

which men shew for divine ordinances is one of the best tests, by which to judge of the effect of such dispensations ; but so far as we can judge there is not much improvement in this respect. The heathenish multitude, who are in the habit of absenting themselves from these ordinances, spurn them with as sullen an obstinacy as ever. There appears to be the same prostitution of God's holy day to idleness, business, or recreation ; the same allotment of its seasons of worship to irreligious visitings and journeyings. What revolting scenes have our military stations presented and, we fear in many places still present ! what wallowing in filthy intemperance ! what defiance of the God of battles by horrid oaths and imprecations ! what outrageous profanations of God's holy day ! And here, we would advert for a moment, to the improper manner in which military arrangements are suffered to trample on the sabbath's sacredness. What necessity is there, we would ask, for those parades, trainings, and musical performances, which are so common in military stations. ? Doubtless when there is any pressing emergency or danger no time can be unsuitable for military preparations ; but when there is no such urgent call or necessity, why should not those in arms be permitted to enjoy the sabbath's rest as far as in their circumstances it is practicable ?—Have those in arms a dispensation from the obligations of sabbath observance ? Could not our magistrates prevent these outrages and ought they not to do so ? publicly acknowledging the divine goodness enjoyed by us as a community, does it not become them as a return for this goodness to use their influence to promote the observance of the laws of God ? calling upon those subjected to their authority to penitence on account of public sins, ought they not especially at a crisis like the present, to set their face against whatever may contribute in a remarkable degree to swell the amount of such transgressions ? That no means necessary for the defence of the land should be neglected, will at once be admitted ; but this incessant hurry and turmoil of military affairs, which disdains to pay such reverence to the sabbath as God requires of all men, is obtrusive impiety by whomsoever practised, an open contempt of His authority, who unless He keep the city, the watchmen waketh but in vain. Let men boast as they may of national strength and valor, and be puffed up as they may with military discipline, as if arms were every thing ; but assuredly the only true bulwark of a land is its piety, for this secures for it the favor of Him who sways the destinies of nations, and does his will in the armies of heaven and the inhabitants of the earth. In the song of praise which ravishes the ear as

uttered with one heart and voice by the devout congregation, there is a better defence for a land than in the array of thousands glistening with armour, and burning with the fire of martial enthusiasm. "Some trust in chariots," says the ancient church, "some in horses ; but we will remember the name of the Lord our God." Mark the result : "They—our—enemies are brought down and fallen, but we are risen and stand upright." Three hundred men rescued Israel from the hand of the Midianites, though said to be like grasshoppers in multitude, so slight is the defence which a land requires when the Lord fights for it ; but if he resolves to punish it, neither the number nor the valor of its defenders will avail. "If ye despise my statutes," says God to a warlike people, "I will set my face against you, and ye shall be slack before your enemies ; they that hate you, shall reign over you, and ye shall flee when none pursueth." Placed as we are in critical circumstances, it becomes us narrowly to mark the divine procedure, that we may not be blind to the signs of the times, and thus expose ourselves in an eminent degree to the effects of the divine displeasure.

T.

M.

THE RISE OF THE PAPAL HIERARCHY. BY THE REV. ROBERT LEE, MINISTER OF CAMPSIE, SCOTLAND.
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(Continued from page 90.)

42. Such arguments as that refuted, were, there is reason to think, employed not only by churchmen, whose only object was their own emolument, but even by those who were far from being actuated by motives so sordid. The ecclesiastical funds either were, or these men imagined them to be, expended in promoting the best and most benevolent objects. The good, they agreed, which the church should be able to effect, must be regulated by her means of doing it in other words, by her possessions. Convinced of the goodness of the end, they were the less scrupulous about the means ; though an argument was bad it might answer a good purpose ; and though wealth was acquired by falsehood and deception, it might be applied to the extension of truth.

43. After the clergy had proved themselves like the Jews, "God's peculiar inheritance, and like the Levites, entitled, *jure divino*, to a tenth of all fruits, and capable, moreover, of possessing real estates, their next demand will not appear extravagant. When first the clerical body presumed to denominate itself the "Church of Christ" does not appear, but how this mode of speaking originated, is easily explained. As the lower house of Parliament is familiarly styled "the Commons," or the "Commons of England," of whom, in fact, it merely contains the