THE EVANGELICAL PIONEER.

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LONDON, (CANADA WEST,) SATURDAY, OCTOBER 28, 1848.

NUMBER 44:

Extract from an Old Periodical.

REV. H. MARTYN.

Alone and dying, hadst thou not a friend O'er thy low couch in anxious hope to bend, Watch thy last conflict, catch thy parting sigh, Press the faint hand, and close the expiring eye? Wast thou alone? Was not the Saviour there, And the lone stranger his peculiar care? Yes, He was with thee; thy Redeemer shed His rays of glory round thy humble head; His Spirit led thee as thou journ'ydst on, His eye beheld thee from the eternal throne Thine the meek temper, thine the lonely mind, The heart obedient and the will resigned; Prudence that never slept, love uncontrolled, And holy zeal, unconquerably bold.

Not the disciple favoured of his Lord, Spread with more fervor tidings of his word; Not the Apostle to the Gentile world The Saviour's banner with more joy unfurled, Than thy rapt spirit hailed the dawning day That shed on Pagan night the gospel ray; Saw Bethlehem's star arise in Persia's plains, Heard hymns of triumph peal-" Messiah reigns;" Reheld the Saviour's ensign raised on high, Viewed the bent knee, and marked the uplifted eye; Mohammed's conquests wither in the tomb, And truth's bright rays succeed to error's gloom. And when thy failing steps to Tocat strayed; When the weak frame refused to lend its aid, And the soul, anxious to begin its flight, Sought to adore in uncreated light; Though no loved eye was there to pour the tear, O'er thy wrecked hopes, thy meteor-like career, Wast thou alone? when Heaven to thee displayed The crown of glory that could never fade; When seraph spirits tended as thou slept,
And hymns of Zion soothed thee as thou wept? Wast thou alone? when God himself was there, Heard every sigh, and answered every prayer? No :- as to Calvary oft thou turn'dst thine eyes And, more than conqueror, saw'sl the Lord arise; Saw'st that the grave, the power of death and hell Against the eternal Son could not prevail. With dauntless steps the vale of death thou trod, And found thy home in heaven, thy rest in God.

WHY THE WORLD IS NOT CONVERTED.

The world is not converted. The melancholy fact stares us in the face. Yet the world is to be converted. That Jelightful truth shines conspicuous on the pages of the Bible. Why is it not already converted? It ought to have been converted ere this. The order for its conversion was issued eighteen centuries ago; the means for its conversion were that long ago pointed out; and the promise of the power necessary to secure its conversion, accompanied the power to convert.

And once, and that shortly after the issuing of the order, the world was well nigh converted.—
It which in wickedness." What is the meaning. the order, the world was well nigh converted.—
It "lieth in wickedness." What is the meaning of it? Why is it not converted? Whose is the order, the world was well nigh converted.—
Whose is the order, the world was well nigh converted.—
Whose is the order, the world was well nigh converted.—
Whose is the order, the world was well nigh converted.—
Whose is the order, the world was well nigh converted.—
Whose is the order, the world to dive deep into of it? Why is it not converted? Whose is the order, the world to the order, the world to dive deep into order, the world was well nigh converted.

Whose is the order, the world was well nigh converted.—
Whose is the order, the world was well nigh converted.

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Whose is the order, the world was well nigh converted.

Whose is the order, the world was well nigh converted.

Whose is the order, the world to the converted was the prediction of a phemod among the Gentiles tarough you, as it is were to quit it within a fortnight; and those wish to foreign countries, not to dive deep into who had were, within a week, to make a declaration of a phemod among the Gentiles tarough you, as it is were to quit it within a fortnight; and those with the order was the converted.

The name of Christ is blassiants of the kingdom not for pleasure, not to gain the reputation of a phemod among the Gentiles tarough you, as it is were to quit it within a fortnight; and those were to quit it within a fortnight; and those was the prediction of a phemod among the Gentiles tarough you, as it is were to quit it within a fortnight.

The name of Christ is blassiants of the kingdom not for pleasure, not to gain the reputation of a phemod among the Gentiles tarough you, asi of it? Why is it not converted? Whose is the mighty phalanx against the world to the serfault? Look not up to heaven with the inquiry, when it it too
fault? Look not up to heaven with the inquiry, vice to which the captain of salvation calls and sculpture, but to explore the duageo is of late, that we did not pursue a different course. as if the reason was to be found there, among the shall it once be? I do not suffering, and to survey the fearful pictures of the time and the patience and the strength which the reason was to be found there, among the survey the fearful pictures of the survey any lack of benevolent disposition in God. No.
"God so loved the world, that he gave his only begotten Son, that when a whole of the ground that when it once takes distressed human hearts. All over Enrope he takes his way, binding up the prisoner's wounds and opening to the public sympathies tales of begotten Son, that whole over the begotten Son, that whole over the begotten Son, that who covers believe to be far off.

Fellow soldiers of the cross lawlest and opening to the public sympathies tales of the cross lawlest and the cross lawlest and opening to the public sympathies tales of the cross lawlest and the cross lawlest and t "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—
What could he have felt or done more? The object of his love, the world—its gift, his Son! Could it have been more comprehensive, or more munificent? Nor is the reason found in any deficiency in the atonement made by Christ, for he is the propitiation "for the sins of the world," is the propitiation "for the sins of the world," is the propitiation "for the sins of the world," is the propitiation "for the sins of the world," is the propitiation "for the sins of the world," is the propitiation "for the sins of the world," is the propitiation "for the sins of the world," is the propitiation "for the sins of the world," is the propitiation "for the sins of the world," is the propitiation "for the sins of the world," is the propitiation "for the sins of the world," is the propitiation "for the sins of the world," is the wiseless long hidden from their eye. Once—and distress long hidden is the propitiation "for the sins of the world." Nor is it owing to any limitation in the commission of the Holy Spirit, for of him it is testified that when he should come, he should "reprove the world of sin"—and the commission to the large that when he should come, he should "reprove the world of sin"—and the commission to the large that when he should come, he should "reprove the world of sin"—and the commission to the large that when he should come, he should "reprove the world of sin"—and the commission to the large that when he should come, he should "reprove the world of sin"—and the commission to the large that when he should come, he should "reprove the world of sin"—and the commission to the large that when he should come, he should "reprove the world of sin"—and the commission to the large that when he should the world of sin"—and the commission to the large that when he should the world shall be considered. human agents of the work was as extensive,-" Go ve into all the world-preach the gospel to promise of the presence and power of Christ to be with them is also without restriction. See every creature-teach all nations." And the what goes before, and what comes after that great in particular departments of morals, patterns of commission. The words which precede it are, individual virtues, and objects of universal ad-"All power is given unto me in heaven and in miration and praise, like the higher points of dis-I am with you always, even unto the end of the world." You must look somewhere else than

is a fee to it. It resists the influence that would convert it to God. What means that language : " My spirit shall not always strive with man." Striving implies opposition offered. The opposition is made by the will. The universal will of we discover the shades of their individual temman resists the work of the Spirit of God. And peraments—their mental and their moral idioposed to conversion. It is more than a match for all the motives you can bring to bear upon and lines of shade. it. It won't move for motives. The Lord alone can master it. Oh! if the world had of itself him every virtue is mature and proportional.—

god of this world," is opposed to its conversion. —the express image of his person. He stands Now, it must be very much in the way of the world's conversion that not only itself, but its god equalled and matchless, comparable to no earthly is opposed to it. The will is a powerful foe of itself, but when the will is in league with Satan, who is called the adversary, by way of emminence, what an enemy the combination must produce! The devil and the heart, what a formid- the closer the resemblance we attain, the more able alliance! Satan is sincere in his opposition do we behold to fill us with wonder, and allure Why don't Christians do all they can? Satan its stolen lustre to catch the eye and cheat the does all he can—and that is a great deal, for he was one of those angels "that excel in strength," a Moses, a David, or a Peter, might afford us of the world. And he does not stand still and cover no defect, no excess, no misdeed, no parexert his power, but "goeth to and fro in the leying with to aptation, never the minutest de-Yea, "as a roaring lion, walketh about parture from perfect rectitude.—Prof. Robinseeking whom he may devour." He does not son. wait for his prey, but hunts for it. Yet he has b eather into alone can hear; and Satan does not act alone. He is assisted by myriads of and in the third, 9 beds, and 61 persons! These kindred spirits. They were many, we are told, that possessed one man—yes, a legion. How

many they must be in all! and all enguged in the same opposition-ay, and multitudes of men are even now in league with them, engaged in the devil's work as heartily as if they were of that racc. Is not this a strong reason why the world is not converted? Have I not given two world is not converted ? Have I not given two

3. The church is not heartily in favour of the world's conversion. And when I affirm this of the church, I refer not merely to that part of it which rests in the form of godliness, and has but a nominal life. No wonder the unconverted. though members of the visible church, should not be concerned for the conversion of others .-But I mean that real Christians, who have themselves been converted, are not hrartily in favour of it. Yes. The converted part of the world are not heartily in favour of the conversion of the great remainder! And this is the principle reason why it is not converted. What if the world is not in favour of it, and Satan is not, it was never intended that the world should be converted by their instrumentalily, but in spite of their opposition! But that the church, to whom is given the commission to convert; to whom is committed the instrumentality which God blesses for conversion, and to whom even Christ looks with expectation, should not enter into the work with all her soul and strength, how strange and how lamentable! I know that Christians say they are in favour of it, and I will not question their sincerity, but I wish they gave such proof of being sincere, and in earnest, as Satan and his allies do. Actions have a tongue, and they speak louder than words. Satan's actions declare unequivocally that he is a foe to the world's conversion. Do your actions proclaim as unequivo-cally that we are its friends? We say we desire the world's conversion; but what say our on earth. Turn now to another picture. Conprayers, our contributions, our efforts, our con- temporaneous with Byron, there lived one who, duct? We talk as if we desired it but do we far from being ennobled in his birth, was early pray, do we contribute, do we labour, do we live as if we desired it? In this matter our unsupported word will not be received as proof. Why, ability, not a son of genius and exalted mental pray to death of the view of many American Christians, of the bound out as an apprentice upon the death of the view of many American Christians, of the bound out as an apprentice upon the death of the view of many American Christians, of the death of the view of many American Christians, of the death of the view of many American Christians, of the death of the view of many American Christians, of the death of the view of many American Christians, of the death of the view of many American Christians, of the view of many American Christians, of the death of the view of many American Christians, of the view of many Americ if we who love the Lord are heartily in favour of power. As far as intellectual greatness was conthe world's becoming His, are we so divided a- cerned, he had lived and died, the unknown mong ourselves? The enemies of the world's sheriff of a county in England. But he had a vate differences when the cause of Jesus is to be wants and the wants of his benevolence. The attacked, and one heart animates the whole in- crics of the suffering entered into his soul .fernal host. But the friends of the great enter- Brought by his office in contact with prisons and prise are divided, and almost all their force is | their inmates, the Divine Providence, as if by a

against the mighty. Let us leave all, even our mutual dissensions, suspicions, and jealousies, and glowing, burning soul. The one had exalted against the mighty. Let us leave all, even our

ALTOGETHER LOVELY.

Patriarchs and prophets stand out against the The words which follow are, "And lo, tant mountains lifting against the sky in clear, is not converted.

1. The world does not want to be converted.

That which is to be the subject of conversion That which is to be the subject of conversion.

The world does not want to be converted plar, we find a mild, a loving and confiding plar, we find a mild, a loving and confiding plar, we find a mild, a loving and confiding plar, we find a mild, a loving and confiding plar, we find a mild, a loving and confiding plar, we find a mild, a loving and confiding plar, we find a mild, a loving and confiding plan. John; an eager, ardent, and impetuous Peter, a bold, unwearied, severely earnest, and deepthinking Paul. But the more closely we study the example of either of these the more plainly that thing, the will, is a tremendous obstacle op- syncracies. The character of each has its elevations and depressions, its points of effulgence,

Not so is it with the character of Christ, In been willing to be converted, if should long ere | Each trait harmonizes with all the others; the this have been brought back to God! It is but whole forming in combination a character of such exquisite symmetry and beauty as to conto be willing and the thing is done.

2. The devil, who in the Bible is called "the stitute him "the brightness of the Father's glory" object, but rising before us in such absolute per fection, in a manner so superior to all terrestrial imagery, or even human conception, that we can only adore and humbly aim to imitate him, and us on to attainments yet nobler. No one virtue and though by his fall he lost all holiness, he comfort, and lessen our vigilance in future. A lost no power. He is as potent as ever—posses- John or a Paul might lead us to cultivate some sed of very great energy, and he exerts it all in one virtue or more; to the exclusion of others. the enterprise of opposing God in the conversion But in Christ, our Saviour and example, we dis

nor does he always roar. He can let his voice of the worst portions of London. In the first house the view of all classes of the people, and at the STATISTICS OF MISERY .- Some benevolent indown to the softest whisper, which the ear he they entered, they found 6 rooms, 12 beds, and same time means shall be afforded (by a system

HOWARD AND BYRON.

In the generation which has just passed, there such reasons? But I have a stronger, and here authority, everything centred in him to make missionaries from this port: namely, "when it vast moral power. His imagination

" Fresh as morning rose, And soared untrodden heights, and seemed at home Where angels bashful look."

with magical skill the souls of men.

nisanthropy and of skeptical licentiousness over the will to the will of God, is the principal ele the world. He sported with the highest truths | ment of happines on earth and in heaven. its destiny.

" To him the will, the power was given, O'er plaything man to weave his spell, And if he bore him up to Heaven,

"Twas but to hurl him down to Hell." Such was Byron, one of the most gifted minds onversion are united. Yes, they forget their pri- large heart and a patrimony sufficient for his

powers; the other a true heart. The name of the one is as a spell to call up the darkest passions in the soul; the name of the other, is like the music of heaven .- Religious Herald.

DELAYING REPENTANCE.

There are few impenitent persons who do not purpose to seek an interest in Christ and make their peace with God ere they die. They are not, however, prepared to attend to this all-importain their final rejection, however earnestly they lowed up, by families not only from the settle-

The following paragraph we quote from a work published in the year of our Lord 1679, entitled,

The Christian Armour, or a Treatise of the Saints' War against the Devil, by William Gurnall, of Lavenham, Suffolk'':

"In our divided times, wherein there is so tles were quarreling, then they got nothing from Christ but a chiding-Luke 12:14, &c .- but when they were praying together earnestly, then he sent the Spirit to teach them."

MODEL FARMS IN IRELAND.—A project is about to be brought into operation, by the Society of Friends, for the establishment of model farms in several parts of the kingdom, in which the best quiry.—Quebec Mercury.

SUBMISSION TO PROVIDENCES.

We have been deeply impressed by the trne him a guiding star to the race. God had most rains, let it rain," " when there are calms, let there richly endowed him with all the elements of a be calms," and "regrets are both useless and sinful." These christian proverbs evidently were familiar not to his memory only, but, what it better, to his heart. They indicate a state of moral feeling which has been thoroughly tried and purified in the school of discipline, and which has, at His whole being was full of intellectual energy last, brought the mind and the heart into an and strength. He had power to seize upon every habitual and sweet acquiescence in all the dispen-emotion and passion of the mind, and to wield sutions of Providence. Dr. Payson in a similar spirit, once said, after suffering many years under Such were the resources of this high son of the acutest trials of life, "I am perfectly happy genius. But instead of consecrating them to the in this furnace of affliction, but I never learned service of humanity and truth, he sacrilegiously how to be happy, till I lost my will." Losing employed them in pouring out a flood of dark one's will, or a true and habitual surrender of

of being, and left the subtile poison of his own The foundation of this state of mind is a redark, malicious, dreadful heart in his writings, to newed heart. An unhumbled spirit is unwilling reproduce themselves in all that should read them.

Instead of loving, he hated all mankind, nor moral temper is, therefore, indispensable to true could he have devised a plan of executing that enjoyment under the moral government of God. hatred, more dreadful than to bequeath the fear- This foundation being laid, the christian advances ful legacy of his own works, all alive with the to higher and still higher degrees of enjoyment, fire of genius, and wickedness, to following ages. In proportion as he familiarises himself with the He scoffed at all that was sacred in the soul, and dispensation of Frovidence, and brings his heart under the subding and purifying influence of shall have providences to watch," and he who habitually refers every event to the righteous

tian practice. It is in this way and in this only, that we can approximate to the submissive and serone spirit of the angels in light, and be prewhich art, and wast, and art to come, because reigned .- Alliance & Visitor.

of much importance, and one which we believe two hours, until at length only about sixteen or tant work just now. They wish to seek their to have met with but slight attention from the own pleasure, or in other words to serve Satan a Press—we allude to the increased emigration to little while longer, and eventually, when they can the States of the French Canadian population. upward for the reason why the world is not converted. Look beneath, around, within.

I propose to assign a few reasons why the world is not converted.

I propose to assign a few reasons why the world is not converted.

I propose to assign a few reasons why the world is not converted.

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I propose to assign a few reasons why the world is not revealing at the world, there were no more enjoy the pleasures of the world, they will be seed with terror, and they could by no means be no more enjoy the pleasures of the world, they will give themselves earnestly to seeking and such are subjecting the interests of their souls, who had sold their property and with the proin view of the great uncertainty of life, it is to be feared that they have but little sense of the their household chattels. From enquiries made, wicked and presumptious nature of their conduct, which of itself would be sufficient to render cer- for some time past actively and numerous y fol- naturalised in the United States, divesting himmight seek God, as proposed at the closing juncture of their lives. Sir Walter Raleigh has said, "To neglect God all our lives, and know that we hood, and to the westward, of Quebec. A featorn sails hanging from her bows. In truth the neglect food all our lives, and know that we neglect him; to offend God voluntarily, and know that we offend him, ca ting our hopes on the peace we trust to make at parting, is no other land, and among the Canadians to try their lot in another land, and among the sufferers throughout the whole dispersion of the westward, or Quebec. At teaching in the lot in sails hanging from her bows. In truth the continued pitching, and these attaching impediate ments, gave rise to the difficulty and danger of relieving the sufferers throughout the whole disthan a rebellious presumption, and even a contemptuous laughing to scorn and deriding of God, his laws, and precepts." These are burning the sufferent school of politics, and among a people unacquanted with their language, their habits, and their peculiar predilection, a people habits per per peculiar predilection per peculiar predilection per peculiar peculi words of truth. Oh, that all to whom they apply might lay them seriously to heart, and repent now, while time and opportunity offer for making their peace with God!—Weekly Messenger.

the emigrants and their foreignments have been sent on before to obtain information respecting the "land of promise" to which they destimed themselves, and that upon the report of the avant couriers the abandonuent of arm which few but thorough-bred sailors posof home and their native land has taken place. sess. Now it was when the horrawing spectacle By these individuals, samples of the products of we had been witnessing so long, assumed an asthe places visited have been brought thither, in proof of its desirability,—nay even the soil itself proof of its desirability,-nay even the soil itself has undergone examination in Canada, by the tators of a drama. One after another he lowered intending absentee; this latter fact has occurred the women and children, by passing a rope round lately at Pointe aux Trembles. The statements them, letting them gently down until within he is in earnest. His heart is in the work of opposing the world's conversion—and he does all he can to prevent it. The friends of the conversion of the world do not all they can to promote it. Would that they wild less that they will be the world on one out to promote it. Would that they wild less that they will be they did less that they will be t sion of the world do not all they can to promote it. Would that they did! But Satan does all he can to prevent it. Ah, why cannot we do as much for Christ, as his enemies do against him?

John, all the energy and arder of Peter, all the so many are yet groping for. The war of contract this defection has taken place are over populated; is it that the parishes in which this defection has taken place are over populated; is it that the climate to which they have been minous by surrounding excellencies, throws out eyes that gallop fastest in it, so that they miss in the cradle and under which they have been in a fairer way to find the door of truth, which their victims to endure; is it that the parishes in which this defection has taken place are over populated; is it that the climate to which they have been in the cradle and under which they have been in the cradle and under which they have been in the cradle and under which they have been in the arter and of clapping of victims to endure; is it that the parishes in which their they did! But Satan does all troversies is dusty, and contentious disputes the very aged man who was lying with a child in the cradle and under which they have been in the cradle and under which they have been in the arter and the arter the truth, which humble souls find upon their knees at the Throne of Grace. When the Aposture, or of enterprize has awakened them to re- ceeded to pass the rope round the old man. Seninstitutions, notre language et nos lois" will neither he appeared to resist, and either could not or

MOHAMMEDANISM AND CHRIS-TIANITY.

In recording the recent announcement of the English papers, that the Bey of Tunis had abolished slavery in all his dominions; that the Sultan of Turkey had issued firmans forbidding the slave-trade among his subjects in the Eastern seas; that the Imaum of Muscat had also abolished slavery in his dominions; that the Arabian chiefs in the Persian Gulf had also abandoned it, and the Shed of Persia had published a firman against it-all good Mohammedans-the Boston Watchman and Reflector indulges in some comparisons not very much adapted to minister to our Christian self-complacency, but which may nevertheless be quite worth reflecting upon. It should bring a blush to the check of every civilized man, not to say American, or Christian, that there is any room for the cutting irony of the paragraph:

"It has been asked, when will this 'free country' follow in the wake of such noble examples in the cause of freedom? In answering this question, it may be well to observe that the rethis land. A Mohammedan deems it a sin to enslave his brother in the faith; but American Christians, teachers and preachers here, publiely declare that the slave relation is allowed by divine things. "He that watches providences relations of Christian brotherhood. This doctrine was publicly proclaimed, even by Northern men, at the late meeting of the American Board. will of his heavenly Father, will soon feel that Now this difference of religious belief touching that will is the wisest and the best. We natural- slavery must render it more easy to abolish slavery ly wish to govern. We wish to govern the Hand | very among Mohammedans then among Chriswhich governs the world; but it is not till all tians, just so far as this difference exists. In the such wishes are thoroughly subdued and chas- view of Mohammedans, slavery is to a certain tened ;-not till our wills have entirely yielded to extent, inconsistent with their religion. But in are the elements of true happiness found within us. This coatest with God for the control and tioned by Christianity. While such a state of government of our affairs, is the height of absursent ment prevails amongst the churches of minds that the gates of hell shall never prevail dity, of infatuation and of danger. This contest | America, freedom will not be much indebted to must cease. The point must be conceded, cor- their religion for her triumphs. Nevertheless, dially, joyfully conceded, or there can be no this class of persons tell us they are, in principle, peace; and after the surrender has been truly and sincerely made, there will be progress towards the perfect, constant peace of heaven just the religion does nothing in the work of emas fast as the christian habitually submits hin. ancipation. Their humanity, their philosophy, decree for the expulsion of the Jesuits, by which self without murmurings to all the dispensation of Providence, and quietly leaves all events to his their Christianity must be utterly ineffective. If dom. They are forbidden to unite in any num-It is wonderful what an amount of perplexity sonal freedom would prevail also; but if this sort ed over to the Finance Department, to be apand trouble real christians bring upon themselves, of Christianity should gain the world, even then plied to the institution and support of national by contending with events which are entirely slavery might be perpetuated. Truly we may above and beyond their control. How hard it say to these men, 'The name of Christ is blas- no pretensions to be inhabitants of the kingdom

trying and humbling dispositions of Providence, is the true christian philosopy and the true christ for relief reached us from time to time through | Pauli, who has abandoned the Roman for the the lull of the wind and waves, completing a scene the most appaling and heart-rending that Gartner, has challenged M. Pauli to an oral and pared with them to take up the soug of heaven, can well be conceived. At the time we appublic controversy, declaring that, if it be deproached her, nearly the whole who are known to have perished had already gone to their great Sunday against neo-Catholicism. We give thee thanks, O Lord God Almighty, proached her, nearly the whole who are known thou hast taken to thee thy great power, and hast account, some by fire, and others meeting a watery grave in their endeavors to escape a death so horrible. We shared in the means of reliev-EMIGRATION .- We vesterday ascer ained a fact | ing these poor remaining sufferers for more than seventeen remained upon the wreck. These were an aged man aud several women and childrentheir every faculty seemed to have been paralymade an attempt to reach them, but without success. At length one able and willing appeared, self completely of his clothes, plunged into the vortex caused by the surging of the ship and the formidable wreck of spars, ropes, chains, and perished. To return to Jerome. Taking a rope pair to the land of the stranger, where "nos seless from long exposure in such circumstances, be tolerated nor respected,—or what are the causes of this sudden growing movement? Perhaps some of our French Canadian cotemporaries haps some of our French Canadian cotemporaries possessing better sources of information on the last effected; and he also was lowered in safety. removed his papers to the French Embassy. subject, will consider the question, and account Three hearty cheers on our part announced this, for it. It is one eminently meriting their en- and three more, energetic and heartfelt, greeted Jerome when he himself attained the boat. Were the wreck of health regained by temperance; for-I a painter, I would try to depict Jerome, the old gotten knowledge restored by study; alienated

DENUNCIATION OF PROTESTANTISM

BY THE POPE. On the occasion of the secular anniversary of the death of Saint Joseph Calasanzio, who arrived at Rome on the 25th, 26th, and 20th ult. On the third day the Pope went to the Church of St. Pantaleon, and having administered the sacrament passed into the contiguous oratory of the College, and, being seated on the throne, published the decree for the beatification and canonization of the reverend father Peter Claver, of the Jesuits Society. The Pope having re-ceived the thanks of the Father Postulator,

"I render thanks to God who, in these days of so many difficulties, testifies to Italy and to the world how much He has at heart his holy religion, by raising up men of fervour in those places where the labourers are few and the harvest is abundant. It is no small encouragement given to us by the Lord, when he gives to our contemplation men who have for so many lustres devoted themselves to enriching the Church with new conquests. This consolation is the more question, it may be well to observe that the religious sentiment of Mohammedans is, in one important respect, in advance of the religious into all Catholic Italy, and even into the centre sentiment of a great multitude of Christians in of Christianity, Protestantism not by one accomplice, but by thousands and tens of thousands of accomplices. They manifest the most ardent vows for Italian nationality, and yet, to promote it, they use the most abominable means, calcu-Christianity, and is perfectly consist ent with the lated only to destroy it. At the moment when Germany, animated with the same spirit, acknowledges that a diversity of religions is the greatest obstacle to the end proposed, inasmuch as the Protestants form projects of a union, there are found in Italy men who, without dreading an immense religious scandal and an immense political danger, presu me to introduce the pestilential seed of separation of the unity of faith in order to obtain unity of nation. This is the point confiding in Divine promises, let us recall to our against the Church."

STATE OF POPERY IN EUROPE.

The Prince Carignan, as Lieutenant General of Sardinia, issued, on the 25th of August, a Mohammedanism should prevail universally per ber. Their property, real and personal, is handcolleges. Those members of the order who had pension of 500 livres, on condition of their making a formal demand of secularization; which ployed, sgo far towards redeeming us from the deplorable consequences of our errors, and of lows in the Chester Courant. It is the only vivid Sacred Heart of Jesus are also dissolved and placing us again on the high road of prosperity. clear description we have seen of one of the nob-

THE FRENCH PROTESTANT CHURCH.

By far the most interesting event of an ecclesiastical kind, immediately in prospect, is the meeting of the Synod of the Reformed Church of France. This assembly, composed of deputies from the different congregations of the body, was to meet in Paris last month. The object is to determine on the internal organization of the Ohurch, including the question of adherence to a Confession of Faith -- as also on the relation of the body to the State, and kindred points. There are about 400 congregations belonging to the Reformed Church—a mere fragment of the noble body which in the days of Beza, numbered about 2000, and sadly deteriorated in faith, principle and practice. There are also about 250 Lutheran churches, still worse off. It is eighty-five years since a National Synod of this church was held; and then it met in secret, in 1763. The meeting is looked forward to with great interest, and not without anxiety on the part of evangelical Protestants. Our correspondents in France will doubtless keep our readers advised of the meeting. As it will embrace representatives from all parties in the church, it does not promise to be very harmonious. It is well known that there are three distinctly marked sections in the church -the most numerous of which is the modern Orthodox, (as they call themselves) whose most distinguished champion is the eloquent Coquerel, and whose organ is the periodical, le Lien. The second is the Middle party represented by the Esperance, who are orthodox in sentiment, but brice dead as to spirituality. The third, and smallest, but by far the most efficient party is the Evangelical, whose organ is the Archteves, and who are at the bottom of all the real Christian labours and enterprise in the country. It is generally thought a separation will be the result of

A REFORMATION IN VIENNA.

A kind of Ronge movement has taken place in Vienna, which makes a great stir among the Catholics. It is headed by a priest named Pauli, who has abandoned the Roman and formed the new Church. The clergy of Vienna had placarded an address, exhorting the population to remain faithful to their creed, and denouncing M. Pauli in violent terms. The gentleman and his friends had replied in another placard: and the excitement was so great, that the Papal Nuncio, fearing an attack upon his house, had

Lost fortune may be resumed by industry; THE DISPUTED BOUNDARY SETTLED.—The Eredericton Reporter says;—"We are informed on the best authority, that our Canadian Boundary Line difficulties are at last settled, and on terms which recognize the full rights of New-Branswick. We believe the difference between the line marked out some time ago, by the Honourable Surveyor-General of this Province, and that now adopted is very trifling."

man and the child; the athlete, in Grecian nakedness, feetble age, and innocent childhood in a group; the ship's head—a bearded Neptune of huge dimensions under them, and lower still the dashing waves—over them and behind, for fifty yards, a raging water.