing a free will, and framed for immortality. His mind recoils with horror at the idea of a superior power—he acknowledges no Superior, except the great author of our being. Had man remained in his original state of innocence, he might have some claim to the prerogative of freedom. But since his fallen nature has subjected him to so many evils, sins, and miseries; since he has thus subjected himself to the cruel sway of Satan, and incurred the wrath of Heaven, he can have no pretensions to Liberty—nor can he find fault with the order of nature which his Creator has established.

It is true and always will be true, that God is infinitely wise.—It is also true that God has established the order of nature as a dependent state.—It is no less true, that man, by prevaricating, has rendered his condition much more dependent than it was before. Then it will be always equally true, that it is the holy will of God that man should remain in a state of dependence and submission. Therefore there is no such thing, nor can there be any such thing as liberty or equality. Man has and always must have a superior.

Can man have higher pretensions than

the angels of God? We have read that Thrones, Dominions, Powers, &c., exist in heaven. Therefore dependence—therefore submission. The angels of God have never sinned: they are the faithful friends of God. Man has fallen from his state of innocence, and become the enemy of his Creator.—It is therefore just in a two-fold point of view, that he should be dependent.

It is true that man is a noble creature, and he is so in a high degree, on account of his immortal half, which is endowed with the noble faculties of memory, understanding and free-will; and it is for this very reason, that he, above all the mass of creation, should bow submission to the all-wise will of his Creator; and to his fellow creature, because he knows that such is the will of his Creator. Shall man put himself below the ox or the ass, by proudly raising his rebellious head against the will of Superior Power?—Forbid it heaven! Man naturally desires honor and glory.—This passion seems to rule his whole life; and yet, he is so blinded by the corruption of nature, that he pursues the worst method that could be adopted in order to acquire renown. He rebels; he degrades himself, and sinks himself below the brute creation.

Man naturally desires happiness.—This passion has a ruling influence on every action of life—it is interwoven with our very existence; and yet the soul is so darkened by human depravity, and so far deceived by the glare of false goods, that she seeks happiness where it is not to be found—she seeks it out of the will of God: whereas, it is according to right reason, that no soul in existence can expect to find happiness except in a due submission to the will and good pleasure of her Creator. Bow then, my soul, bow to the blessed will of thy Creator.—Bow to the creature for the love of the Creator.—Yield submission to the higher powers.—View the beautiful order of the Heavens—view the perfect harmony displayed in all the constituent parts of the Universe, and say to thyself: The silent voice of nature teaches me a lesson of wisdom—it tells me to obey. Man in the state of innocence was a noble creature. Man connected with sin is degraded; he is worse than the brute. Since the fall of Adam man has become a composition of pride and insolence—nay, in a moral point of view, he is the most degenerate creature that draws the breath of life. He is constantly an object of hate in the eyes Heaven. God was so far offended with him in the days of Noe on account of his rebellious disposition that he said, he repented he ever made him: "and being touched inwardly with sorrow of heart, he said: I will destroy man whom I have created from the face of the earth, from man even to beasts, from the creeping things even to the fowls of the air, for it repenteth me that I have made them." Gen. vi. 6. 7.—We mistake the meaning of this passage, if we take it in the literal sense; for, as God is unchangeable, he is always incapable of grief: but the Almighty has been pleased to make use of this strong language, in order to convey to our minds