# he Church.

## Poetry.

From the New York Churchman. NATURE'S TEACHINGS.

Go forth with Nature-she hath many voices, Speaking deep lessons to the human heart, Where the blue streamlet in its course rejoices, And where amid the forest wild birds dart, Bearing in some sweet chorus each a part Wind, wave, and blossom, tree and fragrant sod, The mossy hillock in its robe of green, The tiny bells that in the breezes nod, Litting their dewy heads, broad leaves between-Each has a tone, a lesson; man hath need Oft to go forth and ponder all their lore: In Nature's open volume he may read Truths of the mightiest import, and in awe Bow down an humble heart, an unseen power adore.

Go to the ocean, when its giant waves Are lasted to fury in the tempest's hour, And while each tortured billow madly raves, Learn thou the LORD JEHOVAH's might and power; Then turn thee to the little modest flower, That blooms unnoticed 'mid the gay and fair, Or gives its bright check to the summer shower, And read His watchful love and goodness there. The lilies of the field are still His care,
And He who fixed the rolling worlds on high, And are who nace the broad blue arch of beaven, And spread above the broad blue arch of beaven, And clothes it with the gorgeous hues of even, looks on the meanest worm with guardian eye, And marks the sparrow's fall, and heeds the raven's cry.

Go trace the waters of the sparkling rill, From out their rocky birthplace wildly gushing, Trickling in infant beauty from the hill, Or in the sun with diamond lustre flushing: Now gliding onward for a while screne, Now twisted roots and vexing rocks between, Then dashing on with fiercer, wilder force, And swifter race along their destined course, To mingle with the ocean waves at last; And such is Life-its Childhood's fount so fair, Its Youth's gay morn so joyous and so free, Its Manhood's hour of fearful strife and care— Its Age of rapid flight so quickly past-Till lost amid thy depths, Eternity.

Go in the spring-time-when the smiling earth Puts on her robes of beauty for thine eye, And lo, she speaks of that celestial birth The Spirit knows in brighter worlds on high And when the Autumn winds all mournful sigh Through leafless branches, then go forth and store ind with thoughts of death, and read once more The lesson of thine own mortality. Ay, wander forth with Nature, every glade, Each leafy nisle amid the forest's shade-The lightning's flash-the thunder's awful roll-The rainbow's arch—the dazzling orb of day-Have each inviterious tones to pierce the human soul M. N. M.

#### AWFUL IMPIETIES OF THE FRENCH REVOLUTION. From Alison's History of the French Revolution.

To obliterate as far as possible all former recollections a new era was established; they changed the divisions of the year, the names of months and days. The aucient and venerable institution of Sunday was abolished; the period of rest fixed at every tenth day; time was measured by divisions of ten days; and the year was divided into twelve equal months, beginning on the 22nd September. These changes were preparatory to a general abo-lition of the Christian religion, and substitution of the worship of Reason in its stead. The execution of the Queen was an act of defiance by

the National Convention to all the crowned heads in Europe. It was immediately followed by a measure as unnecessary as it was barbarous,—the violation of the tombs of St. Denis, and the profanation of the sepulchres of the kings of France. By a decree of the Convention, these venerable asylums of departed greatness were ordered to be destroyed,-a measure never adopted by the English Parliament even during the freuzy of the Covenant; and which proves, that political fanaticism will push men to greater extremes than religious. A furious multitude precipitated itself out of Paris; the tombs of Henry IV., of Francis I., and of Louis XII., were ransacked, and their bones scattered in the air. Even the glorious name of Turenne could not protect his grave from spoliation. His remains were almost as undecayed as when he received the fatal wound on the banks of the Lech. The bones of Charles V., the saviour of his country, were dispersed. At his feet was found the coffin of the faithful Du Guesclin, and French hands profaned the skeleton before which English invasion had rolled back. Most of these tombs were found to be strongly secured. Much time, and no small exertion of skill and labour, was required to burst their barriers. They would have resisted for ever the decay of time, or the violence of enemies: they yielded to the fury of domestic dissension.

This was immediately followed by a general attack upon the monuments and remains of antiquity throughout all France. The sepulchres of the great of past times, of the Barons and Generals of the feudal ages, of the Paladins, and of the Crusaders, were involved in one undistinguished ruin. It seemed as if the glories of antiquity were forgotten, or sought to be buried in oblivion. tomb of Du Gueselin shared the same fate as that of Louis XIV. The skulls of monarchs and heroes were tossed about like foot-halls by the profune multitude; like the grave-diggers in Hamlet, they made a jest of the lips before which nations had trembled.

The monumental remains, which had escaped their sacrilegious fury, were subsquently collected by order of the Directory, and placed in a great museum at Paris, where they long remained piled and heaped together in broken confusion,—an emblem of the Revolution, which destroyed in a few years what centuries of glory had

Having massacred the great of the present, and insulted the illustrious of former ages, nothing remained to the itevolutionists but to direct their vengeance against Heaven itself. Paché, Hebert, and Chaumette, the leaders of the Municipality, publicly expressed their determination to dethrone the King of Heaven, as well as the monarchs of the earth." To accomplish this design, they prevailed on Gobet, the apostate constitutional Bishop of Paris, to appear at the bar of the Assembly, accompanied by some of the clergy of his diocese, and there abjure the Christian faith. He declared, "that no other national religion was now required but that of liberty, equality, and mo-rality." Many of the Constitutional Bishops and Clergy in the Convention joined in the proposition. Crowds drunken artisans and shameless prostitutes crowded to the bar, and trampled under their feet the sacred vases, consecrated for ages to the holiest purposes of religion. The sections of Paris shortly after followed the example of the Constitutional Clergy, and publicly abjured the Christian religion. The churches were stript of all their ornaments; their plate and valuable contents brought in heaps to the Municipality and the Convention, from whence they were sent to the mint to be melted down. Trampling under foot the images of our Saviour and the Virgin, they elevated, amidst shouts of applause, the bust of Manual American Saviour and them single out to the saviour and them single out the saviour and them single of Manual Saviour and them single out the saviour and of Marat and Lepelletier, and danced around them, sing-ing parodies on the Hallelujah, and dancing the Car-

Shortly after, a still more indecent exhibition took place before the Assembly. The celebrated prophecy of rather Beauregard was accomplished,—"Beauty modesty was seen usurping the place of the Holy of Hollebert, Chaumette, and their associates, appeared at the bar, and declared that "God did not exist, and that the worship of Reason was to be substituted in His stead.

letting fall the veil, he exclaimed, "Fall before the august senate of Freedom, oh! veil of Reason!" At the same time, the goddess appeared personified by a celebrated beauty, the wife of Momoro, a printer, known in more than one character to most of the Convention. The goddess, after being embraced by the President, was mounted on a magnificent car, and conducted, amidst an immense crowd, to the cathedral of Notre Dame, to take the place of the Deity. There she was elevated on the high altar, and received the adoration of all present, while the young women, her attendants, whose alluring looks already suf-There she was elevated on the high altar, ficiently indicated their profession, retired into the chapels round the choir, where every species of licentiousness and obscenity was indulged in without control, with hardly any veil from the public guze. To such a length was this carried, that Robespierre afterwards declared that Chaumette deserved death for the abominations he had permitted on that occasion. Thenceforward that ancient edifice was called the Temple of Reason.

The services of religion were now universally abandoned; the pulpits were deserted throughout all the revolutionized districts; baptisms ceased; the burial service was no longer heard; the sick received no communion; the dying no consolation. A heavier anathema than that of Papal power pressed upon the peopled realm of France; the anathema of Heaven, inflicted by the madness of her own inhabitants. The village bells were silent. Sunday was obliterated. Infancy entered the world without a blessing; age left it without a hope. In lieu of the services of the Church, the licentious fetes of the new worship were performed by the most abandoned females; i appeared as if the Christian truth had been succeeded by the orgies of the Babylonian priests, or the grossness of the Hindoo theocracy. On every tenth day a Revoluonary leader ascended the pulpit, and preached atheism to the bewildered audience; Marat was universally deified, and even the instrument of death sanctified by the name of the "Holy Guillotine." On all the public cemeteries the inscription was placed, "Death is an eternal sleep." The comedian Monort, in the church of St. Roch, carried impiety to its utmost length. "God! if you exist," said he, "avenge your injured name. I bid you defiance; you remain silent; you dare not launch your thunders; who after this will believe in your existence?" It is by slower means, and the operation of general laws, that the destinies of Providence are accomplished. A more convincing proof of divine government than the destruction of the blasphemer was about to be afforded; the annihilation of the guilty by their own hands, and the consequence of the passions which they themselves had unchained; the voluntary return of a rebellious people to the faith of their fathers, from the experienced impossibility of living without its precepts.

After an interval of seven years, the worship of Christianity was restored by Napoleon, with the general approbation of the French people. But a ruinous effect was produced by this long cessation of its services; a great portion of the youth of France, now occupying the most important situations in the country, were brought up without receiving any religious impressions in early life. This evil is still severely felt; its consequences are irre-mediable; it has for ever disqualified the French from the enjoyment of freedom, because it has extinguished the feelings of duty, on which alone it can be founded in the young and influential part of the people.

The most sacred relations of life were, at the same period, placed on a new footing, suited to the extravagant deas of the times. Marriage was declared a civil contract, binding only during the pleasure of the contracting parties. Divorce immediately became general; the corruption of manners, reached a pitch unknown during the worst days of the monarchy; the vices of the marquisses and countesses of Louis XV. descended to the background of the contractions of Paris. shop-keepers and artisans of Paris. So indiscriminate did concubinage become, that, by a decree of the Convention, bastards were declared entitled to an equal share of the succession with legitimate children. Mademoiselle Arnout, a celebrated comedian, expressed the public feeling when she called "Marriage the Sacrument of Adultery." The divorces in Paris in the first three months of 1793 were 562, while the marriages were only 1785; a proportion probably unexampled among mankind. The consequences soon became apparent. Before the era of the Consulate, one half of the whole births in Paris were illegitimate; and at this moment, notwithstanding the apparent reformation of manners which has taken place since the Restoration, the dissolution of manners is

A decree of the Convention suppressed all the academies, public schools, and colleges, even those of medicine and surgery; their whole revenues were confiscated.— New schools, on a plan traced out by Condorcet, were directed; but no efficient steps were taken to ensure their establishment, and education, for a number of years, ceased through all France. One establishment only, that of the Polytechnic School, takes its date from this melancholy epoch. During this long night, the whole force of the human mind was bent upon the mathematical sciences, which flourished from the concentration of its powers, and were soon illuminated by the most splendid

In the general havoc, even the establishments of charity were not overlooked. The revenues of the hospitals and humane institutions throughout France, were confiscated by the despots whom the people had seated on the throne Soon the terrible effects of the suppression of all permanent sources of relief to the destitute became apparent mendicity advanced with frightful steps; and the condi tion of the poor throughout France became such as to call forth the loudest lamentations from the few enlightened philanthropists who still followed the car of the

## THE LATE BISHOP WALKER OF EDINBURGH. From the Caledonian Mercury.

This distinguished person has been long respected, not less on account of his public station, than for the influence of his character as a private individual. Having passed through the regular course of a Scottish College, he entered the University of Cambridge as a freshman, where, after residing the usual number of terms, he tool the several degrees in Arts. Upon his return to his native country in 1793, he devoted himself to literature, as sub-editor of the Encyclopædia Britannica, the third edition of which was then passing through the press, under the auspices of the late Bishop Gleig. While in this employment, he contributed many valuable articles to that national work, and also exercised, in the frequent absence of his friend, a general superintendence over the whole publication. At that period, too, he gave to the world several Tracts and Discourses, but without his name,—considering himself too young to be justified in inviting public attention to his opinions in an avowed discussion on controverted subjects. Being induced, towards the close of the century, to go abroad as tutor to B young Baronet, he spent two or three years on the , where, as he enjoyed the society of some of the most distinguished men in Germany, he made himself acquainted with the principles of their philosophy, more especially of those transcendental speculations, which, at that epoch, occupied the minds of metaphysical inquirers. The article on the system of Kant, inserted in the supplement to the Encyclopædia, was the fruit of his researches while resident at Weimar.

But, as his heart was chiefly attached to the profession which he had chosen, he had no sooner attained the order of priesthood than he settled in Edinburgh, as minister of St. Peter's Chapel,-a charge which he held till ill health compelled him to relinquish its more active duties. On the death of Bishop Sandford, in January, 1830, he was unanimously elected his successor, as Superintendent of the Episcopalian Congregations in the district of Edin-burgh; and, on the resignation of Bishop Gleig, about four years ago, he was chosen by his brethren to be their

head, or President, under the ancient title of Primus. nead, or Fresident, under the ancient time of Frimus.

In discharging the duties thus devolved upon him, added to those of Divinity Professor, he found full employment for his time; and though impeded in his exertions by an increasing infirmity of body, he bent the whole vigour of his mind, which mercifully continued to his last hour to the discharge of the unimpaired to his last hour, to the discharge of the the worship of Reason was to be substituted in His stead."
A veiled female, arrayed in blue drapery, was brought into the Assembly; and Chaumette, taking her by the hand, "Mortals," said he, "cease to tremble before the powerless thunders of a God, whom your fears have created. Henceforth acknowledge no divinity but Reason. I offer you its noblest and purest image; if you mast have idols, sacrifice only to such as this."—When,

sional learning which flowed from his lips. On such occasions, too, it might be perceived, that to a considerable ardour of temperament derived from nature, he joined the utmost placidity of manner, the effect of a sincere bene rolence, and of an extensive intercourse with good ociety; and it may be confidently asserted, that the resolute in maintaining his own principles, both political and religious, he never cherished an augry feeling even against those who differed with him the most widely.

To the scenes of domestic life, and the duties of personal

piety, belong a sacredness with which a stranger ought not to intermeddle. In these respects, Bishop Walker taught by example as well as by precept; and those who knew him best will ever have the highest opinion of his character, and particularly of that rare consistency between profession and practice,—which showed that the former had its seat in the heart. He was beloved by his friends, highly respected by the clergy under his inspection, and venerated by the whole body of the church over which he presided.

## BISHOP TERROT. By a Correspondent of "The Church."

The Reverend Charles Hughes Terrot, who has been unanimously elected to the office of Bishop of Edinburgh, vacant by the death of Bishop Walker, and whose consecration has been fixed to take place on the 2d June, at Abordeen, is, as his name indicates, of a French family. The attachment of his aucestors to the Protestant religion led them to abandon their country and to seek refuge in England after the revocation of the Edict of Nantes. He was born in India, where his father, Elias Terrot, who, as well as his grand-father, held a Captain's Commission in the British Army, was killed while opposed to the enemy in the field. The untimely death of his father, whose only child he was, and who had been very recently married to the daughter of an officer in the British Army, took place, it is believed, before he saw the light. Of his paternal uncles, one who had embraced a military life, and who was stationed in Canada some sixty years ago, and who had married the sister of the lion. M. Bell, of Three Rivers, died recently at Newcastle-upon-Tyne, having been a General Officer in the Royal Artillery for nearly thirty years. His remaining uncle, the Reverend William Terrot, of St. John's College, Cambridge, was distinguished as a powerful and impressive preacher, and as a ready and eloquent speaker. He officiated for some years at a Curacy in Northumberland, and at the Episcopal Chapet at Haddington, in Scotland; subsequently, during the latter period of the war with France, he was Chaplain of H. M. S. Repulse, where many on board gratefully bore witness to the zeal and usefelness of his ministry among them. He was afterwards presented by Bishop Barrington to the vicarage of Grindon, in the County of Durham, and was finally preferred by the same prelate to the Chaplaincy of Greenwich Hospital, in the exercise of which function he was summoned to his

reward about ten years ago. The subject of this sketch, Charles Hughes Terrot, was in his infancy brought from India by his mother, who still survives; gifted with a strong mind, clear intellect, and sound judgment, she devoted herself with uncommon prudence, care, and assiduity, to the formation of her son's The greater part of his boyhood was passed at Berwick-upon-Tweed, where some of his father's family had their residence. At the Grammar school of that town, under the tuition of the Rev. Joseph Barnes, he for some years pursued a classical education; afterwards he was placed under the care of the Rev. John Fawcett, a clergyman eminent for zeal and piety, at Stanwix, near Carlisle. In the year 1808, he entered upon his academical studies at Trinity College, Cambridge, where, as an undergraduate, he was a first class man at each annual examination; he also obtained a Scholarship, and subsequently a Fellowship; both of which distinctions are at that College open to competition and are the rewards of merit. In 1816, he gained the Scatonian Prize for the best sacred poem, of which the subject was Hezekiah and Seunacherib. Upon receiving holy orders, the first charge that he undertook was at Haddington: in the first charge that he undertook was at Haddington: in a few years he removed from thence to Edinburgh, upon the invitation of the Rev. Mr. Walker, to be associate Minister with him of St. Peter's Chapel. On the resignation of the Rev. Mr. Morchead, he was chosen Minister of St. Paul's Chapel, in the new town of Edinburgh, where he had for his colleague the Rev. Mr. Sinclair.—In the year 1815, he married Sarah, the eldest daughter of Captain Samuel Wood, of Nunlands, Berwickshire, sister of the Rev. S. S. Wood, of Three Rivers. In addition to the ordinary duties of the Ministry, and the publication of an Exposition of the Catechism for the younger portion of his flock, and of Pastoral letters, he has been the author of various pamphlets on subjects connected with Theology and the Church; he has also Romans, with Annotations, a Translation of Ernesti's work on the Interpretation of Scripture, and a new edition of Leslie's Case Stated on the Romish Controversy. Both at Haddington and in Edinburgh, a portion of his time was devoted to the tuition of private pupils, and many young men, connected with families of high rank, have enjoyed the benefit of his instructions. His discourses from the pulpit have always been considered of a superior order; yet there is nothing either in his matter, style, or manner, ad captandaim, all appears honest, sober, and genuine; his language is lucid, terse, and vigorous; his countenance is intelligent and expressive, and his delivery carnest, and occasionally emphatic; but, upon the whole, he decidedly takes his place in the class of forcible, energetic, and argumentative preachers, rather than among those whose animation is of the warm. winning, or gently persuasive cast. His conversational powers are copious and brilliant; whether the topic of discussion be of a grave or lively cast; whether the matter in hand be divinity or literature, or the occurrences of the day, he is never found to flag. His correspondence, likewise, is interesting and satisfactory; like his preaching, it has nothing in it verbose, prolix, or involved, -lie goes straight to the point,—gives his friends multum n purvo,—all the information they require in a few words.

As acuteness of mind, promptitude and decision in

movement, and integrity of purpose, especially when enlisted in the active promotion of high and sucred objects, always add weight to character; those who know Bishop Terrot, may reasonably conclude why the unanimous choice of his brethren has fallen upon him, as well as augur many important and happy results, under the Divine blessing, from his accession to the Episcopal

## CATHOLIC AND PROTESTANT. From Dr. Hook's Church Dictionary.

CATHOLIC-Universal or general. The term was first applied to the Christian Church, to distinguish it from the Jewish, the latter being confined to a single nation, the former being open to all who should seek admission into to by Holy Baptism. Hence the Christian Church is general or universal. The first regularly organized Christian Church was formed at Jerusalem. When St. Peter converted three thousand souls; (Acts ii. 41.) the new converts were not formed into a new church, but were added to the original society. When churches were formed afterwards at Samaria, Antioch, and other places, these were not looked upon as entirely separate bodies, but as branches of the only Holy Catholic and Apostolic Church. St. Paul says, (1 Cor. xii. 13.) By one Spirit we are all baptized into one Body; and (Ephca. iv. 4.) there is one Body and one Spirit. A Catholic Church means a branch of this one great society, as the Church of England is said to be a Catholic Church; the Catholic hurch includes all the churches in the world under their gitimate Bishops.

When in after times teachers began to form separate societies, and to call them by their own name, as the Arians were named from Arius, the Macedonians from Macedonius: and in latter times Calvinists from Calvin Wesleyans from Wesley; the true churchmen, refusing to be designated by the name of any human leader, calle themselves Catholic, i.e. members not of any peculiar society, but of the Universal Church. And the term thus nsed, not only distinguished the church from the world. but the true church from heretical and schismatical parties. Hence, in ecclesiastical history, the word Catholic means the same as Orthodox, and a Catholic Christian denoted an Orthodox Christian.

From this may be seen the absurdity of calling the a place where they had a wide prospect of a cultivated ex-Dissenter.—[Brown subsequently renounced his schis-Papists Catholics. The Romanists or Papists belong to land, he bade them observe how God caused the sun to matical errors, and held a living in the Church.—ED. Cm.]

a peculiar society, in which Romanism or Romish errors are added to orthodox truth. But when we call them Cutholics we as much as call ourselves Heretics, we as much as admit them to be orthodox. And they gladly avail themselves of this admission, on the part of guorant Protestants, to hold up an argument against the hurch of England. Let the member of the Church of England assert his right to the name of Catholic, since he is the only person in England who has a right to that name. The English Romanist is a Romish Schismatic, and not a Catholic.

PROTESTANT.—The designation of Protestant is used in England as a general term to denote all who protest against Popery. Such however, was neither the original acceptation of the word, nor is it the sense in which it is still applied on the Continent. It was originally given to those who protested against a certain decree issued by the Emperor Charles V. and the Diet of Spiers in 1529.— Masheim, Book iv. 26.) On the Continent it is applied a term to distinguish the Lutheran communions. Lutherans are called Protestants; the Calvinists, the Reformed. The use of the word among ourselves, in a sense different from that adopted by our neighbours abroad, has sometimes led to curious mistakes. The late Mr. Canning, for instance, in his real to support the Romanists, and not being sufficiently well instructed in the principles of the Church of England, assumed it as if it were an indisputable fact that, being Protestants, we must hold the doctrine of consubstantiation. Having consulted, probably, some foreign history of Protestantism, e found that one of the tenets which distinguishes the "Protestant," i.e. the Lutheran, from the "Reformed," i.e. the Calvinist, is that the former maintains, the latter

lenies, the dogma of consubstantiation. It is evident that in our application of the word it is a mere term of negation. If a man says that he is a Protestant, he only tells us that he is not a Romanist,—at the same time he may be what is worse, a Sociaian, or even an Infidel, for these are all united under the common principle of protesting against Popery. The appellation is not given to us. I believe, in any of our formularies, and has chiefly been employed in political warfare as a watch-word to rally in one band all who, whatever may be their religious differences, are prepared to act politically against the aggressions of the Romanists. In this respect was particularly useful at the time of the Revolution, and as politics intrude themselves into all the consideraand as pointes intrude themselves into an the considera-tions of an Englishman, either directly or indirectly, the term is endeared to a powerful and influential party in the State. But on the very ground that it thus keeps out of view distinguishing and vital principles, and unites in apparent agreement those who essentially differ, many of our divines object to the use of the word. They contend, with good reason, that it is quite absurd to speak of the Protestant Religion, since a religion must, of course, be distinguished, not by what it renounces, but by what it professes: they apprehend that it has occasioned a kind of sceptical habit, of inquiring not how much we ought or sceptical natify or inquiring not now much we ought to believe, but how much we may refuse to believe; of looking at what is negative instead of what is positive in our religion; of fearing to inquire after the truth, lest it should lead to something which is held by the Papists in common with ourselves, and which, therefore, as some persons seem to argue, no sound Protestant can hold; forgetting that on this principle we ought to renounce the Liturgy, the Sacraments, the doctrine of the Trinity, the Deity and atonement of Christ,—nay, the very Bible It is on these grounds that some writers have scrupled to use the word. But although it is certainly absurd to speak of the Protestant religion,—i.o. a negative religion, yet there is no absurdity in speaking of the Church of England, or of the Church of America, as a Protestant Church—the word Church conveys a positive idea, and there can be no reason why we should not have also a negative appellation. If we admit that the Church of Rome is a true, though a corrupt Church, it is well to have a term by which we may always declare that, while we hold in common with her all that she has which is Cutholic, scriptural, and pure, we protest for ever against her multiplied corruptions. Besides, the word, whether correctly or not, is in general use, and is, in a certain sense, applicable to the Church of England; it is surely, therefore, better to retain it, only warning our congrega-tions that when we call ourselves Protestants, we mean no more to profess that we hold communion with all parties who are so styled, than the Church of England, when in her creeds and formularies she designates herself, not us the Protestant, but us the Calholic Church of this country, intends to hold communion with those Catholic Churches abroad which have infused into their system the principles of the Council of Trent. Protestant is our negative, Catholic our definite name. We tell the Papist that, with respect to him, we are l'rotestant; we tell the Protestant Dissenter that, with respect to him, we are Catholics; and we may be called Protestant or Protesting Catholics, or, as some of our writers describe us, Anglo-

# APPOINTED METHODS.

Religion, like all other weighty concernments, is best carried on in the calm, regular, and sedate way; and there-fore great care should be taken to keep up the old and well-tried methods, rather than to change them for new devices, which will never answer. If sinners will not listen to the Spirit of God speaking by the Scriptures, and by a regular Ministry, they will not listen to the same Spirit, supposed (but vailly supposed) to speak in the undigested, incoherent, extemporary effusions of raw teachers. It is easy for warm zealots, of distempered minds, to throw reflections upon the wiser and more considerate guides, who come not up to their degrees of unnatural heat and ferment; but a small knowledge of mankind will suffice to show, that they who will not be converted by the cool, calm, rational methods, will never he wrought upon, as to any good and lasting effect, by eagerness and passion. If sinners, wedded to their darling vices, will not be regularly reasoned into a change of life, we must not become as mad in one way as they are in another, in hopes to recover them to their senses: for that, instead of reclaiming, would but harden them so much the more. The world indeed, generally, is had enough, always was, and always will be: but still we must not take upon us to use any affected and unjustifiable methods in order to mend it; which in reality would not mend it, but make it worse. We must bring men to God in God's own way, if we hope to compass it at all. The in chois own way, it we note to compass it this. In making use of wrong means for the sake of a good end, is nothing else but doing evil that good may come; which is a dangerous and detestable practice. I say then, that when the Ministers of Christ have done all that is prudent and proper, and the effect does not answer, they must not run wild lengths in order to gain their point: for God will say to such persons, if you could not prevail by methods of my appointment, how could you hope to do it by weak devices of your own? You have run wide and far to make prosclytes: but who sent you? or who require t at your hands? There is as much mischief in overdoing as in under-doing: both are equally transgressions of the Divine laws, and deviations from the rule of right. Are they eager and impatient to bring sinners to a sober life? It is well they are, and we commend them for it. But there is one thing of still greater importance to them, which ought to be attended to in the first place, which is, to rest content with God's appointed methods of reforming the world, and to proceed no farther than he has given leave; to make use of sound judgment and discretion in an affair of that high concernment; and to submit to stop where God requires it, as well as to run on where he ha sent: otherwise religion will not be promoted, but greatly obstructed and exposed; and the world will not be made wiser or better, but ten times wilder than before .-Dr. Waterland.

# MANNER OF OUR SAVIOUR'S DISCOURSES.

In the spring our Saviour went into the fields and an down on a mountain, and made that discourse which is recorded in St. Matthew, and which is full of observations arising from the things which offered themselves to his sight. For when he exhorted his disciples to trust in sight. For when he exhorted his disciples to trust in God, he bade them behold the fowls of the air, which were then flying about them, and were fed by Divine Providence, though they did "not sow nor resp, nor ga-ther into barns." He bade them take notice of the lilies of the field which were then blown, and were so beautifully clothed by the same power, and yet "toiled not" like the husbandmen who were then at work. Being in

shine, and the rain to descend upon the fields and gardens even of the wicked and ungrateful. And he continued to convey his doctrine to them under rural images, speaking of good trees and corrupt trees-of wolves in sheep's clothing—of grapes not growing upon thorus, nor figs on thistes—of the folly of casting precious things to dogs and swine—of good measure pressed down, and shaken together, and running over. Speaking at the same time to the people, many of whom were fishermen and lived much upon fish, he says. What man of you will give his son a serpent, if he ask a fish? Therefore when he said in the same discourse to his disciples. Ye are the light of the search; a city that is set on a hill, and cannot be hid, it is probable that he pointed to a city within their view, situated upon the brow of a hill. And when he called them the suit of the curth, he alluded, perhaps, to the husbandmen, who were manuring the ground; and when he com-pared every person who observed his precepts, to a man who built a house upon a rock, which stood firm; and every one who slighted his word, to a man who built a house upon the sand, which was thrown down by the winds and floods,—when he used this comparison, 'tis not improbable that he had before his ever houses standing upon high ground, and houses standing in the valley in a rainous condition, which had been destroyed by inuudations. - J. Justin, D.D.

## THE FALL OF DAVID.

Can any say that God winked at the wickedness of his servant? That the man after his own heart, for such in the main he was, frail as he proved himself, sinned grievously, and sinned with impunity? On the contrary, this deed [viz. his conduct to Urish] was the pivot upon which David's fortunes turned; that done, and he was undone; then did God raise up enemies against him for it, out of his own house, for "the thing," as we are expressly told, "displeased the Lord," thenceforward the days of his years became full of evil, and if he lived, (for the Lord caused death to pass from himself to the child by r vicarious dispensation, 2 Sam. xii. 13.) it was to be a king, with more than kingly sorrows, but with little of kingly power; to be banished by his son; bearded by his servant; betrayed by his friends; deserted by his people; bereaved of his children; and to feel all, all these bitter grich, bound, as it were, by a chain of complicated cause and effect, to this one great, original transgression;—this was surely no escape from the penalty of his crime, though it was still granted him to live and breathe,—(God would iot sluy even. Calu, nor suffer others to slay him, whose punishment, nevertheless, was greater than he could bear—) but rather it was a lesson to him and to us, how dreadful a thing it is to tempt the Almighty to let loose his plagues upon us, and how true is he to his word, "Vengeance is mine, I will repay, saith the Lord."— Meanwhile, by means of the fall of David, however it may have caused some to blaspheme, God may have also provided in his mercy, that many since David should stand upright; the failty of one may have prevented the mis-carringe of thousands; saints, with his example be-fore their eyes, may have learned to walk humbly, and so to walk surely, when they might otherwise have pro-sumed and perished; and sinners, even the men of the darkest and most deadly sins, may have been saved from utter desperation and self-abandonment, by remembering David and all his trouble; and that, deep as he was in guilt, he was not so deep but that his bitter cries for mercy, under the remorse and anguish of his spirit, could even yet pierce the ear of an offended God, and move him to put away his sin .- Rev. J. J. Blunt.

## THE RELIGIOUS SOLDIER.

Commanding Officers are too apt to set their faces against those soldiers whom they in derision call "snints." Let them recollect that our Lord and Saviour himself was in derision called a "King;" but he was, nevertheless, a King, and is a King. Talk of moral discipline, talk of rewards and panishments,—why, the real soldiers of Jesus Christ, the "saiuts," will be far more easily commanded Christ, the "aniuts," will be far more easily commanded than those "who know not God," and who, by their swearing, drunkenness, and fornication, show that they openly defy him. A soldier "saint," who strives to obey his God, the Captain of his salvation, will readily obey his Colonel, because he knows that "the powers that be are ordained of God." Those "saints" have a constraining power within them, which will restrain them from breaking out of barracks at night, and dishonouring their monarch's service, because "Honour the King" is in their Book of standing orders. By what consistency can a Commanding officer punish a man for disoboying his orders, when he himself openly violates the orders of his Soveriem's King? Sovereign's King Y Instead of striving to onforce mere " Moral Discipline,"

writers should turn their pens, and journalists their pages, to advocate a system of religious discipline—to "serve God" that they may "Honour the King," that soldiers and sailors may attain by prayer and carnest supplication, through God's unmerited mercy, that innate love of right-courses, so that the cat-o'-nine-tails may only be seen in nuscums with other instruments of ancient torture; and that a red-coat or blue-jacket may never be seen within the walls of a jail. Let the religious motive be given to "moral discipline," and it will stand; but without this foundation, "moral discipline" is as a fortress attempted to be reared on a quicksand. What would not a journalint's pen do when guided by God the Spirit? How would the profession of arms be exalted! What high sentiments of honour would be infused! what brotherly love, what patient endurance of hardship, what cool and determined courage, what subordination! Where there are high motives there must be high attainments. The soldiers in the army of Christ have this high motive—those who "by faith" enlist in this glorious service, have and receive "the bounty"—strictly bounty, for it is this grace, a free and unmerited gift—of pardon, justification, and salvation. We must deplore the taunts of "saint" in this world, and remember that, if a man be not a saint on carth, he cunnot be one in heaven. When the last awful reveille shall make us start from our beds of earth, may we be found with our names written in "The Book" where the names of all the soldiers of Jesus Christ are now in-scribed!—Naval and Military Gazetts.

# ORIGIN AND AUTIJORITY OF DISSENT.

If a Dissenter be asked, " Where were the Independents before the time of Robert Brown, in 1880?" he is taught to reply by the historian of Dissenters, "It is generally supposed that the idea of Independency first occurred to one who had not wisdom to pursue the plan; but it is more probable that many were cultivating in secret the system which was first announced to the public in a crude form, by Robert Brown, from whom the carliest Independents were called Brownists." [History of Dissenters, by James Bennett.] Here then is the date of the schism. the 16th century, one Robert Brown, having more pride than grace, set up a sect called after his own name, the "Brownists;" and we are required to believe that to him was committed the task of establishing the first Gospel Church in Britain. Yet for centuries previously the Catholic Church in England had existed independent of the Roman See, and for many ages we hear little or nothing of any exercise of Popish jurisdiction in this country. The Bible was read, the Gospel was preached, and multitudes of glorified spirits who now surround the throne of God have died in the faith of the Church of England. Into that church, indeed, great errors had crept, which were swept away by the Reformation, and by the separation of the Papiats, who left the old Catholic Church in England and became Romanists. From the time of the Apostles St. Peter and St. Paul, to the institution of the first Bishop of Rome, Linus, in the year of our Lord 58, there has been a regular succession of Bishops, one hundred and fifty-three in number, to the period when the present Primate of England was appointed in 1828; as there has been in Ireland a like regular succession of Bishops, one hundred and forty-nine in number, from the spane Appellant allocations. the same Apostles to the present Archbishop. A Church-of-England man, therefore, when asked "From whence is your Church?" points to his christian national heraldry, to the glorious line of succession from the first Apostles to the present hour, and says, "These are the title-deeds of my Church to its glorious inheritance of millions of depart-ed saints, as to other millions following in their footsteps;" whilst the dissenter dates his creed from the 16th century, and is satisfied with having one Robert Brown as the authority and founder of his schism.—"My Life" by an