

Poetry.

GIFTS AND WISHES.

Take thou these books—they are
But sketches from a many-shadow'd mind;
Be the poor minstrel's memory there enlivened
When she shall be laid.

NAPOLEON AND THE POPE.

(From Alison's History of the French Revolution.)

In bringing the Pope so near to the French capital,
and removing so studiously all those who were suspected
of being of an independent temper, or hostile to the
imperial interests, from approach to his person,

For this end, he relied entirely on the judgment of
the Bishop of Nantes; whenever that learned prelate
said, "That attacks the Catholics and the Church,"
he paused in his career.

But the disasters of the Russian campaign cut short
these splendid projects, and awakened the Emperor
to the necessity of immediately, and at all hazards,
depriving his enemies of the powerful subject of in-
vective which arose from his contention with, and
open imprisonment of the head of the Church.

The Emperor testified, as well as he might, the
most extraordinary satisfaction at the conclusion of
this concordat, which not only tacitly ceded to him
the whole ecclesiastical states in Italy, by stipulating
nothing for their restitution, but in effect decided in
favour of the civil power in France, the long-disputed
question as to the ecclesiastical veto on the appointment
of bishops by the temporal authority.

But, while Napoleon was thus flattering himself
that he had surmounted all his difficulties in this in-
triguing matter, and that the whole weight of the
great and important revolution was going forward in
the papal cabinet, the able members of the ecclesiastical
body who returned to Fontainebleau, at once perceived
that the Pope had been over-reached in the transaction;

These expectations, however, the Pope and his
councillors were in a great degree disappointed.—
Though mortally offended, Napoleon took the more
prejudicial to push matters to extremities with
the Church, when he was so soon to have Europe on
his hands on the Rhine.

only act of severity on Napoleon's part, which followed
the Pope's retraction, was the removal from Fontaine-
bleau of Cardinal Pietro, who was seized early in
April, and conducted to Auxonne, where he remained
in detention till the fall of Napoleon. At first,
the Emperor was inclined to measures of rigour when
he heard of the retraction, and he said in the council
of state held on the subject at Paris, "If I do not cut
off the heads of some of those priests at Fontainebleau,
I shall never settle the affair;" and councillors were
not wanting who urged him, like Henry VIII. to
break altogether with the See of Rome, and declare
himself the head of the Church; but on reflection, his
better judgment prevailed, and he replied, in familiar
but expressive words, "No, that would be to break
out own windows."

It was from no apprehension of any revulsion in
France itself against such final rupture with the
Church, that Napoleon, on this important occasion,
was so guarded and lenient in his measures towards
the ecclesiastics at Fontainebleau; it was by a well
founded dread of the effect it would produce in for-
eign nations, especially Spain, Italy, and the southern
states of Germany, that his conduct was regulated.

My purpose has been to call your attention to the
false state in which Church music now is, a quire song
in place of a congregational song, a boys and girls' song
in place of a congregational one. I have shown you
the responsibility of the voice of the great congregation;
"the metrical hymn" is a man's song, and an
anthem formalism, which meets the ability of ordinary
quires and the effusion of a profound faith and deep
devotion.

What a remarkable cheerful service was that O
God! which Thou requiredst: the merry noise of
most melodious music, singing of psalms and sounding
of all harmonious instruments: the congregation on
their knees, the Levites upon their stage sweetly sing-
ing, the priests sounding the trumpets, together with
cymbals, harps, psalteries, making up one sound in
praising and thanking the Lord. Methinks I hear
and am ravished in some of Thy solemn days, a hun-
dred and twenty priests sounding with trumpets, Thy
Levites in greater number singing aloud with the mix-
ture of their musical instruments, so that not the
Temple only but the heaven rings again, and even in

Thy daily sacrifices, morning and evening, I find heav-
enly mirth, music, if not so loud, yet no less sweet
and delicate: twelve Levites every day singing a divine
ditty over Thy sacrifice, psalteries not fewer than two
nor more than six, pipes not fewer than two nor more
than twelve, trumpets two at the least, and but one
cymbal, so proportioned by the master of the quire as
those that meant to take the heart through the ear.—
I do not find where Thou hast forbidden them—Thou
art still and ever the same, and requiredst and deli-
ghed in the cheerful devotions of Thy servants."
So also George Herbert, who called his services in
Salisbury Cathedral "his heaven upon earth."

Church Music.
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false state in which Church music now is, a quire song
in place of a congregational song, a boys and girls' song
in place of a congregational one. I have shown you
the responsibility of the voice of the great congregation;

THE SINNER'S BLINDNESS.
But after the intemperate person hath taken his
fill of sinful pleasure, he is at leisure to bethink him-
self what he hath done. Reason in the natural man,
and the spirit of God in the regenerate Christian,
bloweth the coal of knowledge within him, which he
hid under the ashes; and by the light thereof he seeth
what manner of guests he hath entertained, and how
they have soiled and slubbered his inward rooms,
and made them most filthy and loathsome.

GOD'S GOVERNMENT.
How magnificent is the idea of God's Government!
That he inspects the whole and every part of his uni-
verse every moment; and orders it, according to the
counsels of his infinite wisdom and goodness, by his
omnipotent will whose thought is power; and his
acts ten thousand times quicker than the light; un-
confused in multiplicity exceeding number, and unwea-
ried through eternity!

indeed, that "all things work together for their good."
They may have the comfort of understanding all the
promises of God's protection, in their natural, full,
and perfect sense, not spoiled by that philosophy
which is "vain deceit." The Lord is "truly their
shepherd," "not leaving them to chance or fate, but
watching over them himself;" and "therefore can
they lack nothing."

BELIEF OF THINGS ABOVE REASON.
A man may have most sufficient and cogent argu-
ments, to give his assent to such propositions as
are not only in part, but wholly, and altogether above
his reason. For the clear and plain evincing of which
I shall crave leave to make a relation of a conference
which once I had with a blind man, to whom, when
I understood that he had been quite blind from his
infancy, and never could remember to have seen the
least glimmering of light, I had the curiosity to put
several questions. I asked him, first of all, whether
ever he had endeavoured to frame any notion or con-
ception of light or colours, of which I suppose he had
often heard mention to be made in common discourse?

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Let them be your own, made up of truths
learned on your knees, from your Bible, in self-exami-
nation, amongst your people. And to make them
such as this, spare no pains or trouble. Beware of
giving to God and souls the parings of your time, the
ends of other employment. Beware of a pernicous
facility. However poor or ignorant your people are,
you may be assured that they will feel the difference
between sermons which have been well digested and
well arranged, and those which are put carelessly and
ill together. Think your subject thoroughly over;
settle, if possible, on Sunday evening the next Sun-
day's subject. Meditate on it as you walk about
your parish; pray for power to enforce it; and as you
read God's word, and go about your parish, light will
break out on it; illustrations occur, applications sug-
gest themselves; and when you write or speak, you
will be full and orderly, and this is to be strong. Let
every sermon be one subject, well divided and thor-
oughly worked out; and let all tend to this highest
purpose, simply to exalt before your people Christ
crucified. Deal much in the great truths which the
blessed God has taught us of himself; beware of al-
ways tarrying amongst the graves and corruption of
our own fallen tempt state, but rise up to God and
Christ and the Holy Ghost, and bear your flock with you
there. To lead men themselves indeed through the
Scriptures, to believe in the truth of the Scriptures, and
so to stand before the Father, accepted in the be-
loved,—this is life eternal.

Communication.
I will now examine what is said in the Sermon as to
the Creeds, which rest on Holy Scriptures, touching the
meanings of the Divine Word, which but for them we
should never have received. There appears a little
contradiction in the terms, for if the Creeds rest upon
the Scriptures, I do not see clearly how they can be ex-
ternal authorities upon the Scriptures. However, not
an intrinsic authority in themselves. However, not to
say more on this objection, if there are certain meanings
of the Scriptures, on the important subjects to which the
Creeds relate, which could never have been found out
from the Scriptures themselves, without our being taught
from another source, then are the Scriptures ambiguous
and defective on matters necessary to salvation, and the
source which records these hidden meanings must be
of equal weight with the Scriptures themselves. But
let us suppose for a moment that the Scriptures have
not so dark a meaning as the statement,—then how
dark must the Christian world have been, and on
matters of eternal interest too, during the centuries before
the Creeds existed. Glancing at their history, we find
that Nicene first drawn up in the Council of Nice, in
Bithynia, A. D. 325, further added to in the year 381,
and completed in 451. That called the "Athanasian,"
was not published till the sixth century; and that "com-
monly called the Apostles' Creed," is not given in any
previous form to the Nicene Council, but is a mixture
of several Articles of this Creed are mentioned separately
and incidentally by the earliest Fathers, and might be
collected out of their writings; so they might out of the
Scriptures: if not all the expression, certainly all their
meaning; but the sense, and the meaning, and the
separate independent epitome of Christian belief author-
ized by the Church, as Dr. Pusey represents the Creeds.
They are not, then, the voice of some external inter-
preter, explaining hidden meanings of the Scriptures, for
they were not written until after the Scriptures, and
the spreading of Christianity, the rise of various heresies
rendered such symbols necessary: they are received by the
Church because they themselves "may be proved by most
certain warrants of Holy Scripture." Art. 8. If it re-
mains the case that they are not a mixture of Scrip-
tures, which would never have been known or received but
for the Creeds, the Professor may choose between these two
consequences—that for three hundred years at the least,
they were not known, and that the Scriptures were im-
perfectly acquainted with the Word of God; or, the
spirited rulers of the Church kept these true meanings
of the Scriptures locked up from the world.

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