THE NATURALIST'S GRAVE. He asked to be laid where the birds might sing Their matins around his tomb -Where the earliest grass of the year might spring, And the earliest flow'rets bloom.

'Mid the beautiful creatures that tenant the wild, His brightest days were past, And the voices he loved when a frolic child, Were the voices he loved to the last.

It was meet they should give him a verdant tomb, Where the flowers unplucked might throng, And the light winged birds unmolested might come, With their brightest and sweetest song.

They made his grave near the old church-tower, Away from the haunts of care, Where breathes its odour the summer flower, And the music of birds is there.

[Alexander Wilson, a distinguished naturalist, wished " to be buried in some rural retreat, where the birds might sing over his grave." His remains were interred close by the Swedes' church, near the navy yard, Philadelphia.]

COMPLETE IN CHRIST. сов. п. 10.

The Christian is one, as our apostle leaches us, who is "risen with Christ" from the death and tomb of sin; he has been rescued from the " power of darkness, and translated into the kingdom of the Son of God's love ;" he bas' the true " circumcision of the Spirit;" he has "put off the old man with his deeds." He is "reconciled to God through the blood of the " mysterious " cross;" and has " redemption through that blood, even the forgiveness

Here are the principles of the new life in the soul of man distinctly laid down, by which Christianity labours to attain her end in love, devotion, and

meetness for heaven. The first consequence of this internal life, however feeble, is that when "the Grapel comes " to this awakened sinner, "as it does to all the world," he knows it to be "the grace of God in truth." A dawn of light has this result. The preventing grace of God has touched his heart; and the Cospel in all its amplitude is now felt to be exactly adapted to his wants and desires.

To his whole soul Christ is gradually welcomed, as set forth in this Epistle, and he longs to arrive at all "the riches of the full assurance of understanding, to the asknowledgment of the mystery of God and the Father out of Christ.22

Thus he comes at length to perceive in what sense he is "complete in Christ," fully accomplished and supplied, as to all the points of salvation; and he finds that it extends to everything, to justification, sanctification, consolation, the hope of final victory, and strength for a holy life and con-

As to justification, he wants no inventions of men, no mediation of saints; he hath "redemption in Christ's blood, even the forgiveness of sins." 'Clod hath in him forgiven him all trespasses; he hath "reconciled him to himself through the blood of his cross;" and hath "biotted out for ever the handwriting that was against him??

As to sanctification, also, he is "complete in Christ? as to everything necessary with relation to our heavenly Father. The Spirit of Christ makes us new creatures; we are "renewed in knowledge after the image of him that created us." This is Christ's work within us, as the other is his work without us. This is infused into the heart, as the other is reckoned and imputed to us before the bar of God. This is increased daily, and nonrished by prayer and other means of grace; the other is received by faith, and remains in itself the same. This is gradual and imperfect in this dark, struggling world, but completed at the hour of death; the other is full und though the evidence and comfort of it vary, and the fruits of it in a holy life to be produced at the day of judgment, are constantly augmenting.

Again, as to consolation, we are "complete it Christ," and want no additions of human contrivance. The glory of his person as God-man, the ineffable depth of his love, the mystery of his humiliation, the merit of his sacrifice, the power of his high priesthood, the amplitude of his intercession, the witness of his Spirit, the extent and alequacy of his inspired word, the riches of his promises and the succours of his providence, unite to produce "a peace of God" as the ruler and umpire of the heart, "which passes all understanding," as the apostle elsewhere speaks.

And how can the hope of finel victory he incomplete, when our "life is hid with Christ in God?" so that " when Christ, who is our life, shall appear, we also shall appear with him in glory ;" and when, in the meantime, he "strengthens us with all might, according to his glorious power, unto all patience

and long-suffering with joyfulness?"

Lastly, we are "complete in Christ" as to all the motives needful for a holy life and conversation. Having " received Christ Jesus the Lord, we walk in him." Being "risen with Christ," we "mortify our members which are upon earth 3" we "put off the old man with his deeds, and put on the new;" we feel and exercise "bowels of mercy, learned and unstable men. (2 Pet. iii. 16.) humbleness of mind," and all other holy tempers, as "the elect of God, holy and beloved." " word of Christ dwells in us richly ;" and " whatever we do in word or deed, we do all in the name knowledge that wrest them, as gluttons and drunk-of the Lord Jesus." We fulfil also our relative ards abuse meat and drink. duties, "continue in prayer, walk in wisdom towards them that are without," have our conversation seasoned with salt," follow the steps of Tychicus, Luke, and others, whom our apostle as they are? commends, "take heed to our ministry," if we are ministers as Archippus; and constantly read and study the Holy Scriptures, as the Church of the Laodiceans was directed to do.

Such is St. Paul's method of training fallen mar for a devout life; and such must be ours. Such are the principles and spirit of a Christian as rising out of the vast mystery of redemption, and inseparable from it. Bishop Wilson of Calcutta.

SUFFICIENCY OF THE SCRIPTURES. From Archbishop Usher's Body of Divinity. Question. Where do you find that the Scripture are able to instruct us perfectly unto salvation? Answers.—The Apostle Paul in 2 Tim. III. 15, | places.

doth expressly affirm it; and the reasons which? may be gathered out of the two verses following do plainly prove it. Q.—What are these reasons?

A .- 1. God being author of these books, they must needs be perfect as he himself is. Who being for his wisdom able, and for his love to his Church willing, to set down such a rule as may guide them to eternal life, hath not failed therein. 2. They are profitable to teach all true doctrine and to confute the false; to correct all disorder, private and public, and to inform men in the way of rightconsness. 3. The man of God, that is, the Preacher and Minister of the Word, is thereby made complete and perfect, sufficiently furnished unto every good work, or duty of the ministry.

Q.—How doth this last reason hold?

A .- Most strongly. For the people being to learn of the minister, what to believe and what to do, and more being required of him that must be the eye and mouth of all the rest, if he may be perfectly instructed by the Scriptures, they are nuch more able to give every man sufficient in-

struction.

Q-What assurance may be had of the right

understanding the holy Scriptures?

A.—For the words, it is to be had out of the original text, or translations of the same; for the sense or meaning, only out of the Scriptures themselves, (Nehem. viii. 8.) which by places plain and evident do express whatsoever is obscure and hard touching matters necessary to salvation.

Q .- Why must the true sense or meaning of the Scriptures be learned out of the Scriptures themselves?

A .- Because the Spirit of God alone is the certein interpreter of his word written by his Spirit. For no man knoweth the things pertaining to God but the Spirit of God. (I Cor. ii. 11.) And no prophecy of the Scripture is of man's own interprelation; for prophecy was not brought by the will of men, but the holy men of God spoke as they were led by the Holy Ghost. (2 Pet. i. 20, 21.) The interpretation, therefore, must be of the same Spirit by which the Scripture was written; of which Spirit we have no certainty upon any man's credit, but only so far forth as his saying may be confirmed by the hely Scripture.

Q .- What gather you from hence?

A .- That no interpretation of Holy Fathers Popes, Councils, custom or practice of the Church either contrary to the manifest words of the Scripture, or containing matters which cannot necessarily be proved of the Scriptures, are to be received as an undoubted truth.

by Scripture?

A .- According to the analogy of faith, (Rom. X11. 6.) and the scope and circumstances of the present place, and conference of other plain and evident places, by which all such as are obscure the hands of the holy brethren, and of those whom and hard to be understood ought to be interpreted, they hoped would become such by reading the For there is no matter necessary to eternal life blessed word. It gave him great pleasure to attend which is not plainly and sufficiently set forth in a Meeting of that kind; he was very much refreshed many places of Scripture, by which other places by what he saw and heard, and he was encouraged that are abused by the devil or his ministers may to continue engaged in the great work of promoting be interpreted. As our Saviour Christ giveth us in every way in his power the blessed Gospel of example, (Alatt. IV. 6, 7.) when the devil abused redemption and faith in the atoning merits of the text of Scripture, Ps. xci. 11., declaring that the propitiation of the eternal Son of God made man, this place must be so understood as it may agree in aiding in the spread of the vast truth of the operawith that most evident and express commandment tion of God the Holy Ghost in renewing and written in Deut. vi. 16. "Thou shalt not tempt sanctifying the human heart—and also the great the Lord thy God."

he understood? A .- There are some hard things in the Scriptures, Scripture was written and uttered, or which are say that he had been for forty-two years a member prophecies of things to be fulfilled hereafter, which if we never understand we shall be never the worse for the attaining of everlasting salvation. There precepts of life are all plain and perspicuous. For all doctrine necessary to be known unto eternal salvation is set forth in the Scriptures most clearly and plainly, even to the capacity and understanding of THE INDIVIDUAL'S RIGHT TO HAVE THE the simple and unlearned.

Q .- But here the Papists have many things to object against you, to prove that the Scriptures are dark and hard to be understood: and, Object. 1. That the matters contained in them are divine high, and beyond man's reason, as the Trinity the Creation of nothing, &c.

A .- These matters indeed are above human reason, and therefore are we to bring faith to be lieve them, not human reason to comprehend them. But they are delivered in Scripture in as plain terms as such maiter can be.

Object 2. Peter saith, that some things in Paul's Epistles are hard, and wrested by un-

A.-First, he saith not that all Paul's Epistles are hard, but something in them, which we grant. Secondly, They are the wicked and unsettled in

Object. 3. If the Scriptures were not dark what need so many commentaries upon them And why are they so full of parables and allegories

A .- The whole doctrine of salvation is to be found so plain that it needeth no commentary. And commentaries are for other places that are dark, and also to make more large use of Scripture than a new beginner can make of himself, which we see necessary in all human arts and sciences. Further, though the speech of Scripture seem hard at first, yet by custom it becometh easy, as reading doth to

Object. 4. The godly cunuch saith, he could not understand the Scripture without an interpreter. (Acts. viii. 31.)

A .- Though he understood not some dark places, yet that hindered him not from reading plainer

fall into heresies, which they labour to confirm by decides, so far as to me they are in accordance with Scripture, proveth that the Scripture is dark.

them do so.

Object. 6. But we see by experience that there are many that daily read the Scriptures, and yet understand not the thousandth part of them.

A .- They read them not with care and concience, with prayer and study, but like the women that are always learning and never come to

the knowledge of the truth. (2 Tim. iii. 7.)
Object. 7. If the Scriptures be so plain and perspicuous, what need is there then of an interpreter ?

A .- First to unfold obscure places. (Acts viii. 31.) Secondly, to inculcate and apply plain texts. (2 Pet. i. 12, 13. 1 Cor. xiv. 3.)

THE BIBLE FOR INDIA.

Speech of the Lord Bishop of Calculta at the Bristol in Christ,
Bible Society Meeting.

His Lordship, in consequence of indisposition,
spoke from his seat. He said, that having been self, and called to the west of England, owing to the indisposition of a part of his family, and hearing that a Meeting of the Bible Society was to be held, and finding that his friend the chairman was to attend, he begged permission-he was not asked-but begged permission to attend, so that if he had strength he night say a few words in behalf of a Society so valuable as the British and Foreign Bible Society, and to point out the influence which it was likely to written for me. It is my Bible. It was written for me. It is the voice of God holding have on the enormous extent of country in India. It was a cheering fact that there were Bible Societies in several parts of India; he had been President of the Calcutta Bible Society from the moment of his being placed in the awful situation which he held in India. In Rombay, Madras, Ceylon, and other principal places there were affiliated Societies of this great Institution assisting in the work of translating and disseminating the Holy Scriptures amongst the natives. After describing the vast extent of the British territory in India, to which, in all probability, would soon be added the Punjaub, his Lordship proceeded to enforce that they were bound to use their utmost endeavours to promote the circulation of the word of God. His friend Mr. Harford had presented to him a Greek Testament, printed by the British and Foreign Bible Society, and he saw in that book—the last verse of the First Epistle to the Thessalonians-the following:-"I adjure you, I trily be proved of the Scriptures, are to be received as an undoubted truth.

Q.—How, then, is Scripture to be interpreted an inspired direction given in the year 52, and he wanted to know when it had been repealed? Here was an authority for them to read the Scriptures to all who hore the Christian name, and yet they truth of our fallen state, which the Bible alone revealed, either as to the fact or remedy. After Q.—Are the Scriptures, then, plain and easy to briefly referring to the present depraved condition of understood? traved in the first chapter of Romans and the second that have proper relation to the time in which the of Ephesians, the Right Rev. Prelate went on to Scripture was written and uttered, or which are say that he had been for forty-two years a member are other things in Scripture belonging unto the of character which it hitherto had done. Nothing we are to lose it for ever. We are to carry out the saving knowledge of God; all which are dark and which had been done infringed on its simplicity, or difficult unto those whose eyes the god of the purity of its faith in the great outline of redempthis world hath blinded. (2. Cor. iv. 4.; 2) tion. In conclusion he begged the prayers of the Peter iii. 5.; John viii. 43.) But unto such as Meeting for India and for hinself, and all concerned, sections of the land, will go away resolved to are by grace enlightened and made willing to understand, (Ps. chin. 18.) howsoever some things David,—"Blessed be the Lord God, the God of remain obscure (2 Pet. iii. 16.) to exercise their Israel, who only doeth wondrous things. And diligence, yet the fundamental doctrines of faith and blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen, and amen."

BIBLE.

We must respect and regard the right of every man to have the Bible. What are the great contests now going on in the world but contests between the Bible and something which men would force us to accept in its stead? At what do all the antichristian organizations of the day aim, but to deprive us of the Bible and lead us to take what they offer us in its room? The Socialists, the Fourierites, the infidels of every class, would take from me my Bible and throw me upon passions and appetites and interests which nothing but the word of God can give me power to control. And shall I abandon this sure guide and accept of their proffered substitute? Shall I leave the light and the glory of God and go down to dig and delve with self and sin and Satan beneath the sod? Shall I leave the lofty heights of the empyrean, the seat of they are infallible agents of the Holy Ghost, whose God's ineffable glory, and stoop to commune with the powers of darkness and of hell? I hold the whole system to be a perfect incarnation of Satan in its influence. Its purposes are base and its principles, which I am sorry to see some respectable booksellers and publishers keen upon their shelves, involve nothing but moral pestilence and death to be dealt out to man.

There is another class who would take the Bible from me and give me in its place the dogmas of the Church of Rome. Now, sir, I hold that if any the several provinces of the Roman Empire. For man is infallible, I am infallible myself. If I am nearly three hundred years after the personal deshall be the man who lives within my own breast. Councils but Provincial; and even when the Emliwill be bound by no man's infallibility: But I peror Constantine brought together the delegated will take the Bible for myself and ask assistance from that source where all have the promises of guidance and direction. But there is still another

Object. 5. The multitude of learned men that my own Church on the ground which that Church where, and by all provincial Churches had been the sacred Scriptures, and no further. The con-A .- It is their naughty hearts, that come not nexion between the Bible and the men who imwith an humble and godly affection, that maketh mediately succeeded the period of inspiration, is between infallible and fallible. However I may reverence the men, I can acknowlege no authority in them beyond the Word of God. There is no shelving shore from revelation to later periods of the Church. The junction is like the elevated pier in the full tide of the ocean; no man shall throw me overhoard—no man shall tempt me overhoard; nor will I go to sea with any man, or any class of men, without that sure and infallible compass, the Word of God, and by that and that alone shall my bark be lirected.

The Bible is itself supreme. It does not need a ministry to interpret it—it does not tolerate a ministry to stand upon its ground. Every one, the highest and the lowest, the poorest cottage girl who sits by her door and knows nothing but the truth as it is

"A truth the brilliant Frenchman never knew,"

self, and is as truly responsible for the manner n which she applies its truths as the most

must read it for herself, and interpret it for her-

learned of its readers. When I go to that book, God speaks to me. I need no succession-I go at once to the fountain-head. It is not man that speaks. It is God who speaks-and he speaks to me, as if there were but one single Bible on the communion with my own soul, and never will I forfeit my right to commune with God. Nor is that communion to be held before councils, or in open temples, or in the presence of sects and priests, and through the intervention of others. It is an act to be transacted in the most secret sanctuary of the Lord. No sects, no priestly interference, can be admitted. It is an affair between God and my soul, and as Abraham bidthe young men abide with the ass at the foot of the mountain, so will I ascend and go to meet God alone upon the top. I wish my views upon this point, thrown out as they are before this large assembly, to be stated clearly and to be distinctly understood, and the press may proclaim them to the world, as those of a man who speaks for himself and not under the constraint of creeds or the impositions of men. That book is the book of God; and when I go out and commune with it, I hold communion with my God. I am Moses, just come down from the morning mountain, his face shining with joy and the glory of God. I am Isaiah, and have come from the golden courts where the scraphin and cherubin shout halleluiah to the Lord God of Hosts. I am Paul, and have

seen the third heavens opened, and can tell what is uttered there, and have seen glories ineffable which no tongue can tell nor imagination conceive. I am John, and have laid my head upon the Master's bosom, and have caught, warm with his breath, the very whispers of the sweet counsels which he has preathed into my ear. It is not from any intervention or interpretation of man, that it derives its power. God gave it to me. He made it and he has preserved it. Nor does the fact that he transmitted t for centuries through the agency of unclean birds, as Elijah was fed by the ravens of the valley, change its character. It is still bread and food for all the world. And now as I am called to speak for this Society, can speak with confidence and determination. We are brought to this crisis, when the work must

either go on or be given up. On every side need, desire, suffering, pressing want meet our view, and we this day, to an extent we have little power to work now, or lose the chance of settling the ques-tion who shall have dominion over it. If each one double his exertions and contribution in the cause, we shall carry out the plan; and 750,000 aposties and prophets will be sent out into the length and breadth of the land in which we dwell.-Rev. Dr. Tyng, before the American Bible Society.

GENERAL COUNCILS AND THE COUNCIL OF TRENT.

From a Sermon by the Rev. Dr. Jarvis, before the Convention of the Diocese of Connecticut.

It is obviously impossible to enter largely on the present occasion; into the points of controversy which divide the Roman schism from the Catholic Church. I shall confine myself therefore to a few remarks on the recent attempt of a bright, though unhappily fallen spirit, to defend her infallibility under the specious name of development.

The Roman theory of General Councils has been by him silently assumed as the Catholic theory. Here is the fundamental fallacy of his book; and this being destroyed, the gorgeous fabric built upon

it falls of course.

In the Catholic sense, Councils are the solemn witnesses of an antecedent faith; in the Roman sense decrees are as much inspired as the Bible itseli. The Roman theory has, in the language of Lord Bacon, in its "very body and frame of estate a monstrosity" which shocks all sober thought, and is contradicted by all history; the Catholic theory carries truth upon its very face, is supported by irrefragable testimony, and therefore commends it-self to the enlightened judgment of all sober-minded

and reflecting men. The Apostles planted the Church as Colonies in to submit to the mere of faions of any mere man, it scent of the Holy Chost, there were no other Bishops of these several Provinces, and so for the first time formed a general Council, they only tes-tified to the fact that what is now called the Nicene form of hostility to the Bible—sacred in its origin, faith had been always and by all received in their but baneful in its results. It is that which seeks to several Provinces. And here comes in the admiblock it up in catechisms and forms and creeds and rable rule of Vincent of Lyrins, which defines the plans of man's device. I will take the creeds of Catholic faith to be that which always and every fication is required from the common class of them

received as the faith once delivered to the Saints. It was as if the several Colonies had sent messengers to one general Assembly to declare how they interpreted the laws of the Heavenly City. The proceedings of the Council of Nice were received every where and by all the Provinces, as the just exponent of the Catholic faith; and Arianism, though supported by imperial power, and using for the first time among those who called themselves Christians the weapon of persecution, fell after forty years of precarious establishment, and now, among all the primitive Churches, is known only by the history of bygone ages.

Keeping then in our view the Catholic sense of

Council, as the solemn witness of an antecedent faith, let us now ask if the Council of Trent can properly be considered as Catholic or general? During its interrupted and broken sessions from 1546 to 1564, it was composed almost entirely of Italian Bishops and Doctors, with a few other stragglers to swell the pageant and render seeming the assumption of Catholicity. The few Frenchmen, and Spaniards, and Germans, who were there, struggled manfully, on several occasions, against the overwhelming force of Rome; and for this, by her tender mercies, the Spanish Bishops were afterwards incarcerated in the dungeons of the Inquisition. The profane and bitter sarcasm that the Holy Ghost was conveyed from Rome in a valise, exhibits forcibly the arts and machinations then used. Happily we have the letters and memoirs of Vergas, a learned lawyer and canonist, sent by Charles V. to the Council, which contain many important particulars not mentioned by Fra Paolo or Pallavicini. He tells us that while there were great professions of entire liberty, the Pope's Legate did everything in his own way; that this was con-fessed with secret murmurings by the Italians themselves, most of whom were the Pope's pensioners; that there were not twenty Bishops in the Council capable of examining a point of Theology; that sensible of this, the ambassadors proposed a reference of many points to the Theologians of Louvain and Cologne, and in fact many gross errors committed by the Council through ignorance were afterwards silently corrected by those learned faculties; that the whole Council was divided into three classes or congregations over which the Legate and the two Nuncios presided; that in these the members were asked to express their views ostensibly under the pretence of liberty, but in reality, to learn who were for, and who against the views of Rome; that if against, they were constantly interrupted, severely censured, and made to understand that they would suffer for their temerity; that when the minutes of the Notaries who were appointed, not by the Council, but by the Legate, and the decrees, prepared by him and the Nuncios in secret, were ready, they were instantly sent to Rome by a courier, to be revised by the Pope and his Consistory; that on the return of the courier with secret instructions, the three classes were called together with indecent haste, and required to give their as-sent or dissent, and then a general congregation to pass them with only ves or No, Placet or Non placet; that if they said Placet they were sure of favors and honors, and if Non placet, of suffering from the implacable resentment of the Court of Rome; in a word that the council was in reality held in Rome, while for form's sake its decrees were promulgated at Trent. To crown all, at the end of the Council, an act of excommunication was passed, (and we all know the terrors of a Roman excommunication at that period,) against all who should not sign the decrees. All these particulars show most clearly the anti-Catholic character of celebrated assembly.

Let the Council of Trent, then, be taken exactly for what it is worth. Let us not be unjust, nor reject indiscriminately all that was there said It represented the Mediæval and done. practice of the Roman Communion; but it has no claims to be considered as Catholic or general. It tied a milt-stone about the neck of that unhappy Church, which has ever since sunk her deeper in the quagmires of heresy and schism.

[The author of the above being one of those who take pleasure in the use of the word Catholic in opposition to Roman, and his argument being directed against the claim of the Trent Decrees, because they proceeded not from a Catholic Council. it may be as well to subjoin to this very able passage the downright Protestant doctrine of the Church of England upon Councils, be they ever so undeniably Catholic; see Art xxi. "Of the Authority of General Councils:"

se And when they be gathered together, (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God,) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they he taken out of holy Scripture."

On what the author calls the "admirable rule of Vincent of Lyrins," we have on a former occasion spoken our mind; we have also quoted the Rev. W. Goode on the subject (last vol. pe. 97.) On the next page to this, we extract from Bishop Stillingfleet. under shelter of whom we may decline being put by Dr. Jarvis to the "wild-goose-chase" of applying the rule of Vincentius. But we do all honour to his able demolition of the claims of the Tridentine Council.—EDITOR.]

THE GREEK CHURCH AT CONSTAN-TINOPLE.

BY A RESIDENT, 1844.

I wish I could make a more favourable report of the state of the Greek Church. Nothing can be more sad than its utter lifelessness; and of this you may form a sufficient idea, when I tell you that preaching constitutes no portion of its offices. The whole of its worship consists in the incessant locomotiveness of the priests, the recitation of set forms of prayer in a drawling tone, a series of unedifying rites, and a disgusting succession of adorations before paintings: there is nothing that reaches to the heart, or can contribute to the spiritual improvement of the flock. How can it be otherwise, when we come to inquire of what materials the clergy is fashioned? No other quali-