Poetry.

A CHURCH-YARD SCRNE.

How sweet and salemn all alone.
With reverend steps from stone to stone,
In a sma i uliage church-yard lying.
O'er intervening flowers to move!
And as we read the names unknown,
Of young and old to judgment gotte,
And hear in the caim air above.
Time conward softly flying. Time onward softly flying.
To meditate, in Christian love,
Upon the deal and dying:

Upon the deal and dying:

Across the silence seemed to go,
With dead-like motion wavering slow.
And stroughed in their folds of snow.
The friends we loved long long ago:
Gliding across the said retreal,
How brautiful their phantom feet!
What tenderness is in their eyes,
Turned where the poor survivor lies
'Mid mentory sanctitles!
What years of vanished joy are fanned,
From one uplifting of that hand
in its white stillness! When the shade
Doth glimmeringly in sunshine fade
From our embrace, how dim appears
This world's life through a mist of tears!
Vain hopes! blind sorrows! necelless fears!

Such is the scene around me now: A little church-yard on the brow A little churry-yar on the bow Of a green pastoral hill. Its spivan village skeys below. And faintly here is heard the flow Of Woosbourn's summer rill; A place where all things moureful t And yet the sweetest of the sweet. The stillest of the still! And yet the sweetest of the sweet.
The stillest of the still!
With what a pensive beauty fall.
Across the mossy mouldering wal!
That rose-tree's clustering serbes! See
The robin red-breast warily.
Bright, through the blossams, leaves his nest:
Sweet ingrate, through the winter bleat
At the dire-sides of mea—but shy
Through all the sunny sunamer hours,
He hides himself among the dawers
In his own wild festivity.
What lulling sound and shadow cool
Hants half the darkened church-yard o'er,
From thy green depth so beautiful,
Thou gorgeous sycamore;

From the green depth so beautifut,
Thou gorgeous sycamore;
Of had the holy wine and bread
Been blest beneath thy murmuring tent,
Where many a bright and boary head
Bowed at that awful sacrament.
Now all beneath the turf are laid
On which they sat, and sang, and prayed.
Above that consecrated tree
Ascends the tapering spire, that seems,
To lift the soul up silently
To beaven with all its dreams.
While in the belfry, deep and low,
From his heaved bosom's purple gleams
The dove's continued murmurs flow,
A dirge-like song, half bliss, half woe,
The voice so lonely seems.

REGENERATION IN BAPTISM AN APOS-TOLICAL DOCTRINE.

(By John Bird Sumner, D.D., Now Lord Archbishop of Canterbury.)

With what feelings of confidence can a congregation have recourse to prayer, which has been accustomed to hear, that a decree has already, before the foundation of the world, gone out from God, by which the final destiny of every man is irrevocably doomed;" and indeed, that such is the necessary consequence of the undeniable foreknowlege of the Deity? What expectation can they have that "the prayer of a righteous man" shall avail against a decree already issued? How can they hope, that their "prayers shall go up before God?" how coldly must " they make a prayer for all men?"

What difficulties must the preacher of decrees be led into, in order to reconcile his doctrine with our Saviour's description of the day of judgment; or with the universal declaration of the Gospel, that this life is a state of trial; or, what is still more to my purpose, with St. l'aul's positive assertion, that " God will render unto every man according to his deeds; for there is no respect of persons t with God." That this world bears no resemblance to a probatiousry state, not only follows as an undeniable consequence from the system of decress, but is professedly avowed by many advocates of that system.

Let no Minister think it a proof of success, or faithfulness to the Gospel, that he retains one class of his congregation, and disgusts the other; but rather if such should unhappily be the case, let him examine ous auxiety, lest some imeri dence, even in the declaration of the truth, some want of conciliation in his performance of the commission intrusted to him, may have deprived him of that blessed reflection and highest consolation, " I take you to record this day, I am pure from the blood of all men," (Acta xx.)

The spirit of these remarks is applicable to other doctrines. Many preachers take to themselves the satisfaction expressed by St. Paul, that he "had not shunned to declare the whole counsel of God," whose manner of declaring it bears very little resemblance to that of the Apostle. But this subject seemed particularly to require them. There is no more common occasion of divisions in a congregation, than the indiscriminate severity with which those are sometimes arraigned, who do not answer the preacher's idea of the regenerate: nor any more frequent or specious error, than the notion that enough cannot be given to Christ or to grace, unless the corruption of human nature be expressed in the strongest terms.

Three rules ought to be observed, in order to trea this subject with practical advantage: first, that we should so preach the corruption of human nature, as to show our absolute denendence upon the atonement of Christ for salvation, and upon the Holy Spirit for sanctification: secondly, that we so preach it, as to vindicate the ways of God to man, by proving that he offers a remedy co-extensive with the evil: thirdly, that we so preach it, as to make the hearer understand, that sin, however congenial to the depraved mind, is alike inconsistent with the original innocency of the human race, and with their final destination; inasmuch as they have been "bought with a price," and have become the "sons of God, and joint heirs with Christ," and are expected to "be holy, even as He who hath called them as if it were possible they might be still unre-

The example of St. Paul authorizes us to believe and argue, that God is no such respector of persons. and that grace sufficient to salvation is denied to none, to whom the offer of salvation is made through Christ Jesus, and who are united to Him in baptism. This is implied without a shadow of a doubt, or the slightest intimation that the contrary could be imagined, in every passage of the Epistles which alludes to grace, or exhorts the converts to holiness. He leads them to believe that grace is within the reach of all, without reserve or distinction; and that the spirit " works" in the souls of all, enabling them "to work out their own salvation." His prayers are to the purport that they might grow in grace; might be strengthened, established, comforted by grace; that the good work Possibility of grace being refused to any, or not enjoyed renewing of their souls day by day." by any who had been called to the knowledge of the

* Inficiari nemo poterit quin przeciverit. Deus quem exitum cius apientiam pertinet omnium que futura sunt esse pres-cien, sie ad potentiam omnis manu sua regere et moderari.— Cal. lust, i. 3. pientiam pertinet omnium que futura sunt esse pres-

If mankind are called to salvation at all, they must be If mankind are called to salvation at any sury market called either with or without respect to their fature character. That character has no concern whatever with their call, is the with respect to persons; which St. Paul expressly denies.

themselves: if God peradrenture will give them repent- them to fulfit the covenant laws of their religion. ance to the acknowledging the truth."

duals were "unruly, and vain talkers and deceivers, ing. who subverted whole houses, teaching things that they ought not for filthy lucre's sake" (Tit. i. 10, 11.) These corruptions, however, are nowhere attributed to the denial of grace, but always to the abuse or neglect of it. The Corinthians had very imperfectly purged themselves from the immoralities of their heathen state; but how does he reprove them? "Know ve not that your bodies are the members of Christ? know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God P" (1 Cor. vi. 16, &c.) This is evidently saying, that the wickedness of the Corinthians was not owing to the denial of grace on the part of God, but to the abuse of it on their own.

Another practical evil of the doctrine of special grace, is the necessity which it implies of some test of God's favour, and of the reconcilement of Christians to him, beyond and subsequent to the covenant of buptism. St. Paul, it has been seen, insists upon the necessity of regeneration: he declares that "the natural man receiveth not the things of God, neither can know them:" he calls the beathen nations "children of weath," and " sinners of the Gentiles :" he speaks of the "old man as being corrupt according to the deceitful lusts:" in short, he expresses under a variety of terms (Rom. ii. 6, &c.), the assertion of our Saviour, that "except a man be born again, of water and the spirit he cannot enter into the kingdom of God" (John iii. 3).

With equal clearness be intimates, that the Christians be addresses were thus regenerate: as having 'put off the old man with its deeds;" and having become the "temple of the Holy Ghost," and "the members of Christ;" as having the "spiritual circumcision, and being buried with Christ in baptism" (Ron. vi. 3; Col. ii. 12); as having "received the spirit of adoption" (Rom. viii. 15); and as "being washed, sanctified, and justified, in the name of the Lord Jesus, and by the Spirit of our God." To the Galatians, bewitched," as he says they were, " that they should not obey the truth," he still writes, "Ye are all the children of God by faith in Christ Jesus. For, as many of you as have been baptised into Christ, have put on Christ' (Gal. iii. 26). These addresses and exhortations are founded on the principle that the disciples, by their dedication to God in baptism, had been brought into a state of reconcilement with Him, had been admitted to privileges which the Apostle calls on them to improve. On the authority of this examole, and of the undeniable practice of the first ages of Christianity, our Church considers Baptism as conveying regeneration, instructing us to pray before baptism, that the infant "may be born again, and made that people of all ranks, and especially of the highest an heir of everlasting salvation; and to return thanks, | ranks, crowded to the confessionals in the Jesuit temafter baptism, "that it both pleased God to regenerate pleas for from these confessionals none went disconthe infant with His Holy Spirit, and receive him for His own Child by adoption.

But, on the contrary, if there is a distinction between but those who receive special grace, and those only receive it who are elect; baptism is evidently no sign of regeneration, since so many after baptism live profane and unholy lives, and perish in their sins. Theretake an example from the same writer [Hopkins], sciences. In the books of casuistry which had been Him as those who give one ill word for another, and whose only fault is the inconsistency to which he is written by his brethren, and printed with the appro-

ives, but at the last day it will be found in God's registerbook, among the catalogue of their sins. This man bath prayed so often, and heard so often; made so many prayers, and heard so many sermons, and done many good works; but yet, all this while he was in an unconverted state: these, therefore, are set down in God's day-dook in black; and they are registered among those sins that he must give an account for: not for the substance of the ections themselves, but because they come from rotten principles, which defiles the best actions he can perform."

Suppose this language addressed now, as it was originally, to a congregation dedicated to Christ in Baptism. What would be the feeling of the plain understanding, or a timid conscience, unable to unravel the windings of these secret things, on learning that the sinfulness or innocency of action does not depend upon their being permitted or forbidden in the revealed law, but on the door being in a regenerate or unregenerate state at the time when he performs them? How is this fact of regeneracy, upon which no less than eternity depends, to be discovered? The Anostle enumerates the works of the flesh and the fruits of the Spirit: but his test is insufficient, for the two lists are here mixed and confounded. The hearers appeal to the Church, an authorized interpreter of Scripture. The Church acquaints them, that they were themselves regenerated, and made the children of grace by the benefit of baptism; while the preacher evidently treats

Happily for our Church, the framers of its rituals took their doctrine from the general tenor and promises of Scripture, and by a providential care extending over a Church so framed, the succeeding believers in Calvin were never allowed to introduce their subtleties into her intelligible and rational formularies. Therefore we are instructed to declare, that those who are devoted to Christ, as infants, by Baptism, are regenerate, i. e. are "accepted of God in the Beloved." and dying "without actual sin are undoubtedly saved." And therefore we hold that those who grow up, may, or may not, full from this state of grace; and that those who have fallen may or may not recover, and be finally saved; and therefore that all are to be exhorted to "examine themselves, whether they be in the faith;" which had been begun in them might be performed to repent and turn to their Saviour if they are not; anto the end; but he nowhere insinuates the to labour, if they are, still more after the "inward

It is indeed a sufficient confutation of the doctrine truth, and not willfully repounced this privilege. of special grace, that it absolutely nullifies the sacra-Language cannot be stronger than the assurance to ment of Buptism. It reduces it to an empty rite, an the Curinthians: "God is faithful, who will not suf- external mark of admission into the visible Church, fer you to be tempted above that ye are able, but will attended with no real grace, and therefere conveying He will recompense that patient trust which has been with the temptation make a way to escape, that ye no real benefit, nor advancing a person one step displayed, century after century in the encompassing may be able to bear it." His tone to them, and to towards salvation. But if Baptism is not accompation the salvation is instructing him bow to bring mied with such an effusion of the Holy Spirit towards the inward renewing of the heart, that the person baptized, who of himself and of his own nature could do no good thing," by this amendment or regeneration of his nature is enabled to bring forth fruit, "thirty, or sixty, or an bundred fold," and, giving "all diligence to make his calling and election sure,"-if the effect, I say, of Baptism is less than this, what indeed baptise with water, but He who comes after me Jericho fell down when they were compassed about factious animosity and petulant wit could desire.shall baptise with the Holy Ghost?" What becomes | seven days."

over others to the faith, contains a remarkable differed of the example of Christ himself? After His baptism, ence. To the Hebrews he says, "Let us come boldly the descent of the Holy Spirit in a visible form, was (From Reflexions on the Episte for the Second Sunday faults which are ordinarily considered as belonging to to the throne of grace, that we may obtain mercy, and surely intended to confirm His followers in a belief:

after Easter, by the Rec. W. J. Troccer, M.4.) to the throne of grace, that we may obtain mercy, and surely intended to confirm His followers in a belief find gruce to help in time of need;" but of those " that their baptism would confer upon them a similar are without," he uses an expression of doubt unknown gift; and besides the mushing away of their sins, and to him on other occasions; saying, that the "servant | the remission of the penalty entailed upon the posterity of God must in meekness instruct those that oppose of Adam, would bestow upon them a power enabling suffer wrongfully.

No preacher therefore in authorized, either of our Now, it cannot be alleged that St. Paul had no Church, or by St. Paul, to leave a doubt on the minds opportunity of introducing the doctrine of partial grace of his hearers, whether they are within the pale of or particular election to the Churches which he God's favour; but, on the contrary, is bound to enjoin addressed. Many of them had admitted gross errors them to seek " boldly at the throne of grace," for power into their practice; others, as the Galatians, had to cofirm their faith, and work out their repentance, swerved widely from sound doctrine; many indivi- and live worthy of their high calling. - Apost. Preach-

THE JESUITS.

(From Macaulay's History of England.)

" Before the order had existed a hundred years, it had filled the whole world with remorials of great things done and suffered for the faith. No religious community could produce a list of men so variously distinguished-none had extended its operations over perfect unity of feeling and action. There was no region of the glabe, no walk of speculation or of active life, in which Jesuits were net to be found. . . .

Yet, whatever might be their residence, whatever might be their employment, their spirit was the sameentire devotion to the common cause, implicit obedience to the central authority. None of them had chosen his dwelling-place or his avocation for himself. Whether the Jesuit should live under the Arctic circle or under the equator-whether he should pass his life in arranging gens, and collating manuscripts at the Vatican, or in persuading naked barbarians in the southern hemisphere not to est each other, were matters which he left with profound submission to the decision of others. If he was wanted at Lima, he was on the Atlantic in the next fleet; if he was wanted at Bagdad, he was toiling through the desert with the next caravan. If his ministry was needed in some country where his life was more insecure than that of a wolf, where it was a crime to harbour him, where the heads and quarters of his brethren, fixed in the public places, showed him what he had to expect, he went without remonstrance or hesitation to his down Nor is this heroic spirit yet extinct. When, in our own time, a new and terrible pestilence passed round the globe-when, in some great cities, fear had dissolved all the ties which hold society together-when the secular clergy had deserted their flocks-when medical succour was not to be purchased by gold-when the strongest natural affections had yielded to the love of life-even then the Jesuit was found by the pallet, which bishop and curate, physician and nurse, father and mother, had descried, bending over infected lins to catch the faint accents of confession, and holding up to the last, before the expiring penitent, the image of the expiring Redeemer.

"But with the admirable energy, disinterestedness and self-devotion, which were characteristic of the society, great vices were mingled.

"Nor was it only in heathen countries that such arts were said to be practised. It was not strange tented away. There the priest was all things to all men. He showed just so much rigour as might not drive those who knelt at his spiritual tribunal to the special and common grace, and none are regenerate Dominican or the Franciscan Church. If he had to deal with a mind truly devout, he spoke in the saintly tones of the primitive fathers; but with that very large part of mankind who have religion enough highest degree perplexing to an ordinary hearer. To immense dispensary of anodynes for wounded con- or even "buffeted" wrongfully, let us not be so unlike reduced by his attachment to the system of election : bation of his superiors, were to be found doctrines "The best duties of unregenerate men are no better, in consolatory to transgressors of every class. There to lim who judgeth righteously, and avenge our God's account and acceptance, than abomination. There is nothing that such men do in the whole course of their secrete his goods from his creditors; the servant was taught how he might, without sin, run off with his master's plate; the pander was assured that a Christian man might innocently earn his living by carrying letters and messages between married women and heir gallants; the high-spirited and punctilious genlemen of France were gratified by a decision in favour of duelling; the Italians, accustomed to darker and might, without any crime, shoot at their enemies from behind hedges. To deceit was given a license Sufficient to destroy the whole value of human contracts and of human testimony. In truth, if society continued to hold together, if life and property enjoyed any security, it was because common sense and common humanity restrained men from doing what the Society of Jesus assured them that they might, with a safe conscience, do."

THE FALL OF JERICHO. (From a Sermon by the Rev. Henry Mellville.)

"The assault upon Jericho is not without prognostication of perfect success. The powers of darkness may well tremble; the menacing adversaries who line the walls that are still undestroyed, may well be faint at heart, surrounded as they are by the fragments of fortresses at least as mighty once as those which they resolve to defend. We know not, we pretend not even to conjecture, which of the appointed circuits it is which the Church is now making. But we may now conclude that the time of the end will be marked by a vastly increased diligence in displaying the cross, and publishing the Gospel. With the Israclites the work of six days compressed into the seventh-what can this denote, but that the downfall of, Jericho will be immediately preceded by a multiplied carnestness in the lead us. Having been brought home to His blessed use of all those means which God hath ordained, for the triumph of truth? It shall come-that long-expected hour-when Christianity is to attain universal dominion. The march shall have an end; the mystic sevens shall all have been reckoned; and then shall all have been reckoned; and then shall God specially inspire the Church with a spirit of expectation and prayer so that a loud shout shall be mised, as though, in censing to weary earth with their trend, the thousands had resolved to invade Heaven with their voices. And God will answer the cry of his people. the city, and assaifing it with no carnal weapons. On a sudden shall there be a mighty interference; the temples of idols shall crumble into dust; every form and feature of falsehood shall vanish away; every household, and every heart shall be a shrine for Christian truth; and when the vast revolution is surveyed, and its producing cause demanded by those who would understand the dealings of God, the answer, though he has now been more than a century and a becomes of the distinction made by the Baptist, "I the triumphant answer will be, 'By faith the walls of quarter in his grave. He is, indeed, as fair a mark as

enuren.

The example of our blessed Saviour is here brought before us as a motive to patience, if we be called to

The sufferings of Christ, which are here instances!. was hanged upon the tree, or crucified. Every part of these sufferings, and of all which He bore besides, found in His mouth. He did well, and suffered for it. The sins which "Ho bare in His own body on the tree" were not His, but ours. He could not have suffered for the sins of others, so as to "bear" them in their behalf, had there been the faintest stain of evil on His pure spirit, or the very least admission of guile in his most boly life and conversation. The sin-offering which God required as an atonement for man's guilt must be "without blomish." He who would make satisfaction to the Divine Justice for the sins of others, must himself be perfectly "holy harmless, undetiled, separato from sinners." (Heb. vii. 26.) So that white we may measure the depth of our own guiltiness by our Lord's sufferings, and see what our iniquities deserve, and own that no more was laid on Him than we most righteously might have been called to bear, we see also how utterly they were undeserved by Him who so freely and willingly suffered for us, the just for the unjust.

And how did He bear the inflictions thus undeserved by Himself! "When He was revited. He revited not again; when He suffered," either under the scourge of the Roman soldiers, or the anguish of the cross, "He threatened not; but committed Himself to Him that indeeth righteously." Our Lord was like a lamb, not only in His spotlessness, but in the silence and patience with which He suffered. As was written of Him, "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth." (Isaish liii. 7.) He was content to leave the issue of His sufferings in God's hands not taking it into His own; but being well assured that the Righteous Judge would in the end bring forth His rightcourness as the light, and His just dealing as the noonday. (Pealm xxxvii. 6.)

Now, He left us "an example, that we should follow His steps." And if He intended us to resemble Himself in such patient endurance, does it not follow that "hereunto we are called, namely," to be tried with such reproaches or other sufferings as we have not deserved? When therefore, this trial is sent upon us, we should strengthen ourselves in a patient endurance by such thoughts as these.

1st. The very calling of a Christian is, for conwrongfully. In no other way can that be more true of us, "It is enough for the disciple to be as his 25.) As innocence and patience were united in our manner in which Providence had favoured their under-Master's experience and character, so ought it to be taking. our prayer and endeavour that they may be united, as far as may be, in our own. If we suffer for our faults and take it patiently, yet our guiltiness takes off the lustre and the "glory" of our patience. If we suffer wrongfully but bear it impatiently, then our impatience seems to darken and dishonour our innocence. To be at once patient and without wilful sin is the very calling of a Christian.

And surely it should not sadden us to think that our calling is such as this. When our Lord bore it; but rather let us commit ourselves and our cause selves only by doing good for evil.

2dly. We should ever remember, that though we may be innocent in the particular instances charged conscience to deserve a far sharper punishment than that which we are inclined to complain of as wrongful. Our blessed Lord had no record of former sins against Him in the book of God's remembrances, as we have baser modes of vengeance, were glad to learn that they of our youthful sins and the transgressions of our riper years. A conviction of these should liven us nationt under whatever grief we are called to bear, although our conscience, in any particular case, may

in bearing patiently any wrongful ill usage, if we remember always the unspeakable benefits which we view of the general question. It is this:—The Sikhs are war-have derived from His sufferings. If He have borne like, and hostile to the British. This hostility was a matter of have derived from His sufferings. If He have borne for us the heavy load in His own body on the tree, surely we may bear cheerfully such light contradictions of reproaches as may be cast upon us. If we are beated by His strings of that placets which tends to the British. We made a treaty with them, which they broke, and for us the heavy load in His own body on the tree. healed by His stripes of that plague which must otherwise have destroyed us, shall we think so much of the trifling injury or suffering which men can do unto us? If we, who are as sheep going astray, are brought back to Christ, as the Shepherd and Bishop of our souls: surely, under a sense of His shelter and protection, we may well disregard the poor efforts of mistaken men to disturb our peace.

Let us have a high sense of the value of His sufferings, and so shall we be better able to follow the example which He has left us. In anywise let us remember that He died in order "that we, being dead to sins, should live to righteoneness." Let us learn thus to "know the voice" (John x. 4.) of this good Shepherd, and follow Him, whithersoever He may fold, let us not again go satray by yielding to the impulses of impatient and resentful feeling, and sensitiveness under ili usage. Our privilege is to abide in peace, within that quiet resting-place, knowing that God appoints our lot in life with all its trials, and chooses far more wisely for us than we should choose for ourselven. Let us bear awhile with patience; let us trust with confidence; walk in the ways of rightcousness; and He, who judgeth righteously, will hear the intercession of the good Shepherd in our behalf; and will not suffer any wrongful accuser to hurt us, or any oppressor to pluck us out of His hands. (John x. 28.)

BISHOP BURNET. (From Macaulay's History of England.)

The fame of Burnet has been attacked with singular malice and pertinseity; the attack began early in his life, and is still carried on with undiminished vigour, The faults of his understanding and temper lie on the

THE EXAMPLE OF OUR BLESSED LORD. surface, and cannot be missed. They were not the faults which are ordinarily considered as belonging to his country. Alone among the many Scotchmen who have raised themselves to distinction and prosperity in England, he had that character which astirists, novel-England, he had that character which astirists, novelists, and dramatists, have agreed to ascribe to Irish friendship except the plandering tribes of the Cutches-hills, and adventurers. His high animal spirits, his boastfulness. his undissembled vanity, his propensity to blunder, his are these: He was revited; He suffered stripes; He provoking indiscretion, his unabashed audacity, afforded inexhaustible subject of ridicule to the Turies. Nor did his enemies omit to compliment him, sometimes was undeserved. He did not sin, neither was guile with more pleasantry than delicacy, on the breadth of his shoulders, the thickness of his calves, and his

success in matrimonial projects. A writer, whose voluminous works, in several branches of literature, find numerous readers a hundred and thirty years after his death, may have had great faults, but must also have had great merits; and Burnet had great merits, a fertile and vigorous mind, and a style, far, indeed, removed from faultless purity, but always clear, often lively, and sometimes rising to solemn and ferrid eloquence. In the pulpit the effect of his discourses, which were delivered without any note, was heightened by a noble figure and by pathetic action. He was often interrupted by the deep hum of his audience; and when, after preaching out the hourglass, which, in those days, was part of the furniture of the pulpit, he held it up in his hand, the congregation clamorously encouraged him to go on till the sand had run off once more. * * *

William (the Prince of Orange) proved a much more gracious host than could have been expected; for of all faults, officiousness and indiscretion were most offensive to him; and Burnet was allowed, even by friends and admirers, to be the most officious and indiscreet of mankind. But the sagacious prince perceived that this pushing, talkative divine, who was always blabbing secrets, asking impertment questions, obtruding unasked-for advice, was, nevertholess an upright, courageous, and able man, well acquainted with the temper and views of British scots and factions.

As soon as Burnet was on shore he hastened to the prince. An amusing dialogue took place between them. Burnet poured forth his congratulations with genuino delight, and then engerly asked what were his highness's plans. Military men are seldom disposed to take counsel with gownsmen on military matters, and William regarded the interference of unprofessional advisers in questions relating to war, with even more than the disgust ordinarily felt by soldiers on such occasions. But he was at that moment in an excellent humour, and instead of signifying his displeasure by a short, and cutting reprimand, graciously extended his hand, and answered his chaplain's question by another question: "Well, doctor, what do cience towards God to endure grief, suffering you think of predestination now?" The reproof was so delicate that Burnet, whose perceptions were not very fine, did not perceive it. He answered with Master, and the servant as his Lord." (Matthew x. great fervour, that he should never forget the signal

APHORISMS.

If a spider break his thread twenty times he will mend it again. Make up your mind to do anything and you will do it. Fing not if trouble somes upon you, keep up your spirits, though the day be a dark one. Never be cast down for trifles.

Let your recreations be moderate, seasonable, and lawful; the use of recreations is to strengthen your to make them uneasy when they do wrong, and my such contradiction of sinners, can we expect to escape labour and sweeten your rest. But there are some so fore, the preacher of special grace must, consistently religion enough to keep them from doing wrong, he the trial of unjust reviling? When He was called to rigid and so timorous that they avoid all diversions, with his own principles, lead his hearers to look for followed a very different system. Since he could not such sharp inflictions, should we desire to have all and dare not indulge lawful delights for four of offendsome new conversion, and expect some sensible reclaim them from guilt, it was his business to save things according to our natural liking? Rather let us ling. These are hard tutors if not tyrants to themselves; whilst they pretend to a mortified strictness, they are injurious to their own liberty and the liberality of their Maker.

> the body. Time never sits heavy upon as but when against us, yet we have abundance of guilt upon our it is badly employed. Time is a grateful friend; use it well, and it nover fails to make a suitable roguital.

Deferred Extracts from our English Files.

_____ TOR ANNEXATION OF THE PUNJAR. (To the Editor of the Times.)

Sir I have just seen an article in your poper containing some observations on a letter to Bir John Hohnouse, published acquit us of having deserved reproach.

3dly. As we should set before us the example of our Lord's patience, so also we shall be strengthened in boosing patience, so also we shall be strengthened in boosing patience. be drawn. Therefore, without entering at all into the cause or accidents of the war in the Punjah, I will merely state my potoriety under Runjest Bligh, whose strong hand slope res they have again made war, displaying abundant courage am military skill.

Now, air, a calm consideration of these facts (with even less aperionce than we unfortunately have to prove them), will convince every man of common sense that no permanent peace can be made with the Sikh nution and its native government I seeme this to be a feet which no one of calm judgment and plain sense will dispute. Therefore, if we standon the Punjab and retire to the left bank in the Butlej, we must there mak our grand to defend a frontier of some 600 miles from Scind. on Simila, divided from the hostile and powerful Bilik nation by ner regular armics. Let military men say what army could defend so extended a fruntier against such adversories; all plunderers, all ripe for inroads, and not only ready for border war against the British alone; one border population (consistlug of Siliks sleo) being quite as bostile to us as are the Sikhi n the Punjab side of Butloj, with whom they are as our people To suppose that our army could do this is nouscuss. It would

becume a perpetual guerilla war. An army of 30,000 men could not do it. Even if such an inapportable drain upon the finances of the Compay could be borne, they would in a few years be obliged to retire from the Sutley to the Nerbuddu and Googes. Could we halt there? This question I will not presend to answer; but I will say that to occupy Delhi with advancing standards, was one thing; to hold Delhi with retiring standards would be another thing. A retrest upon Delbi would be the first mureb towards Culentta. and the power of Nepsul would come down like a mountain torrest on the flanks of our retiring columns : while the Bombay and Madeas troops which occupied the line of the Nerbud-de, would have the Nizum of Hydrahad in the Deceas, with his 12.000,000 of subjects, between that river and the cepitals of the two presidencies, without counting the numerous other enemies all around them.

To abandon the line of the Satiej would be a disgraceful defeat in the eyes of all Asia, and defeat, as all the world knows is fraught with more danger in India than in Europe. The Anglo-Indian army has not a nation to fall back upon (as European statics have) for support in case of defeat. We have only the sea, and "the grouns of the Britons" would again be

To remain stationary on the Sutlej is therefore, I think, im-To remain stationers on the Sutley is therefore, I think, impossible. There is no choice but to advance. In that slone we have eafery and the hope of future peace. There must be not only a strong government, but a permanently strong go vernment in the Punjah, before we can be at peace with, and in, that miserable country. And never was a native Eastern government permanently strong. We must, in short, conquer the Punjah; or autronading nations will arise upon as, and our srmice will be overthrown, as was the host of Pharauh amidst the overthrown, as was the host of Pharauh amidst the overwhelming waves of the Red Sea.

"But," says the advocate for abandoning the Punjab, "If we these we conquerred. In abort, there would be no union among the tribes west of the Indus; and we should command all the passes in our front. There are ten or twelve of these passes through the chain of mentains which run nearly parallel to I brough some age of these great defler ou army inveding In-dia must come with all the supplies for its wants. Such as invasion of India must be met upon the Indus, not on the Sutlej. There would be no King Porus to defend the Punjeb

The small teiber between the mountains and the right back of the ladus are contemptible, and would find enemies on the left, or Panjab bank, it livey darrel to cross the river for plunder; but this would not happen under our rule if well administered. The unhabitness of the lett bank would become rich, and mote than ever himical to those on the right. Unlike the plains on each hank of the Sutlej (inhabited by nearly the same prople,

each bank of the Satlej (inhabited by nearly the same people, and all advers to the British), these parlone on the Ladue would be friendly to us as our subjects; but they must be well treated, tor all depends upon the way in which they are governed. I speak of the pose; for me siedars or mobies are, or or ever will, be frequently to us. It is impossible.

In abort, one position defending the left bank of the Satlej, and our position defending the left bank of the Indus, are are different as black and white. The first is scarcely possible; the base is a matter of me difficulty. The first will demand a large army, and he a vast unnitigated capence; the last a small army, and he or expense at all. The enurmous revenues of small array, and no expense at all. The enurmous revenues of the Panjah will far more than cover the expense of its conquest and occupation. I know this assertion to be true. The reit not for the recessity of keeping a large force in that province because of the threatening state of the Punjoh.—When the Punjah is ours. Sciente will more than cover the expense of its own government. I report that both Scinds and the Punjab will in a reasonable time smare than cover the necessary expenses

will in a reasonable time time then cover the necessary expenses of their occupation if the governments of those countries be properly administered.

Finally, ir, let me explain why I said that the Paujouh would be store troublesome than ever after the conquest if troops be not kept ready to move rapidly. My reasons are these, that no hostile authors can be subdeed at once. They are first taught to feel that sliefe enaquerors are their mastere on the field of battle; and then that these strangers are just, kind-brarted, and faithful for all their dealings—making no disthetrou between the conqueroes and the conquered so to justice between mun and man; and, thirdly, that they take lower tages from the conquered than the previous Government took.
These conciliatory measures place the people in a state of transit between butbarium and civilization; and it must be expected that during this state there will be certical men and accidents that will produce discontent and rivings and difficulties.

These difficulties must be at once suppressed by arms. A mobile the Punjab could not be dealt with by the enestable's ataff; and as to opecials, Shere Shingh, and Gholab Shingh and Mooling's were all first employed as "special constables." What I mean is this, that for the first few years of our occupation of the Punjab there must be small movable columns, well equipped, and tendy to match aspidly upon any heatile body that may assemble and he two strong for the civil power-namely, the collectors and their appletant, who must be supported in the exerclear of their functions by a powerful well-armed poline, such as I formed in Scinde, and which for six years has acted perfectly? so well, that I do not recoilect a single instance in which the intilitary were ever called in, and the police have always

Wischer the public will hold the opinion that it is necessary,
to enquee the Punjab, or on the contrary, think that we should
allow our arms to be disbonoured by the insults we have there suffered from the Sikke, I remnet tells. I have nothing more todo with India, and the only spology I have to offer ford attending this long letter on the public is, that I believe our retreat from the purple would now be dissationed in the extreme to England, and a blut upon those arms to sustain the honor of which we many hears soldlers have lately shed their blood in that country. That this blood may not have been split is value to be hope

Bir, your abolient, C. Naring, Limitmant General,

Cheltepham, Peb. 20. BOUDAPARTS POPULARITY.

The "rage" with which the Portulate Idelion the parriving relatives of the "Little Corporal" has something endecatly; French and theatrical about it, and ensued fall to accomish even ryeon and thearries about it, and enuneries of account over those who have studied, well, the pantiminis charge through which France, and Posts justifullerly, have peased during the past twolve minitio. The introduct of the President, on Thursday, was a most brilliest affall, raviving the regis spleadous of the Napoleon of the empire. Those accustomed to the compand enquerte of main receptions good fluid no difference whatever in the stated of this republican display. The ladies who respressived, the beauty and such of Paris were splendidly attired and one of the first things that struck all who had the honour character of the scape; and an old general or statesmen Empire could for a moment forget the blokery of the last 40 years, he might well imagine that he was assisting at one of ality of their Maker.

Time is like a creditor who allows an ample smooth to make up accounts, but is inoxorable at last? Time is like a verb that can only be of use in the present tense. Time, well employed, gives that health and vigour to the soul which rest and retirement afford to the body. Time never sits heavy upon us but when M. Thiers was bounted to an especial manner; and to no and was the President more marked in his attentions than to Lord Normandy, with whom he conversed frequently in English. Another "some" necurred on Tuesday last, when we are told — A milist the immense consourse that througed the avenue of Neelly, the immense consourse that, througher the avenue of steelings and the gay and, handsome requipingers, that dashed along the Champs Elystee—the like of which have not here seen along. February last—the object which excited most interest was young. Jerone Bonaparts, who had just good through the eventually for recognition by the 24 legion of the National Guarde of the Banifest see its colonel. The legion numerical 18,000 mea. The new colonel arrived on the ground on feet, percentage by a splendin steff, and proceeded by the Prefect of the Scientific Intention was to pass stong the line, but the enthusias the people, which was great beyond description, prevented him, lie was followed by the crawd as far as the Arc do l'Ecolic amidst dealening shoute of . Fire Napacion F. Flow Bonsportel.
The people, with whom the National Guarie freely singled, repeatedly greated him by the hand, shoul, it warmly, and pressed it to their lips. The enthusiam abou arrived at such a pitch as to become insulvenient; however faltering it might he, and derome was obliged to take tology in a reff can the erch, the drove of which were at once closed, and itwe only after a considerable time had clapsed that he was enabled to retire in a different direction. The only cause that see he seed selected in this burst of feeling is the extraordinary resemblance between the new colonel of the 2nd Legion and the Emperor Napoleon, and which is so remarkable than even a cranger. nhu has only seen the most prelianty portraits of the mache, must be struct by its a standard

Lord Peterbarough was once taken by the mob for the Duke Lord Peterbarough was sheen in disprace with them, and heingrabout to be roughly handled by these friends to summary just thee, he said to them, "Gentlemen, I can convince you by two, resistant that I am not the Duke of Mariborought. In the first place, I have only five gaineds lo say pocket; and so the second, they are heartly at your service." Be throwing his pures mong them, he got not of their, hands with loud huzzes and, acclamations. The Duke of Mariborough was provertial for the name of the content of the content of the lower was provertial for the name of the name of the lower was provertial for the name of the nam his parsimony and meanness.

In 1831 the value of incured property in the United King-dom: was rather more than £526,000,000. In 1842 is amounted to £682,000,000, being an increase of about 80 per crus, in ten years, and shore then it has increased in equal pro-

THE CHURCH, EVER WHEN DESTRESSED. TO BE SOVED THE CHORGE, FYEN WHEN DETRESSED. TO BE ENTRY
AND OBSTREE—The value of the Church does not depend
solely on its power to convey religious lactraction to the mass
of the prople, and reform the national morals. We have no
doubt, indeed, that if "her heads were united, and her wings,
allowed to exprand," she would, in all probability, reservise a far
more wide spread and temedeial influence than the does at present. But Goo has appointed like Church me of withers in her truth, even amongst, these who reject, and despine her. The Church was an emet to be cherished and festered when it consisted of a few hundreds or themsands and was atraggling against adjum and persecution, as in its flourishing periods. A Chil-thin is so much bound to support his Church; year rather to yield it his obedience and affection, in a country like Turkey; or other Alabometen States, where it has little proppible in-flarnce on the mass of the people, as he is in a land where is spreads its inflaence through all classes of Society

We can never concur, therefore, in the sentiment that the Church is to be supported only when industrial and triminghant, and that, where its occurrence prevail, we are to join in the cry far. cutting it down as cumbersome. It is ungenerous and un-christian to do so.—English Churchmen.

The arrival of the Europe has religived, us from the task-