

The Brevian.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—ACTS XVII.

VOLUME V.—No. 25.]

QUEBEC, THURSDAY, SEPTEMBER 14, 1848.

[WHOLE NUMBER 233

JESUS WEPT.
JEAN XI. 35, AND 25.
What was it, dew the tears from Jesus' eyes?
He wept, that there he loved, would not be wise;
They would not him, nor yet his works believe;
They would not life, and grace, from him receive.
Oh no, unfaithfulness on all had crept,
And seeing this, our Saviour, "Jesus, wept."

'Twas not the body, of its life bereaved,
But the soul's death, at which our Lord was grieved.
He, the beginning and the end of days,
Knew, they, without repentance, could not please.
A righteous God, who only will accept
A contrite heart; and, therefore, "Jesus wept."

"The resurrection, and the life, I am;
To save the world into the world I came,
And whosoever, with faith, looks up to me,
His Saviour, and Preserver I will be;
This Jesus said. His promises are kept;
Be it not then in vain, that "Jesus wept."
F. L. E.

RELIGION IN FRANCE.

From the Quarterly Review (inserted in the "Southern Churchman.")

The following is, in our opinion, the amount of the serious and actual progress which has influenced, and which explains, the events of the revolution of February concerning religion.

Two ideas may be regarded as firmly fixed in all the minds in France, above the reach of political strife or change, and henceforth forming part of the public reason, prudence, and conscience. The first, that a belief in religion is a social and moral necessity; an indispensable guarantee for public order and private morality. The second, that religious belief is one of those individual liberties for which every government ought to show its respect by abstaining from all interference with it.

No party in France, no fraction of a party, worthy of any consideration, now holds that human society and the human soul can dispense with religious belief; the first for the sake of repose, the other, for that of its moral life. No party, or fraction of a party, now holds that anybody has a right to impose a belief on others, or to suppress a belief held by others, be it what it may, by law or by force. These are truths placed by reflection and experience beyond the reach of question or debate.

But, it may be asked, what resistance would these truths oppose to vehement passions, to pressing interests, to real political struggles? What, for example, would have happened if the Catholic church had chosen to make a serious resistance to the revolution of February with the arms it has at its disposal? Would not the leaders of the revolution quickly have forgotten that religion is necessary and ought to be free? We are strongly tempted to fear that they would. But neither religion nor the revolution were put to this perilous trial.—Neither of them was exciting or aggressive; both showed a disposition to agree, or mutually to acquiesce in what might be indispensable to their living in peace. This is not the effect of a similarity of political or religious creeds. The republic is not Catholic; the clergy is not republican; but such are the internal dispositions of either party; such have been the chastisements and the lessons which each has received during the last sixty years; such is the languor of the ideas and sentiments wherein they differ; that though, in fact, there is no tie, no mutual good will even, between them, they may for a certain time continue their progress side by side—without union, but without collision.

We say, for a certain time:—the indecision, indeed the lukewarmness in belief and in feeling, the tolerance without conviction and without sympathy, which explain the present relations of the revolution and Catholic church in France, will not suffice to keep them long in the same state, for these dispositions are essentially feeble, precarious, incapable of repressing the first movement which may happen to disturb those relations. And some such movement cannot fail to occur. Who would have said some years back, that the little religious and philosophical coterie which could not succeed in maintaining the journal *L'Avenir*,—which seemed to be dispersed and destroyed by the blows aimed at its chief, the Abbé de Lamennais—would rapidly transform itself into a political party which would give rise to the most earnest debates, would profoundly agitate the whole body of the clergy, would enjoy the patronage of several bishops, would play an important part in the elections—in a word, would occupy the attention and excite the anxiety of the government and the public? The partisans, lay or ecclesiastical, of a somewhat kind of peace in the State and the Church, thought themselves perfectly secure from such a movement. Nevertheless that movement has taken place. A germ, which seemed little likely to bear fruit, a very small piece of leaven, has been sufficient to cause it.

Now the Liberal Catholic Party is constituted and living. Since the revolution of February has occupied the scene, that party has been little before the public. The sentiments and the questions which it has at heart accord very ill with the strife and din of revolution. It asks for liberty, no doubt, but liberty under a pure serenity, towards which the spirit of man may soar without being incessantly dragged back to earth by the weight of sordid interests, or hurled down by the shock of brutal passions. The Liberal Catholic party, at this moment, quietly, and without interfering in the political struggles of the day, takes advantage of the religious

liberty which is not contested by the revolutionary party, who, though little religious themselves, feel the necessity of treating it with moderation and respect. But it will not remain in this state of inertness; incidents will arise, necessities will occur, which will oblige it to resume its activity, either to complain of some grievance or to follow up some new progress; and it will then communicate to the religious world in general, and to all the relations of the Church with the State, the movement which has originated in itself.—This would happen even if the Liberal Catholic party were the only one in the Church animated with genuine zeal; even if it were to encounter neither competition nor stimulus from without; but that party is not the only one in which the religious spirit is revived; nor will competition and stimulus be wanting.

The Protestant Church of France is now likewise the scene of a religious movement, which will not be without results, and will keep up the activity and energy of that which has arisen in the bosom of the Roman Catholic Church, even were that deprived of its original ardour.

We cannot speak of the French Protestants without a feeling of the strongest sympathy. After the religious wars of the sixteenth century, at the beginning of the reign of Louis XIII., when they were in full possession of the liberties and the guarantees they had conquered, there is reason to believe that they amounted to nearly three millions out of the entire population of France, which did not then probably exceed fifteen or sixteen millions.—From the beginning of the seventeenth century, down to near the end of the eighteenth, they had to endure all possible persecutions and calamities; and they amount, we fear, at this day to no more than about a million and a half. We cannot contemplate the long career of suffering and misery, revealed in this diminution of their numbers, without a profound impression of sadness. At the same time, we are filled with a lively sentiment of admiration and of fraternal joy at the idea of so large a number of Christian families resisting all these trials, this implacable persecution, and holding fast by their faith in the midst of so much suffering. And not only have the French Protestants maintained their faith, but in this situation of constant suffering and constant danger, so long excluded from all public offices, deprived even of their rights as citizens, persecuted and obstructed in the humblest social careers, they may claim a share—a large and glorious share—in all the progress made by their country in civilization, in light, in industry, in wealth.—So much was this the case, that when, in the first place, in 1787, by the equity of Louis XVI., and in the second, in 1789, by the decrees of the National Assembly, they were restored to their rights as men and citizens, they took their natural position in the foremost ranks of the French nation; ready to acquit themselves of all the duties which a free country can impose on its sons, and to earn all the honours it can award.

Viewing them, as we propose to do, solely in a religious point of view, the French Protestants are now, we will not say divided, but distinguished by two different dispositions or tendencies. All are sincerely attached to their hereditary belief; but some of them, though they firmly adhere to this belief, are not extremely zealous or anxious about it.

It is a legacy they have received, and which they wish to transmit to their children, rather than a treasure which they prize and employ with ardour for their own benefit. Others are inspired by a profound love for the faith as reformed in the sixteenth century; it is become the dominant object of their thoughts, the necessary aliment of their inward life; they labour with passionate zeal to revive and to propagate it around them. The former party insist chiefly on the moral sentiments inspired by religion, and think that it can and ought to adapt itself more and more to the advancement of intelligence and civilization. The latter hold a faith essentially dogmatic and fixed, which they regard not indeed as contrary, but as superior to human reason. In the religious sentiments of the former there is a moderation, tinged with coldness and sterility; in those of the latter a severity somewhat exclusive, but a fervour and sympathy powerful, communicative, and inexhaustible. The former are probably still the most numerous among the French Protestant body; the latter are incontestably the most active, and, in spite of all obstacles, will exercise the greatest influence over its future destiny.

It is impossible not to be struck with a certain analogy between this internal state of Protestantism in France and the internal state of her Romanism, which we have just described. In both churches, among the laity as well as the clergy, there is a general return towards religion. Among the Protestants, as well as the Romanists, this new-born religious spirit is, for the most part, sincere; but it is as cold and routine as if it were chilled by age. In the midst of this general lukewarmness, a small party has arisen in the one church, liberal in politics and fervent in religion, which boldly plants the standard of Roman Catholicism in the centre of modern institutions. In the other church we perceive a small fraction which, without separating itself from the main body, and constituting itself a dissident sect, assumes to be the sole depository of evangelical orthodoxy,

and labours to re-establish the reformed faith in its pristine austerity and ardour. In spite of the profound separation which exists between Romanism and Protestantism, in spite of their differences and their dissensions, a certain fraternal resemblance shows itself in their destinies. In both churches like causes produce like effects; in both, corresponding symptoms reveal the same inward workings.

There is, however, a difference which, though it does not destroy the analogy, is essential.—The Liberal Catholic party is, we doubt not, sincerely and seriously religious, and governed by religious principles. Nevertheless, it has attached itself quite as much to political as to religious questions.—The relations of the Church to the State—the liberties of the Church in the State—are unquestionably legitimate and pressing interests regarding religion; but they are not religion: they concern her position in society, not her dominion over souls; the edifice of the Church, not the source of salvation. It is, on the contrary, to questions essentially and spiritually religious that the Evangelical Protestant Party devotes its chief ardour and zeal. It is the State of the Christian faith, rather than the social condition of the Christian Church, that engages its prime solicitude. It addresses itself less to public bodies and authorities than to individuals; and seeks to act upon souls much more than upon laws. We hope it will persevere in this course, which is not only the most Christian, but the most effectual. It was by the faith and the hope she inspired, far more than by the institutions she founded, that she laid down for the relations between ecclesiastics and laymen—that Christianity achieved her first victories—and it is by these means that she will finally subdue the world to herself. Her divine doctrines and her eternal promises have a thousand times more power than the strongest or the freest constitution of her churches can ever have. In our days especially it is by acting immediately on individuals that religion must regain her empire. The spirit of individual independence, with all its advantages and all its dangers, its virtues and its vices, is evidently the predominant spirit of modern society. Religion ought to restrain its excesses;—but, before she can do so, she must have compensations wherewith to attract and to reward those who submit themselves to her control. Men are possessed and whirled about by a restless desire of movement, of change, of activity, serious or frivolous. The evil will not be arrested or cured by external barriers, by political forces, by such or such organizations of the various powers and functions of government. You must dive down into the soul; you must act upon the reason and the conscience; you must determine the free convictions and wills of men; you must open before their restless and seeking eye a long, an interminable vista—to their moral activity, a boundless region in which it may find space for the exercise of all its energies, instead of venting itself in disorder and destruction. You can only appease these perturbed spirits by giving them occupation; you can only tame them by culture and wholesome nutriment. This can only be done by Christianity, which appeals confidently to the free will of man, and while she teaches him her law, leaves untouched his freedom of action. The zealous Protestants, who endeavour to propagate their belief by such means as these, understand their times and their work. The means they use for the salvation of souls are the only means really effectual for the preservation of society.

WILL AND DESIRE.
From Dr. Chalmers' *Bridgewater Treatise*.
There is certainly a ground, in the nature and actual workings of the mental constitution, for the distinction, which has been questioned of late, between will and desire. Desire has been thus defined by Locke:—"It is the uneasiness man finds in himself upon the absence of any thing, whose present enjoyment carries the idea of delight with it"—an uneasiness which many may remember to have felt in their younger days, at the sight of an apple of tempting physiognomy, that they would fain have laid hold of, but were restrained from touching by other considerations. The desire is just the liking that one has for the apple; and by its effectual solicitations, it may gain over the will to its side—in which case, through the medium of a volition, the apple is laid hold of, and turned to its natural application. But the will may, and often does, refuse its consent; and we then better perceive the distinction between the desire and the will, when we thus see them in a state of opposition—or when the urgency of the desire is met by other urgencies, which restrain the indulgence of it. One might be conceived as having the greatest aptness for the fruit, and yet knowing it to be injurious to his health—so that, however strong his desires, his will keeps its ground against their solicitations. Or he may wish to reserve it for one of his infant children; and so his will sides with the second desire against the first, and carries this latter one into execution. Or he may reflect, after all, that the apple is not his own property, or that perhaps he could not pull it from among the golden crowds and clusters around it, without injury to the tree, upon which it is hanging; and so he is led by the sense of

justice to keep both the one and the other desire unobeyed—and the object of temptation remains untouched, just because the will combats the desire instead of complying with it, and refuses to issue that mandate, or in other words, to put forth that volition, which would instantly be followed up by an act and an accomplishment. And thus, however good the tree is for food, and however pleasant to the eyes, and however much to be desired, so as to make one taste and be satisfied—yet, if strong enough in all these determinations of prudence or principle, he may look on the fruit thereof and weep.

Dr. Brown and others would say, that there is nothing in this process, but the contest of opposite desires and the prevalence of the strongest one—and so identify will and desire with each other. But though a volition should be the sure result of a desire, that is no more reason why they should be identified, than why the prior term of any series in nature should be identified or confounded, with any of its posterior terms, whether more or less remote. In the process that we have been describing, there were different desires in play, but there was one volition appended to the strongest desire; but the other desires, though felt by the mind, and therefore in actual being, had no volitions appended to them—proving that a desire may exist separately from the volition that is proper to it, and that therefore the two are separate and distinct from each other. The truth is, using Dr. Brown's own language, the will is in a different state when framing a volition from what it is when feeling a desire. When feeling a desire, the mind has respect to the object desired—which object, then in view of the mind, is acting with its own peculiar influence on a mental susceptibility. When framing a volition the mind has respect, not properly to the object, but to the act by which it shall attain the object—and so it is said to be putting forth a mental power. But whether this distinction be accurately expressed or not, certain it is, the mind is differently conditioned, when in a state of simple desire—from what it is when in the act of conceiving a volition. It is engaged with different things, and looking different ways—in the one case to the antecedent object which has excited the desire, in the other case to the posterior act on which the will has determined for the attainment of the object. The pained man who cannot stretch forth his hand to the apple that is placed in the distance before him, may, nevertheless, long after it, and in him we perceive desire singly—for he is restrained by very helplessness from putting forth a volition, the proper object of which is some action of our own, and that we know to be in our own power.

SELF-PRODUCING SOCIAL AMENITIES.

From the *Above*.

We are so constituted, that we tremble before the frown of an offended countenance, and perhaps as readily as we would under the menace of an uplifted arm; and would often make as great a sacrifice to shun the moral discomfort of another's wrath, as to shun the physical infliction which his wrath might inflict upon us. It is thus that where there is no strength for any physical infliction, still there may be a power of correction that amply makes up for it, in the rebuke of an indignant eye or an indignant voice. This goes far to repair the inequalities of muscular force among men; and forms indeed a most important mould of defence against the effervescence and the outbursts of brute violence in society. It is incalculable how much we owe to this influence for the peace and courteousness that obtain in every neighbourhood. The more potent view of anger is, that it is an instrument of defence against the aggressions of violence or injustice; and by which they are kept in check, from desolating, as they otherwise would, the face of society. But it not only operates as a corrective against the outrages that are actually made. It has a preventive operation also; and we are wholly unable to say, in how far the dread of its forth-breaking serves to soften and to subdue human intercourse into those many thousand decencies of mutual forbearance and complaisance by which it is gladdened and adorned. There is a recoil from anger in the heart of every man when directed against himself; and many who would disdain to make one sacrifice by which to appease it, after it had thrown down the gauntlet of hostility, will in fact make one continued sacrifice of their tone and manner and habit, that it may not be awakened out of its slumbers. It were difficult to compute how much we are indebted, for the blandness and the amenity of human companionships, to the consciousness of so many sleeping fires, in readiness to blaze forth, at the touch or on the moment of any provocation being offered. We doubt not, that, in military and fashionable, and indeed in all society, it acts as a powerful restraint on every thing that is offensive. The domineering insolence of those who, with the instrument of anger too, would hold society in bondage, is most effectually arrested, when met by an anger which throws back the fear upon themselves, and so quiets and composes all their violence. It is thus that a balance is maintained, without which human society might go into utter derangement; and without which too, even the animal creation might lose its stability and disappear. And there is a kind of moral power in the anger itself, that is so-

parate from the animal or the physical strength which it puts into operation; and which invests with command, or at least provides with defensive armour those who would otherwise be the most helpless of our species—so that decrepit age or feeble womanhood have by the mere rebuke of an angry countenance made the stoutest heart to tremble before them. It is a moral force, by which the inequalities of muscular force are repaired; and, while itself a firebrand and a destroyer, yet, by the very terror of its ravages, which it would diffuse among all, were it to stalk abroad and at large over the world—does it contribute to uphold the pacific virtues among men.

When the anger of one individual in a household is the terror of the rest, then that individual may become the little despot of the establishment; and thus it is that often the fiercest of them all in muscular strength may wield a domestic tyranny by which the stoutest is overpowered. But when the anger of this one is fortunately met by the spirit and resolution of another, then, kept at bay with its own weapon, it is neutralized into a state of innocence. It is not necessary, for the production of this effect, that the parties ever should have come to the extremity of an open and declared violence. If there be only a mutual consciousness of each other's energy of passion and of purpose, then a mutual awe and mutual forbearance may be the result of it. And thus it is, that, by the operation of these reciprocal checks in a family, the peace and order of it may be securely upheld. We have witnessed how much a wayward and outrageous temper has been sweetened, by the very presence in the same mansion, of one who could speak again, and would not succumb to any unreasonable violence. The violence is abated, and we cannot compute how it is that the blandness and the mutual complaisance which obtain in society are due to the secret dread in which men stand of each other's irritation, or, in other words, little do we know to what extent, the smile and the courteousness and the urbanity of civilized life, that are in semblance so many expressions of human benevolence, may, really and substantially, be owing to the fears of human selfishness. Were this speculation pursued, it might lead to a very humiliating estimate indeed of the virtue of individuals—though we cannot but admire the wisdom of that economy, by which, even without virtue, individuals may be made, through the mutual action and reaction of their emotions, to form the materials of a society that can stand. Anger does, in private life what the terrors of the penal code do in the community at large. It acts with salutary influence, in a vast multiplicity of cases, which no law could possibly provide for; and where the chastisements of law, whether in their corrective or preventive influence, cannot reach. The good of a penal discipline in society extends far and wide beyond the degree in which it is actually inflicted; and many are the pacific habits of a neighbourhood, that might be ascribed, not to the pacific virtues of the men who compose it, but to the terror of those consequences which all men know would ensue upon their violation. And it is just so of anger, in the more frequent and retired intercourse of private life. The good which it does by the fear of its ebullitions is greater far than all which is done by the actual ebullitions themselves. But we cannot fail to perceive that the amount of service which is done in this way to the species at large, must all be regarded as a deduction from the amount of credit which is due to the individuals who belong to it. We have already remarked on the propensity of moralists to accredit the wisdom of man with effects, which, as being provided for not by any care or reflection of ours, but by the operation of constitutional instincts—are more properly and immediately to be ascribed to the goodness of God.

IMPORTANCE OF WATER.

From the *Bridgewater Treatise on the Adaptation of External Nature to the Physical Condition of Man*, by John Kidd, M. D., F. R. S., Regius Professor of Medicine, in the University of Oxford.

If we would have a familiar illustration of its importance in the daily and hourly occurrences of life, let us in imagination accompany an individual of moderate rank and condition in society, from the time of his rising in the morning till the hour of sleep at night, in order to observe the utility of water in administering either directly or indirectly to his various wants and habits. How great is the comfort, to say nothing of the salubrity of the practice, which results to him from the application of water to the surface of the body, by means either of the bath or any simpler process! and, again, the change of the linen in which he is partially clothed is rendered equally comfortable and salutary, in consequence of its having been previously submitted to the process of washing. The infusion of coffee or of tea, which is probably an essential part of his earliest meal, could not have been prepared without water; neither could the flour of which his bread consists, have been kneaded; nor the food of his subsequent meal, the broths and most of the vegetables at least, have been rendered digestible, without the aid of the same fluid; and with respect to his common beverage, whether milk, or any form of fermented liquor, water still constitutes the main bulk of that beverage. So far the use of water is directly and immediately necessary to his comfort and subst-

ance: but its indirect and remote necessity is equally observable in all that surrounds him. There is scarcely an article of his apparel, in some part of the preparation of which, water has not been necessarily employed; in the tanning of the leather of his shoes; in the dressing of the flax of which his linen is made; in the dyeing of the wool of his coat, or of the materials of his hat. Without water the china or earthen cups, out of which he drinks, could not have been turned on the lathe; nor the bricks, of which his house is constructed, nor the mortar by which they are cemented, have been formed. The ink with which he writes, and the paper which receives it, could not have been made without the use of water. The knife with which he divides his solid food, and the spoon with which he conveys it when in a liquid form to his mouth, could not have been, or at least have not probably been formed, without the application of water during some part of the process of making them.

By water the medicinal principles of various vegetable and mineral substances are extracted, and rendered potable; which could not be introduced into the animal system in a solid state; and this element itself becomes occasionally a most powerful medicinal instrument by its external application, in every one of its forms; whether as a liquid, under the name of the cold or warm bath; or in the form of ice, in restraining internal inflammation and hemorrhage; or in the state of steam, as in the application of the vapour bath.

Baths.—The custom of bathing, whether in a medium of a high or low temperature, appears to be in a great measure derived from the gratification of a natural feeling; for we find it prevalent in every country and in every stage of society, not only with reference to its medicinal effects, but as a mere luxury. Thus at every season of the year, when the sky is serene at least, the inhabitants of hot climates plunge into their native streams for the sake of the refreshment imparted to the surface of their bodies; and the same refreshment is equally sought by the natives of colder climates during the heat of their short summer: in each of which instances the pleasurable sensation is the principal motive for the practice. But on some occasions a more permanent good is sought; and the hope of immediate pleasure is so far from being the motive, that a sensation very nearly allied to pain, and in many instances less tolerable than pain itself, is encountered in the shock of the cold bath, with a view to the preservation or restoration of health. It may be said perhaps that the glow of warmth which usually succeeds this shock is in itself a pleasure; as indeed it is: but it may be presumed that very few individuals experience any pleasure from the shock itself, or would consent to encounter it but for its pleasurable and beneficial consequences.

For the enjoyment of the cold bath nature affords the immediate resource of springs and rivers, in almost every part of the world; but the enjoyment of the warm bath is in general not easily attainable; warm springs being comparatively rare occurrences; the pleasure of the warm bath however is so congenial to man's feelings, that it is sought for by savages as well as by the inhabitants of the most luxurious cities; and is as acceptable in tropical as in cold climates. It is at all times interesting to contemplate the expedients which human ingenuity discovers for the accomplishment of its purposes; but such a contemplation is more particularly interesting when it develops the revival of a principle, the knowledge of which had been buried during many centuries of intervening ignorance; and thus justifies the reflection of moral wisdom:

"Multa resanatur, quæ jam occiderunt."
"The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun."

In a most amusing and instructive account of Pompeii, which forms one of the volumes published under the name of the Library of Entertaining Knowledge, is a dissertation on the Baths of the Ancients; which will amply repay, by the information it conveys, the time occupied in its perusal. In that dissertation is contained a description of the remains of some public baths, discovered in the excavation of Pompeii; and with reference to the disposition of the furnace of the baths a fact is stated, which is peculiarly applicable to our present purpose.

It is evident that, in consequence of the enormous quantity of water which was daily heated in their public baths, the attention of the ancients must necessarily have been directed to the most economical mode of applying the fuel by which the heat of the furnace was maintained; and the following extract from the above mentioned account of Pompeii will show that, even in a small town of ancient Italy, an economical principle was well understood and applied eighteen centuries since, which has only been of late revived in modern science. It is stated in that account, (p. 152.) that "4 close to the furnace, at the distance of four inches, a round vacant space still remains in which was placed the copper for boiling water (caldarium;) near which, with the same interval between them, was placed the copper for warm water (tepidarium;) and at the distance of two feet from this was the receptacle for cold water (frigidarium.) A constant communication was maintained between these vessels; so that as fast as hot water was drawn off from the caldarium, the void was supplied from the tepidarium, which, being already considerably heated, did but slightly reduce the temperature of the hotter boiler. The tepidarium in its turn was supplied from a general reservoir; so that the heat which was not taken up by the first boiler passed on to the second; and, instead of being wasted, did its office in preparing the contents of the second for the higher temperature which it was to obtain in the first. It is but lately that this principle has been introduced into modern furnaces; but its use in reducing the consumption of fuel is well known."

In the same account of Pompeii is afforded a striking instance, with reference to the vapour bath, not only of the similarity of the means employed for producing a similar effect, by individuals between whom no communication can be traced, or even supposed; but also a similarity of custom, with reference to the enjoyment of social intercourse, between communities not less widely separated from each other by time and space, than by degree of