## Poetry.

THE COUNTRY PARSON.

But there are spots in which what little cost The Pastor's hand can proffer is not lost; Spots where not all the seed his care has thrown Is trodden, choked, or withered as 'tis sown. Where Sabbath bells, with sweet and mellow fall, The willing dwellers of the hamlet call; And Youth, and Age, and all who sojourn there, Bend as one family their hearts in prayer; And in the appointed shepherd of their fold Each seems a common parent to behold. There's not a heart within his little reign But bears to him its pleasure or its pain : His lips sweet counsel minister, and give Life to the Word by which alone we live; Touch every secret spring that moves the soul, Confirm, dissuade, soothe, animate, controul; Turn from its bed the torrent rush of woes, And gently stem the joy which overflows.

On some bright morning, when the golden Sun A three hours' course above the hills has run; And oped those eyes which dare not wish for morn, And yet, not wishing, fain would have it dawn; The village Bride, her cheek with blushes spread, Forth in reluctant willingness is led. Before her path her virgin fellows strew Fresh-gathered buds of many-meaning hue; For Love the Rose; the Lily's spotless white For Innocence; the Goldcup for Delight; For Truth the flower that bids us "not forget"; For maiden Modesty the Violet. Anon a jocund troop, in gallant trim, Merry at heart, and light and lithe of limb, Comes dancing forward, to the measured sound
Of pipe and tabor, footing its gay round;
And one most joyous mid the brother band,
With ribbons on his hat, and garlands in his hand. Then to the solemn rite the Priest proceeds, And feels a Father's pleasure while he reads; Joins hand in hand as heart is joined in heart And takes their mutual pledge "till Death doth part." And as his lips the enamoured couple bless, Fain would his eyes the starting tears suppress; Tears not of sorrow, for the good man smiled, And his heart whispered "Each is as my child."

Or when the lessening year declines away, Slow dawns the Sun, and early sinks the day; When the dank gales of Autumn, subtle thief, Pilfer the widowed branches, leaf by leaf; Which point the Poet's moral as they fly, Man in his generation so must die; Another rite, perhaps, demands his care,
The last sad offices a friend can share;
Some grey-haired friend whom, ripened for his crown,
Time has not plucked, but gently shaken down. Beneath the Church-yard's venerable shade, Hard by the Yew, a decent grave is made; And round the Patriarch's hearse in mourning band, Sons, and their sons, and kinsmen's kinsmen stand; Next many an old acquaintance; in the rear Idlers, and Gossips, not unmoved, appear; E'en strangers pause a moment as they pass, And turn to moralize, "All flesh is grass"! There Childhood comes to wonder at the show, And Age to mark where soon itself must go. Till, as the Holy Man with lifted eyes Tells how the dead to incorruption rise, Of Life and Immortality, and how Their Brother, as they hope, reposes now; Sorrow and mourning flee away, and pain, And of their loss they think not, but his gain.

By steps like these the saintly Herbert trod, And to his "Temple" led the Priest of God. He from St. Paul the gifts of Grace displayed, Their power affirmed, their differing parts arrayed; How those who ruled with diligence should sway, And those who served with willingness obey; Give with simplicity, with mercy chide, Love all, and honest things for all provide. By steps like these in many a green abode Still treads the village Priest his holy road; Labours for bliss above, and tastes below Such sweets as Life's mixed goblet can bestow. Rev. E. Smedley.

MEMOIR OF THE REV. WILLIAM JONES OF

(By The Rev. E. Coleridge.)

The life of a country Clergyman is not likely to contain many incidents calculated to strike the mind of the general reader. While he keeps strictly within the pale of his duty, "one day telleth another," and the months and years as the whole a Jears, as they succeed each other, present on the whole a uniform appearance to all but the most accurate observers of character. Happy, thrice happy is it for Minister and Parish, where this uniformity consists in doing good!—
The three great subjects, with which a Christian Minister ought to be concerned, the Word of God, the Church of God, and the Christian life, are the constant employment of all his thoughts; and the characteristic of all his words and actions is amorthess. While earnestly labouring in and actions is quietness. While earnestly labouring in his appointed sphere of action for the good of those entrusted to his care, he finds his best earthly reward in that evenness of spirit, which is ever the consequence of religious duties discharged on true principles and with right feelings. He is not loud in speech, nor excited in action, nor likely to leave materials behind him for the Pen of the biographer; it is enough for him to hope, that "he has done what he could," and to look with the eye of faith beyond this world and all its vain glories to a better and more enduring reward in heaven.

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Such was the quiet, yet eminently useful course of the Rev. William Jones. His scene of action was for the most part within the narrow limits of his parish, but his desire to do good knew no bounds. Being dead he yet speaketh by his invaluable writings more effectually than any of the living can speak for him; and as during his life of Christian usefulness he always sought to identify himself with the Church, so is he now, though dead in body, and so will he be, as long as this world shall last, identified with it,

He was born at Lowick in Northamptonshire, July 30, 1726; being descended from the Colonel Jones, who married a sister of Oliver Cromwell; but so far from holding the same the same opinions as his ancestor, that he is reported, even as a lad, to have expressed his fears, that his family would never prosper in the world for the iniquity of his forefather, who had been a principal in the murder of the Royal Martyr. With him religion and loyalty were identical; he honoured the King, because he feared God. From his very childhood he was remarkable for the versatility of his mind and for unwearied industry. At the ter-house Exhibition, where, while pursuing the usual studies of the place with unremitting zeal and industry, he was so happy as to become acquainted with Mr. Horne, afterwards President of Magdalen College, Oxford, and Bishop of Norwich. With him he formed a sacred friendship, a friendship founded on religious principles, daily creased by an inclination to the same recreations and

Having taken his Degree of B. A. in 1749, he was ordained a Deacon by the Bishop of Peterborough, and in 1751 was admitted to Priest's Orders by the Bishop of Line. coln at Buckden. Shortly after leaving Oxford, and while Curate of Fenedon in Northamptonshire, he wrote a Full Answer to Bishop Clayton's Essay on Spirit. This

in answer to some Popular Arguments against the Trinity.
These, with some philosophical Essays and Discourses, which he published about this time, attracted the attention of Archbishop Secker, who for his zeal and ability in the defence of Christian orthodoxy, presented him, first to the Vicarage of Bethersden in Kent, in the year 1764, and soon after to the more valuable Rectory of Pluckley in the same county. To the first of these, with his wife and two children, and all his substance, which was but little, (My master Jones, said an old servant of his, minds money no more than the dirt in the street,) he repaired; but not finding the income of his new living sufficient for his maintenance, he was induced by his friends to eke of Archbishop Secker, who for his zeal and ability in the but not finding the income of his new living sufficient for his maintenance, he was induced by his friends to eke out his slender pittance by taking a few pupils. Happy youths to have had such a teacher! one, who being him-

Usus et impigræ simul experientia mentis Paulatim docuit pedetentim progredient

Bishop Horsley, while speaking of Mr. Jones in a Charge delivered to his Clergy in the year 1800, says, "Of that faithful servant of God I can speak both from personal knowledge and from his writings. He was a man of quick penetration, of extensive learning, and the soundest piety. And he had, beyond any other man I

and to act on religious principles, and to shew them by "in the day the drought consumed him, and the frost by

on the Art of Masic, in the theory and practice of which he was profoundly versed, and on the excellence of which, when applied to sacred purposes, he has spoken with so much feeling and truth in a Sermon, preached at the opening of his new Organ in 1787. "When," says he, "we consider the performance of sacred music as a duty, "grant in His good time, according to His word and promise grant in His good time, according to His word and promise much is to be learned from it. If music is a gift of God to us for our good, it ought to be used as such for the improvement of the understanding, and the advancement of devotion. All our Church music tends to keep up our acquaintance with the Psalms, those divine compositions, of which none can feel the sense, as music makes them feel it, without being edified. The sacred harp of David will still have the effect it once had upon Saul; it will quiet the disorders of the mind, and drive away the ene-

mies of our peace."

Here too, in obedience to the precept and example of Here too, in obedience to the precept and example of our blessed Lord, he devoted himself with the utmost zeal and affection to the training up the little children of his parish in the way they should go. He took peculiar pleasure in the exercise of this part of his Pastoral office, and he knew so well how to adapt his instructions to the understanding of his roung disciples, they have the children of his roung disciples. and he knew so well how to adapt his instructions to the understanding of his young disciples, that he taught with singular success. "Feed My lambs:" was a command ever present to his mind. He taught them privately at his own house, and publicly in the Church; and his catewhich were simple and adapted to the capacities of the children, were also admirably calculated for the edification of those of riper years. He had the art beyond most men of engaging the attention of those under his care, so that he was able to impart the most solemn and important truths in a manner interesting even to the youngest mind: and having been long persuaded of the of uniformity in worship amongst Christians, and having observed the many evil consequences of non-conformity, he was particularly careful to instruct his young pupils in the nature of the Church, and convince them betimes of the heinousness of the sin of schism. To the great interest he took in this important part of his ministerial duty, we over three productions of his way which and duty, we owe three productions of his pen, which are well worthy of the thoughtful perusal of all young persons; his Essay on the Church, The Book of Nature, and The Churchman's Catechism. Happy flock of Nayland to have had such a shepherd! Happy shepherd, who will be able to say, at the head of his flock in the great day of account, "While I was with them in the world, I kept them in Thy name; those, that Thou gavest me, I have kept, and none of them is lost,"

Thus did this great and good man go on labouring in his vocation; blessing and being blessed, until the year 1798, when he lost his power of hearing, and with it the solace and delight, which he so long derived from his favourite instrument, the Organ. Like old Barzillai, "he heard no more the voice of singing men and singing But two far heavier calamities were soon to fall upon his head. In the year 1799, "the sorrows of his heart were (greatly) enlarged." He lost that wife, who had been for forty-five years the careful manager of his family and all his worldly affairs, his almoner, his counsellor, his example, his companion, his best friend.

'Tis the survivor dies. In the following letter to his intimate and dear friend, the Rev. Dr. Glasse, he pours forth his whole soul on this mournful event: he describes with touching simplicity the distressed state of his mind, and draws a most affect-

ing character of his departed wife:—
"My Dear Friend:—Though I am in a very low and sorrowful state, from the pressure of a troublesome memory upon a broken heart, I am not insensible to the expressions of your kind consolatory letter; for which I heartily thank you, and pray that the effect of it may remain with me. The prospect which has been before me for several weeks past has kept my mind (too weak and soft upon all tender occasions) under continual, and, I form the prospect which has been before me for several weeks past has kept my mind (too weak and soft upon all tender occasions) under continual, and, I form the prospect which has been before me for several weeks past has kept my mind (too weak and soft upon all tender occasions) under continual, and, I form the prospect which has been before me for several weeks past has kept my mind (too weak and soft upon all tender occasions) under continual, and, I form the prospect which has been before me for several weeks past has kept my mind (too weak and soft upon all tender occasions) under continual, and, I form the prospect which has been before me for several weeks past has kept my mind (too weak and soft upon all tender occasions) under continual, and, I form the prospect which has been before me for several weeks past has kept my mind (too weak and soft upon all tender occasions) under continual, and, I form the prospect which has been before me for several weeks past has kept my mind (too weak and soft upon all tender occasions) under continual, and, I form the prospect which has been before me for several weeks past has kept my mind (too weak and soft upon all tender occasions) under continual and the prospect which has been before me for several weeks past has kept my mind (too weak and soft upon all tender occasions) under continual and the prospect which has been before me for several weeks past has kept my mind (too weak and soft upon all tender occasions) under continual and the prospect which has been before the prospect which has been before me for several weeks past has been been before me for several week satility of his mind and for unwearied industry. At the proper age he was admitted a scholar of the Charter-house, where he made a rapid progress in classical learning, and laid the foundation of that knowledge which has since proved so great a blessing to the Christian world. His turn also for philosophical knowledge began to shew itself, before he left school. In his eighteenth year he went to reside at University College, Oxford, on a Charter-house Exhibition, where, while pursuing the usual of my quiet and my reputation; but, O my dear friend!

I never knew till now what it was to suffer the will of God; although my life has never been long free from great trials and troubles. Neither was I sensible of the great trials and troubles. Neither was I sensible of the evil of Adam's transgression, till it took effect upon the life of my blessed companion, of whom neither I nor the world was worthy. If I could judge of this case as an indifferent person, I should see great reason to give thanks and glory to God for His mercies. We had every preparatory comfort; and death at last came in such a form as to seem disarmed of his sting. A Christian Clergyman of this neighbourhood, who is my good friend, administed the communion to her in her bedchamber while she was well enough to kneel by the side of him; and he declared to me afterwards, that he was charmed and

that her life was preserved a year longer than I expected; in consequence of which I had the blessing of her attendtian-and all her conversation tended to lessen the evils out his slender pittance by taking a few pupils. Happy youths to have had such a teacher! one, who being himself possessed of almost inexhaustible stores of useful knowledge, "had a most blessed and clear method of demonstrating what he knew, to the great advantage of all his pupils!"

tian—and all her conversation tended to Pssen the evins of life, while it inspired hope and patience under them. The support which she administered, was of such a sort as might have been expected from an Angel; while I, when my turn came, was too much overwhelmed with the affliction of a weak mortal. My loss comprehends every all his pupils!" thing that was most valuable to me upon earth. I have lost the manager, whose vigilant attention to my worldly affairs, and exact method in ordering my family, preserved my mind at liberty to pursue my studies without loss of time or distraction of thought. I have lost my almoner, who knew and understood the wants of the poor better than I did; and was always ready to supply them to the best of our ability. I have lost my counsellor, who generally knew what was best to be done in difficult cases, man of quick penetration, of executions and of quick penetration, of executions and to whom I among a soundest piety. And he had, beyond any other man I soundest piety. And he had, beyond any other man I soundest piety. And he had, beyond any other man I soundest piety. And he had, beyond any other man I soundest piety. And he had, beyond any other man I submit my compositions; and whose mind, being little disturbed with passions, was always incined to peaceable and Christian measures. I have lost ny example, who published several very useful and important works; maintained a long correspondence (unfortunately lost) with Archbishop Secker on the subject of natural religion, as it was then called, but which he regarded as Deism, under another name: and carried on the philosophical work, which was afterwards published, with his usual ardour. We have been impossible, without that quiet humble as younder the property was diligent in teaching his pupils to think the property was diligent in teaching his pupils to think the property was diligent in teaching his pupils to think the property was diligent in teaching his pupils to think the property was diligent in teaching his pupils to think the property was diligent in teaching his pupils to think the property was diligent in teaching his pupils to think the property was diligent in teaching his pupils to think the property was always incined to peaceable disturbed with passions, was always observed as tric and to whom I always found it of some advantage to his own unaffected example, how graceful was the combination of knowledge and virtue. Of the flock of which he was the overseer, he was indeed a watchful shepherd; might be of use to some good people, to know, that she formed her mind after the rules of the excellent Bishop Taylor, in his Holy Living and Dying; an author of whom she was a great admirer in company with her dear friend night, and sleep departed from his eyes."

About the year 1778 he was induced once more to change his place of abode to Nayland in Suffolk, and having effected an exchange of Pluckley for Paston in Northamptonshire, which he visited annually, he set up his staff for the remainder of his days at Nayland. Here his staff for the remainder of his days at Nayland. Here which was exprise of some of my neighbours, who remarked how much of our time we spent in solitude, and wondered what we could find to converse about. But her mind was he laboured with unceasing energy, and signal success in his parish, as well as in the cause of the Church in general.

Here he published his Distriction of the converse about. But her mind was so well furnished, and her objects so well selected, that his parish, as well as in the cause of the Church in general. Here he published his Physiological Disquisitions; here he delivered his celebrated Lectures on the Figurative Language of the Holy Scripture, as well as many of those eminently instructive Sermons, which he first published in 1790, at the advice of Bishop Horne, and which now form a portion of his works; here he wrote his Treatise on the Art of Music, in the theory and practice of which he was profoundly versed, and on the excellence of which. so well furnished, and her objects so well selected, that in our Lord and Saviour Jesus Christ.

"From your faithful and afflicted,

Shortly after writing this letter, he was deprived of the use of one side by a paralytic stroke, the result no doubt of great mental distress on a body rendered weak by age. His mind, however, by the blessing of God, was not in the least affected, and in a short time he was so far recovered in body, as to be able to walk with a stick, and to write, though with some difficulty. In this infirm state he lived several months, occupied all the while, as state he lived several months, occupied all the while, as far as his strength would permit, in doing the work of God, setting forth His wisdom, and defending His truth, both with his voice and pen, until at last, as if he felt certain of the near approach of death, he suddenly quitted his study, where he was engaged in writing, and retired to his chamber, breaking off in the middle of a letter to a friend which after an abrunt transition from the original pleased to take, of turning my thoughts from my mind to most alarming symptoms of approaching deeth." During his confinement he frequently received the Sacrament of the Lord's Supper, and for the last time a few days before his decease. Shortly before his departure from this world, as his Curate was standing by his haddida, he requested as his Curate was standing by his bedside, he requested him to read the seventy-first Psalm. This done, he took him by the hand, and said with great composure, "If this be dying, Mr. Sims, I had no idea what dying was before;" and then added in a somewhat stronger voice, "Thank God, Thank God, that it is no worse." He remained sensible after this just long enough to take eave of his son and daughter, and, on the morning of the

Epiphany, he expired without a groan.

Pro Ecclesiâ Dei, Pro Ecclesiâ Dei, were the last words of Archbishop Whitgift. So might it with truth be said of the good man, who forms the subject of this brief memoir, that in life and in death his chief care was for the

> THE PRACTICE OF SWEARING. (From Bishop Fleetwood.)

There is neither pleasure nor profit to be reaped from this ungodly practice. They who are most addicted to swearing, know not why they are so; they can give no they freely acknowledge, that they neither propose, nor find, any pleasure, or advantage in it. Other sins have one or both of these temptations, to induce men to fall; they either satisfy some sensual appetite, or gratify some covetous desire of profit; at least they hope to find their account in it. But he who swears, thinks of neither: so that he truly gives away his soul for nothing. Other sinners sell them at least, but this man squanders his away for that which neither pleases him, nor does him any service. Of all offenders in the world, the common swearer makes the worst bargain, gives himself up to everlasting pains and sorrows, for that which nobody advised him to, nobody tempted him to, nobody approved when done; which he himself never liked whilst doing, nor ever remembered when done, with any satisfaction or content. what he has gotten by them, whether he be the richer, the wiser, or more esteemed, or any ways bettered by nor ever will, bring either pleasure or advantage with it?
What shall it profit a man, indeed, to gain the whole world,
and lose his own soul? But is it not still so much the worse, to lose his soul, and gain nothing? The sensual pleasures ashamed, to hear your wives and children answer you with oaths, swear loudly upon all occasions, and mingle

gular piety, and amiable manners. She was a help meet for him, one who heartily co-operated with the Country Parson in all his charitable designs for the good of those committed to his charge. While Curate of Wadenho, he drew up the Catholic Doctrine of the Trinity, an invaluable work, which by comparing spiritual things with spiritual, makes the Scripture its own interpreter on a subject of fundamental importance. To the third edition of this work in 1767 was added, A Letter to the Common People in answer to some Popular Arguments against the Trinity. These, with some philosophical Essays and Discourses, which he published about this time, attracted the attention (without the grace of God, and great care) be brought, by your example, and living daily in your company, to the same shameful, wicked custom: and then, what a heap of sin and mischief do you draw upon your head, by occasioning those to fall, whom above all the world you were obliged to keep upright? by drawing down God's vengeance on their heads, whose innocence and prayers might have prevailed with him, to spare you, and restore you to his favour? 'Tis certain indeed, that neither wife, nor children, will be excused before God, for following the wicked example of a husband and a father; because every body is to live by rule and God's law, and not by any loady is to live by rule and God's law, and not by any one's example: but 'tis as certain, that he shall be punished by God, for giving such an ill example to wife and children, who are-so apt and easy to follow it. I would not easily suppose, that women frequently fall into this accursed custom; but I say, if they do, the men are very much to blame for it, by setting them so ill an example, and giving them such convergence and concerned. ample, and giving them such countenance and encouragement. And then, what sort of a hell is there in an account And then, what sort of a hell is there in such a house, where every one despises God, and tramples under foot his laws, and nobody is left, to stand amazed, to reprove, to grieve, and to intercede with God, for his mercy and forbearance to that sinful and lost family!

> NAVAL CHAPLAINS. (From The Church of England Quarterly Review.)

As regards the Navy, we have shown that the machinery for its spiritual welfare is already, to a certain extent, in existence, and requires nothing but improvement and adaptation. We have only to compare the list of Chaplains serving afloat at present with those before 1823 even. to see how much has been done in this respect. For the great improvements in this department, the Navy stands indebted to the Right Honourable John Wilson Croker. We are happy to know also, that the character and respectability of the Chaplains never stood so high as they do at present. When a new ship is put in commission the first question generally asked, after "who is the Cap tain and first Lieutenant," is, "who is the Chaplain? This is as it ought to be. Naval Officers indeed, gene rally speaking, now feel somewhat proud of having a Chaplain attached to their ship. It seems to give her a little additional importance. They feel also that they have among them one to whom they may apply for infor nave among them one to whom they may apply for infor-mation on many points on which, from their mode of life, they are ignorant, but which will frequently occur in the course of conversation. The presence of the Chaplain seems also often to remind them of the endearments of home, and the ties of family connections; for they take a pleasure to make it known to him that they have a father, a brother, &c., in the Church. His presence serves too, to put a salutary check on the pleasures of the table, and prevents an undue freedom in conversation—though this latter is far from being as prevalent among naval officers of the present day, as the gentlemen and gentle-women "of England, who live at home at ease," are apt to imagine it to be; and we are firmly of opinion, that there is a marked superiority in the conversation and manners of those messes which have a Chaplain as one of their members, as well as of those officers who, when young, were under his instruction. This is a fact which careful observation has fully convinced us of.

A sea life is at best a life of privation; and a Naval Chaplain must naturally have his share of it. He is alone, as it were, in the midst of a busy world; he has no one of his own profession, as all around him have, with whom to converse; even the technical phrases which ever and anon meet his ear are, for some considerable period, as unintelligible to him as the language of the Hottentots; it may be years before he meets with any one of his own cloth: his necessary and only companions are those who have been accustomed to "the faithless sea" from their infancy, while he enters the service when it is all but too late to alter his habits so as to accommodate them to his new mode of life, without in some measure compromising his character as a Minister of the Gospel. Great tact, as well as knowledge of men and manners, is absolutely requisite to be combined with genuine religious feeling, if sailors, strange beings as they are considered, regard him. Seamen have, as a body, a high sense of religion, and are extremely attentive to the Church service. "Many's the time and oft" that we have known the tears trickle down their weather-beaten checks, while they were listening, in mute attention, to the delivery of a sermon on the death of some companion, snatched from them in a moment, with all his sins fresh upon him. And innumerable and most interesting opportunities, of these and similar sorts, are constantly presented amidst the vicissitudes of naval life, which the Chaplain has it in his power to improve for strengthening his influence and deepening any impressions he may have made.

NOTHING IS A TRIFLE. (From The Rev. W. Sewell's " Christian Morals.")

In this world nothing is a trifle. A painter was one day the comparative merits of tin and copper canisters for soldiers' churches, no ministers, no Sabbaths, no religion—and why?— Tract is not only, what its name imports, a very fail answer to Bishop Clayton's Essay on Spirit. This all answer to Bishop Clayton's Essay on Spirit. This tract is not only, what its name imports, a very fail answer to the Bishop, but it also displayed a great deal of learning on many important religious subjects not immediately connected with the point under discussion. In 1754 he married Elizabeth, daughter of the Rev. Northamptonshire, as Curate to his brother-in-law, the Northamptonshire, as Curate to his brother-in-law, the Parlour where I am now writing; and I read the Community society and on missionary society and or America, which can support the Gospel to the difficulty of the nation which stands in need of it. But this striples please, trifles disgust, trifles irritate, trifles excite admiration, trifles please, trifles disgust, trifles intritate, trifles please, trifles disgust, trifles intritate, trifles excite admiration, trifles please, trifles disgust, trifles intritate, trifles excite admiration, trifles please, trifles disgust, trifles intritate, trifles excite admiration, trifles provoke emulation, trifl

Great occasions, violent temptations, gigantic efforts, superhuman prowess, these are rarely within our reach. And they are not required. They even diminish admiration. Our hearts are balanced on a point, and they will vibrate with a breath of

And then turn to the field of reasoning. If every principle contain, as in a Trojan horse, a host of applications, -if it is but the condensed summary, the quintessence of innumerable experiences, -so also every separate fact involves the principle itself. Of things inseparably united, no one part, however small, can be denied without the denial of the whole. If a man's hair were so connected with his body, that it could never be detached, the non-existence of a single hair would be as valid a proof against the existence of the man, as the non-existence of his whole body. And no fact whatever in nature is isolated, It has deep and unseen connexions with many, perhaps with all others. The world is built like that fabled roof of exquisite architecture, in which no one stone could be touched, without risking the ruin of the whole. It is hung, as a house exposed to thieves, with wires and bells crossing each other in every direction, and when any one spring is touched, the bells will sound in the most distant part-sound, at least, to those whose ears are alive and watching to catch the alarm, φωνήεντα συνέτοισι. And thus the most thoughtful men, whether in purely scientific morals, or in the system of revelation, are the most keenly sensitive to the value of what common men call trifles. They know that in law, and polities, and nature, and physical science, as well as in theology, there is an Athanasian creed-ay, and with its damnatory clauses, commanding us to make fine distinctions, to guard against the omission of iotas, to affirm positively and boldly subtle seeming oppositions, in which only a hair's breadth separates the true from the false, the safe from the perilous; and which therefore it is the first business, and even the boast of the lawyer, the politician, the moralist, the physical philosopher, as well as the theologian, to discover, to proclaim, to insist on, to warn their followers against negligence or presumption when dealing with them, in the very words of the theologian, "which faith unless a man keep whole and undefiled, he cannot be saved." Why was the refusal of "a private gentleman to pay twenty or thirty shillings to the king's service argued," says Clarendon, "before all the judges in England?" Because in those twenty shillings, one party saw the germ of a tyranny, and the other of a rebellion. Why will a lawyer warn you against permitting a neighbour to claim the gathering of even a leaf upon your estate, without contesting his right? Because the gathering the leaf may invalidate your title to the whole estate. Why will a wise politician contest so earnestly for the form of a word, or the wearing a hat, or the title of a writ? Because each of these will become a precedent; and in precedent is involved principle. Why will an engineer be alarmed at the first drop of water or zing through a dam? Because the rest, he knows, will follow it. Why is the discovery of one little bone in a stratum of rock enough to overturn a whole theory of geology? Because the little bone like a pack-thread will draw after it the whole skeleton like a coil of rope; and the skeleton will imply the power which brought it to its site; and that power will be vast and pregnant with other influences; and thus the whole system of the science will be dragged into peril, as many other systems have been perilled, and have been upset by the merest trifle, by one little fact. Why will a spot of blood betray murder? Why will the print of a nail discover a thief? Why will a whole neighbourhood take flight at the sight of a little boy with only a little spark of fire going into a magazine of powder; or a crowd disperse upon the ice at the sound of the slightest crack? Because nature, as well as theology, has her Athanasian creed and her damnatory clauses for those who neglect iotas-because nature, as well as theology, does not know what a trifle is,

> THE VOLUNTARY SYSTEM. (From the St. James's Chronicle.)

At the Weymouth Conservative dinner, last week, the Rev. H. Jenour, in returning thanks for the toast of "Church and he would win the esteem, as well as the due respect, of those with whom he has to deal. If his conduct is governed by such principles as these, nothing can be more gratifying than the deep sense of respect with which the minister:- "I see that the Dissenters in England plead the example of America in support of the voluntary principle being applied to the support of the Gospel; Americans laugh at you, and all from England pity you. Did you know how it works here in nine cases out of ten, you would not be so in love with it. The voluntary principle will do where all, or most, are desirous of the Gospel, and only there. Come and see our vast moral desolation in populous neighbourhoods, and then you will be convinced what voluntaryism will do for the Church of Christ. Suppose the parish of Polesworth were selected for example. First, then, the majority are wicked, worldly, and careless; they do not want a church built, nor a minister to preach, and they will give nothing for either purpose. Then others, who desire it, cannot agree among themselves to what copying a portrait by Rembrandt. He took off shadow after denomination the church shall belong. Here are Methodists, shadow, light after light, line upon line, most accurately. Still Baptists, Presbyterians, Dutch Reformed, Unitarians, and the expression was wanting. Hundreds on hundreds of touches Universalists; each presents their claims, and demands that the were valueless, till, by the aid of a microscope, he discovered church shall belong to their body. They cannot agree, and the one hair-like line beneath the eye; and this put in, the whole consequence is, the place continues without the Gospel at all; likeness came. So it is with all great things. It is only lit- or some two or three small churches are got up by the different tleness of mind that cannot appreciate little things. On the parties, and then each party is too weak to support a minister, eve of one of his greatest battles, the General, who, almost and, again, there is no preaching; and this is more the case in alone in this age, has shewn us what a great man is, was found the country parts, where the population is scanty. Thousands, sitting up in his tent, writing folio upon folio-upon what? on and tens of thousands, for these reasons, live as heathers; no use. Look at the works of nature. Do they exhibit any con- Because of the voluntary system. Happy for America if it had tempt for trifles? What is the pencilling of the flower, the a good Established Church, or something in its place in which plumage of the insect, the moulding of the leaf, the depth be- the Gospel is faithfully preached. For want of an establishlow depth of animated worlds, sinking down and down till sense ment every denomination must have a 'Home Missionary is lost in tracing the minuteness of their structure,—but a wit- Society' to assist these little handfuls of different denominations, ness against the ignorant man, who thinks that, in the sight of who are so few and weak as not to be able to support a preacher. an infinite Being, any thing can be little, when nothing can be and yet this provision by no means reaches the hundredth part great? Think of the human eye. It is the mirror of the of the necessity and destitution in the land. Hence the aged mind, the telegraph of thought, the great actor in the panto- are forgetting the 'God of their Fathers,' and the whole youth Let any one call to mind the many oaths, and profanations of God's holy name, he has been guilty of, and see and read their souls. What is it but a little dot of light, shiftand read their souls. What is it but a little dot of light, shift- avowed infidelity is every where to be met with; and men openly ing every moment, and forming an infinite variety of the mi- work, hunt, &c. on the Sabbath of the Lord. Their fathers nutest angles with the two ellipses of the eyelids? And yet by | could not build a church, or pay a minister; hence they had no these slight variations we read the thoughts and passions of the church to attend-no Gospel to hearken unto; and they grew mind within; as we read a whole world of truth, past, present, up wicked, ignorant, profane, and careless; and all for want of and future, of this world and of others, of man and of God, by an establishment, or some such thing. If any thing will little lines, and dots, and curves, and angles, of hair's-breadth destroy our Union (the United States of America) and overthickness, in the forms of writing. So, think how a single throw our Republic, and bring ruin on the land, it will be the voice will decide the fate of nations, even in the most popular want of religious instruction. Voluntaryism will never evangeof governments, so long as a majority decides; and without lise America, unless we can get more men like Paul, who will such a majority there can be no society. Think how one make tents for their support, and preach for nothing. No, no! trifling act, even the wavering of a thought, will give a bias to You miss, sadly miss your mark, when you plead America in the mind, and lay the foundation of a habit which nothing af- support of Voluntaryism. Very many of our most eminent terwards can alter. Think how, in a course either of virtue ministers, who deprecated an establishment like England's as or of vice, all may be safe or unsafe, up to a certain point; when much as you do, begin to write against your reasonings in our well endure in your servants, and such as are related to you. You would, I imagine, stand amazed, be angry, and there might be escape; now there is none. Before, beaven there might be escape; now there is none. Before beaven there might be escape; now there is none. there might be escape; now, there is none. Before, heaven preached, it must be by an establishment, or a missionary