

had such a vivid perception of the misery war really inflicts, as while I wandered through this desolate habitation. Truly the sword is well described as one of God's "four sore judgments" (Ez. xiv. 21).—Even the hearts of conquerors, I am sure, must be touched at the sight of the field in which they have gathered their laurels. It is said that the night after the battle, as the Duke of Wellington rode solitarily back to his quarters at Waterloo, he could not restrain, even in that hour of his glory, an agony of tears, when he thought of the gallant friends he had that day seen stricken down in such numbers by his side.

Can we, then, at Waterloo feel sympathy for Napoleon? or not rejoice that the sceptre of that terrible monarch was stricken from his grasp? We may indeed entertain pity for a being who was so evidently urged forward by the evil one, and shudder at the account he will have to render at a just tribunal. And we must make the application to ourselves. How corrupt must be the nature, how fallen the condition of men, who, instead of cultivating, like children of one common parent, the ties of amity, can embue their hands in blood, and call it honour! Well said a Christian poet,

"One murder makes a villain;
Millions, a hero."

The existence of war is a proof not to be evaded, of the fall of man.

Slowly, and with many a backward look, I quitted the plain of Waterloo. I remember no day in my life in which more peculiar trains of thought were called forth. And though the time passed rapidly while exploring the field, yet it seemed in the retrospect at night as if a long, long period had been lived that day. With more feeling than I had previously experienced, I have since been enabled to say, "From battle, murder, and from sudden death, good Lord, deliver us."

SUPPORT OF THE CLERGY.

I fear that in extending to them what support they are allowed, the people, under the influence of very unsound principles and feelings on the subject, too often fall short of Christian consistency, without any deliberate intention on their part, and without even the consciousness, of acting in contrariety to their religious profession.

One of the most serious delusions on this subject, is the idea that what is thus done is voluntary, in the strictest sense of the term; that this, a thing which they may do, or may not do, at their pleasure. They regard the Church as an institution which they may sustain, or decline sustaining, or sustain meanly, or liberally, just as they may any other which is presented to them as a promotive of the public interests.—They do not consider that the services and ordinances of the Church are appointed for purposes most intimately connected with their duty to God, and with their own spiritual welfare here and hereafter. The ministry has deposited with it, by the Divine Head of the Church, authority and power in matters which the word of God has joined in essential union with a state of favor with him in this world and the next. On the ministerial functions resulting from that authority and power, the Christian must attend, if he would serve God in the way of His own appointment, and hope for the fulfilment on himself of the blessed promises of His revelation.—The support of those ministrations, therefore, is not left to him as a matter of choice. It is an imperative Christian duty, for the discharge of which he will be called to an account at the bar of God. He is not at liberty to consider this duty as a favor done to others. It is a matter of bounden obligation to his God, and of the most vital importance to himself. If any practicable pains and efforts of his have been omitted to secure to himself the benefits of the ministry of reconciliation, the want of those benefits will be an offence against the law and will of God, and a wicked neglect of his own soul, for which the great and good Being thus insulted will call him into judgment.

I pray you, brethren, lay these things to heart.—It may suit a captious spirit, and one which would shake off unwelcome responsibilities and duties, to regard the introduction of this topic here as giving undue prominence to the mere temporal support of

the clergy. But this gives me no concern. I have suggested a view of the subject prominent in God's holy word, and feel a confidence that I have a strong hold for its pertinency and propriety in the sound and enlightened judgment, and a truly scriptural view of Gospel faith and piety.—*Bp. Onderdonk's Address to the fifty-fifth convention of New York.*

THE CROSS ON CHURCHES.

It is always highly gratifying to see popular prejudice give way to enlightened reason, and sound principle. A pleasing manifestation of this has been made by this parish. The sound principle which repudiates the idea of the cross being the emblem of popery, and recognizes it as fitly symbolizing the precious faith of the region of the crucified, has here prevailed, by the placing of that symbol on the beautiful spire of St. Paul's. The progress of true Protestant feeling on this and kindred subjects, will doubtless be onward; and the example of it which I have had so much pleasure in recording, in two or three of our humbler parishes, will in due time, be generally followed.—*Ibid.*

GROWTH OF THE PROTESTANT EPISCOPAL CHURCH.

It appears that for the last thirty years of the Diocese of the State of New York—there were reported,—

Priests ordained, 234; Deacons ordained, 315; churches consecrated, 181; persons confirmed, 22,025

As further indicative of the progressive growth which God was pleased to give to that diocese, reference may be made to the lists of its clergy published with the Journals of the General Conventions from that of 1792. They exhibit the following numbers in the years respectively:—

In 1792, 20; in 1795, 24; in 1795, 21; in 1801 23; in 1804, 32; in 1808, 38; in 1811, 47; in 1814, 56; in 1817, 68; in 1820, 74; in 1823, 93; in 1826, 114; in 1829, 129; 1832, 163; in 1835, 192; and in 1838, 246.—*Ibid.*

For the Colonial Churchman.

"Behold how pleasant a thing it is for brethren to dwell together in unity"

Is it not pleasing to see the members of a family—the children of the same parents—living together and passing through the varied scenes of life—feeling each other's woes—rejoicing at each other's happiness, and sharing with them in the time of need,—to behold the child smoothing the pillow of the sick parent—the elder branches of the family administering with tender care to the wants and calls of infancy, and the mutual love and kindness from the brother to the sister: then, with what bounds are we to compass the term "brethren"? Are we to understand by it, the children of the same household—the members of the same church—the people of the same government? Or rather shall we not understand it in a more unlimited sense, as meaning the children of the same first parents, and inhabitants of the same globe? If so, when will that happy and 'pleasant' time arrive, when we shall all dwell together as 'brethren united,' having the same common interest while engaged on the ocean of life, and the same end in view at its termination—all steering to the same port of undisturbed rest, where the chilly blasts of temptation, and the waves of affliction can never enter—and all acknowledging and honoring the same universal and all-protecting Father? But, says the man of the world, it never can so be. Is not, (he argues) the rise and prosperity of one nation built up on the downfall of another? And, therefore, is it not the wisdom and policy of a nation great in power, to keep its neighbouring nation always less powerful? How then can this world ever become any other than one of clashing interests, of fraud, of falsehood, and of war? To him who takes but a superficial view of the present times, it would undoubtedly appear so; nay, even upon a retrospective view of the past history of nations and individuals, it would only serve to confirm his opinions. But let him sit down to consider again with a mind divested of prejudice and of every evil passion: how altered will be his former opinion—how wonderfully changed his conclusions! Instead of seeing, as he supposed, the hand of fate

ruling every thing, he sees the secret causes of which perhaps a ten year's war has been the effect; or he beholds the martyr burning ignominiously at the stake; or the once wealthy of the land reduced to poverty and scorn, and then exclaims 'it was not destined thus': but the evil which is in the heart of man has thus made it, and sees in the most solemn councils and legislations (on which perhaps hang a nation's well-being and prosperity) the motives which determine them were personal aggrandizement, popularity or honors! Even in the present days we see law based on a want of knowledge, and sometimes on a want of principle,—one country at a distance of 2000 miles from its colonies, making laws (from want of sufficient knowledge and information) which have nearly rendered those colonies valueless and disaffected to the government. And to look nearer home, we see strenuous exertions made to make Divine laws subservient to human legislators! Enough, then, to make a partial observer doubt the arrival of the time when the numerous people of the earth shall "dwell together in unity." But yet it will be so assuredly; but not as long as so many artificial wants are allowed as at present—so many vain thoughts indulged in—so imperfect legislations, and so many learned disputations suffered and continued: nay, rather let us use the "sword of the spirit" more, and the pen of contention less. Let not those who should be the "meek and lowly of the earth, shew "an example in all things," carry on a war of words; but pray heartily to our common Parent, to "cleanse us all of our imperfections," and to make us "one fold under one shepherd"—so that we may enjoy the 'pleasure' of living like 'brethren united.' And where are we so apt to enjoy those pleasures now (bad as is the world) as in joining in the services of our holy church, whose prayers are indited by the Holy Spirit? Here we learn where we may "wash and be clean," be our sins 'red as crimson:' in her spiritual services we are informed where and how they may be made 'white as snow.' In one of her prayers which she uses so often, and which prayer was given to the faithful followers of Jesus by himself, when upon earth, we are taught to call upon "Our Father,"—the father of the whole human race—and again we are taught to pray for forgiveness of our numerous "debts" "as we forgive them that trespass against us," whether by word or deed. How much will that happy time be hastened then, when instead of one class of christians warring with another, we find all pointing unreservedly and undividedly to "Him who died and rose again," as the only way to happiness and heaven.

But why should we speculate in that which is certain and not to be denied? The world was once a chaos: it now teems with life, and is decorated with beauties that cannot be equalled by the hand of art. And although man so often "makes his fellow man to mourn," yet undoubtedly the time will come when all shall dwell together "in unity." "For has God sworn, and shall He not fulfil?" "Has He spoken and will He not perform." "The earth shall be full of the knowledge of the Lord, as the waters cover the sea," Is. xi. 9.—then let all unite in bringing about the happy time, so that we may be enabled to exclaim—"Behold how pleasant a thing it is for brethren to dwell together in unity."

CAVEY.

As to know the end of the object at which you aim, distinguishes a man from a brute, so to chuse a good end, distinguishes a good man from a wicked. In every action reflect upon the end and consider why you do it, and what you propose to yourself as a reward for you undertaking.

"Your labor is lost," said a scientific geologist to a man who was searching for coal in a spot, which presented none of the usual indications of its existence—and so the man, who is instructed in the heavenly science, may say to him who is vainly searching for happiness in earthly objects—"your labor is lost—your labor is lost."

They that are of a froward heart are an abomination to the Lord—but such as are upright in the way are his delight, 11 Prov. 20.

Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord, 27 Ps. 14.