

Poetry.

From the New York Churchman.
NATURE'S TEACHINGS.

Go forth with Nature—she hath many voices,
Speaking deep lessons to the human heart,
Where the blue streamlet in its course rejoices,
And where amid the forest wild birds dart,
Bearing in some sweet choicest bird's nest,
Wind, wave, and blossom, tree and fragrant sod,
The mossy hillock in its robe of green,
The tiny bells that chime the breeze and
Lifting their dewy heads, brand leaves between—
Each has a tongue, and ponder all their lore:
Oh! to go forth, and ponder all their lore:
In Nature's open volume he may read
Truths of the mightiest import, and in awe
Bow down an humble heart, an unseen power adore.

Go to the ocean, when its giant waves
Are lashed to fury in the tempest's hour,
And wild each torned billow mauls ravens,
Learn thou the LORD JEHOVAH's might and power;
Thou turn thee to the little modest flower,
Thou bloom unnoticed 'mid the gay and fair,
Or give its bright cheek to the summer shower,
And read His watchful love and goodness there.
The lilies of the field are still His care,
And He who faced the rolling waves on high,
And spread above the broad blue arch of heaven,
And clothes it with the gorgeous hues of eve,
Looks on the meanest worm with guardian eye,
And marks the sparrow's fall, and heeds the raven's cry.

Go trace the waters of the sparkling rill,
From their rocky birthplace wildly gushing,
Trickling in infant beauty from the hill,
Or in the sun with diamond lustre flashing:
Now gliding onward for a while serene,
Now twisted roots and vexing rocks between,
Then dashing on with fiercer, wilder force,
And swifter race along their destined course.
To mingle with the ocean waves at last;
And such its life—its childhood's fount so fair,
Its Youth's gay morn so joyous and so free,
Its Manhood's hour of fearful strife and care—
Its Age of rapid flight so quickly past—
Till last amid its depths, Eternity.

Go in the spring-time—when the smiling earth
Puts on her robes of beauty for thine eye,
And lo, she speaks of that celestial birth,
The Spirit knows in brighter worlds on high:
When the Autumn winds all mournful sigh
Through leafless branches, then go forth and store
Thy mind with thoughts of death, and read once more
The lesson of thine own mortality.

Ay, wander forth with Nature, woe be glad,
Each leafy aisle to the forest's shady glade,
The lightning's flash—the thunder's awful roll—
The rainbow's arch—the dazzling orb of day—
Have each mysterious tones to pierce the human soul.
M. N. M.

AWFUL IMPETUES OF THE FRENCH REVOLUTION.

From Alison's History of the French Revolution.

To obliterate as far as possible all former recollections, a new era was established; they changed the divisions of the year, the names of months and days. The ancient and venerable institution of Sunday was abolished; the period of rest fixed at every tenth day; time was measured by divisions of ten days; and the year was divided into twelve equal months, beginning on the 22nd September. These changes were preparatory to a general abolition of the Christian religion, and substitution of the worship of Reason in its stead.

The execution of the Queen was an act of defiance by the National Convention to all the crowned heads in Europe. It was immediately followed by a measure as unnecessary as it was barbarous,—the violation of the tombs of St. Denis, and the profanation of the sepulchres of the Kings of France. By a decree of the Convention, these venerable asylums of departed greatness were ordered to be destroyed,—a measure never adopted by the English Parliament even during the frenzy of the Convention; and which proves, that political fanaticism will push men to greater extremes than religion. A furious multitude precipitated itself out of Paris; the tombs of Henry IV., of Francis I., and of Louis XII., were ransacked, and their bones scattered in the air. Even the glorious name of Turenne could not protect his grave from spoliation. His remains were almost as undecayed, as when he received the fatal wound on the banks of the Lech. The bones of Charles V., the saviour of his country, were dispersed. At his feet was found the coffin of the faithful Du Guesclin, and French hands profaned the skeleton before which English invasion had rolled back. Most of these tombs were found to be strongly secured. Much time, and a small exertion of skill and labour, was required to burst their barriers. They would have resisted for ever the decay of time, or the violence of enemies; they yielded to the fury of domestic dissension.

This was immediately followed by a general attack upon the monuments and remains of antiquity throughout all France. The sepulchres of the great of past times, of the Barons and Generals of the feudal ages, of the Paladins, and of the Crusaders, were involved in one undistinguishing ruin. It seemed as if the glories of antiquity were forgotten, or sought to be buried in oblivion. The tomb of Du Guesclin shared the same fate as that of Louis XIV. The skulls of monarchs and heroes were tossed about like foot-balls by the profane multitude; like the grave-diggers in Hamlet, they made a jest of the lips before which nations had trembled.

The monumental remains, which had escaped their sacrilegious fury, were subsequently collected by order of the Directory, and placed in a great museum at Paris, where they long remained piled and heaped together in broken confusion,—an emblem of the Revolution, which destroyed in a few years what centuries of glory had erected.

Having massacred the great of the present, and insulted the illustrious of former ages, nothing remained to the revolutionists but to direct their vengeance against Heaven itself. Pache, Hebert, and Chaumette, the leaders of the Municipality, publicly expressed their determination "to debase the King of Heaven, as well as the monarchs of the earth." To accomplish this design, they prevailed on Gobelet, the apostate constitutional Bishop of Paris, to appear at the bar of the Assembly, accompanied by some of the clergy of his diocese, and there abjure the Christian faith. He declared, "that no other national religion was now required but that of liberty, equality, and morality." Many of the Constitutional Bishops and Clergy in the Convention joined in the proposition. Crowds of drunken artisans and shameless prostitutes crowded to the bar, and trampled under their feet the sacred vases, consecrated for ages to the holiest purposes of religion. The sections of Paris shortly after followed the example of the Constitutional Clergy, and publicly abjured the Christian religion. The churches were stripped of all their ornaments; their plate and valuable contents brought in heaps to the Convention, and the Convention, from whence they were sent to the mint to be melted down. Trampling under foot the images of our Saviour and the Virgin, they elevated, amidst shouts of applause, the busts of Marat and Lepelletier, and danced around them, singing parodies on the Hallelujah, and dancing the Carmagnole.

Shortly after, a still more indecent exhibition took place before the Assembly. The celebrated prophesy of modernity was being usurped the place of the Holy of Holies. Hebert, Chaumette, and their associates, appeared at the bar, and declared that "God did not exist, and that a veiled female, Reason was to be substituted in His stead." A veiled female, arrayed in blue drapery, was brought into the Assembly; and Chaumette, taking her by the hand, "Morals," said he, "cease to tremble before the powerless thunders of a God, whom your fears have created. Henceforth acknowledge no divinity but Reason. I offer you its noblest and purest image; if you must have idols, sacrifice only to such as this." When,

letting fall the veil, he exclaimed, "Fall before the august senate of Freedom, oh! veil of Reason!" At the same time, the goddess appeared personified by a celebrated beauty, the wife of Momoro, a printer, known in more than one character to most of the Convention. The goddess, after being embraced by the President, was mounted on a magnificent car, and conducted, amidst an immense crowd, to the cathedral of Notre Dame, to take the place of the Deity. There she was elevated on the high altar, and received the adoration of all present, while the young women, her attendants, whose alluring looks already sufficiently indicated their profession, retired in one chapel round the choir, where every species of licentiousness and obscenity was indulged in without control, with hardly any veil from the public gaze. To such a length was this carried, that Robespierre afterwards declared that Chaumette deserved death for the abominations he had permitted on that occasion. Thenceforward that ancient edifice was called the Temple of Reason.

The services of religion were now universally abandoned; the pulpits were deserted throughout all the revolutionized districts; baptisms ceased; the burial service was no longer heard; the sick received no communion; the dying no consolation. A heavier anathema than that of Papal power pressed upon the people of France; the anathema of Heaven, inflicted by the madness of her own inhabitants. The village bells were silent. Sunday was obliterated. Infancy entered the world without a blessing; age left it without a hope. In lieu of the services of the Church, the licentious fetes of the new worship were performed by the most abandoned females; it appeared as if the Christian truth had been succeeded by the heinous doctrines of the Hindoo theocracy. On every tenth day a Revolutionary leader ascended the pulpit, and preached atheism to the bewildered audience. Marat was universally deified, and even the instrument of death sanctified by the name of the "Holy Guillotine." On all the public cemeteries the inscription was placed, "Death is an eternal sleep." The comedian Monrot, in the church of St. Roch, carried impiety to its utmost length. "God! if you exist," said he, "avenge your injured name. I did you defiance; you remain silent; you dare not launch your thunders; who after this will believe in your existence?" It is by slower means, and the operation of general laws, that the destinies of Providence are accomplished. A more convincing proof of divine government than the destruction of the blasphemer was about to be afforded; the annihilation of the guilty by their own hands, and the consequence of the passions which they themselves had unchained; the voluntary return of a rebellious people in the faith of their fathers, from the experienced impossibility of living without its precepts.

After an interval of seven years, the worship of Christianity was restored by Napoleon, with the general approbation of the French people. But a ruinous effect was produced by this long cessation of its services; a great portion of the youth of France, now occupying the most important situations in the country, were brought up without receiving any religious impressions in early life. This evil is still severely felt; its consequences are irreparable; it has for ever disqualified the French from the enjoyment of freedom, because it has extinguished the feelings of duty, on which alone it can be founded in the young and influential part of the people.

The most sacred relations of life were, at the same period, placed on a new footing, suited to the extravagant ideas of the times. Marriage was declared a civil contract, binding only during the pleasure of the contracting parties. Divorces immediately became common; the corruption of manners, reached a pitch unknown during the worst days of the monarchy; the vices of the marquises and countesses of Louis XV. descended to the shop-keepers and artisans of Paris. So indiscriminate did concubinage become, that, by a decree of the Convention, bastards were declared entitled to an equal share of the succession with legitimate children. Madoiselle Arnout, a celebrated comedian, expressed the public feeling when she called "*Marriage the Sacrament of Adultery*." The divorces in Paris in the first three months of 1793 were 562, while the marriages were only 1785; a proportion probably unexampled among mankind. The consequences soon became apparent. Before the era of the Consulate, one-half of the whole births in Paris were illegitimate; and at this moment, notwithstanding the apparent reformation of manners which has taken place since the Restoration, the dissolution of manners is extreme.

A decree of the Convention suppressed all the academies, public schools, and colleges, even those of medicine and surgery; their whole revenues were confiscated.—New schools, on a plan traced out by Condorcet, were directed; but no efficient steps were taken to ensure their establishment, and education, for a number of years, ceased throughout all France. One establishment only, that of the Polytechnic School, takes its date from this melancholy epoch. During this long night, the whole force of the human mind was bent upon the mathematical sciences, which flourished from the concentration of its powers, and were soon illuminated by the most splendid light.

In the general havoc, even the establishments of charity were not overlooked. The revenues of the hospitals and humane institutions throughout France, were confiscated by the despots whom the people had seated on the throne; their domains sold as part of the national property.—Soon the terrible effects of the suppression of all permanent sources of relief to the destitute became apparent; mendicity advanced with frightful steps; and the condition of the poor throughout France became such as to call forth the loudest lamentations from the few enlightened philanthropists who still followed the car of the Revolution.

THE LATE BISHOP WALKER OF EDINBURGH.

From the Caledonian Mercury.

This distinguished person has been long respected, not less on account of his public station, than for the influence of his character as a private individual. Having passed through the regular course of a Scottish College, he entered the University of Cambridge as a freshman, where, after residing the usual number of terms, he took the several degrees in Arts. Upon his return to his native country in 1793, he devoted himself to literature, as sub-editor of the Encyclopaedia Britannica, the third edition of which was then passing through the press, under the auspices of the late Bishop Gleig. While in this employment, he contributed many valuable articles to that national work, and also exercised, in the frequent absence of his friend, a general superintendance over the whole publication. At that period, too, he gave to the world several Tracts and Discourses, but without his name,—considering himself too young to be justified in inviting public attention to his opinions in an avowed discussion on controverted subjects. Being induced, towards the close of the century, to go abroad as tutor to a young Baronet, he spent two or three years on the Continent, where, as he enjoyed the society of some of the most distinguished men in Germany, he made himself acquainted with the principles of their philosophy, more especially of those transcendental speculations, which, at that epoch, occupied the minds of metaphysical inquirers. The article on the system of Kant, inserted in the supplement to the Encyclopaedia, was the fruit of his researches while resident at Weimar.

But, as his heart was chiefly attached to the profession which he had chosen, he had no sooner attained the order of priesthood than he settled in Edinburgh, as minister of St. Peter's Chapel,—a charge which he held till his death, which compelled him to relinquish his more active duties. On the death of Bishop Sandford, in January, 1830, he was unanimously elected his successor, as Superintendent of the Episcopalian Congregations in the district of Edinburgh; and, on the resignation of Bishop Gleig, about four years ago, he was chosen by his brethren to be their head, or President, under the ancient title of Primate.

In discharging the duties thus devolved upon him, added to those of Divinity Professor, he found full employment for his time; and though impeded in his exertions by an increasing infirmity of body, he bent the vigour of his mind, which mercifully continued to the unpaired to his last hour, to the discharge of the weighty obligations connected with his office. But weighty obligations connected with his favourite pursuit amidst all his avocations, his favourite pursuit amidst all his avocations, his favourite pursuit amidst all his avocations, his favourite pursuit amidst all his avocations.

His knowledge was great and varied, and his conversational powers were always found exceedingly instructive; and strangers more especially, who knew not his habits of close study, were surprised at the richness of the profes-

sional learning which flowed from his lips. On such occasions, too, it might be perceived, that to a considerable ardour of temperament derived from nature, he joined the utmost placidity of manner, the effect of a sincere benevolence, and of an extensive intercourse with good society; and it may be confidently asserted, that though resolute in maintaining his own principles, both political and religious, he never cherished an angry feeling even against those who differed with him the most widely.

To the scenes of domestic life, and the duties of personal piety, he was attached with a sanctity which a stranger ought not to intermeddle. In these respects, Bishop Walker taught by example as well as by precept; and those who knew him best will ever have the highest opinion of his character, and particularly of that rare consistency between profession and practice,—which showed that the former had its seat in the heart. He was beloved by his friends, highly respected by the clergy under his inspection, and venerated by the whole body of the church over which he presided.

BISHOP TERROT.

By a Correspondent of "The Church."

The Reverend Charles Hughes Terrot, who has been unanimously elected to the office of Bishop of Edinburgh, was born of the family of Terrot, and whose consecration has been fixed to take place on the 2d June, at Aberdeen, is, as his name indicates, of a French family. The attachment of his ancestors to the Protestant religion led them to abandon their country and to seek refuge in England after the revocation of the Edict of Nantes. He was born in India, where his father, Elias Terrot, who, as well as his grand-father, held a Captain's Commission in the British Army, was killed while opposed to the enemy in the field. The untimely death of his father, whose only child he was, and who had been very recently married to the daughter of an officer in the British Army, took place, it is believed, before he saw the light. Of his paternal uncles, one who had embraced a military life, and who was stationed in Canada some sixty years ago, and who had married the sister of the Hon. M. Bell, of Three Rivers, died recently at Newcastle-upon-Tyne, having been a General Officer in the Royal Artillery for nearly thirty years. His remaining uncle, the Reverend William Terrot, of St. John's College, Cambridge, was distinguished as a powerful and impressive preacher, and as a ready and eloquent speaker. He officiated for some years at a Curacy in Northumberland, and at the Episcopal Chapel at Haddington, in Scotland; subsequently, during the latter period of the war with France, he was Chaplain of H. M. S. *Republic*, where many on board gratefully bore witness to the zeal and usefulness of his ministry among them. He was afterwards presented by Bishop Barrington to the vicarage of Grindon, in the County of Durham, and was finally preferred by the same prelate to the Chaplaincy of Greenwich Hospital, in the exercise of which function he was summoned to his reward about ten years ago.

The subject of this sketch, Charles Hughes Terrot, was in his infancy brought from India by his mother, who still survives; gifted with a strong mind, clear intellect, and sound judgment, he devoted himself to uncommon prudence, care, and assiduity, to the formation of his own character. The greater part of his boyhood was passed at Herwick-upon-Tweed, where some of his father's family had their residence. At the Grammar school of that town, under the tuition of the Rev. Joseph Barnes, he for some years pursued a classical education; afterwards he was placed under the care of the Rev. John Fawcett, a clergyman eminent for zeal and piety, at Stanwix, near Carlisle. In the year 1808, he entered upon his academic studies at Trinity College, Cambridge, where, as an undergraduate, he was a first class man at each annual examination; he also obtained a Scholarship, and subsequently a Fellowship; both of which distinctions are at that College open to competition and are the rewards of merit. In 1816, he gained the Serntonian Prize for the best eulogium, of which the subject was Herckian and Sennacherib. Upon receiving holy orders, the first charge that he undertook was at Haddington; in a few years he removed from thence to Edinburgh, upon the invitation of the Rev. Mr. Walker, to be associate Minister with him of St. Peter's Chapel. On the resignation of the Rev. Mr. Morehead, he was chosen Minister of St. Paul's Chapel, in the new town of Edinburgh, where he had for his colleague the Rev. Mr. Sinclair. In the year 1815, he married Sarah, the eldest daughter of Captain Samuel Wood, of Nunland, Herwickshire, sister of the Rev. S. S. Wood, of Three Rivers. In addition to the ordinary duties of the Ministry, and the publication of an Exposition of the Catechism for the younger portion of his flock, and of Pastoral letters, he has been the author of various pamphlets on subjects connected with Theology and the Church; he has also given to the world a paraphrase of the Epistle to the Romans, with Annotations, a translation of Ernesti's work on the Interpretation of Scripture, and a new edition of Leslie's Case Stated on the Romish Controversy. Both at Haddington and in Edinburgh, a portion of his time was devoted to the tuition of private pupils, and many young men, connected with families of high rank, have enjoyed the benefit of his instructions. His discourses from the pulpit have always been considered of a superior order; yet there is nothing either in his matter, style, or manner, ad captandum, all appears honest, sober, and genuine; his language is lucid, terse, and vigorous; his countenance is intelligent and expressive, and his delivery earnest, and occasionally emphatic; but, upon the whole, he decidedly takes his place in the class of forcible, energetic, and argumentative preachers, rather than among those whose animation is of the warm, winning, or gently persuasive cast. His conversational powers are copious and brilliant; whether the topic of discussion be of a grave or lively cast; whether the matter in hand be divinity or literature, or the occurrence of the day, he is never found to flag. His correspondence, likewise, is interesting and satisfactory; like his preaching, it has nothing in it verbose, prolix, or involved,—he goes straight to the point,—gives his friends *nutrum in perno*—all the information they require in a few words.

As a student of mind, promptitude and decision in movement, and integrity of purpose, especially when enlisted in the active promotion of high and sacred objects, always add weight to character; those who know Bishop Terrot, may reasonably conclude why the unanimous choice of his brethren has fallen upon him, as well as upon many important and happy results, under the Divine blessing, from his accession to the Episcopal Office.

CATHOLIC AND PROTESTANT.

From Dr. Hook's Church Dictionary.

CATHOLIC—Universal or general. The term was first applied to the Christian Church, to distinguish it from the Jewish, the latter being confined to a single nation, the former being open to all who should seek admission into it by Holy Baptism. Hence the Christian Church is general or universal. The first regularly organized Christian Church was formed at Jerusalem. When St. Peter converted three thousand souls; (Acts. ii. 41.) the new converts were not formed into a new church, but were added to the original society. When churches were formed afterwards at Samaria, Antioch, and other places, but were not looked upon as entirely separate bodies, but as branches of the only Holy Catholic and Apostolic Church. St. Paul says, (1 Cor. xii. 13.) *By one Spirit we are all baptized into one Body; and (Ephes. iv. 4) there is one Body and one Spirit.* A Catholic Church means a branch of this one great society, as the Church of England is said to be a Catholic Church; the Catholic Church includes all the churches in the world under their legitimate Bishops.

When in after times teachers began to form separate societies, and to call them by their own name, as the Arians were named from Arius, the Macedonians from Macedonius; and in latter times Calvinists from Calvin, Wesleyans from Wesley; the true churchmen, refusing to be designated by the name of any human leaders, called themselves Catholic, i.e. members not of any peculiar society, but of the Universal Church. And the term thus used, not only distinguished the church from the world, but the true church from heretical and schismatical parties. Hence, in ecclesiastical history, the word Catholic means the same as Orthodox, and a Catholic Christian denoted an Orthodox Christian.

From this may be seen the absurdity of calling the Papias Catholics. The Romanists or Papias belong to

a peculiar society, in which Romanism or Romish errors are added to orthodox truth. But when we call them Catholics we as much as call ourselves Heretics, we as much as admit them to be orthodox. And they gladly avail themselves of this admission, on the part of some ignorant Protestants, to hold up an argument against the Church of England. Let the member of the Church of England assert his right to the name of Catholic, since he is the only person in England who has a right to that name. The English Romanist is a Romish Schismatic, and not a Catholic.

PROTESTANT.—The designation of Protestant is used in England as a general term to denote all who protest against Popery. Such, however, was neither the original acceptance of the word, nor is it the sense in which it is still applied on the Continent. It was originally given to the Emperor Charles V., and the Diet of Speyer in 1529.—(See *London Book ii.* 26.) On the Continent it is applied as a term to distinguish the Lutheran communions. The Lutherans are called Protestants; the Calvinists, the Reformed. The use of the word among ourselves, in a sense different from that adopted by our neighbours abroad, has sometimes led to curious mistakes. The late Mr. Canning, for instance, in his zeal to support the Romanists, and not being sufficiently well instructed in the principles of the Church of England, assumed it as if it were an indispensable fact, that being Protestants, we must hold the doctrine of consubstantiation. Having consulted, probably, some foreign history of Protestantism, he found that one of the tenets which distinguishes the "Protestant," i.e. the Lutheran, from the "Reformed," i.e. the Calvinist, is that the former maintains, the latter denies, the dogma of consubstantiation.

It is evident that in our application of the word it is a mere term of negation. If a man says that he is a Protestant, he only tells us that he is not a Romaniist,—at the same time he may be what is worse, a Socinian, or even an infidel, for these are all united under the common principle of protesting against Popery. The appellation is not given to us, I believe, in any of our formularies, and has chiefly been employed in political warfare as a watch-word to rally in one band all who, whatever may be their religious differences, are prepared to act politically against the aggressions of the Romaniists. In this respect it was particularly useful at the time of the Revolution, and as politics intrude themselves into all the considerations of an Englishman, either directly or indirectly, the term is endeared to a powerful and influential party in the State. But on the very ground that it keeps out of view distinguishing and vital principles, and unites all parties who are so styled, that the Church of England, when in her creeds and formularies she designates herself, not as the Protestant, but as the Catholic Church of this country, intends to hold communion with those Catholic Churches abroad which have infused into their system the principles of the Council of Trent. Protestant is our negative, Catholic our definite name. We tell the Papist that, with respect to him, we are Protestant; we tell the Protestant Dissenter that, with respect to him, we are Catholics; and we may be called Protestant or Protestating Catholics, or, as some of our writers describe us, Anglo-Catholics.

APPOINTED METHODS.

Religion, like all other weighty concerns, is best carried on in the calm, regular, and sedate way; and therefore great care should be taken to keep up the old and well-tried methods, rather than to change them for new devices, which will never answer. If sinners will not listen to the Spirit of God speaking by the Scriptures, and by a regular Ministry, they will not listen to the same Spirit, supposed (but vainly supposed) to speak in the unguarded, incoherent, extemporary effusions of random preachers. It is easy for warm zealots, of distempered minds, to throw reflections upon the wiser and more considerate guides, who come not up to their degrees of unnatural heat and ferment; but a small knowledge of mankind will suffice to show, that they who will not be converted by the cool, calm, rational methods, will never be wrought upon, as to any good and lasting effect, by eagerness and passion. If sinners, wedded to their darling vices, will not be regularly reasoned into a change of life, we must not become as mad in one way as they are in another, in hopes to recover them to their senses; for that, instead of reclaiming, would but harden them so much the more. The world indeed, generally, is bad enough, always was, and always will be; but still we must not take upon us to use any affected and unjustifiable methods in order to mend it; which in reality would mend it, but make it worse. We must bring men to God God's own way, if we hope to compass it at all. The making use of wrong means for the sake of a good end, is nothing else but doing evil that good may come; which is a dangerous and detestable practice. I say then, that when the Ministers of Christ have done all that is prudent and proper, and the effect does not answer, they must not run wild lengths in order to gain their point; for God will say to such persons, if you could not prevail by methods of my appointment, how could you hope to do it by weak devices of your own? You have run wild and far to make proselytes; but who sent you? or who required it at your hands? There is as much mischief in over-doing as in under-doing; both are equally transgressions of the Divine laws, and deviations from the rule of right. Are they eager and impatient to bring sinners to a sober life? It is well they are, and we commend them for it. But there is one thing of still greater importance to them, which ought to be attended to in the first place, which is, to rest content with God's appointed methods of reforming the world, and to proceed no farther than he has given leave; to make use of sound judgment and discretion in an affair of that high concernment; and to submit to stop where God requires it, as well as to run on where he has sent; otherwise religion will not be promoted, but greatly obstructed and exposed; and the world will not be made wiser or better, but ten times wilder than before.—*Dr. Waterland.*

MANNER OF OUR SAVIOUR'S DISCOURSES.

In the spring our Saviour went into the fields and sat down on a mountain, and made the discourse which is recorded in St. Matthew, and which is full of observations arising from the things which offered themselves to his sight. For when he exhorted his disciples to trust in God, he bade them behold the fowls of the air, which were then flying about them, and were fed by Divine Providence, though they did "not sow nor reap, nor gather into barns." He bade them take notice of the lilies of the field which were then blown, and were so beautifully clothed by the same power, and yet "toiled not" like the husbandmen who were then at work. Being in a place where they had a wide prospect of a cultivated land, he bade them observe how God caused the sun to

shine, and the rain to descend upon the fields and gardens, even of the wicked and ungrateful. And he continued to convey his doctrine to them under rural images, speaking of good trees and corrupt trees—of wolves in sheep's clothing—of grapes not growing upon thorns, nor figs on chistees—of the folly of casting precious things to dogs and swine—of good measure pressed down, and shaken together, and running over. Speaking at the same time to the people, many of whom were fishermen and lived much upon fish, he says, *What man of you will give his own as a serpent, if he ask a fish?* Therefore when he said in the same discourse to his disciples, *Ye are the salt of the earth, a good salt that is set on a hill, and cannot be hid, it is probable that he pointed to a city within their view, situated upon the brow of a hill. And when he called them *the salt of the earth*, he alluded, perhaps, to the husbandmen, who were manuring the ground; and when he compared every person who observed his precepts, to a man who built a house upon a rock, which stood firm; and every one who slighted his word, to a man who built a house upon the sand, which was thrown down by the winds and floods,—when he used this comparison, 'tis not improbable that he had before his eyes houses standing upon high ground, and houses standing in the valley in a ruinous condition, which had been destroyed by inundations.—*J. J. Smith, D.D.**

THE FALL OF DAVID.

Can any say that God winked at the wickedness of his servant? That the man after his own heart, for such in the main man was, fell as he proved himself, stained grievously, and sinned with impunity? On the contrary, his deep evil, his conduct to Uriah, was the pivot upon which David's fortunes turned; that done, and he was undone; then did God raise up enemies against him for it, out of his own house, for "the thing," as we are expressly told, "displeased the Lord;" thenceforward the days of his years became full of evil, and if he lived, (for the Lord caused death to pass from himself to the child by a vicarious dispensation, 2 Sam. xii. 13.) it was to be a king, with more than thirty wives, but with little of kingly power; to be banished by his son; banished by his servant; betrayed by his friends; deserted by his people; bereaved of his children; and to feel all, all these bitter griefs, bound, as it were, by a chain of complicated cause and effect, to this one great, original transgression;—this was surely no escape from the penalty of his crime, though it was still granted him to live and breathe.—(God would not slay even Cain, nor suffer others to slay him, whose punishment, nevertheless, was greater than he could bear.) But rather it was a lesson to him, and to us, how dreadful a thing it is to tempt the Almighty to let loose his plagues upon us, and how true is he who says, "Vengeance is mine, I will reply, saith the Lord."—Meanwhile, by means of the fall of David, however it may have caused some to blaspheme, God may have also provided in his mercy, that many since David should stand upright; the frailty of one may have prevented the miscarriage of thousands; sinners, with his example before their eyes, may have learned to walk humbly, and so to walk surely, when they might otherwise have prosundered and perished; and sinners, even the men of the darkest and most deadly sin, may have been saved from utter desperation and self-abandonment, by remembering David and all his trouble; and that, deep as he was in guilt, he was not so deep in misery, as they who are weary, under the remorse and anguish of his spirit, could even yet pierce the end of an offended God, and move him to put away his sin.—*Rev. J. D. Hunt.*

THE RELIGIOUS SOLDIER.

Commanding Officers are too apt to set their faces against those soldiers whom they in derision call "saints." Let them recollect that our Lord and Saviour himself was in derision called a "King" but he was, nevertheless, a King, and is a King. Talk of moral discipline, talk of rewards and punishments,—why, the real soldiers of Jesus Christ, the "saints," will be far more easily commended than those "who know not God," and who, by their swearing, drunkenness, and fornication, show that they openly defy him. A soldier "saint," who strives to obey his God, the Captain of his salvation, will readily obey his Colonel, because he knows that "the powers that be are ordained of God." Those "saints" have a constraining power within them, which will lead them to break out of barracks at night; and dishonouring their masters, yet serve, because "Honour the King" is in their hearts of standing order. By what consistency can a Commanding officer punish a man for disobeying his orders, when he himself openly violates the orders of his Sovereign's King?

Instead of striving to enforce mere "Moral Discipline," writers should turn their pens, and Journalists their pages, to advocate a system of religious discipline—to "serve God" that they may "Honour the King," that soldiers and sailors may attain by prayer and earnest supplication, through God's unmerited mercy, that innate love of righteousness, so that the cat-o'-nine-tails may only be seen in museums with other instruments of ancient torture; and that a red coat or blue jacket may never be seen within the walls of a Jail. Let the religious motive be given to "moral discipline," and "moral discipline" is as a fortress attempted to be raised on quicksand. What would not a Journalist pen do when guided by God the Spirit? How would the profession of a saint be exalted! What high sentiments of honour would be infused! What brotherly love, what patient endurance of hardship, what cool and determined courage, what subordination! Where there are high motives there must be high attainments. The soldiers in the army of Christ have this high motive,—those who "by faith" enlist in this glorious service, have and receive "the bounty"—strictly bounty, for it is this grace, a free and unmerited gift—of pardon, justification, and salvation. We must deprecate the taunts of a "saint" in this world, and remember that, if a man be not a saint on earth, he cannot be one in heaven. When the last awful reveille shall make us start from our beds of ease, and we find our names written in "The Book" where the names of all the soldiers of Jesus Christ are now inscribed!—*Natal and Military Gazette.*

ORIGIN AND AUTHORITY OF DISSENT.

If a Dissenter be asked, "Where were the Independent before the time of Robert Brown, in 1807?" he is taught to reply by the historian of Dissenters, "It is generally supposed that the idea of Independency first occurred to one who had not wisdom to pursue the plan; but it is more probable that many were cultivating in secret the system which was first announced to the public in a crude form, by Robert Brown, from whom the earliest Independents were called Brownists." [History of Dissenters, by James Bennett.] Here then is the date of the schism. In the 16th century, one Robert Brown, having more pride than grace, set up a sect called after his own name, the "*Brownists*," and we are required to believe that to him was committed the task of establishing the first Gospel Church in Britain. Yet for centuries previously the Catholic Church in England had existed independent of the Roman See, and for many ages we hear little or nothing of any exercise of Popish Jurisdiction in this country. The Bible was read, the Gospel was preached, and multitudes of glorified spirits who now surround the throne of God have died in the faith of the Church of England. Into that church, indeed, great errors had crept, which were swept away by the Reformation, and by the separation of the Papists, who left the old Catholic Church in England and became Romanists. From the time of the Apostles St. Peter and St. Paul, to the institution of the first Bishop of Rome, Linus, in the year of our Lord 58, there has been a regular succession of Bishops, one hundred and fifty-three in number, to the period when the present Primate of England, like regular succession of Bishops, one hundred and forty-nine in number, from the time of the present Archbishop. A Church of England man, therefore, when asked "From whence is your Church?" points to his Christian national heraldry, to the glorious line of succession from the first Apostles to the present hour, and says, "These are the title-deeds of my Church to its glorious inheritance of millions of departed saints, as to other millions following in their footsteps," whilst the Dissenter dates his creed from the 16th century, and is satisfied with having one Robert Brown as the authority and founder of his schism.—"*My Life*," by an *er-Dissenter*.—[Brown subsequently renounced his schismatical errors, and held a living in the Church.—Ed. Cm.]

THE CHURCH.

TORONTO, SATURDAY, JULY 17, 1841.

It is impossible, perhaps, to adduce any stronger evidence of the rapidity and vigour with which the Church of England is extending her branches throughout the world, than is afforded by the fact that the demand for Clergymen, and the pecuniary means of supporting them, are by no means met with a correspondent supply.

Such being the state of things existing in a country where the Church possesses a large patrimony, and holds out many a chance of competence, and prizes of affluence and honour, to her ministering servants,—can we wonder that in a colony, like Canada, the want of clergy should be severely felt, and that so few should be ready to devote themselves to a clerical life?

It may indeed be said that the motives which should influence a person to desire Holy Orders, ought to place him far above the reach of mercenary considerations, and arm him with the courage to dare poverty and privation in the service of his heavenly Master.

Hence it is that if we wish the Church to flourish, something more than aspirations and good wishes, and even prayers, are required. Men must be duly and exclusively set apart to preach the gospel,—and a sufficient maintenance must be provided for them.

Much of this inattention to the support of our Ministers may have arisen from the circumstance that they receive, in most cases, a certain income through the Society for the Propagation of the Gospel.

stores of learning,—he can scarcely afford to purchase a few tracts for his Sunday School, or for distribution among his scattered flock.

We have not drawn this sorry picture of ministerial poverty, either to excite compassion for the Canadian Clergy, or to cast indiscriminate reproach upon the Canadian Laity.

Should it happily prove the case that additional bishoprics will shortly be appointed in several dependencies of the British Empire,—and should the Church at home (which God mercifully grant!) continue advancing from strength to strength,—our prospect of obtaining more Missionaries from England will year after year become fainter.

Contributions in money must of course be most acceptable to the clergyman, as enabling him to purchase those necessaries of life which he most requires; and punctuality in paying the sum for which each individual has rendered himself liable, cannot be too strongly enforced.

There is, besides, another point of view in which this question remains to be considered, and it would not be right to conclude without adverting to it. He who refuses a reasonable proportion of his worldly substance towards the maintenance of the Clergy, virtually robs God of what is due to Him, and practically refuses to co-operate in the extension of His kingdom.

Before closing, I must add my deep regret, that, in too many cases, the support of our Clergy receives no adequate attention from their parishes.

who preach the gospel should live of the gospel, gave this command for Christians to turn their backs upon, and treat it like an empty sound?

Still, though we recognize the necessity of adhering to prudence and taking a common sense view even in matters of the gravest religious importance, we have by no means intended to encourage anything like distrust in a gracious Providence, or to quench the flame of holy zeal in him, who remembers his Creator in the days of his youth, and desires to become a Priest in the Temple of the Lord.

From the Aberdeen Constitutional of June 4th,—for which we are indebted to a much esteemed Churchman,—we learn that Bishop Terrot was consecrated to the See of Edinburgh on the 2nd June.

Immediately after the consecration of Dr. Terrot, the six Bishops held an Episcopal Synod, and proceeded to elect one of their number to fill the office of Primate of the Episcopal College, in room of the late Bishop Walker.

No reasonable doubt can now exist, that in the course of a few weeks, Sir Robert Peel will be Prime Minister. Whenever the new election takes place, the Conservatives are certain of increasing their present majority on the English constituency to a great extent.

The Corn Law question, which so many persons in Canada regard as a thorn in the side of Sir R. Peel, is an instrument of success and strength to him.

Moreover, whatever mistrust may have been felt by the High-Tories towards Sir R. Peel, has been completely dissipated by the decided course which he has lately taken; and instead of the Conservative camp betraying symptoms of dissension, we find Lord Stanley emphatically declaring in Parliament during the late great debate, that “after seven years of the most intimate and unreserved communication with Sir Robert Peel—after the most cordial concurrence with him upon all political questions—after the most unreserved mutual interchange of opinions, he was prepared to take his share of whatever responsibility might devolve on his right hon. friend.”

The Marquis of Bute moved the order of the day for the third reading of the above bill.

“However flattered he might feel at the manner in which that toast had been proposed and received, it must be a matter of deep regret to every one, as it was to him, that that toast had not been responded to by one whose heart was with them that day (cheers)—one who, with a perseverance, a patience, and a judgment unparalleled, (cheers) had marshalled the constitutional forces of this great empire, and had led them through a succession of difficulties and reverses till they had gained what he believed he might call a complete victory. (Immense cheering.)

This does not sound like the language of jealousy or disunion; and we are sure there is sufficient sense in the Conservative body to merge all minor differences, and co-operate cordially with their great leader in rescuing the Queen, the Church, and the State, from the fearful jeopardy in which they all at present stand.

We do not conjecture that the accession of Sir R. Peel to office will have much effect on Lord Sydenham's administration. His Excellency, it is rumoured, will return to England in the month of September, and will scarcely be able to hold much communication with the new Ministry, should the Conservatives, as we anticipate, succeed in ejecting Lord Melbourne.

“A description of the Person of Jesus Christ, as it was found in an ancient manuscript sent by Publius Lentulus, President of Juden, to the Senate of Rome,”—which has been copied by our loyal and spirited co-temporary, the Montreal Herald,—has, we believe, been declared, by the highest authorities, to be a spurious document.

We have this week devoted more than ordinary space to English news, under the impression that an occasional, though rare, variation from our usual selection of matter, will be generally acceptable.

Canadian Ecclesiastical Intelligence.

ORDINATION AT THREE RIVERS.—On Sunday last, 4th July, the Bishop of Montreal held an Ordination in the Parish Church of Three Rivers, assisted by the Rev. S. S. Wood, M. A., Rector of the place, (and recently appointed one of His Lordship's Chaplains), the Rev. H. Burgess, B. A. Missionary at Nicolet, and the Rev. N. Guenout, Missionary at the Rivière du Loup, Three Rivers District, when the following gentlemen were admitted respectively to the Orders of Deacon and Priest:—

DEACONS.—Mr. G. Milne, M. A., who proceeds to a charge in the Bay of Chaleurs, Gulf of St. Lawrence, vacant by the removal of the Rev. C. J. Morris, M. A.; Mr. G. R. Pless, Theological Student, who is appointed to a temporary charge of certain detached Protestant Congregations in the District of Montreal.

PRESTERS.—Rev. C. J. Morris, M. A., appointed to succeed the Rev. W. W. Wait in the charge of Port Neuf and parts adjacent, in the District of Quebec; (Mr. Wait having received an appointment in the City.)

Rev. D. B. Parthert, Missionary of Huntingdon and parts adjacent, District of Montreal; Rev. W. B. Robinson, Travelling Missionary in the District of Quebec, under the auspices of the Quebec Society for Propagating the Gospel, &c., making his headquarters, at present, at the Rivière du Loup, in that District, where the erection of a Church is now in progress.

The Ordination Sermon was preached by the Bishop. The afternoon sermon by the Rev. D. B. Parthert. The singing, aided in its effect by instrumental music, was beautifully conducted, in a great measure by some of the principal ladies of the place, and was truly calculated to promote devout feelings.

Civil Intelligence.

From our English Files.

IMPERIAL PARLIAMENT.

HOUSE OF COMMONS, Thursday, June 10.

CHURCH EXTENSION.

Sir R. INGLIS said, although it could hardly be expected at this period of the session that he should have the opportunity of bringing forward the motion of which he had given notice, with reference to church extension, he wished, out of respect to the house, to state the course he intended to pursue.

HOUSE OF LORDS, June 11.

The Marquis of BUTE moved the order of the day for the third reading of the above bill.

to take advantage of it should make a simple declaration of their belief in Christianity. They were to say, “I declare in the presence of God, and on the true faith of a Christian.”

The Earl of WICKLOW concurred in it to be a measure fraught with the utmost danger to the religious interests of the country.

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The Bishop of LONDON said, he had heard the speech of the right reverend prelate with very great mortification; the intensity of which was aggravated by the knowledge that the great talents and powers of that right reverend prelate could not give great weight to any opinion which he advocated.

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We call the attention of the public to a practical illustration of the operation of the Corn-laws now exhibiting at the office of this paper.

The Duke of Cleland has subscribed no less a sum than £100,000, to the Coppock fund for the ministerial cause.

