

# The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.—JEREMIAH VI. 16.

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## Poetry.

A DIRGE.  
BY THE REV. G. CROLY.

"Earth to earth, and dust to dust!"  
Here the evil and the just,  
Here the youthful and the old,  
Here the fearful and the bold,  
Here the matron and the maid,  
In one silent bed are laid;  
Here the vassal and the king,  
Side by side lie withering;  
Here the sword and sceptre rust—  
"Earth to earth, and dust to dust!"

Age on age shall roll along  
O'er this pale and mighty throng:  
Those that wept them, those that weep,  
All shall with these sleepers sleep.  
Brothers, sisters of the worm,  
Summer's sun or winter's storm,  
Song of peace, or battle's roar,  
Ne'er shall break their slumbers more.  
Death shall keep his sullen trust—  
"Earth to earth, and dust to dust!"

But a day is coming fast,  
Earth, thy night and thy last!  
It shall come in fear and wonder,  
Heralded by trump and thunder;  
It shall come in strife and toil;  
It shall come in blood and spoil;  
It shall come in empire's groans,  
Burning temples, trampling thrones;  
Then, ambition, rue thy lust!  
"Earth to earth, and dust to dust!"

Then shall come the judgment sign—  
In the east the King shall shine;  
Flashing from heaven's golden gate,  
Thousand thousands round his state;  
Spirits with the crown and plume:  
Tremble then, thou sullen tomb!  
Heaven shall open on our sight,  
Earth be turned to living light,  
Kingdom of the ransom'd just—  
"Earth to earth, and dust to dust!"

Then thy tomb, Jerusalem,  
Shall be gorgeous as a gem;  
Then shall in the desert rise  
Fruits of more than Paradise;  
Earth by angel feet be trod—  
One great garden of her God!  
Till are dried the martyr's tears,  
Through a thousand glorious years!  
Now in hope of him we trust—  
"Earth to earth, and dust to dust!"

## OBSERVATIONS

ON THE IV. CHAPTER OF REVELATIONS, BEING THE EPISTLE FOR TRINITY SUNDAY.  
By a Clergyman of the Church of England.

### THE TRINITY.

Our Church hath appointed this day for the confession of the Holy Trinity. Having commemorated the fundamental facts of Christianity, it now shows forth the fundamental doctrine of Christianity—the Trinity in Unity. This day was appointed, because the descent of the Holy Ghost, commemorated on Sunday last, was the concluding fact, that brought out to the eye of faith the persons of the Godhead in their different offices, in the work of Man's Redemption, and, at the same time, poured the knowledge of it over the Church in its fulness.

Having commemorated the facts, and confessed the doctrine, the Church, henceforward, enjoins practice; all the services up to Advent being selected to lead us in the way, and to enforce the life, of godliness. We stand, therefore, in the very middle point of the ecclesiastical year,—from Advent to Trinity commemorating Christ living with us, and from Trinity to Advent enjoying our living with Christ, walking in his steps on earth, and sitting with him by faith in the Heavens. (Eph. ii. 6.) This, then, is the order of the Services in the Church.—Celebrating the facts, defining the faith, enjoining the walk. This is the progress of life in the members.—Embracing the truths, confessing the faith, living the life. This is the order of causes, the facts being to establish the doctrine, and the doctrine received through the Holy Ghost to be the life and principle of action.

Our Church, therefore, sums up all the facts of Christianity in this doctrine, and from it, as the sum of those facts, draws all the motives to obedience. I say this doctrine is the sum of all the preceding facts, because these facts—the Incarnation, Resurrection, and Ascension of the Son of God, and the descent of the Holy Ghost, are, through the love of God, the manifestation of one preceding fact, (if I may so call it, for shortness,) that was from all eternity, namely, the mode of existence of the Godhead, the triune subsistence of Father, Son, and Spirit, in the one essence. This brought out by the work of redemption, and revealed to faith, becomes the great doctrine of life and godliness. "This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent," (John xvii. 3.)—to know God in Christ, through the Holy Ghost—God the Father, as providing the sacrifice—God the Son, as becoming the sacrifice—God the Holy Ghost, as applying the sacrifice.

This is the Alpha and Omega of Christianity, without which redemption could not have been, for God being offended, who was to atone,—who was to sanctify? It is in itself, however, independent of redemption; for had there been no redemption—yea, had there been no creation—still God was the same Triune God from everlasting!

The Trinity in Unity, then, is the fact of God's own mode of subsistence. The Revelation of that fact, in connexion with Redemption, is the doctrine to be believed unto salvation. The terms Father, Son, and Holy Ghost, are those which the Spirit of God hath chosen, as best expressing in human language, the relation to each other of this Trinity in Unity—not simply the relation assumed, in order to the work of Redemption, but as best conveying to our conception, this Eternal relation in their own essence, so far as it is given to the finite, in this sinful state, to comprehend the infinite. So that we say, the Father Eternal, the Son Eternal, the Holy Ghost Eternal; and yet there are not three Eternals, but one Eternal. Thus it is set forth in that formula of the Church, appointed to be rehearsed, in our confession of the faith this day. This formula is the strong barrier, against all opponents of our faith, and it is in much wisdom our Church has girded our faith with it, as it now breathes the sapping waves of Unitarianism that faintly hide the sands of Infidelity.

It is our guard also against Socinianism from within, by demanding of us on the ramparts, on this, and the other appointed days, a confession of the Trinity that admits, in no honest mind, of either wavering or subterfuge.

This doctrine, then, is the mighty girdle wherewith the great facts of Revelation are girded into one vast body of combined truth, as with an eternal cincture, studded with Heavenly glory.

With all my heart I accord to it, firmly believing from the Word of God, that Father, Son, and Holy Ghost, is the only name whereby Jehovah of Hosts is fully manifested and known as the Just God and the Saviour. Nay, more—that it is the foundation not of Christianity merely, but of very Godhead itself. This only could have been God's own essential happiness before time or creature were. Whatever happiness there flows out in creation or redemption, must spring from this one only fountain. It is, therefore, the Revelation and enjoyment of this triune subsistence of the one God that is to be the happiness of his redeemed when time shall be no more. God's own happiness from everlasting to be the happiness of God's own everlasting.

The Trinity is God's essential glory, too, as well as happiness. This manifestation is the manifestation of His great glory. Unto this creation was. Unto this redemption is. Unto this new creation is to be. It is the fulness of this manifestation that is the final end of all created being, both in that which is saved and that which is lost; and when this manifestation of the Trinity is completed, then shall be felt, seen and enjoyed, the infinite perfection of the Triune Godhead in every region of existence, whether of life or death—felt in the pain of hell—seen in the light of the New Heavens and New Earth—and enjoyed in the unspeakable glory of that risen Church which is to be and to exhibit for evermore the fulness of Him who filleth all in all.

It is to show forth this doctrine, wonderful in its grace as in its mystery, that our Church hath set apart this day. Ever, indeed, does she show it forth in her dogmatics, whenever as a Church she meets; but this day she summons all her services to be train-bearers of its glory—the Lessons, Epistle, Gospel, all laden with their testimony. This portion of the Revelation now before us seems to have been selected for the Epistle, because it sets forth the Trinity in Unity in the three-fold ascription of holiness to Him that sitteth upon the throne, (c. 8.) confirmed, as we shall hereafter see it, by a similar ascription from the Seraphim in Isaiah, (vi.) which is properly called the glory of Jesus, (John xii. 41.) and also of the Holy Ghost. (Acts xxvii. 25.) It may also have been selected as exhibiting to the eye of the Church what was testified by the Spirit, that God had indeed made that same Jesus both Lord and Christ, (Acts ii. 33, 36.) thus giving not only the testimony of the Holy Ghost on earth, but the vision of the very glory within the veil of Heaven itself, in confirmation of the doctrine of a triune God.

I do not, however, now draw your attention to this portion of the Word of God, merely to point out its suitability to the service of the day, nor even to dwell at greater length on this great doctrine; I trust I have sufficiently done so for the object of the day, having, in previous discourses, endeavoured, as far as in me lay, to bring the subject, in some feeble measure, before you.

Feeling, however, the importance of this portion of Scripture, and knowing it is much neglected by many of you, on account of its seeming difficulty, I am desirous of venturing a few observations, by way of exposition, for your own satisfaction, that you may see there is not such difficulty as there appears, and that you may be able to understand the passage, not merely in its application to the Trinity, but in its place here, as a portion of God's revealed word, full of the grace and glory of the ascended Jesus.

### THE VISION.

In our weekly lectures on the preceding chapters, we observed, that the Revelation was divided into two volumes, under the respective titles of "the things which are," and "the things which shall be hereafter;" the one volume ending with the third chapter, the other commencing with the fourth. (See i. 19, and iv. 1.)

Each volume, we observed, had a picture in the beginning, as a frontispiece illustrative of its main subject. The one frontispiece a vision of Jesus, as the High Priest without the veil, in the outer tabernacle—the earth. (I. 13.) The other a vision of the glory within the veil, in the inner tabernacle—the Heavens. The one present Grace. The other future Glory. It is this second volume we now open with this fourth chapter.

### VERSE 1.

"After this I looked, and behold, a door was opened in Heaven: and the first voice which I heard was as it were of a trumpet talking with me; (and lo! the voice, the first one which I heard like a trumpet talking with me—i. 9, 10;) which said, Come up hither, and I will show thee things which must be hereafter."

We are to remember from the preceding volume, that this disciple whom Jesus loved was in the lonely Isle of Patmos, when on the Lord's-day (i. 9, 10,) he was vouchsafed a vision of his beloved Master, from whose lips he wrote the preceding letters to the Seven Churches of Asia. That vision had passed away, and he was now lifting up his eyes in thanksgiving to God for his great favor to him; or remembering that he was also to write "the things that were to be hereafter," he was waiting with anxious eye for the returning vision; when suddenly he saw the heavens opening as they did to Stephen, and he heard a voice from heaven calling unto him to come up. This voice he instantly recognised to be the same which he had heard before. (I. 10.) It was like a trumpet, loud and deep, and filling the air around. This distinguished it from the mutterings and whisperings out of the dust by the familiar spirits, (Is. xxix. 4,) and marked it out as a vision from God, who descended on Sinai with the voice of a trumpet. "Is gone up (Millen?) with the sound of a trumpet"—Ps. xlviii. 5—and who returns with the voice of the Archangel and the trump of God.

### VERSE 2.

"And immediately I was in the Spirit." He no sooner hears the voice than he is under the power of the Spirit. He was, or seemed to himself, caught up into the opened heavens; for the result is the same. It is in a trance he sees the vision, as we see him represented in heaven, or on earth, according to the necessity of the vision. At one time so near the throne, as to be addressed by one of the elders, (v. 5; vii. 13,) at another on earth, taking the book out of the hand of the Angel, (x. 9,) again, standing on the sea-shore; (xiii.) and again, necessarily in heaven, when the vials of wrath are poured out. That it was in a trance he beheld it, is also evident from the period that is supposed to elapse during the different visions which pass before him, while all were comprised in a portion of the one Lord's-day.

We now come to this vision of glory, and I shall take it out of the order of the verses, and put it in the order of

the scene, to avoid the necessity of grouping it afterwards. Verses 2, 3, 6, 7, 8, 9.

"Behold a throne was set in Heaven, and one sat on the throne.

"And he that sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald.

"And in the midst of the throne, and round about (in the circle of) the throne, were four beasts (living creatures) full of eyes before and behind.

"And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. (For best read living creature.)

"And the four had each of them six wings about him; and they were full of eyes within.

"And out of the throne proceeded lightnings and thunders and voices."

Now as this is the chief part of the vision, let us consider it first, before perplexing our view with the other parts. Who are these living creatures so near to the glory of God—so continually raising the anthem of holiness—and yet of such forms as seem unbefitting angelic intelligences, or the presence of God? On comparing them with the living creatures of Ezekiel, as seen in his first vision, (chap. i.) they appear to be very similar; and it is probable they may represent the same thing, as they are not only like to Ezekiel's in their form, but also in their station near the throne of glory. Now the living creatures of Ezekiel are also called Cherubim; (Ezek. x. 20.) our first step, therefore, is to inquire into the meaning of the Cherubim.

### THE CHERUBIM OF MOSES.

In the twenty-fifth of Exodus we have the description of the Cherubim, which God commanded Moses to make, and the object of them. God is appointing Moses to make a throne, whereon he may sit, to give audience to man—where he may meet the sinner, and the sinner be spared! where God may be a merciful and be still a just God. He, therefore, commands Moses to make a chest, to contain the two tables of His Holy Law, which He would give to him out of heaven. God could not come to meet man, without bringing His law with Him. His throne in heaven rests upon this holy law, and the same must be the basement of His throne on earth, and the sinner must see that it is so, while he approaches for mercy.

That the sinner might approach God, in the presence of this holy law, God commands a lid to be made for this chest, wherein the law was to be put, and such that it might fit it exactly, in length and breadth, and cover in the whole law. Two Cherubim were also made by God's commandment—one on each end of the lid—and between these Cherubim was God to dwell, in communion with man; this was to be His throne of glory, His seat of mercy: "There will I meet with thee, and I will commune with thee, from above the Mercy-seat, from between the two Cherubim."—Exod. xxv. 22.

Here then, we have God's throne of glory on earth, and we must here ask the same questions concerning these Cherubim, as concerning the living creatures. Why so near to God's glory, and what can they signify, that they seem so essential to God's throne, that His glory cannot appear without them in heaven or on earth?

The solution of all we have in Exodus xxvii. 7, 8; where we have the manner described in which they were made. They were to be of the same matter with the Mercy-seat—pure gold—beaten out of the one piece—the same piece—one out of each end; not grooved or moulded, and then soldered or welded to, but beaten out of the very same piece—out of the very Mercy-seat.

The Cherubim of Moses, therefore, are of the same nature with the Mercy-seat; aid, knowing what the Mercy-seat is, we know what the Cherubim are.

The Mercy-seat is the blood-spinkled lid that covered the law in its length and breadth—showing forth Him who is the end of the law for righteousness, to every one who believeth—our great Propitiatory (Heb. ix. 5; and Rom. iii. 25, Gr.) the crucified Jesus, whose blood is, indeed, the length and breadth of the law's requirements—yea, the magnifying of it—the making of it honourable—the anti-type of that crown of gold (Ex. xxv. 11.) which encircled the ark of the law, and rose above it as a diadem of glory!—Himself the only true glory of God in the Highest.

The Cherubim, then, are one with Jesus in that nature in which He was crucified. They are human nature. They are more—they are one with Jesus in his glory; for they are elevated on the platform of the sprinkled Mercy-seat, amidst the glory that dwells upon and around them,—and Christ is that glory. One with Jesus in his death, and one with Jesus in his glory! Who are they? Angels!—the Church—the risen Church. The two Cherubim—the elect Church of Jew and Gentile: not militant, but triumphant, yea, glorified. Under "an eternal weight of glory," they stand with heads bowed beneath that glory towards the Mercy-seat. (Ex. xxv. 20.) The utterance, in mute eloquence, of that anthem of the redeemed—"Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation. And hast made us unto our God, kings, and priests, and we shall reign on the earth." (Rev. v. 9, 10.)

The Church, then, is the key of the Cherubim—the Church in ultimate glory—one in suffering—one in glory with the crucified and risen Lord of glory. The Cherubim, again, are the showing forth of the Church—(1.) Her present position, "sitting together in heavens," (Eph. ii. 6.) (2.) Her future dominion, as described in that glorious passage, (Eph. i. 18, 20,) where the Spirit of God points the eye of the Church to the lofty summit of Christhood power, to take in the riches of the glory of its inheritance. (3.) Her eternal fellowship with God—the Tabernacle of God with men. (Rev. xxi. 3.) "Emmanuel, God with us."

We need no other key but this to open the mysteries of the Cherubim—approach to any door, if a Cherub be guarding, soon will it fly open at your approach. How beautiful now—how full of meaning the Cherubim on the veil of the most holy, or those that Solomon carved upon the walls and doors (1 Kings vi. 29, &c.) of the most holy. Cherubim and palm trees—all around wherever the eye could rest—all done according to the Spirit of the Lord. (1 Chron. xviii. 11, 12.) How full of comfort!—how full of glory. To see God so ordering his dwelling-place, that it should be hung round with the pictures of his beloved Church, that wherever a ray from the Shechinah might light, it should be upon the palm, the emblem of his Church in victory, or the Cherubim, the emblem of his Church in glory; as if his own happiness and glory were bound up in the happiness and glory of his people!

## IRISH ROMANISM.

From the London Times, March 4.

The amount of historical information in the Quarterly's recent article on Irish Romanism, to which we have more than once alluded, is hardly less remarkable, we think, than the depth and sagacity of its reflections. Some of that information is of a very curious kind. For example, although we had long known that the voluntary principle in ancient times had given rise to a system of priestly wheedling and extortion which eventually issued in full-grown Popery, we were certainly not aware that Popery had so far required its obligations to voluntarism as to have been actually the foment and fosterer of Protestant dissent in our own land. Of this fact, however, the following note by the reviewer seems to furnish indisputable evidence:—

"In the year 1646, by order from Rome, above 100 of the Romish clergy were sent into England, consisting of English, Scotch, and Irish, who had been educated in foreign convents for this very purpose. In these convents they had been 'set to learn the tenets, one of Presbytery, the other of Independency, others of Anabaptism,' to counterfeit, in fact, any sect opposed to that common enemy, which Rome most dreads, the Episcopal Church of England. They were entered in their convents as Franciscans, Dominicans, or Jesuits, and under various names, that when detected in one place they might escape to another. On their arrival in England they had licenses from the Pope to assume and promulgate the doctrine 'of Presbytery, Independency, Anabaptism, or Atheism.' They taught people, as Faithful Communion, one of the most active among them, confessed, to 'hate the Liturgy,' 'to pray spiritually and extempore,' 'to despise ceremonies,' 'to profess tender consciences,' and 'to call a set form of words the mass translated.' They went over to Scotland, and preached up the Scotch covenants and Knox's rules and ordinances of the Kirk.' 'The main things,' says Archbishop Bramhall, then Bishop of Derry, 'that they hit in our teeth are,—our bishops to be called lords; the service of the church; the cross in baptism; confirmation; bowing at the name of Jesus; the communion-table placed altarwise; our manner of consecration.' This admirable scheme was executed by order of the Pope, 'with the advice of his cardinals,' and the plot was several instances detected. Pray, may we ask, has there been any rebellion of Popery in Ireland, since the planting of the Ulster colonies in which something of the kind was not visible among the Presbyterians of the North? It was the case in 1798. Is there no symptoms of the kind at present—no recent movements there against the church?"

"The documents proving these facts (which are sufficiently known to clerical historians) may be found in Strype's 'Life of Parker,' and Archbishop Bramhall's letters in Parr's 'Life of Usher.'"

As the Christian church owed its early corruptions, not (as is generally supposed) to state endowments, which, in fact, it never received till the twelfth century, but solely to voluntary munificence, stimulated by the arful cupidity of priests, so the head of the Romish apostasy, appreciating the important services which voluntarism had thus rendered to the Apostolical offices, determined to employ the same useful agency in diffusing such a general feeling of disgust with the Reformation as might bring the Protestant church of England to ruin, and secure the re-ascendancy of the Holy See. With that felicitous selection of instruments and seasons which Rome always makes for the accomplishment of her designs, it appears that after waiting till the protracted "right of private judgment" had given birth to divers schismatic sects in this country, she craftily resolved to make these sects her dupes and agents for overturning the established Protestantism of the realm. In order to detach people from the Church of England, she employed them with numerous disguised emissaries, who were specially authorized to disseminate the doctrines of Presbyterians, Independents, Baptists, or even Atheists, if necessary; she invented names of reproach for the principal ordinances of the established faith; organized the whole machinery of aggressive dissent; circulated all those extreme dogmas about religious freedom, which, by harassing the mind with endless varieties of faith, were meant to create disgust at the seeming uncertainty of Protestant principles, and to drive men back again to the alleged infallible uniformity professed by the Papal throne. And to render this crafty policy the more likely to succeed, his Holiness with infinite skill brought it into operation in 1646, the very year after the memorable battle of Naseby, which, having decided the fate of Charles the I, and apparently that of the reformed national church, left the country a prey for some years to those sectarian cabals which the Pope's Puritan puppets of that unfortunate period have transmitted to their anti-church successors of the present day, wherein we see Romish priests and Protestant Dissenters still prosecuting an unprincipled league for the overthrow of the national altar.

Turning, however, from this master stroke of Romish diplomacy, whereby the church of England, being equally opposed to the defilement of ecclesiastical authority on the one hand, and of private judgment on the other, has been long subjected to the combined hostility of Papists and political dissenters, among whom those hostile extremes constitute the basis of their respective systems, let us now glance at the peculiar means which Romanism has of late years employed in Ireland for the extirpation of the Protestant faith in that benighted region.

As Rome exhibits some caution in directing her energies in this country to the gradual subversion of the national establishment, so she knows to be the great bulwark of the reformed religion, so on the other side of the Channel, where a consciousness of her numerical strength renders her less ceremonious, she seems to concentrate her malignity almost exclusively upon the Protestant landlords (possessing nearly the whole soil of Ireland,) or at least upon that portion of them who, constituting the chief stay of the British Protestant connexion, have courage enough to oppose a wretched Government which "lives, moves, and has its being," in trucking to Popish power. Of the perils and sufferings to which such landlords are constantly exposed—frequently afraid to move out of their houses—often not daring to reside upon their estates—in many instances neither able to obtain their stipulated rents, nor having courage to seek legal redress—in all cases having no power to eject unworthy tenants, except at the greatest personal risk to the principals and agents—on too many occasions bludgeoned and butchered by a gang of frieze-coated ruffians, or kept in constant fear of their life, with the base connivance of Popish magistrates and a Popish police—of these horrors, which in a country professing to be a remove from savage paganism, are an insupportable disgrace, and ery aloud for a legislative remedy without further delay, we have already given several impressive specimens in our former extracts from the Quarterly Review. Now no man in the habit of reading the Irish intelligence in the daily papers can fail to see that the Popish bishops and priests are the chief, nay, let us rather say, the sole, instigators of this horrible state of things. Even O'Connell, with all his schemes of political and ecclesiastical aggression, has been called into existence by the hooded incendiaries of Maynooth, is retained as their special pleader, and, knowing their terrible sway over the millions, is contented to depend upon their votes for his subsistence. The repeal rebellion (as we persist in calling it,) inferring eventually a Popish Parliament in Dublin, as well as the final ejection and extirpation of Irish Protestant landlords, is, at bottom, the exclusive work of the priests. According to the last letter of Mr.

Eneas McDonnell, than whom no man living is better acquainted with this subject, every priest in Ireland is a repealer, and every Conservative opponent of repeal is, in proportion to his rank or influence, consigned to popular vengeance. At the Belfast dinner, given recently to O'Connell, where two Popish bishops were meekly yielding their crooks in favour of separation, a reverend coadjutor of theirs, alluding to the influence of the Birmingham Political Union during the progress of the Reform Bill, was pleased to say, "if such things had been achieved by the combined moral force of 200,000 of the people of England, what happiness was too great to be achieved by eight millions of Irishmen?" Of the sort of happiness alluded to by his Reverence—the happiness of establishing a Papistical Parliament, of betraying Ireland into the hands of a foreign Power, of transferring Protestant lands and tithes to Popish purposes, of seeing a Romanist Court at Dublin Castle, of trampling upon a profane Protestantism and making martyrs of its professors, and, finally, of presenting to death every independent remnant within their own pale—the daily outrages committed in that country may be taken as a significant specimen.

Is this, we ask, to continue? Is it possible that the frightful and bloody despotism of the Romish priests can be any longer endured? Are the high nobility and gentry of Ireland to be vilified, menaced, and exiled by an inexorable priesthood, who live upon their estates by sufferance, and whose chief occupation seems to consist in holding them up to the scorn and detestation of their own tenantry? No wonder the Marquis of Westminster, though willing to endure to the last limit, has expressed a resolution either that his farmers shall no longer hear his Lordship abused from Popish altars, or if that abuse be persisted in (as it assuredly will in private), that he will renew his leases to a class who will scorn such degrading worship! No wonder that O'Connell's recent letter to a morning paper, wherein he alludes the likelihood of Ireland being driven into the arms of France as an argument to defeat Lord Stanley's bill, is regarded as an intelligible intimation of the fate he is contemplating for Protestant proprietors, as well as of the smouldering treason he is stirring up against her Majesty's Crown. Talk of toleration indeed! The time has come when the difference between that privilege and unrestrained license must be precisely defined and inflexibly enforced. Toleration we need hardly say, shall ever receive our humble advocacy, but certainly not a toleration all on one side. At present we desire no repeal of the Catholic Emancipation Act; but neither will we allow the Popish priests to repeat it substantially by intriguing and calling for a dissolution of the union. Toleration for Protestant Conservatives is what these holy tyrants habitually laugh at. An inquiry therefore—a regular Parliamentary inquiry—into their political interferences, their threats against voters, their denunciation of landlords, their civil vassalage to Rome, and their tampering with high treason, is imperiously called for. Viewing the Popish bishops as a powerful corporation yielding implicit obedience to the Court of Italy, whence they habitually receive orders, their recent conduct in regard to repeal must awaken the jealousy of this Protestant empire; nor can the audacious and treasonable demeanour of the entire Romanist clergy be permitted to go further without some safe and constitutional check. Indeed, if there were no other reason for passing Lord Stanley's bill, which would in some measure diminish its political influence by purifying the registration, this of itself must commend that bill to the cordial support of every loyal Englishman.

## CONFISCATION OF CHURCH PROPERTY AT THE FRENCH REVOLUTION.

In this emergency, the property of the Church was the first fund which presented itself, and it was sacrificed without mercy to the public necessities. Talleyrand, bishop of Autun, proposed that the ecclesiastical property should be devoted to the support of the ministers of religion, and the payment of the public debt. In support of this spoliation, he argued, that "the clergy were not proprietors, but depositaries of their estates; that no individual could maintain any right of property, or inheritance in them; that they were bestowed originally by the munificence of kings or nobles, and might now be resumed by the nation which had succeeded to their rights." To this it was replied by the Abbé Maury, and Sèyès, "that it was an unfounded assertion that the property of the Church was at the disposal of the state; it flowed from the munificence or piety of individuals in former ages, and was destined to a peculiar purpose, totally different from secular concerns; that, if the purposes originally intended could not be carried into effect, it should revert to the heirs of the donors, but certainly could not accrue to the legislature; that this great measure of spoliation was the first step in revolutionary confiscation, and would soon be followed up by the seizure of property of every description; and that, in truth, it was a sacrifice of the provinces, and their estates, to the capitalists of the metropolis who held the public debt, and the voracious mob who ruled the councils of the Assembly." But it was all in vain. The property of the Church was estimated at several thousand millions of francs; this appeared a fund sufficient to maintain the clergy, endow the hospitals for the poor, extinguish the public debt, and defray the expenses of the civil establishment. To a government overwhelmed with debt, the temptation was irresistible; and, in spite of the eloquence of the Abbé Maury, and the efforts of the clergy, it was decreed, by a great majority, that the ecclesiastical property should be put at the disposal of the nation. The funds thus acquired were enormous; the Church lands were nearly one-half of the whole landed property of the kingdom.

The clergy were declared a burden upon the state, and henceforward received their incomes from the public treasury. But the Assembly made a wretched provision for the support of religion. The income of the Archbishop of Paris was fixed at £2000 a-year (50,000 francs); that of the superior bishops at £250,000 francs, or £1000 a-year; that of the inferior at £750; that of the smallest at £500 a-year. The curés of the larger parishes received 2000 francs, or £88 a year; 1500 francs, or £60, in the middle-sized; and 1200 francs, or £48, in the smallest. The incomes of the greater part of the clergy, especially the great beneficiaries, were, by this change, reduced to one-fifth of their former amount.

The arguments which prevailed with the Assembly were the same as those urged on similar occasions by all who endeavour to appropriate the property of public bodies. It is, no doubt, plausible to say, that religion, if really true, should be able to maintain itself; that the public will support those who best discharge its duties; and that no preference should be given to the professors of any peculiar species of faith. But experience has demonstrated that these arguments are fallacious, and that religion speedily falls into discredit in a country where its teachers are not only not maintained, but amply maintained, at the public expense. The marked, and almost unaccountable irreligion of a large proportion of the French, ever since the revolution, is a sufficient proof that the support of property, and a certain portion of worldly splendour, is requisite to maintain even the cause of truth.

The reason is apparent; worldly enjoyments are all agreeable in the outset, and only painful in the end. Religious truth is unpalatable at first, and its salutary effects are only experienced after the lapse of time; hence, the first may be safely entrusted to the inclinations or taste of individuals; the last requires the support or direction of the state. If individuals be left to choose for themselves, they will select the best architects or workmen; but it does by no means follow that they will pitch upon the best religious guides. The ardent will follow, not the most reasonable.