THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO .- ACTS XVII. 11.

THE CRUCIFIED AND RISEN SAVIOUR.

PSALM LXIX, v. 20 to 31.
Deep from this heart the accents pour,
"My God, the man of sorrows own;"
He hears him in the mournful hour, And sends salvation from his throne !-

Lo ! rising from his conquer'd grave, Tis Jesus leads the rapt rous song: Let those, who feel his power to save, The triumph join, the strain prolong.

The Lord beholds his cross and crown : He views, through him, our pray'rs arise; And looks with sweeter pleasure down, Tuan on the signification of the signification.

Then check your sorrows as they flow, Ye humble sianois—bless his grace: Jesus will endless life bestow Jesus will endiess the pesson. On all who seek Johovah's face. W. Goode.

GOOD FRIDAY. They pierced my hands and my fee

Pealm XXII, 16. Our Jesus is thus the pienced One He was pierced in his head by the thorns he was pierced in his back by the scourge he was pierced in his hands and feet by the nails; and he was pierced in his side by the true Messiah. O Jew, reach hither thy finger, and behold his hands; and reach hither thy band, and thrust it into his side. and be not faithless, but believing! The tives. These secure no enjoyment; but promise is sure that this shall one day be the are wearying and duil. The love of Christ case : and may the Lord speedily fulfil his David, and upon the inhabitants of Jerusa- dome more? Let us give up our whole lem, the Spirit of grace and of supplications; selves unto his service. What can we do and they shall look upon him whom they less? When we consider how swiftly HAVE PIERCER, and they shall mourn for every opportunity of doing good passes by him as one mourneth for his only son : and and how at the hour of our death we shall shall be in hitterness for him, as one that is regret lost opportunities of speaking a word in bitterness for his firsthorn." Zech. for Christ, and seeking to draw sinners unto XII. 10. Our New Testament testifies the him, it behaves us to seize the present same truth with the Old Testament, which moment. Christ, though he was rich, yet the disciples of Moses venerate. They became poor for our sakes;" and if were written by the same Spiritof inspiration. we are placed in this world in higher and the period of accomplishment is so much the poor man's cottage, that we may indicated at the first-but a crime never-nearer, the latter proclaims, "Behold, he struct the ignorant and "those who are theless, for under no circumstances could cometh with clouds, and every eye shall see out of the way." Let us become all they have been warranted in selling him, and they also which plenced him; and things to all men, so that we may gain the a brother to the task master, certainly all kindreds of the earth shall wall because more, remembering that their souls are as not because that brother had been reof him, even so, amen." Rev. i. 7. Oh that precious in the sight of God as those of garded by his father with a too partial eye. coeding great army be raised up, who, as know whether you have been useful or faithful soldiers of the cross, will not be not. One promise, amongst many others, ashamed to confess the faith of Christ cruci. may comfort you—"He that watereth, shall himself be watered abundantly." against sin and the world, against Satan and | C. S .- Teacher's Visitor.

Look hither, alas, O Christian! The bleeding Saviour is raised up, that who seever looketh unto him may be healed. As the Israelites of old were saved from instant, and painful, dissolution, by turning their weeping eyes to the brazen scrpent; so now by the ere of faith, when thou lookest to Jesus egalted on the cross, thou shalt be delivered from spiritual and eternal death. "Look from spiritual and eternal death. "Look "So now it was not you that sent me hither, unto ME, and be yo saved, all the ends of the but God." earth." Asit is a spiritual or moral looking, the needs not that I dwell upon the history of Joseph, or review the varied incidents of the heliod in Christ's body the effects of sin, and that wondrous plan which wrought out the velearn to hate it, as the cause of evil to our best prices. We see the nails driven house. Such is the provision which the Lord, and to convince the believer, when through the quivering flesh, and we would Church has made for the instruction of her fain pluck them out again, and east them away. But we learn that our sins were the sharpest piercings which our Saviour felt, and we hasten to remove them. As we from the sharp spear, and bloody nails, that pierced the Saviour's body, so should we from our own sins and transgressions. This is the healing of the soul by the wounds of Jesus, when the piercing of his body affects our heart with hatred against sin. It is for this reason that he is named Jusus, for he saved his people from their sins. Matt. i. 21. The salvation of heaven is not only secured to them at last, but the salvation of holiness is imparted to them at present. They are saved from the love of sin, saved from the practice of sin, and saved from the dominion of sin. The sight of a crucified and pierced Saviour accomplishes this great work in their hearts. When the Spirit of Light opens their naturally darkened understanding to apprehend what Christ the Lord has suffered on their behalf; when they thus "look on him whom they have pierced;" they learn to mourn that their best friend should so severely suffer, and that their sins should be the cause. A full and generous grief takes possession of their breasts. They feel as if they had a right to Weep over One, whom they have slain, and yet who loved them. Like Mary, his mother, a sword now pierces through their own soul also, (Luke ii. 35,) when they think of their torn and pierced Saviour. Every one mourns apart. In the secret of the closet, when no eye sees them, they bitterly mourn over the sins by which they have pierced their Lord. And in proportion as the Spirit of grace and supplication is received, so is the depth of their sorrow, and the bitterness of their lamentation. ... In this world alone do they weep. The days of their mourning terminate, when they beliefd the Saviour, in his glory. Therefore they will not now restrain their tears, since God himself is to wipe them away forever. And though they would gladly rather depart and be with Christ, which is far befter; yet d they feel it to be a sacred, uninterable blessediness to lie in thought at his blesseding foci, and however, then, as it were with genuine, sgrateful team, from alleit pleaced

THE CROSS OF CHRIST, A CON-STRAINING MOTIVE.

"Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for our sakes he became poor, that ye through his poverty might be rich." 2. Cor. VIII.

What Christian can read the above, and not be struck with the powerful motive it offers to devote our whole selves unto the service of that precious Saviour who hath loved us with a love stronger than death,

even the death of the cross.

Think of him in heaven, "one with God." View him on earth, "in the form of a servant." See him there in the bosom of his Father; but on earth " he had not where to lay his head." In heaven he was adored by angels and archangels; on earth behold him "despised and rejected of men." There he wore a crown of glory; but here a crown of thorns. And why all this? " that we through his poverty might be made rich." Who can have tasted of this stupendons love, and not feel desirous of drawing others to drink of the same refreshing stream. O! the exalted enjoy-This forms one proof that he is the ment of labouring in the cause of such a precious Saviour! Our labours must be labours of love; not cold, formal duties, proceeding from selfish or interested mond may the Lord speedily fulfil his must constrain us. He gave up all, yea, "I will pour upon the house of himself, for us. What could be have The light which guided the pen of Zecha- more influential stations, let not that prerish, directed that of John; and because vent our entering the Sunday-school or indeed than that which they had me- philosophy of godliness as the only science multitudes of Jews and Gentiles may be pre- the mighty and learned in this world. Be God tempteth not any man: He did not pared for that day! May the Spirit of Life not discouraged if you see not the fruits send Joseph into Egypt by instigating his come into the dry bones, and may an ex- of your labours. In heaven, you shall brethren to send him thither. We can only

A SERMON,

BY THE REV. OFFICIAL MACKIE, D. D. Preached in the Cathedral Church, Quebec, on the 2nd April, 1818. [Fourth Sunday in Lent.] PUBLISHED BY REQUEST.

GENESIS XI.V. part of the 8th verse.

It needs not that I dwell upon the history Such is the provision which the children, that we are all more or less familiar with the outlines of the narrative. Let me then, assuming that you are acquainted with the circumstances under which the words of of all counteracting influences. would turn, with dismay and abhorrence, the text were spoken, address myself at once to the consideration of that their weightier import as setting forth the sovereignty of a God, who worketh all things according to the

counsel of His will. We can readily conceive with what shame and confusion of face the brethren of Joseph must have seen in the Governor of the land, for whose favour they were suppliants, him whom they had despitefully used and sold into bondage; while, from our knowledge of Joseph's character, we can as readily believe that he would not " break the bruised reed," but with all tenderness of feeling would so assure them of his full and free forgiveness as to minister consolation to their wounded spirits. But we cannot suppose that one acustomed to fear before the Lord, would have been moved by any generous impulse to tender such consolation as that which here stands on record, without having well and duly reflected upon the character of the work, which he proclaimed to have been wrought of God. It is no pleasing as it is natural to find him engaged in soothing the torments of conscious guilt with which his brethren were visited; entreating them not to lay to heart a matter whigh, though evil n design, had in effect turned out to the so great benefit of all the parties concerned. We are gratified in noting that affectionate remonstrance : " Now, therefore, be not grieved, nor angry with yourselves that ye sold me hither — but when we turn, to the grounds of consolation suggested, we turl that, they are such as, it lightly advanced, could not be justified on any plea of coin passion or tenderness of feeling. "The Divine Interposition is a something so sacred and so awful that, unless in any evil which may-hippen upon earth, the finger of the Holy Name Which may never be taken in valu. No. 1919 Philipping

Joseph, however, does not hesitate to ex-

design-which was, "to preserve life;" and this He had effected through the instrumentality of those who had opposed themselves to Him: God had triumphed; it was for them at once in deepest contrition, and withliveliest adoration, to how before Him. It was God who, by His providence, had arranged the timely arrival of the Midian. tes: -It was God who, by a series of wonderful events, had enabled Joseph to win the favour of those to whom he had been sold as a bond-servant :- It was God who, by the graces of His Spirit, had empowered Joseph to turn to good account the favour which he had secured :- It was God who had constrained Pharaoh to make him lord of all his house and ruler of all his substance :-And it was God who had so ordered this advancement that it should happen at a seaon when protection, obtained from one rais. ed to so high estate, would be for the deliverance of Jacob and his family from the horfors of famine.

God put it into the hearts of Joseph's brethren to sell him to the Midianites ? This were to suppose that God had prompted them. to the commission of a crime-less hemous conceive of the Divine Interposition as that which put a restraint upon their flercer passions, and prevented them from committing the more fearful sin upon committing which they had been bent. As for the other sin of which God did allow the commission, in such sort that He did not interfere to prevent brethren were not less guilty on that account, nor had they greater encouragement to expect mercy, but they had greater encouragement to plead for it in the view so strikingly afforded to them of God's more abounding goodness. That God overrules the wickedness of man by causing it to work disquieted with fears, that all the ways of the Lord are mercy and truth to such as keep His covenant and His testimonies, and that His grace can and will triumph in spite

Shall we then go further, and say that

If we go deeper into the matter, and endeavour to reconcile the sovereignty of God with the wide-spread dominion of moral evil, we shall perchance find it as difficult o understand why God, a sin-hating God, ever suffered any one sin to go unpunished in this life, as why He suffers so much of sin to prevail. But wherefore perplex ourselves with curious questions, and things to no profit? Let us confine our inquiry to that which is of real moment: That God can make even the wickedness of man to praise Him; -this it is which gives us the most exalted idea of His power and wisdom. If we could trace to the growing virtues of mankind, as a predisposing cause, the triumphs of religion in the world, we should feel that we had whereof to boast; but when we cannot but trace to the overruling goodness of God whatever of real and permanent reformation has at any time been flected-when we perceive, as if we calmly look around, we cannot but perceive, that all the most successful efforts for the amelioration of our race, or the well-being of our kind, have been carried out by an instrumentality turned, so to speak, against our very selves-that the grace of God has forced an entrance through avenues opened with far other objects, foiling our pride, our. covetousness, or your authition with the ivenpons forgod for the prosecution of their byyn, ends; then indeed are we compelled lo exclain : " Not unto us, O Lord, not unto us, but unto, Thy Name give the praise, for Thy loving mercy and for Thy truth's sake." The redemption of man was consummated through the wickedness of man overruled to this glory of God. Although Jesus was slain in the determinate counsel of God from the foundation of the world, Lord is revealed to the soberness of faith, yet, in the stern language of Peter, he men are guilty of worse than folly and pred suffered of the Jews who that taken Him nimption who would associate with it that and with wicked hands had oricifed and slain him: They were not the less whetray-ers? and i murderers? been so, in grafify-ang their own revenge, they were inconsciously to thomselves fulfilling the etermal

Lord's doing. "Be not grieved nor angry openings which war and the lust of con- continent of America with what we with yourselves that ye sold me hither"— quest have made, or obtains an ingress know it to have been three centuries ago, we and wherefore? Because "God did send under the sheltering wing of that greed of me before you to preserve life. For these gain which is dignified by the name of entwo years hath the famine been in the land, terprize. And thus to God belongs all the and yet there are five years in the which glory of the end attained. He is justified there shall neither be earing nor harvest. And in the end, though the means employed God sent me before you to preserve you a have been evil; but we are not thereby posterity in the earth, and to save your justified, since ours were the means alone, ives by a great deliverance. So now it was , and not the power which brought good out not you that sent me hither but God." Jo- of evil, and made the end what it is. Take, seph's brethren had conceived their design in illustration of our argument, one familiar which was, if not actually to destroy life case. Of all the institutions which a hate-(for about this their first purpose they had | ful sophistry has defended, none is so utterexperienced some misgiving) yet virtually by indefensible as that of slavery; and yet to do so -to remove Joseph out of their own | some-may we not hope many !- of those way, and so that he might be as one dead to who have been brought under bondage by his father; God, too, had conceived His their fellow men have had reason to bless that mysterious Providence which made the house of bondage the scene to them of a translation into the glorious liberty of the children of God. It is pleasing to reflect that one and another bondman has been

> This, my Brethren, should seem to be our position in the world. If, as taught by the Spirit, we covet the distinction of being fellow-workers with God, He will work by us, or deal with us as though we had actually helped forward His work. If we care not to work with Him, or oppose ourselves, He will in spite of us, or at our expense carry on unto perfection the economy of God. His gracious Providence.

enabled to say to his oppressors: "It was

not you that sent me hither, but God."

It is by a practical and devout acquiescence in the Divine Sovereignty that the true Christian knows to "inherit the earth" even though he possess not of earth whereon to lay his head. Expecting nothing as of right, and receiving every thing as of grace. he is not harassed by those many disappointments, that vanity and vexation of spirit which fall to the lot of such as are otherwise minded. True, the man who takes the Bible for his guide, who esteems the rightly so called, and who has learnt to become a fool that he may be wise, can no longer indulge in day dreams as to the perfectibility of our nature; he will not seek "to gather grapes of thoms, or figs of thistles." He will not regard the diffusion of useful knowledge or the removal of commercial restrictions as a sufficient guarantee for quietness and good order and good will among the nations of the world. He cannot chime in with that jurgon of our times, that men, when enlightened as to their material interests, will cease to evince their natural disposition to be hateful and hating. He can only believe that wars will then cease in all the world, when the it by any supernatural exercise of His influences of the Gospel shall have been copower-He overfuled it to the promotion of extensive with the world. But what though His own purposes of mercy. Joseph's he fail to discern an augury of hope in much which serves to inspire the worldly wise with cheering anticipations-in seasons of gloom he can see light when all around is darkness, for this is the beacon of his confidence: "The Lord is King, be the people never so impatient, He sitteth between the cherubins, be the earth never so unquiet."

> association so often to be witnessed between the righteous and the wicked-nay more for that stern necessity which connects in one bond of affliction the innocent and the guilty. How are we members one of another in such sense that we are called to be partakers of evils with the causes of which we are in no respect concerned, in the cure of which we can take no part, but from the consequences of which we do not the less suffer! The harrowing scenes of the last season will not soon be forgotten by those who beheld them. Now what share have the dwellers in this land in causing the wretchedness which brooded and still broods over that portion of the Empire from which the larger portion of the famine-stricken emigrants were sent forth ? and yet, how many of the excellent of the land were cut off by the disease which followed in their trainhow many more may be cut off before the plague is stayed! Whence has arisen such misery, in a country so favoured of the God of nature, is a problem which supplies abundant scope for passionate declamation, perhaps because it is really so difficult of solution; but by whatever cause produced, that misery is not unfrequently a harbinger of death to those whose only concern with it is an ear. nest and disinterested endeayour to alleviate

Is there, then, unrighteousness with God? God forbid! Ought we to grudge to our brethren the refuge which they need? may we not rather believe that God hath sent littier those who, in the claim which they bring with them to our sympathy, our benevolence, and our Christian courage, are marked, as by the linger of God, to be the very persons whom we should especially love and cherish ? Moreover, this continent on which we dwell, already so rich and prosperous in the number and the energy of its inhabitants—is it not a trophy to the overrating goodness of the Lord who furnished such an asylum to thousands, when adverse fortune prompted to seek a resting place on a kindlier shore ? thus making a way for the spread of the glorious Gospel through the agency of men who, because scattered abroad, carried with thom, (themselves often unconcerned the while), the fluings of salvation, whileeso-

shall not doubt but that God sent those littler who, though driven it may be, for the most part, by the force of circumstances, rather than influenced by their own free choice, were permitted here to set up the standard of the cross, here to diffuse the blessings of civilization and refinement, and both physically and morally, to convert a wilderness into a fruitful field.

My brethren, let it be our study to cherish a simple affiance in the Sovereignty of God. The times are eventful: In the older settled portions of the globe, what up-heavings may be seen in the surface of society! how are thrones and dominions rocking to and fro! what distress of nations with perplexity! A state of things does exist which may well excite our solicitude. Whether the fault have been with the governing or with the governed or with both, we at least have in nowise contributed to produce ithow soon nevertheless may the sail consequences in wars and fightings reach even unto us! How little are men dependent upon themselves for their own security, how much upon others-how entirely upon God!

Of this, meanwhile, we are assured that, be the consequences what they may, they must needs be among the "all things" which " work together for good" to them that fear

Amid all the changes and the chances of this mortal life, his hope therefore standeth firm, who can say, from the ground of the heart: " Verily there is a reward for the righteous, doubtless there is a God that judgeth the Earth."

QUESTIONS FOR CONTRIBUTORS TO CHARITABLE OBJECTS.

When do any of us in our pleasure, in our ourneys, in our visits, in the reception of our friends, or in the parchase of any article of dress, make the same hesitation in the expenditure of a half dollar or a shiding, as we do in the case of a collection? And is, after all, the ever-blessed gospel of truth, with all its consolations for time, and its glorious hopes for eternity, a thing of so little consequence with us to be weighed in the balance against a shilling! Christians! Christians! let us take the matter more to heart, and not thus acknowledge to ourselves and proclaim to others what a trifling value we put upon the gospel.

Did you never, when preparing to set out for the house of God, in recollecting that a charity sermon, or a collection was appointed for that day, suddenly feel an unusual desire to be profited by the ministry of some servant of the Most High, whom you had never beard, and who preached in place of worship that you had never before entered?

Did you never actually, on such an occasion, "go farther and fare worse" than you would have done in hearing your own minister, returning home more than half dissatisfied with yourself in the course you had taken?

Did you never, after putting yourself to such inconvenience to avoid one collection,

the amount would be more consistent with your circumstances?

Did you never, after having been wrought up to unwonted liberality by the affectionate earnestness and pious fervour of a Christian minister, cool in your resolvings, approaching the plate shorn of your whole generations of political fanaties must strength, and giving merely as another be destroyed before it can be reduced to a man Y

Did you never fumble in your pocket pefore a collection, holding in your hand a half dollar and a shilling, or a shilling and sixpence, prepared to give the larger or the lesser coin as circumstances may deter-

Did you never give to secure the good pinion of the collector what you would ot have given to the advocated cause? In one word, have you not, over and over igain, given that to a human being, which on would not have given to God?

I am ashamed to procose such questions contriving, familling and shuffling, gradging and withholding in the Redeemer's mercy, remembering that the liberal things and by is speedily stope by the laws of National liberal things shall be shal cause. We have been mercifully dealt liberal things shall howstund !! ... Goil has been good to us, let us at cleast show that we set some value on his gives, and as the glorious gospel has been treely given to us, freely let us support it. - Oid Humphrey.

THE MARCH OF REVOLUTIONS 12 Within six months after the Revolution broke out, it was discovered that the tevenue had fallen, in consequence of the general and certainty of the future, from £21,000,000 average to £17,000,000 and that at the very time when the embatrassment of the brances had been the principal cause of the convocation of the States General. No resource could be found to meet the pressing difficulties of the Exchequer, but the confiscation of the proper; twof the church and subsequently that of the genuine, grailful, team, from allicit placed villous in the eyes of figure and investigation, while one of figure and investigation while the states of one age the source and investigation while the states of one age the source and investigation while the states of one age the source and investigation while the states of one age the source and investigation while the states of the source and investigation and investigation of the source and in the sou

necessary the laws against the refractor priests, and thereby lighted the flames of civit war in La Vendee; while the severe enactments against the emigrant nobles produced a war of life and death with the aristocratio monarchs in Europe. Pressed by civil war, within, and the forces of Europe without, the Convention found themselves compelled to have recomse to the system of assignats, and carried on the enormous expenditure of a hun-dred and seventy millions sterling a-year, by dispensing with a prodigal hand the confiscated wealth of more than half of France. This prodicious issue of paper necessarily led to its supid depreciation; all obligations of debt and credit were overturned by the necessity of accepting payment in a nominal currency; the rapid rise of the price of provisions compelled the government to adopt a maximum, and in-terfered with the arm of force in the care of public subsistence. Thence the forced requiitions, the compulsory sales, the distribution of rations, and all the innumerable tyrarnical regulations which fettered industry in every dopartment; and, at length, by exciting the par-sions of the people against each other, brought down even to the humblest class the horrors which they had originally inflicted on their superiors.

Such a survey of the consequences of human violence, both virdicates the justice of Providence, by demonstrating how rapidly and unavoidably the guilt of every class in society brings upon itself its own punishment, and tends to make us judge charitably of the con-duct of men placed in such a terrible crisis of society. Harshly as we may think of the atro-cities of the Revolution, let no man be sure, that, placed in similar circumstances, he would not have been betrayed into the same excesses. It is the insensible gradation in violence, the experienced necessity of advancing with the tide, which renders such convulsions so peri-lous to the morals as well as the welfare of nations. The authors of many of the worst measures in the Revolution were restored to private life, as innocent and inoffensive as other men; the most atrocious violations of right had been so long foreseen and discussed, that their occurrence produced little or no sensation. Of all the lessons derived from the history of human passions," says Lavalette, "the most important is the utter impossibility which the hest men will always experience of stopping, if they are once led into the path of error. If, a few years before they were perpetrated, the crimes of the Revolution could have been portrayed to those who afterwards committed them, even Robespierre himself would have recoiled with horror. Men are seduced, in the first instance, by plausible theories; their heated imaginations represent them as beneficial and easy of execution; they advance unconsciously from errors to faults, and from faults to crimes, till sensibility is destroyed by the spectacle of guilt, and the most savage atrocities are dignified by the name of state policy?" Such always will be the case; it is the pressure of external circumstances which ultimately produces guilt, as much as guilt which at first induces the difficulties of public affairs. The leaders of a revolution are constantly advancing before the fire which they themselves have lighted; the moment they stop, they are consumed in the flames.

during these melancholy years, and the successive elevation of one faction more guilty and extravagant than another to the affairs, has given rise to a general opinion among the French Republican writers, that there is a fatality in the march of revolutions. and that an invincible necessity drives the actors in those tempestuous scenes into deeds of bloodshed and cruelty. In truth, there is stumble upon another, giving your money a necessity under which they act; but it gradgingly, and resolving never again to is not the blind impulse of fatality, but the be caught by a trap of your own batting?

Did you never after, having made up

the expulsion from society of passions inconsisour mind to give a certain sum, settle tent with its existence. Experience in every down into the prudential belief that half the amount would be more consistent with democracy is tatal to the best interests of man-kind, and rapidly leads to the greatest miseries. to all classes, because it subjects society to thaguidance of those who are least qualified to direct it; but yet that it is of all passions the wast difficult to eradicate from the human heart, and that when once it is generally diffused, legree consistent with the existence of order. Ages might clapse, therefore, during the contest with this devouring principle, were it not that in its very nature it involves the causes. of its speedy destruction. The successive who tise to eminence, soon occasion that frightful effusion of blood, or those wild and anarchical measures which, by whole classes in destruction, necessarily lead though by a painful process, to a restoration of the natural order of society. This is the great moral to be derived from the history of the French Revolution; this it is which in every age has made democratic maddless terminate in military despotism. In nations, as, well, as and perhaps some of you are equally individuals, Providence has a sure method of ashamed honestly to answer them. Away, then with all parsimomous punching and which is to leave, them to the consequences of their own extravagance. Even under circumstances, however in ap-

The progressive destruction of all classes

pearance the most adverse, the laws of Nature. people in the end learn from their own suffering, if they will not from the experience of others, that the gift of unbounded political power is fatal to those who receive it; that, despotism may flow from the workshop of the artizan, us well as the palace of the sovereign; and that those who, yielding to the wites of the templer, will eat of the forbidden fruit. must be driven from the joys of Paradise, to wander in the suffering of a guilty world. Gonins; long a stranger to the cause of gorder. neshnies its place by her side i she gives (o a suffering, what she refused to a ruling cause. The miligh vion of virtue; the satire of statellits comes to be bestowed on their planders to popular gratification; the sycophancy of journals, the baseness of the press, the tytanny of the mobile inputs the pentil of the factions who portores the decline and fall of the nation which has been foun by such convulsions. It is this reaction of Gemus against Violence which stoutes the march of human forents,