Poetry.

LINES FOR CHRISTMAS. (From Sharpe's London Magazine.)

" PEACE upon earth !" Oh! Seraph-voices, sounding through the gloom, While yet the wond'rous Birth Slept in the Morning's womb,-

God gave it-Man hath made it vain. Where the Babe sleeps On its hush'd mother's heart ?-Her loving gaze Hath trouble; for her praise Is not that she hath peace, but knows

Where is the promise of your strain?

How to be patient amid woes. " Peace upon earth !"-Where? In still shadows, among midnight hills, Where the lone stream has birth, Or the slow raindrop fills Hollows of twisted rocks that lie

Aloof from human foot or eye! But not with Life, Which is the Gate of Death, where hurrying throngs Gather in powerless strife, Casting their woes, their wrongs,

Then passing-into Night! Not there! Peace among Men? Oh, mockery! While Love pants for Love in vain, And Mirth is gaudiest when It shrouds a secret pain,

And the Soul battles with the Sense, And tears are Joy's true eloquence ! While Self alone (Man's miserable god) is served and sought,

The shadow of whose throne Dwarfs each up-towering thought-While Earth's mean jealousies intrude E'en on the Altar's sanctitude. While Sin and Fear,

With noise ignoble, mar the heavenly notes, Till scarce for watchful ear Yet, hearken! In that far, dim, sound Life's din is, for a moment, drowned ! " Peace upon earth !"

Nay, rather peace below it ! Oh, great Death ! Thou new and glorious Birth! Thou true and living Breath! Thou only on our hearts canst lay The Peace which passeth not away!

How long, O Lord, Ere Thou redeem Thy promise? Ere Thy Peace Shall, as of old Thy Word, Make earth's wild tumult cease, And, underneath Thy brooding Dove The waters shall give birth to Love?

No. VIII.

GOSPEL TRUTH DEMONSTRATED BY THE JEWS. There is now in a Northern County a distinguished minister who, in earlier life, while serving as a military officer having been plunged into licentiousness, would fain have silenced conscience by becoming an unbeliever, but he could not overcome the ocular demonstration of the truth presented by the Jews. In the destroyers of his peace, whereas now he blesses them as having been the last barrier between him and the dread abyss. Rev. H. Stowell.

BRITAIN'S RESPONSIBILITIES.

The Roman and his hated idolatry were planted in Jerusalem; the Turk and his scorned Islamism were planted in Constantinople all nations which neglect the great gift of God. The Gospel will live, but their inheritance in it will die; their light will be darkness; their "candlestick will be removed." Woe be to England herself if she awake not to the unrivalled glory of the task that is now laid upon her virtue. Woe be to her if she shrink from that most illustrious, but most awful of all tesponsibilities—the commission to sustain the Gospel pure at home, and to spread it in power through world. What is there in the condition or qualities of this country to make her more contemptuous of change than Judah, the Kingdom of God? What than that superb and universal empire, traced by the living feet of the Apostles, and hallowed by the first miracles and labours of Christianity? What is our narrow and remote Island, so new-born from the errors of superstition, and with a Church forced to a daily struggle against their return, to counteract that law by which Judah and Constantinople have been strip-Ped of their tiaras and sent naked to the tomb-the highty put down from their seat, and the rich sent empty away? It is no vain affectation of prophecy, but in the simplest submission to the lessons of Providence, that the pulpit pronounces to England the fate of the Jew and the Greek, -if like them she shall dilapidate the mighty treasure of truth entrusted to Rev. Dr. Croly.

LITTLE CHILDREN BROUGHT TO JESUS. "Suffer that little children come to me, Forbid them not." Emboldened by his words, The mothers onward press, but finding vain The attempt to reach the Lord, they trust their babes o strangers' hands; the innocents alarmed nid the throng of faces all unknown, Shrink trembling, till their wandering eyes discern The countenance of Jesus, beaming love And pity; eager then they stretch their arms, And cow'ring lay their heads upon his breast.

The prosperous estate of the Church makes hypocrites, and her distress discovers them.

Archbishop Leighton. SUPERSTITION. They that are against superstition often times run into it of the wrong side. If I will wear all colours

but white, then am I superstitious in not wearing

I see Moses the receiver of the law, Elias the restorer of the law, Christ the fulfiller of the old law, and author of the new, all fasting forty days; and these three great fasters I find together glorious in Mount Tabor. Abstinence merits not, for religion consists not in the belly, either full or empty. But it Prepares best for good duties. Full bellies are fitter for rest. Not the body so much as the soul—is more

Bishop Hall. A PROPER PRIEST. Give me the priest these graces shall possess; Of an ambassador—the just address; A father's tenderness; a shepherd's care; A leader's courage, who the cross can bear; A pilot's skill, the helm in storm to ply A fisher's patience, and a labourer's toil; A guide's dexterity to disembroil; A prophet's inspiration from above

A teacher's knowledge, and a Saviour's love.

In the ancient city of Carthage dwelt a holy man who was held in much esteem among all the people for his piety and charity, and up to the time I speak of he was remarkable for great humility of demeanor. But Scripture says, "Let him that thinketh he stand-

kingdom of glory. No answer came immediately, and God come with power." (St. John, xxi. 22.) "This redenption draweth nigh? he laid him down to rest; but a little before dawn generation shall not pass away, till all these things be he was suddenly awakened, and he heard a still, dis- fulfilled." (St. Matt. xxiv. 34.) tinct voice saying to him, "Arise, and go out into Now, in all these expresssons, at first sight a very all ceated things are in earnest expectation of travail; the principal street of the town, and there the ques-He lost no time, and soon stood at the head of the eighteen hundred years have passed away since that the angels hope, and the Spirit and the Universal main street of Cartlage. Presently he perceived a promise was made? How did St. John tarry till his figure emerging from a neighbouring street. It was return, when St. John is long since laid to sleep in the an old man, his cheeks were furrowed, his counten- grave? How were his words fulfiled in the presence Yet there was no appearance of disquietude or dis- dures; though sixty generations, reckoned at thirty content about him; on the contrary, he was cheerful, years a-piece, have since been turned into dust?-I was waxing proud, and Thou hast taught me bet- the texts of Scripture, in which these promises are ter." He went home, and it was remarked, that made, will enable the commonest and plainest under- and for I think have not, and of his doings in his Dio-

Bishop Heber.

THE TEACHING OF ANIMALS. What excellent teachers are dumb creatures! The be very completely fulfilled in another manner besides Cock here teaches Peter, and puts him in mind of his the end of the world, and the last great Judgement. unwatchfulness! How often hast thou been instructed, I have, on former occasions, mentioned to you the oh! my soul, by such creatures, and yet thou hast not manner in which Jerusalem was destroyed, and the been the better for it! The lamb hath taught thee Temple made a heap of ruins, not many years after meekness, yet thou hast been angry and cholerick. our Saviour was put to death; and while many were, The Serpent hath taught thee wisdom, yet thou hast continued foolish and imprudent. The Ox knows his earth, and had joined, perhaps, in the cry of "Crucify owner, and the Ass his master's crib, yet thou hast Him." On that occasion, we know from history, that not considered what vast mercies thy great Master all those dreadful signs took place, which our Saviour hath poured out upon thee. The Stork, the Crane, had foretold to his disciples. There were earthquakes and the Swallow, return at their appointed times, yet in divers places; there were wonderful appearances thou hast not returned to thy God, at a time when He in the sun, and the moon, and the stars; nation rose hath earnestly waited for thy conversion. The Bee against nation; and the wickedness and misery of all been in the work of thy salvation. The Dog teaches peared to have reached its full. And such was the thee fidelity, yet how unfaithful hast thou been to vengeance which overtook the murderous Israelites, God, and to thy conscience. The Snail teaches thee that no less than two millions of men and women died Church under his oversight. THE COMMON-PLACE BOOK. slowness to wrath, yet how thou hast broken forth into by the sword or by hunger (many devouring their own Dr. Anthony Horneck. unruly passions.

fore, and less also of a self-admirer.

FAITH AND WORKS. ous before God, yet do they so cleave unto faith, that neither can faith be found without them, nor good works be any where without faith.

Edward VI. Catechism A man does not carry the Gospel in his heart, unless he loves it with all his soul; nobody loves it as the bitterness of his spirit he often cursed them as he ought, that does not make it the rule of his life.

> NOT SLOTHFUL IN BUSINESS. Rev. John Newton. best in the parish.

kindly of us, if dropping the common topics which have been long and much worn in the service of religion, we provided some fresh ones for their entertain- the "coming" or visitation of Christ. ment; and instead of the stale fragments, which are always at hand, and lie open to all the family, we served up to them something of better taste from the inner rooms of our storehouse, where our choicest viands are laid up. All this is extremely well: and in due season, so far as is fitting, the charitable dispenser of God's word will not be wanting to their expectatious for he has gathered nothing, however rare, or exquisite, in the course of his household industry, of which he does not wish them to partake. But, for the present, he finds this indulgence to be out of place; he sees, that the plainest duties of life, and the most unquestioned articles of faith, are, first of all, to be inculcated; he perceives, that numbers want to be put in mind of old practical truths; and perhaps he understands that even those who are the most forward to call out for novelties in speculation, do not make this demand with the best grace. He could amuse them, it may be, with a curious theological lecture, but what if their sense of divine things be dead? What if they want to have their minds stimulated by the admonitions, and their consciences alarmed with the terrors of the Gospel? The question is not put at hazard. For so, the Roman governor was impatient to hear St. Paul concerning the faith in Christ; when yet the Apostle chose to reason with him of righteousness, temperance, and judgment to come-plain moral topics, such as had often been discussed before him in the schools of philosophy, but were now resumed to good purpose; for in the end, we are told, Felix trembled.

Bishop Hurd.

THE GOSPEL. 'Twas music's voice, and thus the descant ran-"Glory to God," what time to Bethlehem's fold The Saviour's birth the angelic anthem told: On earth be peace, benevolence to man! And He who then his earthly course began, What did He else but that sweet hymn unfold-A lovely sight for angels to behold, And men to copy? Duly as ye can Transcribe the pattern; what the Law, austere, Gave not, the Gospel gives by truth portray'd;

Life's perfect model, and the radiance clear Of brighter light, and stronger grace to aid; And hope, the debtor's prison-house to cheer,—
The debt all cancelled, and the ransom paid.

Bishop Mant.

God's grace, that we may be able to stand before the gation of men and angels, and the glorious and almighty Watch over ourselves, and pray for the succour of active with emptiness. Hence solemn prayer takes Son of Man. Nor shall vigilance and prayer be ineffecever fasting to attend it, and so much the rather tual. On the incorrigible and perverse, -on those who speeds in Heaven when it is so accompanied. It is mock at God's threatenings, and reject His promises, good so to diet the body that the soul may be fat- on these only the severity of wrath will fall. But for those who lay these warnings seriously to heart,who dread the pollution of the world, and flee from sin as from a serpent, -who fear God's displeasure more than death, and seek His favour more than life, though much of frailty will to the last adhere to them, yet these are the objects of the Father's mercy, of the Redeemer's love. For these He died, for these He pleads,—these He supports and strengthens with His spirit,-these He shall lead with Him triumphant to the mansions of glory, when sin and death shall be cast into the lake of fire. - Bp. Horsley.

> THE DESTRUCTION OF JERUSALEM AND THE JUDGMENT DAY. (From a Sermon by Bishop Heber.)

(I have felt it myself; and be assured, that the reato keep us in the hour of death, and in the Day of soning, by which I was not satisfied, I would never Judgment! Above all, we should ask ourselves in ceptibly begun to think a little more highly of him- offer to you,) that, in many of the prophecies of Christ's every action of our lives, whether this, which we are self than he ought, and proportionably to think a lit- return to earth, an almost immediate return is promised then going to do, is such an act as we should desire

which thou hast asked shall be answered." have performed his promise, "to come quickly," when dwelling beneath the altar; (Rev. vi. 9, 10;) for this ance worn, and his garments very poor and mean. of that particular generation, while the world still enand he had that sort of twinkle in his eye which Solo- This was, we find, from the second epistle of St. Peter, mon pictured to himself when he said, "He that is of (2 St. Peter, iii. 4,) an objection which, even in his a merry heart bath a continual feast." He took no time, was made to the Gospel. Even then there were notice of our saint, nor our saint of him, but taking a scoffers who mocked at the promise of Christ's coming; besom from his shoulder, he quietly began to sweep and observed, that, since the fathers fell asleep, all the crossing. Our saint said nothing, but he marked him: and in a little time the same distinct voice which of old. And the objection which was then, undoubthe had heard in his chamber, addressed him thus: edly, premature, may seem to have obtained some their Master. Such an one is the Rev. Father, George "In the kingdom of glory thou art to sit at that man's strength at the present day, by the number of years Wasington Doane, the Bishop of New Jersey, (U.S.). feet." "O Lord," said the saint, "I thank thee! which have gone by. But a careful consideration of

First, it will be well to observe, that the promises which were made eighteen hundred years ago, -that persons, then alive, should not leave the world before "Immediately while he spoke the Cock crew." He returned to take vengeance on his enemies, -might children for want): the remainder were all sent into sides Him.

There are those, perhaps, who expect us to clear ing, do we use improper or unusual language. Sudup some nice point of casuistry, or to lay open to them den death or grievous afflictions are called by us, withthe grounds and reasons of some obnoxious article in out objection, the "visitation" of God; and this great the Christian creed: in a word, they would take it judgment which then befel the Jews, by the anger, and according to the promise, of Jesus, may well be called, above all other afflictions which the world ever saw,

The promise, then, of a dreadful visitation in power and vengeance, within a few years after our Lord's crucifixion, was truly and terribly fulfilled: and there will only remain to be considered those general prophecies of a speedy return to judgment, to which the scoffers in St. Peter's time objected. Now, to this St. Peter himself affords a sufficient answer: namely, that the eternal God and we short-lived creatures have far different notions of time, and quickness, and delay. a thousand years and a single day are equally a speck and a mere moment, in comparison of that age which never has an end, and of that eternal now of happiness or of misery, which heaven or hell will offer. The end of the world, and Christ's return to judgment, will come quite soon enough for those who are then to begin an eternity of happiness; and far too soon for the miserable criminals whose never-dying flame must

The day of Christ's return to judgment continues, then, a secret; but, happen when it will, the time must be short indeed in comparison of the everlasting ages which are to follow. But to us frail and miserable creatures, tottering even now on the brink of the grace, little, very little, does it signify, so far as we ourselves are concerned, how much sooner or later the end of the world may come. We must ourselves be called away from earth; our happiness or misery must be fixed ere many years, or days, or moments pass over our heads; and if God this night requires our souls, it signifies little to us how long the generations of the world may afterwards continue. To all of us the Lord, indeed, is at hand. To all of us judgement is coming quickly. Nor, since the hour of that tremendous second coming of our Lord is wrapt in darkness, and is to be looked for "as a thief in the night," can we, if we have any care for our own safety, or for the earnest caution of our Saviour, desist for a single moment to watch for its coming. Even now, the sign of the Son of Man may be about to appear in heaven; even now, we may be suddenly alarmed by the sight of that mighty Angel, who shall "set his right foot upon the sea, and his left on the earth," and swear by Him that liveth for ever and ever that there should be time no longer. (Rev. x. 2-6.) Even while I speak (it is a thought which cannot but fill us all with terror) we may hear the last trumpet sound; and be called from this assemblage to the vast congre-Judge. And when we compare, for a moment, the signs, which that Judge has given us of his second coming, with those marvels and sorrows and visitations which are now passing in the world, could we have a right to be astonished, if the world were now, indeed, approaching to its end? When God has so long knocked at the door of his creation, can that creation find any excuse for not being prepared to receive Him? Oh, may our loins be girt about, and may our lights be burning; and let us not be found in sluggishness or sin, when our Lord shall return to shake terribly

In conclusion, my friends, since all these things are this world, which may not, perhaps, last out a single evening longer; how anxious to redeem every moment of time, when the moments may be, perhaps, so few; how constantly should we meditate on Christ, when He is, perhaps, even now at hand; and how earnest There is a real difficulty which many may have felt, should we be in prayer to Him for his almighty help,

the earth!

A spirit of vain curiosity, also, had begun to work in ready glorified, to the beloved Apostle of the Revelahim, such as became not the Gospel of Christ. He tions. (Rev. iii. 11.) "If I will that he tarry till I an action which we shall call on the rocks and the prayed to God, not to save his soul, nor yet to cer- come, what is that to thee?" (St. Mark ix. 1.) - mountains to hide from the sight of the Lamb? or is were friends of the pupils. tify him that it was in a safe state, but he desired to "There be some of them that stand here, which shall it such an one as will not mis-become those servants be informed what exact place he should hold in the not taste of death, till they have seen the kingdom of who shall rejoice, and lift up their heads when their

judgment-seat of Christ; and for his glorious return Church say, Come! Behold, He cometh quickly, and his eward is with Him. The Lord is at hand!

To Him, with the Father and the Holy Ghost, be

JERSEY, (U. S.). (To the Editor of the English Churchman.)

Sn,-It is scallying in the highest degree, as you will readily acknowledge, to find among us true-hearted men, willing to spend and be spent in the service of I aman English Clergyman, making a short tour in the Uited States, and having heard of Bishop Doane, from that time he became more pious and charitable; in a word, still more of a saint than he had been bemost ourteously received. My luggage was at once myself was installed forthwith as his guest. This withot any letter of introduction, but simply, as a abon £200 a-year I believe, from Burlington Rectory, and here is no Episcopal salary; but, of his own property which is considerable, he is in no way sparing. He i indeed lavish in laying it out for the good of the thurch. His house is open at all times to his Clerg. His good deeds in his Diocese are in every one's mouth. He is ever founding new Missions This spirit he has succeeded in stamping on all the among other things, his two Collegiate foundations

-he one for ladies, the other for young gentlemenslavery; and their city and temple were made a heap stand conspicuous. They are situated at a little disof undistinguished ruins. Now, that this was the tance apart, his own house and grounds lying intermemay well believe, though Christ did not then Himself front of them, causing the site to be a most admirable visibly appear; for, though He was not there in bodily one. Though, however, the Colleges are in such presence, yet He was surely there in power. It was immediate vicinity, still the inmates, from the very his vengeance which trod the winepress of anger alone; effective discipline maintained, can have no possible it was his hand which darted thunder, and which stook | communication with one another; the Bishop himself the world; and which destroyed those murderers and exercises a considerable personal supervision over both, burnt their city with fire; and which, by thus fulfilling and he is in reality the father of his scholars. Matins his prophecy, and by breaking down the last remains of and Evensong are said at both, and a mid-day service, the Jewish altar and of the second temple, established the Litany, the attendance at which latter is voluntary. a sloven: if he but a shoe-cleaner he should be the world that no other Messiah could be expected be- Chapel of St. Mary's Hall—the Ladies' Institution lington College—is but yet in its infancy. no Chapel, as yet, attached to it, but a very beautiful structure is in contemplation. Divine Service here is, therefore, at present, held in the school-room .-St. Mary's Hall Chapel, called the Chapel of the Holy Innocents, is a perfect gem. It is a Gothic building, built by Mr. Upjohn, a church architect, at New York. It has a very beautiful altar, with a monogram inscribed upon it, and a credence table. These re elevated so as to be fully visible to all present .-Above the altar is a beautiful window of painted glass. Without the altar rails are stalls for the Clergy, raised on a dais above the rest of the congregation. are always surplices in readiness for such Priests or Deacons as may be present. At six, A.M., on Sunday. and at eight, P.M., as the students attend the Morning and Evening Service in the Parish Church, a selection s made from the Liturgy and Psalms, which are chanted: a lesson is read, and the Bishop delivers a lecture. I had almost forgot to say that there is a very elegant lectern in the Chapel, and a sweet-toned

On one Sunday evening I had the privilege of being present, and sure I am I shall never forget it. Oh! he ring of that chant. It still sounds in my ear, so fully, so sweetly. What wonderful, what unearthly music! The services, indeed, are very beautiful, and vet withal very simple. Spending my time for a few days in such scenes, in the midst of God's beauties on the one hand and the delights of His services on the other, what wonder that I felt myself in a state of romantic existence, living as it were in a delicious

But to return, and more especially to the subject of St. Mary's Hall-the Girls' College-which being, unfortunately, an unusual thing, may not perhaps be altogether without interest. There are upwards of 150 students, from eight years old and upwards (I know not whether there may not even be some younger), all of whom are resident. The interior arrangements are of the first order; there are a great number of class-rooms, masters attend at different hours, and there are several resident lady teachers. The Principal of the Hall is a married Clergyman, the Rev.

When, Sir, when will there be an establishment of this kind in England? Surely, it is much needed; surely, it would be much appreciated. Is not the education of ladies, as it at present is carried on, almost neglected by the Church. And yet, who is it, that, nine times out of ten, makes an Englishman a Churchman? His mother, under God; and who ought to instruct England's mothers in Churchmanship, but England's Church. Whereas, what is the case? young ladies are sent to fashionable schools, where they learn fancy work, embroidery, French Italian, German, music, singing, dancing, &c.; all proper accomplishments, indeed; but where is the one thing needful all the time? Is religion interwoven with their everyday's occupation? Does it throw its colouring over their daily avocations? Is the Church's teaching sounded in their ears, and that by its solely authorised teachers? Do early dawn and evening fall re-echo the praises of the Almighty, as they are poured forth from innocent hearts in the ancient soul-inspiring song of the Church? Alas! we sigh to think it should not be so. We trust, however, that a brighter day is dawning upon us; that there will not be wanting true spirits who, in faith, will commune and carry in holiness and pureness of living? How careless of on so noble a work. God's blessing, we need not fear, will be upon it, and they will reap a reward such as the excellent Bishop of New Jersey is already doing even in this life, from the holy consciousness of being chosen instruments in God's hands to stablish and strengthen His Church, and from the reverent affection and love with which their pupils will, in all time, not cease to regard them.

Yours, Sir, &c., A SON OF THE CHURCH. Feast of St. James, 1848.

tle less kindly and considerately of his neighbours. and foretold. "I come quickly," said our Lord, al- to remember at that time when the dead, small and P.S.—I received the Communion to-day in the

LORD BROUGHAM ON THE FRENCH Come when it will, we must all stand before the (From the conclusion of his Lordship's Letter to Lord ful effects, that in their perverting and corrupting REVOLUTION.

itself far more than I could have desired; and yet it members of the community visited with its devastation. shrinks into a very small space compared with that A general disregard of tender fellings, even a contempt which the subject occupies in the eyes of all thinking for them, is engendered those feelings which are the men. But once more let me hope for attention while source of many virtues, the guardians of many more. I urge upon the lovers of hasty, illmatured measures, The hardness of heart extends its indurating influence upon all that be given to change, whether abroad or to the nobler parts of the system and the moral prinamong ourselves, and I speak of Germans and of Ital- ciples are attacked. A further mischief is done by ians more than of any portion of our own countrymen, the constant working to which the imagination is EDICATION IN THE DIOCESE OF NEW the dangers that beset their path .- I know full well stimulated. Then the excitement of the passions, that were I only to paint the perils, the extreme perils even the more innocent ones of hope and fear alterin which their love of revolution may involve the States nating in excess, is far from harmless in its influence they belong to, I should fail to gain their ear. They upon the character. But indeed a vast injury is occare but little how great is the risk of anarchy to which their schemes may expose their country; and know not what fear is, when only the country is in jeopardy; tion of some fortunes, and as sudden creation of others; for nothing is more cheap, certainly nothing more by the misery every where spread over the land, and worthless, than the vicarious courage so often observed the terror daily haunting men's minds of worse yet to to distinguish these agitators, whose bold designs, come. All great national disasters, if they have any whose daring ambition is a common topic of praise continuance, produce evil effects upon a people's with the vulgar more unreflecting than themselves. I morals; for they tend to displace prudence, itself one should therefore speak in an unknown tongue were I of the virtues, and guardian of them all. It is even to set before such persons the misery into which the seen that the good fall among the earliest victims to mob and the club have, by the new Revolution, recentordere from the hotel to his lordship's house, and I ly plunged a community, previously enjoying great swept away first by natural pestilence. The reason is happiness, with the certain means of increasing its partly that, being of a warm temperament and strong prosperity as well as extending its liberties in every feelings, they are easily excited; but still more because direction; or were I to contrast, for instance, the exletter rom my Diocesan testined, because I was a cliented, or were I to contrast, for histance, the exlisting state of society in Paris with that which might are betrayed ere they are aware of the risk they run, working of the Church in the United States. On have been securely flourishing, had the old Government continued, or had it only been gradually changed. ent character trusting little to themselves, and less to guest for a time, the guest of one, whom I can, with guestion a time, the guest of one, whom I can, with or at Rome, at Berlin or at Vienna, to cast their eyes tain temptations, and at any rate more fearful of losing truthpronounce to be a pattern of a christian Bishop. His ceds, his whole life, and daily practice testify to this deas, his whole hie, and daily practice testify to this. He has but small ecclesiastical revenue, not what remains of the men who bore in it the more forson filled the world-those whose power, spurning all Little as I am disposed to undervalue such discourse, bounds, surpassed the power of the most absolute even with a view to the province of the Statesman and Monarchs-those whose appetite was pampered by the Lawgiver, I have a much more practical inference every enjoyment the most exquisite, whether to the to draw from these somewhat sad reflections. They ambitious or the vain, Sovereign sway seasoned, highly teach us the extreme folly, not unmixed with considseasoned, with popular renown—what now remains? erable national arrogance, of those amongst us who are The men who were in all men's mouths-who had for so ready to affirm that there can be no fear of the a season all the glory of demagogues, and all the sway scenes in the former and the late revolutions, at which of despots-nay who filled foreign countries as well as we all stand aghast, ever being enacted in our happy their own, with the terror of their names—fell a sacri- country by our virtuous people. I feel inclined on th's fice without a single exception to the ferocious power they had called into existence; not one of them ruled "Men of England, I observe that ye are in all things

was steeped in blood, and he had indeed quitted re-or Manchester; even were revolution to approach, volutionary courses before his profligate, though brilliant career was brought to a close. If in any part of it was in Paris. France you name any other of the Revolutionary chiefs forgive, even on the ground of the dangers which foreign invasion had brought upon the country, his acquiescence in the wholesale murders that were perpetrated to secure the revolutionary reign. Then if the lovers of Revolution turn their eyes

towards the late events at Paris, has the power obtained by their authors, or the glory that survives their name, any charm whatever, either for those ambitious of donion, or those emulous of renown? A stormy uncertain rule of three months; a sudden descent into their pristine obscurity; the oblivion which awaits them in all that is connected with the year 1848; this is the example which their history holds out to tempt others into the path trodden by them with neither a firm step, nor enduring applause, and leading to obscurity both of station and of fame. The memory of Arago will indeed survive, but it will be of the philosopher, not of the ruler: and if any other name shall outlive the Provisional Government it will be from having heretofore been, or hereafter being inscribed elsewhere than on that ephemeral structure.

Surely, those agitators, who have ever felt inspired with the vain hope of reaching the heights of distinction and power by the short path which civil confusion throws open, instead of climbing the steep by the slow scent which ambition must take in quiet times, must be startled when they see reflected in the dreadful page of French history the sure fate of revolutionary eminence. The young and ardent, so easily dazzled with the view of that glittering summit, are not naturally inclined to spurn the more tedious progress, and refuse to bridle their passion, by submitting to the conditions on which alone either glory, or power, may be innocently en-

Certare ingenio, contendere nobilitate, Noctes atque dies, niti præstante labore, Ad summas emergere opes, rerumque potiri.*

But if the guiltless of such impatience have not errors for their immagination, let them reflect on the essons its fatal consequences should draw from their ecollection of other men's story. Which of all the Convention chiefs who domineered over their own country, and filled every other with horror of their names, would have entered on their wicked path, had he known that it led to a few months' reign, a stormy life speedily ended, and the perpetual execration of

their memory through all after times! In our own happy country there is no occasion to read such lessons to any respectable portion of the community. But there are some who really conceive that abuses exist of a grievous kind, feel auxious to have them removed, and are impatient of the slow remedy wrought by the spirit of peaceful, gradual improvement. Let these men before they put themselves into the hands of the wily intriguer or luckless abettor of sedition (possibly for his own vain or sordid purposes) reflect on the state of France since such guides acquired their influence, and were followed in their destructive courses. Can any reflecting mind fail to perceive that if the country has not been ruined by the are change, it is only because no country can ever be wholly ruined; that the French have exchanged a high degree of prosperity for the most cruel misery which ever a once thriving people endured; and that far from gaining the amendment of their political institutions, which it was their professed object to accomplish by the change, they in all likelihood have retarded the progress of permanent improvement for the lives of the its due weight. The Irish are so habituated to let no one can much care for an opinion which is not their buckler. Thou shalt not be afraid for the terror by any factious leaders, lay or clerical, think for them, that their crafty instructors would indeed be a vain ima-

* Of genius emulous to soar on high, With noble souls in noble arts to vie On worthy toils to see suns set and rise— The strife is arduous—but the world's the prize.

But it is not alone to the profligate adventurer, the broken-down lawyer or tradesman, the mere lover of mischief, the trafficking agitator, or the man of restless ambition, conscious of Talents above his obscure station, that these observations are addressed. It is one of the most painful reflections connected with revolutionary times, and certainly is one of their most hateoperation they spare not persons of previously fair character. Nay, not always does the tempest sweep And here I close this address. It has extended innocuous over the heads even of the more amiable

for a year; and not one of their names can now be a little too Pharisaical." It is every day's experience pronounced without horror or disgust, as awakening accordingly, on the subject of our present remarks, to the recollection of monsters that disgraced human na- hear good English folk thanking God they are not as ture. Mirabeau is no exception; he is still known other men are, bloody-minded and murderous; they as a rhetorician; but he died before the Revolution have no fear of excesses being committed in London

But a little month ago, and I doubt not the Germans France you name any other of the Revolutionaly can be and venture in the company of respectable persons to call them great men, you will at once be met with the assertion that you have prostituted the name to those assertion that you have prostituted the name to those assertion that you have prostituted the name to those assertion that you have prostituted the name to those assertion that you have prostituted the name to those assertion that you have prostituted the name to those assertion that you have prostituted the name to those assertion that you have prostituted the name to those assertion that you have prostituted the name to those assertion that you have prostituted the name to those assertion that you have prostituted the name to those assertion that you have prostituted the name to those assertion that you have prostituted the name to those assertion that you have prostituted the name to those assertion that you have prostituted the name to those assertion that you have prostituted the name to those assertion that you have prostituted the name to those assertion that you have prostituted the name to those assertion that you have prostituted the name to those assertions are not that you have prostituted the name to those assertions are not the prostituted the name to those as the prostituted the name to those as the prostituted that the name to those as the prostituted the name to thos A Christian should never plead spirituality for being sloven: if he but a shoe-cleaner he should be the on Saints' days. St. Mary's Hall has been in opethis sweeping censure—but it is as a warrior and a
this sweeping censure—but it is as a warrior and a
this sweeping censure—but it is as a warrior and a
this sweeping censure—as a unier; and men have refused to
pullosophic, we as a unier; and men have refused to
pullosophic, we as a unier; and men have refused to the conduct of any individuals under the influence of disease, so neither will I undertake for the English multitude, if they shall happen to be infected with the fever which has mastered reason in other countries, or laid her asleep, and I deem it infinitely better on every account, that the experiment should never be tried which can alone decide with certainty between the opposite oppinions.

For preventing that perilous experiment and its mischiefs, even if it proves successful in vindicating the superiority of the English character, there is one very plain maxim, and in our day a very practical The trade of the agitator, the professional mischief-maker, should in every possible way be discouraged. As long as every idle, good-for-little person can be assured that if he only devotes himself to stirring up the people on any ground, either as a canting preacher of grievances, or a quack distributor of remedies, he will both become a popular favourite and earn a subsistence, rely upon it there will never be wanting . many to follow this very easy and not very honest calling, and many more to be the dupes of their nostrums.

PROVIDENTIAL PRESERVATION FROM THE CHOLERA IN NEW YORK IN 1832. (From Gathered Fragments.)

When that fearful scourge which has desolated so many parts of the earth had, during the summer of 1832, emptied New York of more than half of its population, and converted that bustling city into a scene of comparative solitude, many families were left, not only to be the prey of that destroyer, but to contend with all the evils of utter destitution and want. And among this number was the family of poor Lewson. He was resident in a street and neighbourhood where this fatal disease made great and awful ravages. The last time that I ever met him was a few months after this dark cloud of death had passed over. I asked him what were his reflections in the midst of the mortality that surrounded him. I shall never forget the pathetic manner in which he depicted that awful scene.

"I could not get out of the house," said he, "and we had not the means of removing into the country. or of sustaining ourselves there, even if I had been able to walk. For a few days, after ten or twelve began to die each day right round us, things appeared gloomy. But when this dreadful mortality contined week after week, and they would come in and tell me that such an one was dead on this side of us, and such an one on that-and a third, and a four h opposite us, -as I sat here and heard the groans all around us, and saw the hearse drive by every half hour, I thought, surely I and my family will not escape. We shall probably in the course of a few days be huddled together, with those now dying around us, in one common grave. For a few moments my heart sunk within me, and a cloud came over my soul. But then these words came into my mouth- Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God; for I shall yet praise him, who is the health of my countenance, and my God.' And then all my fears quickly vanished.

"Several other passages also came into my mind which gave me great comfort. "When thou passest through the waters I will be with thee; and through present generation. To the English reformers, this reflection will of course present itself; and it will have neither shall the flame kindle upon thee.' 'He shall cover thee with his feathers; and under his wings shalt thou trust; his truth shall be thy shield and own; and to expect that reason should operate upon night, nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness, uor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee.' After my mind had been directed to these promises, I felt so resigned to the will of God, and such a confidence in