

1: Results for Jacques-Marchant | Book Depository

Jacques Marchant wrote his work, "The Garden of Pastors," at the instigation of his brother Peter, a Franciscan, at one time Commissary and Visitor-General of the Province of Britain, and afterwards Provincial of that of Flanders.

His great work, the Hortus Pastorum, contains the notes of his sermons and catechetical instructions, as we know from his own account; and he published them in a compendious form, that they might serve the like purpose to other preachers. Jacques Marchant flourished in the Low Countries at the beginning of the seventeenth century. He was appointed Professor of Theology in the Benedictine monastery of Floreffe, which had been founded in by Godfrey Count of Namur, and he seems to have looked back in his later life with firm attachment to his cloister life in that picturesque and venerable abbey above the gliding Sambre. He was afterwards removed to the more famous monastery of Lobes, which had sent forth so many great men in the Middle Ages, and there he contracted a lasting intimacy with Raphael Baccart, afterwards its abbot. Marchant was next transferred to the town of Couvin, to the church of which he became pastor and dean. The Dean of Couvin was a man of very remarkable refinement of taste. His mind was eminently poetic, and there is not a subject which he touched, over which he has not cast a gleam of beauty. He handles his matter with the utmost tenderness, yet he holds it with the firm grasp of a theologian. The glow of his fervent piety irradiates every page of his writings, and invests them with that peculiar charm which attaches to the works of the great mystic and spiritual writers of an earlier age. He is full of holy reverence and godly fear: And perhaps the reason of this spirituality is, that the Dean drew from the purest wells of living water, instead of letting down his pitcher in the polluted cisterns of a pagan antiquity. Profoundly learned he was not; his knowledge of the classics was but limited; but he was well versed in the writings of the great Christian Fathers, and well trained in the science of the Saints. His pure and loving spirit seems to have panted, like the hart, for the water-brooks of Divine wisdom, and to have turned instinctively from the dry and sterile land whither the men of his day were bending their steps. Yes; he left the satyr to dance in the desolate ruins of the olden world, that he might lie down in the green pastures of the Christian faith. It is certainly remarkable that, whereas in his day men affected to quote the classic writers of Rome and Greece, and the study of these authors was reviving, Marchant passes them almost completely over [1]. The catalogue of his library I give, as it would be hard to find one more judiciously selected. No one surely will deny that the garden is his who possesses, digs, cultivates, arranges, and adorns it, though he may have brought from elsewhere some seeds, herbs, fruit-trees, and flowers, which by pruning, lopping, and transplanting, he may have sown or planted there. However, it is little to have sown, planted, watered, and cultivated, unless there be increase and fruit produced, all which comes, not of human skill, but of God alone. And do thou use it happily, and pray for me. In this book are five tracts. Under the head of Charity, Marchant treats of the Commandments, in four tracts. The fourth book of the Hortus Pastorum has a separate title, the Tuba Sacerdotalis, or the sevenfold blast of the priestly trumpet laying low the walls of Jericho. These walls of the city of palms are, according to Marchant, the seven deadly sins, which he accordingly treats of in seven tracts, each containing from nine to ten lections. In addition to the Hortus Pastorum and the Tuba Sacerdotalis, Marchant is the author of other works, a list of which follows, together with the list of the different editions of the Hortus. Hortus Pastorum; Parisiis, Soly. Candelabrum Mysticum; Montibus, 4to. Vitis florigera dc palmitibus, etc. Jean Baptiste; Mons, 12mo. Opuscula pastoralia; Parisiis, 4to. Rationale Evangelizantium, in quo doctrina et veritas evangelica sacerdotibus ad pectus appendenda. The funeral orations are hardly likely to be much read now, but the sermons on the Saints, published under the title of Vitis florigera, are of value; they give an outline of the life of each Saint, and a moral application of the lesson inculcated by the Church in the appointment of the festival. The Resolutiones pastorales will be found exceedingly useful, as it contains solutions of many difficulties which are likely to beset a parish priest. At the end of this work there is an interesting account of the introduction and founding of a congregation of St. This congregation is a society of secular Clergy constituted on much the same principles as the Societies of the Oratorians and St. At this time, when associations for the advancement of spiritual life are being formed in our own branch of the Church, it would be well to consider whether the rules of St.

Charles might not be taken and adapted to our modern exigencies, and so the congregation of oblates be revived amongst ourselves. On the resurrection of the dead. For the Sadducees denied the existence of angel or spirit, and a state of life after death. If God is God of Abraham, Isaac, and Jacob, and He is God of the living, then these patriarchs are in a state of existence after death. Christ quoted from Moses, and not from passages in the prophets, because the Sadducees accepted the Pentateuch only. The resurrection of the body, though naturally hard to be understood, is most easy to be performed by God. The doctrine of the resurrection was unknown to the philosophers. There are natural difficulties in the way, yet it is possible with God, as illustrated by the vision of Ezekiel xvii. Daniel also was promised the resurrection xii. Marchant relates the story of the seven sleepers as an illustration of the manner in which those sleeping in their graves may awake in the flesh and in the likeness of their former selves. Nature gives us figures and types of resurrection: If there is a difficulty in our conceiving how a body scattered to the winds may be restored, take a globule of quicksilver, shiver it into countless minute particles, gather them again into your palm, and lo! This doctrine of a resurrection has been the source of joy and consolation to saints and martyrs in their afflictions. I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: Example of the seven brethren 2 Macc. The Apostle asserts that if we had no such hope we should be of all men most miserable, but we have a hope of resurrection Phil. In like manner then as the husbandman James v. Yet I will rejoice in the Lord, I will joy in the God of my salvation. Of the identity of the risen with the present body. The two bodies are essentially one. The resurrection is one of the flesh, not of the soul only. It is a resurrection of substantial flesh, not of an aerial phantom. Job distinctly says, In my flesh shall I see God, whom I shall see for myself and not another; in the same skin and flesh, not in other skin and flesh; with the same eyes. Example of Eutychius of Constantinople confessing this truth when dying. From this we see what dignity belongs to the human body, with what reverence man should treat it, and how it is worthy to be guarded carefully by angels Jude 9. Although the risen body is identical with the natural body in substance, yet it differs from it in accidents. For the risen body has four dowers 1. Impassibility, or incapacity for suffering pain, disease, or corruption. Agility, or capacity for following every impulse of the will. Subtlety, or capacity for penetrating every where. Of these four conditions of the body the Apostle speaks 1 Cor. Paul takes the figure of a grain of corn, which is sown in corruption, decaying in the earth, but rises in incorruption; and shows that in like manner will the body rise free from corruption. The body is sown in dishonour; however noble and illustrious it may have been in life, it becomes an object of loathing in the tomb; but it will be raised glorious, radiating light. The body sown in weakness, unable to resist the attack of decay and the worm, will be vigorous and free on the Resurrection morn, capable of performing any act which the mind can devise. The body sown an animal or natural body, subject to vegetative processes, and other conditions of nature, at the Resurrection will be free from all these conditions. Bodies here deformed, will hereafter be perfected. Marchant reasons that, in a state of perfection, all imperfection, and therefore all deformity, will be done away. He discusses the question of the age to which all bodies will seem to have attained at the Resurrection; the received doctrine being that we shall all come. The circumstances of the resurrection. The trumpet call precedes it. For it takes place in a moment, in the twinkling of an eye, at the last trumpâ€”that trump being the voice of the archangel. The trumpet of old called to a solemn assembly; it was a sign of advance, it was a signal of battle. So will the last trump call the Heaven from above and the earth, that God may judge His people; it will be the sign of advance to the elect into their kingdom, it will be the signal for all creation to arm itself to fight against the ungodly. Do you ask what is the object of the trumpet blast? It is to call the angels together, to prepare for the severance of good and bad. It is to wake the dead. It is to summon the elect to the feast of good things in Heaven. It is to terrify the wicked and announce to them their doom. The locality of the resurrection is uncertain. It is supposed by many that it will take place in the Valley of Jehoshaphat, where good and bad will be gathered together. Others suppose that the good and bad will be gathered in separate spots. Others again suppose that each individual will remain by the grave whence he has arisen. The time when the resurrection will take place is also uncertain. Some think it will take place early on Easter Day, at the rising of the sun, that our resurrection may be made in all points like that of our great Head. Others think that it will take place suddenly at night: At midnight there was a voice heard, Behold, the Bridegroom cometh; go ye out to meet

Him. The type of Israel coming out of Egypt points also to midnight. But the place and the time knoweth no man, they depend on the Providence of God. Every page contains beauties, and it is hard to choose among them. The following is very tender. After quoting the text, My beloved is white and ruddy, the chiefest among ten thousand Cant. White is He in His nativity, girded about with virgin flesh, but ruddy in His circumcision, sprinkled with His gore. White at the transfiguration, in His glistering raiment, ruddy on the Mount of Olives, bleeding in His sweat. White is He in the palace of Herod, dressed in the white robe, ruddy in that of Pilate in the purple garment.

2: Jean-Jacques d'Ortous de Mairan - Wikipedia

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3: Tibet Museum | Tibet Art Collection | New York | Staten Island | Buddhist Art

Jacques MARCHANT was born on month day , at birth place, to Jacques MARCHAND and Marie Jeanne MARCHAND (born GILLET). Jacques was born on March 5 , in Henrichemont, , Cher, FRANCE. Marie was born on April 26 , in Henrichemont, , Cher, FRANCE.

4: Jacques Marchand () | WikiTree FREE Family Tree

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5: Our Menoche Family - Jack and Patt (VanLerberg) Ricketts - Person Page

Is this your ancestor? Explore genealogy for Jacques Marchant born Larche,,CorrÃze,Limousin,FRANCE died Larche,,CorrÃze,Limousin,FRANCE including ancestors + more in the free family tree community.

6: Post-MediÃval Preachers/Jacques Marchant - Wikisource, the free online library

Genealogy for Jacques MARCHANT (c - d.) family tree on Geni, with over million profiles of ancestors and living relatives. People Projects.

7: L'engagÃ Jacques Marchant

Genealogy profile for Jacques Marchant Jacques Marchant (deceased) - Genealogy Genealogy for Jacques Marchant (deceased) family tree on Geni, with over million profiles of ancestors and living relatives.

8: Colette Marchand - Wikipedia

View Jacques Marchant's profile on LinkedIn, the world's largest professional community. Jacques has 1 job listed on their profile. See the complete profile on LinkedIn and discover Jacques' connections and jobs at similar companies.

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